

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

March, 1946

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NOTES AND NOTICES

Information and Sundry Items

Meeting the E. B. Jones' Attack

MOST workers are aware of the intensive activities of E. B. Jones, once a Seventh-day Adventist printer, and for a little time in charge of our publishing house in India. Becoming disaffected, he left the church, and is now perhaps the most bitter and aggressive present-day foe of Adventism. His subtle and misleading pamphlet *Forty Bible-supported Reasons Why You Should Not Be a Seventh-day Adventist* has passed through four editions. And it is now being widely used by ministers of other denominations to keep their members from attending Seventh-day Adventist services, and to neutralize any interest in present truth. Its circulation has even penetrated overseas divisions.

Professor M. E. Kern, chairman of the General Conference Committee on Defense Literature, has prepared an effective counterpamphlet, *Bible Reasons Why You Should Be a Seventh-day Adventist*. We as workers have a definite responsibility for neutralizing the Jones attack as far as possible. Every minister in your community who has read or is using the Jones pamphlet should have a copy of the Kern reply, preferably delivered in person by our local minister. In some localities, where the Jones statement has been widely scattered, every non-Adventist minister should be given a copy, with an appeal for honesty and fairness in dealing with fact and truth. A supply should be on hand for distribution to any who have been affected by this propaganda.

E. B. Jones has recently become a Baptist minister, and is beginning an active personal tour of various States to fight Adventism. The unprecedented knowledge of our teachings, brought about by means of our extensive radio broadcasts and intensive evangelistic campaigns, has created an unprecedented interest in Adventism. Mr. Jones will doubtless have a good hearing, as many who have been agitated by the presentation of truth may want to know why they should not accept the advent faith, for it often cuts across their life practices.

Noted religious journals and prominent fundamentalist ministers have, regrettably, lent their support to the distorted attack. It is our profound conviction that we have been too reticent and ineffective about meeting opposition of this character. When detractors arise, competent men should meet these attacks, exposing their false and deceptive statements, and presenting the beauty of the truth. This should always be done, of course, in the spirit of Christ. Many honest ministers and sincere laymen, who mean to be fair, have been deceived by the plausible words and clever arguments of this detractor, whose arguments are at variance with fact and truth. These we need to deal with.

Moreover, it is incumbent upon every one of

us, as workers, to scrutinize every statement and public presentation we make, to see that no careless, inadequate, or one-sided statement is uttered that can be rightly misunderstood or misapplied. Too often we have failed to make crystal clear our actual position on the great fundamentals of the Christian faith. This is especially true of salvation by grace alone and by justification solely through faith.

The world should have no opportunity to forget that we are evangelical Christians. In our concern to exalt the changeless character of the moral law, and to show the binding obligation of the seventh-day Sabbath, we have not always made clear our true position on the gospel fundamentals. We may at times have given the impression that our works have a part in our salvation. In an early issue we are printing a tabulation of strong, clear, unmistakable statements on salvation by grace, as made by our outstanding leaders, gleaned from our record through the years. This is the time for decisive action. Let us meet this attack with vigor, but with wisdom.

L. E. F.

☛ THE South American Division has just adopted the following books for their Portuguese and Spanish Ministerial Reading Courses:

SPANISH: *Hechos de los Apostoles* (White); *Grandes Capítulos de la Biblia* (Morgan); *Evidencias del Cataclismo Diluviano* (Hammerly); *Libertad Religiosa en la America Latina* (Howard).

PORTUGUESE: *A Ciencia do Bom Viver* (White); *O Livro Desconhecido* (Turner); *A Psicanálise e a Educação* (Jardim); *O Romance das Vitaminas* (Fazekas); *A Influência Transformadora de uma Jovem* (Taylor).

☛ ALTHOUGH our colleges have for years provided THE MINISTRY for the members of their teaching staffs who have theological students in their classes, we believe Emmanuel Missionary College is the first to supply this workers' journal to all members of its faculty. President Alvin W. Johnson writes:

"We are supplying THE MINISTRY not only to the members of our faculty who teach in the theological department but to our entire teaching staff. I thought you might appreciate knowing that we are in this way making the messages of THE MINISTRY available to the entire faculty."

☛ "REAL evangelism begins with a deep concern for another man's soul."

To Overseas Workers in War Zones

☛ OUR chief concern regarding back numbers of THE MINISTRY for the past few months has been to provide whole volumes for the war years to our larger institutions and conference offices overseas. We have not been endeavoring, so far, to supply individual workers in these countries, as we know it would be impossible to supply all back numbers for all years. However, we do have adequate supplies to furnish a great many issues. So we would say to those workers who are willing and anxious to secure back copies of THE MINISTRY, even though incomplete, to send in your order through your conference or mission office, and we shall do the very best we can to help you.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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Lowering the Spiritual Death Rate

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

PREACHING sermons and raising church goals is not the only work of the pastor. His greatest work is shepherding. Eloquent preachers, detailed organizers, and business executives all have their place. But the church grows in grace and Christlikeness under the gentle touch of the shepherd. There is an enormous pastoral work to do today. Never was there greater need of stronger, wiser, more sympathetic shepherds. Our great need is for men who can understand, men who can love the wickedness out of hearts, men who can untangle individual and community problems, shepherds who sense the need of the sheep.

The exalted office of the pastor is not recognized as it should be. Often a worker who has had no previous experience is called to pastor a church or supervise a district. He may be a tired evangelist, or a none-too-successful executive or departmental head, but he drifts into this delicate work, feeling that it is something that a semi-retired man can do. The result is often tragic. Unqualified by both experience and temperament, such a minister finds it difficult either to lead or to feed the flock of God.

Shepherding is a specialty. And for that a man needs training. The word "shepherd" is a scriptural term found in both the Old and New Testaments. In Bible lands a shepherd was a man of courage, a watchman, a guard, a guide, even a physician. But most of all he was a companion to the flock. He loved his sheep. He knew them all and they knew him. If one strayed, he rested not till it was found and returned to the fold.

The church needs such shepherds today. A pastor may be a brilliant organizer, or a pulpit orator, but if he would be a true shepherd he must be a great lover of the flock, a sympathetic savior, expert in rescue work. Sheep have a propensity for getting lost. They wander so easily.

It may be sheer stupidity or downright heedlessness, but they are often lured away from the pasture. That is why we need shepherds.

The shepherd's greatest work is rescue work. Rescue work, however, is hard work, and rarely is it spectacular. It is easier to sing with the crowd, "Rescue the Perishing," hoping, perhaps, that someone else will accept the unpleasant task, than it is to brave the night, bleak and cold, and diligently search over hill and dale. But that is what it takes to be a good shepherd. He "giveth his life for the sheep," are the words of Jesus. A good shepherd is always thinking what he can do for the sheep. The hireling's chief concern is what the sheep will do for him.

Straying Sheep Become Lost Sheep

A sheep is never lost suddenly. Before he is a lost sheep he is a straying sheep. That is when he needs help. Warm, friendly, sympathetic understanding will often win him and prevent the loss of a soul and the loss of a church member. This is something we should take seriously. Saving a soul from apostasy and keeping him in the church is surely as important a work as bringing someone in who has never before belonged to the church.

The unfortunate thing is, of course, that we have no conference report sheet that records the number of members saved to the church, unless they are rebaptized. Rebaptism usually presupposes some grave lapse of Christian experience. A prayerful, consecrated pastor can often prevent such a tragedy. It is for this kind of shepherd that we are asking. True, one might work day and night for weeks or months to prevent a careless member from taking the final step which would make rebaptism necessary at some later time. Such efforts may take more out of the shepherd—more time, study time, and prayer—than is required to bring some new sheep into the fold. But is it not as important to keep our old members as it is to make new ones?

There being no way devised to measure the pastor's work accurately, his service rarely comes into the limelight. He may be doing equally as much to build the kingdom of God as another minister whose whole time is given to dealing with those who never knew the truth, and still his work goes unnoticed. The work of evangelism is important. We need more evangelists, but every evangelist hopes and prays that when he is called to leave those he has brought into the fold, some kind, sympathetic shepherd will care for those he has left behind.

Some have a passion to save the lost, but only the lost who have never belonged to the church. We perfect all kinds of devices to attract and bring men and women into the truth, but once they are in, our interest in them almost ceases. We feel that "black" sheep, who are openly and notoriously lost—drunkards, thieves, and the heathen—are worth working for, so we compass land and sea to bring them in. When they come in, we rejoice, and a report is made of our success. But once they become members, they are supposed to keep themselves within the fold without further effort. If, later, one of these, a sheep or a lamb, begins to stray, no sympathy is awakened in the heart of the hireling. Instead he takes it as a personal affront. He may even console himself with the thought that roving sheep are hardly worth the time and care required to keep them. It may be he is even glad they are gone. Thus the wandering sheep hear no tender voice calling them back to the fold, and they are lost.

No Task for a Novice

Some loss is inevitable. Christ Himself lost one. But His attitude, His longing, His burdened heart, His effort to shield Judas, His love for His betrayer right up to the very last, are lessons we need to study again and again. As watchmen we need vigilance, prudence as guardians, wisdom as guides, skill as spiritual physicians, but rescuing is a work of love. Of the heavenly Shepherd we read, "He loved them unto the end."

Dealing with the human mind is no task for a novice. It is a delicate and difficult work. To be a physician or a surgeon requires both skill and thorough training. And if one elects to become a specialist in some field he must do a thorough piece of graduate study in addition. Shepherding is a specialty. Many situations could be handled and members saved to the cause if only the shepherds had been better prepared. Removing the cataracts of sin from eyes blinded by self-will and pleasure, requires the touch and skill of an expert. There is no more delicate work than soul surgery. But too often we thrust a worker into a community without either the training or the experience necessary to meet the need, and tragedy results. Neither the sheep nor the shepherd are happy.

We all recognize that an *evangelist* needs specialized training. No reasonable expenditure is thought extravagant that will help him to become a more efficient soul winner. Sometimes we arrange for a man to spend weeks or even months in association with an experienced, successful evangelist. But too often our attitude suggests

that pastoring a flock, or several flocks, requires no particular training. Too often the pastor is the forgotten man.

Many of our pastors would find difficulty in taking special studies in pastoral psychiatry. But some excellent books in this field have recently come from the press. These, together with some outlined studies from the inspired counsel of the Spirit of prophecy, would do much to help our pastors become qualified in this field. More skilled shepherding will mean more sheep saved to the fold.

Our losses every year are appalling. Much of this could be averted. Even if we saved twenty-five per cent of our apostasies, it would represent a marvelous gain. Some of us are convinced that more than twenty-five per cent could be saved. But it will not be done by a mere resolution. It will take consecration, determination, and application. If we inaugurated a five-year plan, and were courageous enough to put some things into action, we could, by preventing a fourth of our losses, save to this cause not less than 15,000 to 20,000 members—a worth-while saving indeed. And we would not necessarily need any additional workers to do it. Our evangelists could still remain in the field, working for the unwarned. But more, our churches would be happier and healthier for the effort.

To do this, some things would need to be adjusted. We need a new emphasis on feeding the flock. Sheep expect to be shorn, but the yield is better if they have been well fed. We need more diligent, painstaking care on the part of every shepherd for the welfare of every individual member of his flock.

The physical death rate has been greatly reduced by more careful nursing and more skilled physicians and surgeons, as well as a nation-wide effort to reduce infant mortality, and the average length of life has been increased. This was not accomplished by wholesale methods or by some particular campaign. The results could not have been attained without the loving care of each patient or each baby, without which many more would have died.

As Adventist leaders and lay workers, we can greatly lower the spiritual death rate among us. We can do it by demanding greater skill on the part of our spiritual physicians, and more faithful and loving care on the part of our spiritual nurses. If all our churches were spiritual hospitals and dynamic centers of healing, where wounded and weary, broken and bruised souls could feel that here was health and restoration, how wonderful would be the result!

We should eliminate from our churches the spirit of competition. All too often, in order to establish some new record, we destroy the very spirit of worship. The Sabbath morning service, which should be one of reverent praise and communion with God, virtually assumes the air of a salesroom, and the members, instead of being inspired with a spirit of oneness, all having the same care one for another, are launched into a program

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CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Wartime Evangelism in Norway

By ALF LOHNE, *Departmental Secretary of the Norway Conference*

BEFORE the war the West Nordic Union comprised Norway, Denmark, and Iceland. But when the Germans came, we in Norway were cut off from the rest of the union. In 1942, at the beginning of the year, when the Germans began to make traveling difficult in our country, Norway was organized into four conferences instead of two, and instead of the union committee we had the *Fellesradet*, which consisted of the conference presidents and the leaders of the institutions. We are now reunited with Denmark, and P. G. Nelson is president.

You will be interested in how we conducted evangelistic efforts during the occupation. The Germans permitted us to preach, but our preachers had to be careful with the advertising. The space in the papers was strictly limited. Headlines in our advertising were not allowed in most of the papers.

Public meetings were allowed, but it was impossible to get satisfactory halls. The enemy had taken over. In Trondheim the Germans took our beautiful church for a hospital, but the effort continued in the cellar, and many souls were won. As not all could be seated in the cellar, another room was also used where the sermon could be heard through a loud-speaker, though the listeners in this other room did not see the speaker.

It was almost impossible to move or transfer workers. They had to stay in the same place for the duration, even if that place was small. It was extremely difficult to travel. Because so many Norwegians fled westward to England and Iceland, to join the Norwegian army there, we had to get a special passport for visiting the churches along the coast. And because thousands upon thousands fled eastward to Sweden, we had to have another passport to travel in the east of Norway. And besides that we had to have special permission to travel on busses or trains for distances longer than twenty kilometers (about 12 miles). If you will look at a map of our long, long country, you will understand what that meant. During wartime, it took about fourteen days to travel from one end of the country to the other. In normal times it takes but one week.

Time and again I was denied travel privileges. But at last I made a long report of our social work to show to the authorities, and then I got permission to travel. At that time I was glad to have the reports from the churches.

In spite of all difficulties, the work has gone on mightily. We have won more souls during these years than ever before.

God has used the lay brethren and sisters of the

church to do a great deal of the work. In one city the young people's society held a series of Bible studies in private homes. As a result, seven young people were baptized.

The membership in Norway was 3,421 in the first quarter of 1942. By the middle of 1945, we had 4,150, or a net gain of 729 members. We have never before experienced anything like that in Norway. We thank God for the results, for it is all done by Him, and we marvel at His wonders.

Tent Efforts in the Philippines

By AMBROCIO A. ALCARAZ, *Evangelist, Central Luzon Mission, Philippines*

THERE are three of us in our tent company—the evangelist in charge, the assistant evangelist, and a Bible instructor. In most cases here only two form a tent-effort group—the evangelist and the Bible instructor. We have for our equipment a fly tent about twenty-five feet by thirty feet, fifteen wooden benches about six feet long with backs, a few boards to make the platform and background, a pulpit, and two petromax lamps.

If the town where we are to hold our meetings has a group of people interested in our message who have asked for an effort, all we have to do is put up the tent with the aid of the people, and hold our meetings every night. But where there is no interest manifested by the people, and no call has been made for our meetings, holding an effort is not so simple. We spend much time in prayer, asking the Lord to direct us to the place He wants us to go. We ask the Lord for signs to indicate to us the place to hold our meetings. A vacant lot willingly rented to us, with a house near by for us to live in, is enough sign to show where God wants us to hold our effort.

We pay the rent on the lot two months in advance, so that even if the owner changes his mind he cannot drive us from his land until two months have expired. (Catholics change their mind when they find we are Protestants.) We select the lot near the corner of two streets. It must be at the center or near the center of the residential district, or at least easily accessible to the people.

As soon as we begin pitching our tent, which is but a fly tent placed on a bamboo or wooden frame, people around the tent and passers-by begin to take notice and inquire as to the purpose of putting up such a tent, for it is an unusual occurrence. It is here that advertising our meetings begins. We do not tell them directly that we are Seventh-day Adventists and give sermons from the Bible, because that will soon be noised around, and perhaps before we begin our meetings, the priest may warn his flock to beware of us and our meetings.

So we tell them that we are going to give lectures on medical and evangelical topics, that we

want them to attend these lectures and bring their children with them, for we have a trained teacher to tell them interesting stories and teach them to be obedient to their parents. We also tell them that we shall have the services of a nurse for a few days to help the people, and an occasional visit of a doctor to give lectures on health. We make this promise good to them by inviting the mission nurse and missionary doctor to spend a few days with us. Often we find that after two days—the number of days it requires us to pitch and decorate our tent—the whole town already knows about our tent, and what we intend to do. We make our tent as attractive as we can afford to make it. In towns where there is electricity, we use electric lights to light our tent. But where there is none, we use two 300-candle-power petromax lamps. In a village or small town where the people are a bit shy, we prefer to use one light only, because bright lights drive the people farther away. They usually gather where the light of the lamp ends and darkness begins. They may want to listen, but they do not want to be seen by their friends, who will surely make fun of them.

We usually begin our meetings Sunday night. On the Sabbath preceding we ask the brethren in all the churches in our district to fast and pray for the effort. On Sunday night the people are mostly at home and feel rested, so they are more inclined to attend our first meeting. We advertise our meetings by means of placards placed in most of the conspicuous places of the town. Accompanying this is one such placard with an English translation added.

DAKILANG PAMAMAHAYAG
(Great Expositions)
Tungal sa
(concerning)

NAKARAAN (past)	KASALUKUYAN (present)	AT HAHARAPIN (future)
Gaganapin sa malaking tolda na nasa _____		
(To be held at the big tent at _____)		
Gabi Gabi Mula sa 7:00 - 9:00		
(Every night 7:00 - 9:00)		
Masayang awitan (Joyful singing)	Maginhawang Upuan (Comfortable seats)	Maliliwanag na ilaw (Bright lights)
DALUHAN NATIN (Let us all come)		

What we say the first night has much to do with whether or not the people will come again and bring their friends along. We have to keep in mind that ninety-five per cent of them are Catholic, that they are there more from curiosity than from a desire for truth, and that any attack against their religion may hurt their feelings and cause them not to come the next night. Or if they come again, it may be as an enemy, to annoy or make disturbance. Any impression they get that we are trying to convert them will cause them to be antagonistic and make them harder to win. We also know that among these people there are those who are honest, and they can be won to the truth if the proper approach is made and we win their confidence.

The first night, in our introduction, we tell them that we are there to serve them to the best of our ability. We then introduce our mission nurse, who by invitation helps us in the opening of our meeting and stays a few days with us. We state that we are not there to attack any religion or to force anybody to believe what we say, but to ask them to consider the truth or falsity of our statements for themselves. We are not there to convert anyone, but to discharge our responsibility in warning the people of what is soon to come to this world. We make the first meeting fairly brief.

Middle East Evangelistic Council

By STANLEY JOHNSON,
Superintendent, Iraq Mission

BETWEEN the dates of August 3 and September 14, 1945, workers from Iran, Iraq, Syria, Palestine, and Egypt met for an evangelistic council in the Lebanon Mountains town of Beit Mery, six miles east of Beyrouth. Here we gathered to study, practice, and experiment on improved methods of evangelism, for we face one of the most difficult challenges in soul winning in the world. Unfortunately, not all the national workers in the union could come, because of binding commitments in their various fields, but a majority were present. Five classes a day and evangelistic services three nights a week provided a busy schedule.

Leading out in the council were: Alger F. Johns, director; S. W. Johnson, instructor in evangelistic methods; A. G. Zytoskee, personal evangelism; H. G. Rutherford and N. C. Wilson, sponsors of the demonstration meetings. It was indeed an unexpected pleasure and benefit to have with us for three weeks, W. H. Anderson, who was on his way home after fifty years' labor in South Africa. We were all richly blessed by his daily lectures and inspiration.

The effort provided a helpful opportunity to test the methods being presented in the classes, to give guided laboratory practice to the young men in attendance, and at the same time, to present our message to the many people spending the summer months here in the Lebanon Mountains. Come with me, and visit one of these meetings as three young men present the message.

It is fifteen minutes before eight in the evening. The students have carried all the chairs and benches from the dining room and chapel out into our open-air auditorium and arranged them neatly. The organ has also been carried out, as well as the platform sections. Over the platform are three large lights which provide sufficient illumination. Now the chairs for the choir are being arranged on the platform, and all else is in readiness. Out onto the balcony of the main building steps Elder Rutherford, who begins to play gospel melodies on his trumpet, its clear notes carrying far out over the town, reminding the people that tonight there is meeting again, and it is time to be coming. And here they come already. At first some young

people appear; then a whole family slowly come in and are ushered to front seats by one of our young men. Yes, more and more are coming, almost a steady stream of them. Now it is five minutes to eight, and the trumpeter has ceased playing. Mrs. Krick has taken her place at the organ, and begins to play. Near by, at the front entrance to the main building, the choir members are assembling, and Pastor Rutherford is there, too, giving them final instructions.

It is now one-half minute to eight. Quickly the strains of the theme song break out from the organ, and the choir is marching down the hill to its place on the platform. Then, just as the last choir member takes his place, the director steps out from one end of the platform just exactly at the right second to give the first down beat for the Victory Song. The next twelve minutes we sit and listen to their melodies, a most enjoyable experience for all in the audience.

This performance ends too quickly, and their director signals them away, each one taking his chair with him and placing it in a row in the front. As these additional chairs appear, they are quickly filled by part of the standing audience. Tonight another two hundred and fifty people have come and we have only two hundred chairs, so children and the students must stand. Next a word of welcome is given by Elder Wilson and translated by Brother Antar into Arabic, the future lectures are announced, and prayer is offered. And just now three women step up to the organ and sing the special music feature for the evening. As they finish, from the opposite side of the platform a young man in a dark suit comes from the shadow of the stately juniper tree growing there, and at once begins his portion of the sermon—already preaching before he is fully behind the pulpit. He has an important message to deliver and only fifteen minutes to do it, so he proceeds with haste.

His earnestness captures the attention of the audience, from the youngest to the oldest. Standing back behind the last row of seats, the methods instructor with his piece of paper and pencil is making notations about the presentation, for next day's class discussion. Five, ten, thirteen, fourteen minutes go by—still no sign of stopping. The first fifteen minutes is now up and the speakers' attention is attracted by the instructor's white handkerchief as the stop sign. As the first speaker then quickly finishes and steps from the platform, the second speaker steps up and carries on for his fifteen minutes. The third speaker follows in turn. Before he realizes it, his time has likewise passed rapidly, and the service is dismissed with a short prayer.

The presentations were all well done tonight, and the people have given good attention. As they leave, they freely express their satisfaction over the meeting.

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☞ Most of the shadows in this life are caused by standing in our own sunshine.—HENRY WARD BEECHER.

PULPIT AND STUDY

Biblical Exposition and Homiletic Helps

Did They Really Die?

(Sermon Outline)

By BERNARD F. KINMAN, *Evangelist,*
North England Conference

1. INTRODUCTION.

Title ("Did They Really Die?") chosen as result of series of articles written by Air Marshal Sir Hugh Dowding, appearing in *The Sunday Pictorial*. The answer to this question, drawn from God's Word as textbook, contradicts that of the air marshal.

2. THE ORIGINAL LIE.

Life is sweet. In Great Britain 627,000 persons die every year. Everyone is dear to somebody. We are naturally concerned about those who have passed on. Genesis 2:17 is God's word. Genesis 3:4 is Satan's.

3. IMMORTALITY ONLY IN CHRIST.

Meaning of words "mortal" and "immortal." 1 Tim. 6:15, 16; Job 4:17; Rom. 6:12; 8:11.

4. A CHANGE NEEDED.

- a. Job asks the question, "If a man die, shall he live again?" and answers it in the negative. Job 14:14, 12.
- b. David of same opinion. Ps. 17:15; 146:4.
- c. Daniel also agrees. Dan. 12:2.
- d. Stronger evidence found in Ecclesiastes 9:10, 6, 5; 1 Thessalonians 4:13, 15, 16.

5. HUMAN REASONING WRONG.

- a. Illustration of unconscious state.
- b. If death is gateway to heavenly bliss, then murder or suicide seems permissible under certain circumstances.
- c. Jesus says death is an enemy, and He came to overcome it. 1 Cor. 15:13, 18, 25, 26.
- d. Bible definition far more reasonable and far less disappointing than man's definition.
- e. Ask one who has returned. Lazarus came from grace. Jesus says dead are in grave. John 5:28.

6. APPEAL.

It would be a lasting tribute to our loved ones who have gone if we would give our hearts to Jesus tonight. We could then expect to meet them. There is no doubt that we die, but *how* we die makes a vast difference.

Have you the Son of God? 1 John 5:11, 12. If not why not say Yes tonight, as our soloist asks us this question in song?

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☞ It is the duty of every person, for his own sake, and for the sake of humanity, to inform himself in regard to the laws of life, and conscientiously to obey them.—*Ministry of Healing*, p. 128.

EXCERPTS AND CONDENSATIONS

From Overseas Religious Periodicals

THE BRITISH OUTLOOK

By W. L. EMMERSON

WHITE HOUSE-VATICAN ALLIANCE.—Although the United States, according to figures, is a Protestant country, the Vatican rightly considers her as the leading Catholic power in the world. The reason for this surprising situation is to be found not only in the structure of American Catholicism and its powerful position in local and national politics but also in the fact that there is a common interest of the Vatican and the United States with respect to Europe. . . . So the White House-Vatican alliance may become a very important factor in the emerging order of Europe.—PAUL TILLICH in *Religion and Life*.

LARGEST CONTINUOUS TERRITORY.—The Soviet Union is the largest country in the world with a continuous territory. From north to south the U.S.S.R. stretches over 2,800 miles, and from west to east over 6,900 miles. The whole area of the U.S.S.R. amounts to over eight and a half million square miles, or one sixth of the inhabitable surface of the earth. In terms of population, the U.S.S.R. occupies the third place in the world after China and India.—M. I. KALININ in *The Soviet President Speaks*.

TITANS OF OUR TIME.—More and more obviously the surface of the earth is being parceled off into three great empires, each self-contained and cut off from contact with the outer world, and each ruled, under one disguise or another, by a self-elected oligarchy. The haggling as to where the frontiers are to be drawn is still going on, and will continue for some years, and the third of the three superstates—East Asia, dominated by China—is still potential rather than actual. But the general drift is unmistakable, and every scientific discovery of recent years has accelerated it.—GEORGE ORWELL in the *Tribune*, Oct. 19, 1945.

ATOMIC FOOD FOR THOUGHT.—Under the heading "Food for Thought," Dr. L. P. Jacks asks "whether the tree of knowledge has at last borne the fruit of which mankind was warned long ago by a Voice, which said, 'In the day thou eatest thereof thou shalt surely die.'"

"Whether the end of the present world in universal conflagration, predicted by Stoic philosophers and hourly expected by early Christians, has now become a contingency to be reckoned with.

"Whether a safe building site for the New Jerusalem, or a firm basis for social security, can be easily found on the edge of a volcano."—*Hibbert Journal*, October, 1945.

HAD OUR WARNING.—We have had our final warning. The last two world wars have meant grievous loss and suffering; a third world war would mean the annihilation of the human race. There can be no dispute about that. In the

closing month of the second World War this flaming message was stretched across the path of all nations: Keep peace or face destruction. . . . Unless the nations of the world are willing to work constructively together for peace, there will be an explosion which will blow them all to smithereens.—ANTHONY EDEN.

DESTINY CLEARLY FORETOLD.—We now stand, at the end of the most terrible war the world has ever been scourged by, facing the future with our destiny clearly foretold. The last blow struck during the war has done that foretelling. Our scientists, our divines, and philosophers for once are unanimous in their warning that if we follow up the potentiality of that last blow, mankind will destroy itself, and probably, the planet which has harbored him for some millions of years.—RICHARD CHURCH in *John O'London's Weekly*, Nov. 2, 1945.

FIRST QUARTER OF AN HOUR.—We have now come to an impasse where we have either to get rid of war, or face up to the fact that within about a quarter of an hour of war's being declared, all the cities of this country or other countries engaged in war will be laid in ruins. The bombs will be delivered, perhaps, not by aircraft but by rocket. . . . Nothing that science can see ahead now can provide any possible protection against the atomic bomb other than living underground at a great depth, or complete dispersal over a very big area.—PROFESSOR M. L. OLIPHANT.

SIXTY MILLION DEAD.—In the six years of the second World War, to say nothing of the persecuted and slain and tortured of the months that have succeeded its ending, at least sixty million human beings have died in consequence of pride and violence. It is ghastly beyond all power to imagine.—Editorial in *Church of England Newspaper*, Nov. 9, 1945.

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ENTERING WEDGE.—Protestant pastors of Middlebury, Vermont, have united in a protest to the president, faculty, and board of Middlebury College. The protest came as the result of a decision of the administration to allow an exception to a general rule of the college requiring students to attend daily chapel exercises and Sunday vesper services. The exception to this rule was to be granted to Catholics in the college, excusing them from this rule, and permitting them to attend mass on Sunday instead of vespers. It is thus that our Protestant colleges are being invaded and, by degrees, captured. New Englanders ought to resent this entering wedge on the part of Roman Catholicism. No Catholic college in the country would permit any innovation of a like nature from Protestants. They know perfectly well how to preserve the integrity of their schools. Would that Protestants were as careful to preserve our traditions and institutions!—Condensed from *The Watchman-Examiner*, Nov. 15, 1945.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Techniques

Notes From the King's Heralds

Here are the King's Heralds in a new role—as a writing quartet, sharing their experiences and observations with you. These tried and true suggestions were written upon our request while the Voice of Prophecy group was in Takoma Park recently. Their individual and collective work fully exemplified the sound principles here presented. More will follow in due time from these trained and consecrated gospel musicians.—EDITOR.

Preaching-Singing Teamwork

By RAY TURNER, Second Bass

MAN was created not to be alone but to associate with his fellow beings. The Inspired Word tells us that "it is not good that the man should be alone." Why not alone? The last of the verse explains, "I will make him an helpmeet for him." Doubtless now and then you have seen a man who lives and works by himself. His very looks convinced you that he was in need of a helpmeet.

Of course, this text has direct reference to the husband-and-wife relationship, but indirectly it shows that a man is not all-sufficient in himself. Jesus recognized this principle when He organized His evangelistic teams. He divided the twelve into groups of two, and sent them out to hold meetings. Then again, when He sent out the seventy, they were likewise divided in the same way.

When you go out to face the foe it is a great comfort to know that you have a true friend who will stand by your side no matter how fierce the battle. It takes a brave man to meet the devil on his own ground and take his subjects from him. Do you recall how, as a youngster, you were afraid to go into a dangerous place alone? But how brave you immediately became when another boy went with you. So it is in rescuing lost souls. Jesus' method is to send men out two and two.

When the time came for the gospel message to be sent to the great Gentile world, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And what a power they were in starting the Christian church! In Paul's first evangelistic team he had a young man who was afraid to get his hands soiled pitching the tent for the meetings. Paul, a man of action, could not have anyone like that around, so he had to reorganize his group. The brethren gave him Silas as his helper and song leader.

Paul and Silas went forth raising up churches and having great experiences together. One night during a song service, when the audience was made

up of prisoners, there was a great earthquake, and all the prison doors were unlocked and prisoners released. There was a mighty revival that night—even the warden was converted. So today if the evangelist and gospel musician work together with the Holy Spirit, the prisoners in the prison house of sin will be set free.

Here are a few suggestions for the evangelistic musician who wishes to increase his usefulness to the evangelist.

1. Keep in mind that the entire service is conducted to win sinners to Christ and His wonderful salvation. Then all the different parts of the campaign will take on their proper perspective. At times we hear of discontent among the musicians because of lack of recognition of their work on the part of the evangelist. I believe that if there is a real longing for the salvation of souls in the heart of the musician, all such feelings will vanish. Like Aaron and Hur of old, the musician should uphold the hands of the evangelist, and God will bless their joint efforts with success.

2. When the song service is over, the musician is tempted to relax because he thinks that his part is over. But no, he is in a position to give the evangelist the greatest possible send-off into his subject for the evening. The song leader already has the hearts and the attention of the whole audience, and now he is to transfer their attention to the speaker. How will he do this? Simply by turning his own attention entirely to the evangelist. The audience will immediately follow his lead and look at the speaker also. Then as the evangelist presents his subject and the people hear him say "Amen," they may glance back at the song leader again. But if he has his Bible open and his eyes on the speaker, they will immediately follow his example.

You may have heard the sermon over and over, but the people have not, and you are anxious for them to hear the gospel message and accept it. That is your cue. Your attention and "Amen's" help not only the people but the evangelist himself, who is encouraged and will do much better because he knows that you are fully backing him in his efforts to reach the people.

3. As the meeting draws to a close and the call is being made, watch for interested faces. Keep them in mind, and make a special effort to speak to them, or point them out to the Bible instructor.

When the evangelist knows that his song leader has a burning desire along with him to see souls saved, all will be harmony and oneness of heart and purpose. Then it is that the Holy Spirit can do His work in the hearts of the people, and sinners will be set free from the prison house of sin.

Preparing the Special Song

By BEN GLANZER, *First Tenor*

THE best definition of singing that I know is in W. J. Henderson's book *The Art of Singing*: "Singing is the interpretation of text by means of musical tones produced by the human voice." This is short and definite. It goes to the core of the matter—*singing is interpretation*. Interpretation of what? Interpretation of the text; and the text means the words, the message of the song. Always keep in mind that the words come first.

Keith Macdonald, a former baritone of the Metropolitan Opera with whom I once studied, said that his instructor sometimes had him spend two weeks studying the text of a new opera before allowing him to study the music. How much more we need to study the text of a sacred number! Is it not always possible to do this in a rushed evangelistic program, but by careful planning we can give much more time to the study of the text than we often do. Write out the words of a new song and keep the copy handy in your purse or notebook, where you can refer to it readily in spare moments, until gradually the words become your own. Then memorize the melody and study out the expression that you want to put into it. Now you are ready to sing it in public.

No! Not yet! If you feel this is a song that really has possibilities, don't use it right away. Put it aside and let it "sink in," until it becomes a part of you.

Now before you turn away and skip the rest of this article as fantastic, let me say that I know this is an ideal that sounds impossible, and may in many instances be impossible. But if you really want a few songs in your repertoire that are outstanding, to a certain degree at least, try this procedure and see what it does to a song. A few of my solos which seem to go home to the hearts of people are songs which I have taken time to really study and assimilate. Some songs I have studied and worked on for as much as a year before using them in public. Then they were really becoming my own songs.

After you have memorized the words and melody, and laid the song aside to season, you will often find yourself humming it spontaneously. That's a good sign. Keep rehearsing it from time to time. On occasion, you will notice a particular place in some service where the song would fit appropriately. All these experiences help you to become more conscious of the message of that particular song. Gradually the expression of the song, the music, the climax, the words, the mental and soul picture, and the experience of the song will really become a part of you. Then when you finally sing it in public, it will not be just another "rendition," written by some composer you have never met. Instead, you will be sharing with your audience a message in song that has become *your very own*; and of course you will sing it from memory. After you have done this with some of your solos, duets, or quartets, you will always feel circumscribed unless you can sing from memory.

Have a number of new songs ahead all the time that you are preparing and making your own. Be

on the lookout for good songs that will fit your voice and experience. In this way your repertoire will always be fresh. Remember, though, that most people like to hear "the old songs," and be sure to use them liberally. If you have been singing a song for a time but feel it is not going too well, lay it aside for a few months or a year. Then come back to it and study it as you would a new song. Memorize the words and melody. Study the expression. See whether another key would improve it. You will be amazed at the difference it makes sometimes to sing a song just a half step lower or higher. Don't sing a song in the key in which it is written unless it fits you just right. Song writers often write songs in the key which is comfortable for them. When you are singing, you must find the best key for *you*. I have to sing some songs in a lower key in the morning than I do in the evening, because the voice is naturally lower in the morning.

All these little things are important in preparing songs, and need careful attention. Remember, if you have really made the song a part of your very life and experience, and have prayed about it, angels are waiting to co-operate with the Holy Spirit to work on the hearts of the hearers and make them receptive to the message in song. In the next article we shall study how to interpret songs and make them live in the memory of our hearers.

What Do You Do Besides Sing?

By ROBERT E. SEAMONT, *Second Tenor*

A GOOD song leader, with a longing to see people give their hearts to God, is what many an evangelist is looking for to team up with him. We could name several such teams which have done a mighty work for God and are still doing great things for Him.

We are all aware of the important part the song leader plays in these teams. But what we are most interested in, in this discussion, is the question many of our young men are asking—What can I do, as an evangelistic helper, to make the mechanics of our team run more smoothly in the work of the Lord?

Let us take inventory and ask, What do I do besides sing? What *can* I do besides sing? What are my talents? Do not bury them. Just because we are singing evangelists now is surely no reason for us to limit our growth and development along other lines of work.

Do you enjoy writing? What a grand and useful talent! Just think of the many ways you can help in an evangelistic meeting, by writing reports for the union papers, also reports and advertisements for the public press. What minister does not appreciate having someone else assist him in this feature? Then there are the spot announcements on the radio. If you are a writer and enjoy that type of work, you no doubt can think of a great many other ways in which you could increase your usefulness in this field.

Closely allied to the advertising is the printing.

If you have never used a printing press but have mechanical abilities, you may be able to learn to operate one. I visited a very good friend of mine recently, an evangelist in Texas, who had purchased a small flat-bed automatic cylinder press. He was enthusiastic about his press, not only because of the economy, but also because he could get the style and type of printing he wanted. The work I saw was as good as, or better than, the usual run of printing turned out by the jobber.

Another way in which the song leader can assist is with the public-address system. What "sorry" sounds often come from the larger percentage of these amplifiers in evangelistic efforts. The main trouble seems to be in the adjustments. The result is hardly ever soft enough, usually too loud and metallic. It is seldom just right.

The minister, thinking his voice too high pitched, wants to have it flattered by accentuating the bass. In doing this, on most amplifiers, the high frequencies are sacrificed, giving the voice a thick, mushy, unnatural sound. Then when some of the listeners complain of not being able to understand, the volume is turned up, and we have all heard the results. If the song leader could listen to the evangelist, then tune the amplifier so that his voice sounds as natural as possible from the rear of the hall or tent, I think the greater part of the trouble would be overcome. This can only be done of course, if the amplifier is of fairly good quality.

These are merely suggestions to start us thinking. You, no doubt, can think of many more than I can, especially in fields in which you are most interested. It might be in carpentry, electricity, painting, holding Bible studies, or in meeting people and making contacts.

We could go on, but perhaps the suggestions offered may be of help to some singing evangelist just starting out. Surely he should be doing something more than merely singing. What do *you* do besides sing?

Make Them Want to Sing

By WAYNE HOOPER, *First Bass*

SALESMANSHIP is a fine art. Some things have to be advertised. Some articles must be demonstrated. And others sell themselves. In an evangelistic program we must use every method within our grasp to convince the audience that they came to the auditorium not only to look on but to take part in a very definite way. The song service is the first part of the program in which all can take part, and it is up to the song leader to assure them that they *want* to join in. Here are a few methods of selling a very worth-while product—audience participation in the song service:

I. *Convince the audience that they are part of your program.* Most people like to sing but are shy until they can sing in the company of others.

1. Smile at them. If they don't smile back, use one of those clever poems about smiles, or sing the chorus, "You can smile."

2. Compliment their singing. Even if it is not pleasing to your ears, someone likes it. Especially if there are many empty seats, tell those that are present that they are doing fine. I often tell them to "sing enough to make up for those empty chairs," and instantly they double their efforts.

3. Set a goal for yourself to make everyone sing. Then watch how the people respond to this idea, or to that tactic, and use the approach that brings results. Move around. Don't be glued to one spot on the platform. Let people know you are alive and enjoying yourself, and they will follow suit.

II. *Be positive in actions, singing, and speaking.*

1. You may not have the best voice for song leading—but don't apologize. As long as you do your best and put your soul into your job, there will be no mental reservations as to your ability.

2. Act as if it is a pleasure for you to sing, then people will be more likely to gain enjoyment from it.

3. Teach them to follow you—then lead. Most congregations will go their own way, unless they have a leader. Once they catch the idea that you intend to lead them in a positive way, they fall right into line immediately. A good solid touch on the part of the pianist is helpful.

III. *Plan your program.* It is much easier for you to work up your own enthusiasm, and that of the audience also, if there is a smooth-working, planned song service.

1. Know how much time you have. It is always well to plan a little more than you will need, just in case the ministers are late in coming in. But don't think you must use everything on your program, and thus take time that belongs to the evening sermon.

2. Keep the program moving. It is not conducive to enthusiastic audience participation when the song leader has to stop and grope for words, or to look for another song to sing. Talk between songs and during the piano introductions, and try to fill up every dead spot with something alive and inviting. At first you may have to write out a sentence or two to bridge the gap smoothly between one song and the next. Sometimes, between stanzas, it is helpful to encourage the audience to sing. Always feel free to talk, and keep your attention focused on the song.

3. Write out an outline of the program. On small cards you can put down the number, names of songs, and the order. The pianist and any other helpers always appreciate the courtesy of receiving an advance copy of the program for the evening. If it is not written down, you yourself might even forget what you have planned to do.

4. If there is to be special music, the participants should know when to come in, so there will be no waiting. It is best for them to be in position and ready to start as soon as you have announced the number. Then there is no long and embarrassing delay.

IV. *Do something different.* Everyone likes a change once in a while, and you are more likely to hold the attention by continually trying new ideas. At the same time hold on to those that "go over" well.

—Please turn to page 44

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Bible Instructor's Role in the Public Effort

By MRS. H. ELLEN CURRAN, *Bible Instructor, Southern California Conference*

THE world today is accomplishing tremendous things in a short time. Scientific invention and increased knowledge are crowding decades into hours, as it were. In order to give the last warning message to this fast-moving world, we, too, must expand our vision. True, the great message will always be the same, and our only hope for results remains the same—the power of God in our labors. But God calls us to put forth every effort to gain greater efficiency and larger results in our work.

The Bible instructor's work is very strenuous but most enjoyable. Hers is the privilege of getting into close contact with the people. Some Bible instructors give their whole time and effort to obtaining open doors where they may regularly study the Bible with a few people in their homes. Others assist in public efforts by giving Bible studies and doing personal work in connection with the effort. A Bible instructor with public ability follows a different program in connection with public meetings than she would in association with local church endeavors. She would lessen her value to the evangelist if she were to be tied down exclusively to the few that she would be able to study with regularly each week, and have no time left to reach the masses. This is not what most evangelists want, nor what the public effort demands. Let us note five points that lead toward efficiency in large effort work.

1. **FIRST FRIENDLY CONTACTS.**—Seek a friendly contact with as many people as possible because you do not know who will accept the truth—this one or that one. Therefore be friendly with all. This, however, must be done with tact and wisdom, for it can be overdone.

When the meetings first begin, a friendly "Good evening" or a quiet smile may be better than much handshaking and asking for names. The same is true as the people leave. A cheery "Good night" and "Come back again" is sure to make friends.

When cards are passed for names and addresses, the same thing is true again—make as many short calls as possible—the more the better, at first, to find out where the interested ones are. Use the telephone for making contacts. If you cannot get around to all, mail out postal cards asking people to meet you at the meetings for their promised literature. Urge everyone to come to the meetings. Talk up the meetings and the preacher. Tell them that you will be looking for them personally—at the meetings. There is the place you want to see them—not in their homes. You cannot see all of them in their homes every week. But

soon you will see definite interests developing, and these should always have first attention. Develop that interest and help it to mature.

2. **LIST OF SPECIAL INTERESTS.**—Besides a general visiting file, keep a separate list of outstanding interests. Keep this list up to date and on your mind and in your prayers. Some Bible instructors segregate names according to where the people live, grouping those together who live in the same localities. This may work at first, but I believe that from the very beginning the visiting file should contain a separate list of those interests that could be developed ahead of the rest. If these names are left scattered among the other cards, they may be forgotten at the crucial time.

The Bible instructor should ascertain the reactions of the readers after each subject is presented, answer their questions, and study with them, or give them printed lessons to study on all essential lectures they may have missed. Help them to make decisions as they progress. We are certainly blessed these days with all the truth-filled literature and printed lessons we can give to the people to study at home. And I find, as you do, that God's powerful Word works in the lives of men and women who will study for themselves. With the permission of the evangelist, I set up a little "headquarters" right in the foyer or at the entrance, where I can have a file with printed lessons and literature on all the various subjects, and as I find out the people's needs by visiting with them before and after meetings, I provide them with lessons to study. I have my daybook with me and make appointments according to the needs of the interested ones.

Invite the interested people to the Sabbath services as soon as advisable, and be there to meet them. The Sabbath service offers a wonderful opportunity to foster advanced interests.

3. **"THIS ONE THING I DO."**—Cause the people to know by your actions that your main job is soul winning. Let no person or persons monopolize your time with social affairs or otherwise. Most people can readily see that you are interested in all the people—that you love them all. They will understand and appreciate this fact and will not needlessly take up your time. In making calls, maintain this same attitude—let the people know you are there for one purpose only—to help them love the Lord more than any earthly thing. Enlist the new members as your partners to help win souls by having them introduce you to their friends and acquaintances.

4. INDOCTRINATION CLASSES.—If possible at all, conduct classes for indoctrination and baptismal instruction. Fortunate is the Bible instructor who is associated with an evangelist who believes in Bible classes in connection with his meetings. Not just a class conducted by the Bible instructor, but a class that is really “under his wings,” and a definite part of his program. He should support it and build it up with his strong influence, as only the evangelist can do. Such a class will not only prove a definite factor in developing interest but will also take care of many, many Bible studies which would otherwise have to be given in each of the homes, thus giving the Bible instructor much more time for general calls, and helping the people when they most need her.

And may I insert this suggestion: The more the evangelist builds up the Bible instructor before the people, the more results her work will produce for him and the effort.

5. CONCENTRATE!—While you keep your finger on the pulse of the general interest, concentrate on those that may be brought to a decision with the proper help. Keep the evangelist informed of their special needs. Know your people as individuals. Watch the developments in their lives and keep very close to them at the critical time.

I heard one prominent evangelist tell what he expected of a Bible instructor. He said, “I want a Bible instructor who knows how to take off the cream when I bring it to the top.” Then he added, “Many just stir around in it until the cream is mixed back with the milk.” What an apt illustration! Much interest can be lost by not taking care of it at the proper time. The devil knows who is about to make a decision, and he stays very close to that individual. We, too, should stay very close. Watch whether each particular one is at the meetings or whether he is absent. Some will tell you when they are having battles to fight; others will not tell you, and you must sense their need and get close to their hearts. A personal experience illustrates this point.

Among those whose interest was developing very well was a good man who had been attending the meetings regularly and also the classes at the reading room. In fact, he told me that he had been attending Elder K’s meetings off and on for ten years. He had now begun to attend Sabbath services, but I missed him one Sabbath morning at church. He did not come to the baptismal class in the reading room that afternoon. I thought, “Perhaps he is ill, but he will surely be at the meeting Sunday morning.” But he was absent from all the meetings that Sunday. I was really uneasy about him, then, but could do nothing about it until the classes were ended at the reading room, which was about nine-thirty that night. We drove over to this man’s home about five or six blocks away. He came to the door with an open Bible in his hand, but I could see that all was not well. This conversation then followed.

“Brother Arnold, we have missed you so. I hope you are not ill.” He answered no.

“What’s wrong, Brother Arnold? Has someone been discouraging you?”

“Well, some of the people from the other church have been talking to me, and I decided I would just stay away from everybody and read my Bible at home.”

“Brother Arnold, remember, it’s always darkest just before the dawn. The devil knows you are taking your stand, and he is making it hard for you, but you are going to come out all right. God is going to help you. You will be stronger than ever because of this battle. It’s late now, but tomorrow morning come over to the reading room, and we will go through all the doctrines with you again, and I’m sure God’s Word will settle it for you.” He promised he would come, and at ten o’clock the next morning he was there. The man’s faith in this message returned fully, and he said, “Now it is settled forever. No one will shake me again.” Before he went away he said, “After you left my home last night I thought to myself, ‘Who am I that they should care that much—to come here this late after a long, hard day? They really care. There is something to this religion.’”

He was baptized with the very next group and is now a faithful member and trustworthy helper at the reading room. I thanked God that we were at hand to take that “cream” off before it was stirred back with the milk.

So, while you watch the general interest and find new interests, concentrate on the outstanding interests. In other words, take off the cream that is rising to the top. Then there will be one group after another developing for baptism.

Outlines for Bible Studies

The Memorials of the Bible

(A Study for Catholics)

By MARGARET REEVES, *Bible Instructor,*
Boston, Massachusetts

(At this point in a series of studies we presume that full instruction has been previously given on the Sabbath and baptism; so a short review is all that is necessary to link these studies up with the ordinances of the Lord’s supper and foot washing. The reader will, of course, be acquainted with many of the writings of the Spirit of prophecy; therefore some quotations from Mrs. E. G. White’s writings will not be amiss here.)

TEXT: Isaiah 24:5—Sabbath and ordinances changed by Roman Catholics.

I. THE HOLY REST DAY.

1. A memorial of creation. Gen. 2:1-3; Ex. 20:11.
 - a. The Lord made His wonderful works to be remembered. Ps. 111:4.
 - b. His memorial endures throughout all generations. Ps. 135:13; Isa. 66:23.
 - c. Memorial and sign used interchangeably. Joshua 4:6, 7.
 - d. Sabbath a sign between God and His people. Ex. 31:17.
 - e. Seal and sign used interchangeably. Rom. 4:11.

2. A memorial of a new creation. Ex. 31:13; Eze. 20:12, 20; Heb. 4:10.

a. "The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re-create us in His own image."—*Education*, p. 250.

b. "Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there never would have been an idolater, an atheist, or an infidel."—*The Great Controversy*, p. 438.

c. "In the time of the end, every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform, and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God."—*Prophets and Kings*, p. 678.

II. THE CHRISTIAN ORDINANCES.

1. The ordinance of preparation. John 13.

a. A memorial of our Lord's life of service. It was instituted that we might ever keep in mind our Lord's life of humility and service. *The Desire of Ages*, p. 650. More was meant than the washing of the feet of guests to remove the dust of travel. Christ was here instituting a religious service. By the act of our Lord, this humiliating ceremony was made a consecrated ordinance. *Ibid.*, p. 650.

b. Service done to our Lord. Matt. 25:40. "To those who receive the spirit of this service, it can never become a mere ceremonial. Its constant lesson will be, 'By love serve one another.'"—*Ibid.*, p. 651.

c. Preparation service for the sacrament. 1 Cor. 11:27-30. It is primarily the divine preparation for the Lord's supper. The need of such a preparation is seen in the plan of confessions to a priest practiced by other churches. *Ibid.*, pp. 642-651.

d. Our Lord's explicit threefold command. John 13:14, 15, 17.

e. Not a cleansing from physical impurity, but represents a higher purification—the cleansing of the heart. A miniature baptism. John 13:10, 11.

f. We are blessed if we do the things we know. John 13:17.

2. The communion service.

a. A memorial of our Lord's death till He comes. 1 Cor. 11:23-26; *Ibid.*, pp. 652, 653; Mark 14:22-24; Luke 22:10, 19.

b. Bread and wine represent our Lord's body and shed blood. Matt. 26:26-28. Our Lord, though bodily absent, is spirit-

ually present. "Whoso eateth My flesh, and drinketh My blood, hath eternal life."

John 6:54. "It is by receiving the life for us poured out on Calvary's cross, that we can live the life of holiness. And this life we receive by receiving His word, by doing those things which He has commanded. Thus we become one with Him. As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every communion."—*Ibid.*, pp. 660, 661.

c. Seal of new covenant applied to heart.

"In partaking with His disciples of the bread and wine, Christ pledged Himself to them as their Redeemer. He committed to them the new covenant, by which all who receive Him become children of God. . . . This covenant deed was to be ratified with the blood of Christ. And the administration of the sacrament was to keep before the disciples the infinite sacrifice made for each of them individually."—*Ibid.*, pp. 656-659. By His own blood He obtained eternal redemption. Heb. 9:12. When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's supper was instituted as a memorial of the same event of which the Passover had been a type. As the Passover was a type pointing forward to the death of Christ, so is the Lord's supper a memorial pointing back to the death of Christ on Calvary. *Ibid.*, p. 539.

d. The mystery of godliness. 1 Tim. 3:16. (Summing up.)

e. Summary on communion—

A parable of our crucified Saviour; a promise of our present Lord and Master; a prophecy of our coming King.

3. Scriptural baptism a memorial of our Lord's burial and resurrection. Col. 2:12.

a. Immersion only mode that would fully represent a burial. Col. 2:12. (John 3:23; Acts 8:38, 39.)

b. Renunciation of old life necessary. Rom. 6:1-8. Death must take place before burial; terrible to bury anyone alive. Must be truly converted. Acts 2:37, 38.

c. Thorough preparation necessary. Matt. 28:19, 20. Must be taught *all* things our Lord commanded. Matt. 28:19, 20.

d. Identified with Christ. Gal. 2:20.

(1) Put on Christ. Gal. 3:27.

(2) Life hid with Christ in God. Col. 3:1-3.

(3) Walk even as He walked. 1 John 2:6.

(4) Shall be ready for Him when He comes. Col. 3:4; Heb. 9:28.

(5) "It is the grace of Christ that gives life to the soul. Apart from Christ, baptism, like any other service, is a worthless form."—*Ibid.*, p. 181.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

Four Requisites for Radio Success*

By DWIGHT ARTHUR DELAFIELD, *Publicity Director, Voice of Prophecy, Los Angeles*

EVERY preacher since the days of the first prophet has been interested in getting an audience—the bigger audience the better. Isaiah 28:23 says “Give ye ear, and hear my voice; hearken, and hear my speech.” This is what preachers have been doing from time immemorial—trying to get people to hearken to their speech, to give ear to their voice. Remember the words of Mark Anthony, “Friends, Romans, countrymen, lend me your ears.” Moody tried to get a hearing, and he commanded vast audiences. Knox, Wesley, and the great revivalists down through the years achieved their objectives. Many people came to hear the Word of the Lord. But they didn’t have radio; whereas we do. We can therefore get bigger audiences and speak to more people. More ears listen to our voices, more hearts are moved by the Word of God because of radio.

Radio is a providence. It is a miraculous giant. It is the instrument of providence to bring the gospel to lonely, hungry hearts all over the world. Seventh-day Adventist preachers ought to be using the radio more fully. The Voice of Prophecy has no monopoly on radio. We believe that there is need for more good Seventh-day Adventist radio preachers. The quicker the work is finished, the sooner we can all go home.

Now just a word about the actual purpose of the Voice of Prophecy broadcast on the air. You remember what Paul said in Romans 9:28: “A short work will the Lord make upon the earth.” That is, His work will be done quickly. How could His work be done quickly in this fast-moving age, when there are multiplied millions to be reached, if it were not for such mechanical giants and means of communication as the radio and the press?

The marvelous supplement of radio to the work of our printing presses is in God’s order. Our publishing brethren quote the writings of the Spirit of prophecy to show that our presses are ordained of God. If there were a living prophet today, I think that that prophet would say just as much by way of approbation of the radio as a soul-winning agency. We have gone far beyond the time when the Lord should have come, and God has had to bring in these mechanical miracles in the last days to help finish His work.

The testimony of church members and of evangelists in public work could not and would not com-

plete the work in this fast age. It would have been impossible for all the multitudes living in the great cities to hear the message either by personal witnessing or by literature. Think of the thousands of businessmen going by trains, planes, busses, and automobiles from city to city. These traveling men, living in hotel rooms have little likelihood of hearing the gospel of Christ unless it be from an Adventist evangelist preaching on the radio.

There are thousands in isolated regions and out-of-the-way places, sick people in hospitals, dwellers in exclusive apartments and rich homes, who have radios and can tune in. Even the colporteurs cannot go with our literature to some of these places, but nearly everyone has a radio and can hear our programs. We have no publishing work in Russia, but there are thousands in Russia who have tuned in to our program from Lourenço Marques, in Portuguese East Africa, and enjoy the Voice of Prophecy.

I should like to note one of the by-products of our radio evangelism. Its part in the Seventh-day Adventist Church program is important, for this program is the biggest single pastor this denomination has. People say, “Are you on the air just to pastor the Seventh-day Adventist Church?” No, but that is one of the by-products, and it is not to be minimized. Thousands of Adventists write to us and say, “We have no preacher; we haven’t heard a preacher in our church for months. The inspiration we receive through the Voice of Prophecy program holds us true to the message.” They send in their offerings to the conference church, but the Voice of Prophecy program holds them true to God.

Charles E. Fuller, in going on the air with his Pilgrim Hour, does not idly say, “This is Charles Fuller, your radio pastor.” We do not say that, but we accomplish the work of a pastor. Our program is doubtless the denomination’s outstanding pastor. It is one factor that holds thousands of isolated Adventists true to the message. If you are on the air as a local broadcaster you can reach many, many scores of isolated believers who need spiritual help and encouragement.

The primal objective of our radio work is the same as that of our pastors and evangelists, our schools, our publishing houses, and our medical institutions. It is the same objective that Christ had in mind when He said to the twelve, “Go . . . and make disciples.” We must convert people to Christ. We must win them to the third angel’s message. We must increase the constituency of the church and enlarge the scope of Christ’s king-

* From a chapel talk at the S.D.A. Theological Seminary.

dom, preparing people to meet Him when He comes in glory. There are four practical phases in this work of making disciples, which we shall now consider.

1. SUPERIOR CHARACTER OF PROGRAM.—If we are going to make disciples, we must have a high-class radio program. The preacher ought to have a good radio voice and a radio personality. If his voice is a high screech, if he rants and raves, if he does not know how to be conversational, if he goes on the air as a hell-fire preacher, he is not going to hold his audience very long. The program must be high class, with high-grade preaching. Unless the music is high class there had better be none at all. Nothing kills a radio program more quickly than poor music. Better have some "canned" music than to have Mrs. Jones, from the church choir, who thinks she can sing, but really cannot.

The format for the broadcast must be of the type that is continuous and appealing to the ear and sensibilities of the people. It must be neatly arranged, and should run right along. That is most important in a radio program. When they have heard it, people must say in their minds, "I want to hear it again." The program itself is the greatest single factor in making disciples.

2. SOMETHING TO OFFER.—The broadcast must have something tangible to offer, so a profitable contact with the invisible audience can be made. Otherwise our radio work is merely doing good and not reaching its full objective—making disciples. Hence, we must have something to offer.

We have a book every month. We do not sell it; we give it to those who write for it and who contribute. We write these people a word of appreciation for their interest and invite them to become "sustaining members." And we send out copies of Elder Richard's sermons to all who request them, and suggest that they help support the Voice of Prophecy. We must have something to offer—a Bible course, a radio sermon, or a book for the month. This gives us names for our files. It gives us a potential list to draw from, to make disciples for Christ.

3. BIBLE SCHOOL FOLLOW-UP.—The thing that really convinces people that we have the true Bible message is the Bible correspondence school. We must have that. It is the Bible school that does the convincing work. We have enrolled 575,000 active students, and 5,300 have requested baptism as a result of the Bible course. How many baptisms we would have had without the Bible school, only God knows.

4. THE LOCAL FOLLOW-UP.—Think finally of the relationship of the field—the local pastor and the evangelist. When we get people on our list who say, "I want to keep the Sabbath; I want to be baptized," we ourselves have come to the end of our rope. We tie a knot, hold on, and say, "Dear Pastor, please visit Mrs. Jones, 607 Columbus Street, over there in Midtown. Here is a copy of the letter she wrote telling of her interest in the truth. If you do not visit her, no one on earth will or can visit her, and our radio work will have been in vain."

The field—the minister—must carry through the interest of the Voice of Prophecy, or of any local

broadcast, or we cannot make disciples. Our evangelistic efforts would fall to the ground and would be a failure. A good program with something to offer, with a Bible school and a ministry working in co-operation with the radio evangelist, all functioning together, helps to realize our grand objective in making disciples for Christ.



Report on The Ministry Circulation

¶ As is well known to our readers, THE MINISTRY is a professional journal primarily for circulation among the three professional groups of the denomination—the ministers and Bible instructors, the teaching profession, and our medical group. Its over-all coverage among these groups is gratifying. Before the war more than half of our distribution was among the English-reading workers of overseas divisions. For the duration of the war three whole divisions—Central European, China, and Far Eastern—were cut off, and circulation was seriously curtailed in both Southern and Northern Europe as well as in some of the island fields. Notwithstanding, THE MINISTRY as of November, 1945, was reaching 487 workers in Australasia, 309 in Inter-America, 330 in Northern Europe, 310 in South America, 336 in Southern Africa, 205 in Southern Asia, 125 in Southern Europe, and even 123 in the General Conference detached missions.

At the home base over 1,000 copies go to our North American doctors, dentists, nurses, dietitians, and technicians. In addition, nearly 4,000 subscriptions reach the evangelical workers of North America, as well as our theological students, distributed by unions as follows: Atlantic, 273; Canada, 181; Central, 378; Columbia, 562; Lake, 395; North Pacific, 389; Northern, 165; Pacific, 772; Southern 417; and Southwestern, 223. This makes a grand total of between seven and eight thousand yearly subscriptions on the list for Seventh-day Adventist workers as the January, 1946, number was mailed out.

We felt this interesting information should be shared with MINISTRY readers. Moreover, for three years in succession there has been an eight-page MINISTRY Extra once each year. This year (1946) it was issued between the January and February numbers. Many, aside from the regular list, were supplied with these Extras. In fact, the Home Missionary Department has sent the latest Extra to 3,000 lay preachers, 3,500 local elders, and 2,000 leaders of Missionary Men, while the Publishing Department has supplied 1,500 literature evangelists with this inspiring Extra. That brings the grand total for the January, 1946, Extra to 19,000—a new "high" for MINISTRY distribution. This journal is not designed for general distribution among our laity. But local leaders—such as lay preachers, local elders, and colporteur evangelists—who conduct meetings and hold Bible studies for our own people may profitably read it. Many conferences supply it to certain of these groups. Others subscribe for themselves.



Propriety of the Evangelistic Song

1. Some contend that the call to worship God, in Rev. 14:7 implies the singing of hymns of worship only, couched in direct address to God the Creator, and involves conversely the discarding of evangelistic songs, which are simply exhortations, testifyings, appeals, or warnings to our fellow men. Is this argument sound and valid? 2. The psalms are cited as examples of the direct worship of God. Do the facts sustain such a position? 3. The idea is also put forth that only the tried and tested hymns that have survived the centuries, or at least the decades, provide the true and proper music for our churches. What about that? 4. And what about the beauty and appeal of Latin chorales of the twelfth, thirteenth, and fourteenth centuries that are becoming increasingly popular today? What should be our relationship to this concept of the only proper form of religious music? Please answer with some fullness.

THESE are important and far-reaching questions. They involve an issue that touches the very heart of this movement and bears upon its place and mission in the world today. The issue raised is more than a musician's problem; it is primarily a ministerial matter. We shall note the four related questions in sequence.

1. **THE INTENT OF WORSHIP.**—Unfortunately, the concept that the worship of Revelation 14:7 has primary reference to music is based on a misconception, a misinterpretation, and upon an unwarranted restriction of the thought and intent of the text. In this fourteenth chapter the *worship* of God the Creator in the first message, and the *worship* of the "beast," the perverter in the third message, are thrown into direct contrast and fundamental opposition. What is implied by worship in the one must be involved conversely in the other. The identical original Greek word *proskuneo* is employed in both instances. In fact, this same Greek word runs all through the Apocalypse, appearing in Revelation 3:9; 4:10; 9:20; 13:8, 12, 15; 14:7, 9, 11; 15:4; 19:10; and 22:8, 9—always with the same intent.

The three messages of Revelation 14 follow in the wake of the dread course of events prophesied in Revelation 13, in which mankind worshipped the papal power (verse 8) throughout the middle and later ages. Finally, as portrayed by the second prophetic symbol, apostate Protestantism in the United States will cause a revival of this world-wide "worship" of the papal power in the last days, after the beast's wound is healed (verses 12-15); that is, subsequent to the events of 1798. It is in this setting that the summons, "Fear God, and give glory to Him; for the hour of His judgment is come," appears, and the call, "Worship Him that made heaven, and earth," is issued.

This specific message began to be proclaimed in the early decades of the nineteenth century in

the Old World as well as the New, and reached its climax in the preaching of William Miller and his associates between 1840 and 1844. We are expressly told:

"Our faith in reference to the messages of the first, second, and third angels was correct. The great waymarks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host."—E. G. WHITE in *Review and Herald*, Nov. 27, 1883.

Whatever the nature of the worship that was called for, it was obviously responded to under the call of the first angel's message. The repeated declarations to this effect in *Early Writings*, *Great Controversy*, and in many printed articles and special testimonies are clear and emphatic. Yet the bulk of the hymns and spiritual songs of the early advent believers were of admonition, appeal, testimony, and warning to their fellow men. And they were designed to encourage and sustain one another in their great but unpopular mission to the world.

The second of the three messages was heralded to nominal Protestantism in 1843-44 by these same advent leaders. The precise words, "Babylon is fallen," were used. And they preached and published, "Come out of her, My people." The nominal Protestant churches rejected the advent message and the solemn announcement of the judgment-hour ending of the 2300 years of that great time prophecy. For this cause God rejected them as ecclesiastical organizations, and called out a separate remnant church to represent Him and to proclaim His final reformatory message to men, known to us as the third angel's message. This third message involves the enunciation of God's specific warning against the worship of the beast (verses 9, 11), and against receiving its counterfeit sabbath mark.

It must therefore be evident that the emphasis on the worship of God, continued in the second and third messages, involves the principle of fundamental acknowledgment, obedience, allegiance, honor, and reverence. The second message involves separation from Babylon—its organizations, creeds, doctrines, forms, and spirit—and rationally the Babylonish elements of its music, for all of these together constitute Babylon and its worship. Whatever the meaning of worship in the one instance, the converse is involved in the other. And it is not simply or primarily a matter of hymnology in either case. It is basically a question of relationship and allegiance. Music is a part of the picture, but only a part.

Anyone who has examined the music employed in the 1843-44 movement will concede that a large percentage of the songs of the early advent movement were not direct ascriptions of praise but simply the musical expression of the distinctive first angel's message in exposition, exhortation, testimony, warning, and appeal. These are found scattered through the Millerite journals—*Signs of the Times*, *Midnight Cry*, *Second Advent of Christ*—as well as in their second advent standard hymnals, such as the *Millennial Harp*, *Advent Harp*, and *Christian Lyre*.

The evidence is clear and conclusive. The titles alone are sufficient evidence. Note them: "Our Journey Home," "I'm a Traveler," "Star of Our Hope," "Armageddon," "Remember Lot's Wife," "When the Harvest Is Past," "Awake Ye, Awake," "The Fields Are White," "Convert's Song," "Hymn for 1843," "Millennial Glory," "Have You Faith?" "Heavenly Rest," "Invitation," "Advent Triumph," "New Jerusalem." The hymn, "Fall of Babylon," sung during the second angel's message, exemplifies the thought. These hymns conveyed and enforced the message preached.

Under the message of the third angel, which began to be given following 1844, the worship of the beast, in contrast to the worship of God the Creator, becomes the supreme issue. Would anyone contend that the worship of the beast implies direct ascriptions of praise and power sung to the beast? Or that it centers primarily around, or involves, a certain form of hymnody? No, it is basically the act of obedience and the rendering of subservient allegiance—without primary relation to the form of church music. That is purely a corollary. The result of this threefold message is the production of a company of those who are obedient to God's commandments. And "obedience," we are told, "is the *highest form of worship*."

We must therefore conclude that the "worship" of Revelation 14:7 has neither primary nor necessary reference to hymns of worship in direct address, versus evangelistic message songs, but reference to something vastly broader—obedience of heart and life to God's requirements. Any attempt to narrow it to a form of music is an arbitrary and unwarranted restriction that misses the primary intent of the message of God to men, and diverts us to a side issue. We would, of course, agree that evangelistic music that does not lead people to the worship of God is "basically wide of the mark." An example of such a distortion would be the song, "Free From the Law, O Happy Condition," which gives an antinomian turn to counter the Sabbath of the law.

2. PSALMS EXEMPLIFY BALANCED BLEND.—An examination of the inspired songs we call psalms, to see whether direct address of praise to God is the sole or predominant characteristic, is equally revealing. Along with direct ascription to God, there is a perfect blending of almost as many songs of testimony, exhortation, appeal, and solemn warning. The very last psalm begins with an admonition addressed to the sanctuary: "Praise ye the Lord. Praise God in His sanctuary: praise Him in the firmament of His power."

All through the psalms we find indirect testimony before men of what God had done for David

—as in Psalms 3:4: "I cried unto the Lord with my voice, and He heard me out of His holy hill." Or Psalms 18:6: "In my distress I called upon the Lord, and cried unto my God: and He heard my voice." A surprisingly large number are couched in the third person. Psalm 19 discourses on God's wonders in the heavens. Psalm 23 gives assurance that "He maketh me" and "He leadeth me." In Psalms 34:6 David says, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." The same principle holds in a dozen psalms that follow.

In Psalm 91, David declares, "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust"—a witness and a testimony. Thus also in Psalms 96, 97, 99, 100, 103, and in 107—"O give thanks unto the Lord, for He is good: for His mercy endureth forever." We could go on with fifteen other psalms having indirect address of testimony and witness before we come to their close. Is the worship of Revelation 14:7, then, the allegiance of the enlightened soul to God and His truth, or simply adherence to a particular form of hymnody? The answer is obvious.

3. PRE-REFORMATION CONCEPTS INSUFFICIENT.—As to confining our church and evangelistic music to that "developed through the centuries," we would ask: Are we to turn back to the days of Wycliffe, Huss, Savonarola, Luther, or even the Wesleys for the purest concepts of truth and the involvements of obedience to God called for in these last days when the Sabbath is a test? Those were God's men of the time, struggling to throw off the worship of the beast—subservience to the papal church—and to find their way back to the lost faith of the early church. Whatever gleams of light and truth they had were dimmed by the persistence of errors which were still retained.

Should we, for example, turn to the doctrinal and prophetic writings of these men, just changing over from the worship of the beast to the worship of the true God, and exalt their hymns and songs above the second advent, message-filled hymns and songs designed to reflect the fuller light of these last days? Surely the answer is No.

4. LATIN CHORALES ALIEN TO ADVENTISM.—Is the introduction of Latin chorales, in the official language of mystical Babylon, a part of the true worship music that we are to espouse? The present-day daughter-churches of Protestant Babylon are seeking to bridge the gulf and are attempting to bring back the lost beauties of the liturgical worship of the mother church. Middle Age, pre-Protestant music is growing in favor. The move is definitely on to bridge the gulf between Catholicism and Protestantism, and to clasp hands across that gulf. Is pro-Catholic hymnody destined to play its part? Unquestionably. But woe to those who help to bring that about! Even chorales sung in Latin have sought entrance—Latin being the only lawful and accepted form of worship in Roman Babylon. But Latin is a dead language and forms part of the essence of Catholicism. Never should it be heard in an Adventist church.

—Please turn to page 44

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

The Science of Securing Decisions

By JOHN L. SHULER, *Instructor*
in *Evangelism*, S. D. A. Theological Seminary

SECURING decisions for God constitutes the main objective of a minister's commission, which may be summarized in the words "Go, Teach, Make Disciples." (Matt. 28:19, 20.)

Every minister needs to remind himself constantly, My main business is to lead people to obey the Lord. This matter of making disciples is the basis of his divine call to service. "From henceforth thou shalt catch men." "Follow Me, and I will make you fishers of men." Luke 5:10; Matt. 4:19.

The sacred work of leading people to obey the Lord touches the most vital matter of human life. The supreme issue of what will become of each man depends on what he does with God's message. It is a case of heaven or hell for every soul, according to how he obeys the Lord Jesus Christ.

How solemn, then, is the task of Christian workers in persuading people to obey the Lord! When we work and pray and plead with a soul to step over the line for God, everlasting joy or everlasting destruction is the issue at stake. The apostle Paul declares:

"For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" 2 Cor. 2:15, 16.

Since this matter of securing decisions is such an important part of our work, should it not have careful and thorough study? One of the most important subjects for a gospel worker to study is, How can I lead more people to decide to obey the Word? What soul-winning principles should I apply which will enable me to lead more souls to obey the Lord from among those to whom I present God's message?

Two of the greatest needs of every worker in the advent movement are: first, a deeper spiritual experience for himself; second, more proficiency in leading men and women over the line for God.

As our workers go forth to teach God's message, they find it is comparatively easy to convince their hearers that the doctrines of the Adventist Church are true. This is especially the case among people who regard the Bible as the Christian's guidebook. But workers do find it quite difficult to lead those men who are thus convinced to step out and obey God.

Some may think that a certain number of honest in heart will accept the truth, regardless of what procedure a worker follows. It is true that there are some souls on the verge of the kingdom, wait-

ing for the evangelist or the Bible instructor to gather them into the fold. These souls may accept the truth in spite of a lack of effective methods. On the other hand, it is possible for many additional souls to be won if certain effective soul-winning principles are followed in the evangelistic effort. It must also be kept in mind that one of the prime purposes of evangelism is, under God, to make dishonest people truly honest.

Truth may be unfolded in a way that helps people to decide to obey it. Or truth may be presented in a way that hinders people from accepting it. "The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected."—*Testimonies*, vol. 4, p. 404.

We learn in *Gospel Workers*, page 483, that some reject the truth as it is presented by one laborer, only to open their hearts as it is presented in a different manner by another laborer. On page 118 we are informed that some workers have closed the door of access to many souls, when by following a different method of labor, they would have gained access to these hearts, and to many others through them.

Manner of Unfolding Truth Important

These statements reveal the error of the idea that, regardless of how the work is conducted, all the honest in heart may be expected to accept the message. Some have decided against the truth who might have accepted it if right principles had been followed.

Is the securing of decisions for obedience something on which the gospel worker must proceed blindly for results by chance? Or is it a case of where the application of the respective right principles makes favorable results possible? Are there not laws or principles of cause and effect in the spiritual realm, which are designed to produce certain spiritual results?

In the natural realm there are laws to regulate everything, from the tiniest atom to the mightiest sun. There is a law in reference to water, by which it may be made to rise of itself and float off in the air. The formula for boiling water is a simple one, in keeping with a certain fixed law. There is another law by which water can be made so solid that an elephant can walk on it.

Soul winning, however, cannot be reduced to any formula. We cannot proceed on the basis that by following a certain procedure, we are as sure to win certain people to God's message as that water will boil at a certain point as fixed by natural law. In the case of the water it has no choice as to what it will do. It must react in one

fixed way. In the matter of accepting truth, every soul makes his own choice as to what he will do. He can decide for or against the truth.

God has ordained certain principles or laws in the spiritual realm which help people to decide to obey His commandments. The gospel worker needs to discover what these principles are, and how to apply them in his evangelism. It is self-evident that the worker who utilizes these divine principles which govern decision for obedience will secure better results than if he disregards these principles and fails to use them as aids to decision.

The science of securing decisions consists in properly applying those divinely appointed laws or principles which govern the action of the human mind and the heart for obedience to the call of God. It is by applying these principles in our evangelism that we shall be able, under God, to win the largest number from among those to whom we present His message. We may make it easier or harder to secure decisions by the way we observe these principles, hence, the need of careful study as to how to apply them in evangelism.

It will be readily admitted that for successful farming there needs to be a knowledge of the laws of agriculture, and a proper application of effort in keeping with these laws. For successful teaching there should be a knowledge and application of the laws of teaching. Likewise successful soul winning calls for a knowledge and application of the principles or laws which lead people to obey the Lord.

Successful evangelism demands not only a study of the Bible, the doctrines of our message, effective speaking and presentation, but also a study of the workings of the human mind. "In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind."—*Testimonies*, vol. 4, p. 67. "He [the minister] should study the workings of the mind, that he may adapt his teachings to the intellect of his hearers."—*Gospel Workers*, p. 191.

The evangelistic worker should understand the laws of the mind in receiving, acknowledging, and deciding for the truth. He needs to know the principles which govern the operation of the human mind in making a decision. He should study how to formulate and direct his presentations according to the working of the mind. When he directs his effort in keeping with the working of the mind for a favorable decision, people are influenced to step out and obey the truth. If he conducts the work contrary to these laws of the mind, the securing of decisions is hindered.

Some of the main steps in the working of the mind by which a person is led to obey, the call of God are attention, interest, conviction, desire, decision, and action. The process by which a person acts on a given proposition or course of action as presented, seems to center in these six phases of the working of the mind.

1. The mind is first arrested. It pauses to consider God's message. We call this *Attention*.

2. The mind then acts upon the matter to which the attention has been drawn. It begins to investigate the truth. It is stirred to learn the meaning of God's message. We designate this *Interest*.

3. The mind next comes to a conclusion about the truths presented. It is favorably satisfied in reference to obeying the doctrines as taught. We term this *Conviction*.

4. The mind then longs for, or wants to obtain, the truth with which it has become favorably satisfied, and which is seen to contain such inherent beneficial possibilities. We refer to this as *Desire*.

5. The mind next is made up or determines to follow the truths it has decided upon. It resolves, under God, to obey that which it has reasoned is best or right. It moves to possess the truth it desires. We speak of this as *Decision*.

6. The mind and body then co-ordinate to fulfill the determination of the mind, or reasoning powers, and the person moves forward to obey God's message, in harmony with his decision. We call this *Action*.

Note the natural progression in the working of the mind. Attention ripens into interest. Interest deepens into conviction. Conviction is aroused into desire. Desire crystallizes into decision or resolution. Decision moves into action.

Soul winners need to study especially these phases of the mind in acceptance of, and obedience to, the commandments of God and the faith of Jesus. They should study how to present God's message so that the evangelistic process will, as far as possible in the case of the hearers, be a progression of these steps to the ultimate desired result.

Conquering the Enemies Within

By WESLEY AMUNDSEN, *Departmental Secretary, Inter-American Division*

APOSTASIES come through weakness—weakness of spiritual character. Weakness comes through various causes: loss of faith in the cardinal phases of truth; failure to keep in personal contact with the source of strength, Jesus Christ; failure to pray, to study, to appropriate the blessings and life of the Scriptures; failure to work for the salvation of others.

The counsel of God, as directed to the spiritual overseers of His church, is given in these words: "Be watchful, and strengthen the things which remain, that are ready to die." Rev. 3:2.

Ministers and church leaders are charged with the responsibility of being watchmen, watching over, as well as feeding the flock; watching for signs of spiritual and moral weakness, not for the purpose of removing members from the church, but rather that they may be restored and kept in the church. They must watch for the wolves—wolves dressed to appear as members of the flock; wolves that come in to destroy through subtle methods, undermining confidence and faith.

Death-dealing decay comes from within, eating at the core of spiritual life weeks, months, and oft-times years before the Christian dies. It is our business to see to it that the Christian does not

die spiritually. We must, by prompt and effective action, restore to health and strength those individuals who are weakened or are weakening to the point of death.

In his letter to Timothy, Paul spoke of "perilous times" that would come in "the last days." And he set forth some of the symptoms which would indicate why the church would have members with "a form of godliness, but denying the power thereof."

Formal Christianity has crept into the church, yes, even into the remnant church, and it is imperiling the very foundations. The simplicity of faith and life of our founding fathers has to a large degree departed from our midst. The prosperity of the movement, indicated in the sweeping advance in foreign lands, and more especially in the homeland, is in itself an element of danger. It is to the remnant church that God directs the words: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:17.

Leaders, ministers, Bible instructors, and church workers have been made recipients of the grace of Christ in order that they might watch over the flock, restoring to health such members as may be found dying in trespasses and sins. We must face the facts realistically. We need to analyze conditions that exist, and take necessary steps to correct whatever faults we find. There are causes for so many apostasies. What they all are can be determined only by careful and prayerful study. We set before you a few suggestions as to some primary reasons as they appear to us.

1. **LOSS OF SPIRITUALITY.**—Naturally, one of the first is the loss of spirituality. However, it is not true that those that apostatize never have been spiritual at all. There are evidences in the Bible of men who were godly but who fell from grace. Some were restored, others never. We have such instances today.

2. **LACK OF DOCTRINAL UNDERSTANDING.**—Another cause is that of lack of understanding of the spiritual force and value of fundamental doctrines. The doctrines of Christ were lived by their Author. His followers are not only to accept them *as* truth, but to live them *in* truth.

3. **FAILURE TO BECOME PART OF MOVEMENT.**—Failure to become actual members of the church, "members of His body, of His flesh, and of His bones," is a paramount reason for apostasy. Some members have never fully identified themselves with the movement, sorrowing with it in its trials, sharing its hardships, sacrificing for it to the full extent of their ability, spending their lives in its service, rejoicing in its victories and triumphs. They have never become more than members of a church. We need to build our people into a movement, not simply a church among churches.

Many have come into the faith through so-called "high-powered" evangelistic meetings. Night after night, week after week, they attended tabernacle or theater, with its brilliant lights, its highly

influential atmosphere. They heard special singing of wonderful gospel songs, and joined in congregational singing led by dynamic, lively song leaders. They listened to sermons out of the ordinary, illustrated by charts, images, cartoons, and pictures projected on the screen. Some of the sermons were highly colorful, spectacular, and stirring. The crowds attending the meetings added zest to it all and in the hubbub of the event, with the dazzling splendor of the meeting place, the courtesy and helpfulness of the evangelistic workers, they were drawn to accept the message. They were sincere in their belief at the time, but the reaction that followed in some cases caused disappointment.

The evangelistic company moves on to another field. The new members are in the church. The pastor or local elder may not be as brilliant a speaker as was the evangelist. The church does not have a specialized song leader, and there may not be a choir. The regular routine of church life begins. The new member then begins to look around, to take stock of the other members. What does he find? Cliques, factions, criticisms, gossipings, lack of faith, worldliness, and a falling away from the high standards which were presented by the evangelist or Bible instructor. (I know that I am painting a dark picture, but it is taken from a cross section of our church life.) The new member begins to drop out of church attendance. Faith begins to wane, and no one calls upon him to see what the reason is for his absence from Sabbath school and church services. Thus another member is dropped from the church rolls for apostasy, and too often it is said, "Well, the evangelist baptized him too soon; he wasn't ready."

4. **INTOLERANT, CRITICAL ATTITUDES.**—The question of attitudes comes in for its share of analysis. It is unfortunate that there does exist on the part of some ministers and church workers a spirit of condemnation toward the unfortunate weak member. Too often individuals are pushed down and out of the church by this harsh, un-Christlike attitude. They might have been helped up and thus been established in the faith through prompt, loving action. The spiritual are to help the weak, according to divine counsel. Christ did not drive Mary Magdalene away, even though she had been taken in grievous sin. Humbled and penitent she sank at His feet awaiting the words of condemnation. Instead she heard Him say, "Neither do I condemn thee." Those words brought Mary back to God and to salvation.

Let us not tolerate sin in the church, but let us be filled with compassion toward the poor, weak sinner, who because of his weakness has fallen into the snare of the enemy. We are to save, not destroy. Restore such a one and bring him to God in your arms of faith. Christ spoke scathingly to the hypocrites, but love and tenderness filled His heart and overflowed from His lips when He spoke to the weary sinners that thronged His steps.

5. **LACK OF GUIDANCE.**—Too many new members are left without guidance when they join the church. A child is taught how to maintain balance, and thus to walk. Nor is it expected that he will never fall down once he has learned the art of

walking. No, the falls still occur at times, and kind hands help him to his feet. So we need to guide, by love, the steps of the new ones, born into the family of God. Guide their feet along the way until they are certain of their steps.

6. FUNDAMENTALS NOT UNDERSTOOD.—Failure to understand the underlying and all-pervading fundamentals of commandment-keeping is another cause for apostasy. The principles enunciated by Christ in His conversation with the lawyer are all-important: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." Matt. 22:37, 39. To have an experimental knowledge of thus keeping the commandments will most assuredly prevent apostasy.

7. NOT ENOUGH PRAYER.—"Lord, teach us to pray." How much we need prayer and daily conversation with God. But many people do not know how to pray. They must be taught. Ministers and those engaged in soul winning must teach people how to pray. This they cannot do unless they themselves know how. There is great need for us to get back to the old-fashioned method of knee-bowing prayer, rather than the form which has become too prevalent among us—that of standing with bowed heads.

8. UNFRIENDLINESS AND COLDNESS.—Lack of warmth and friendliness is another cause for apostasy. As I visited a large church recently, I was appalled by the frigidity of it. I felt better when I stepped out of doors into the sparkling sunshine. Had it not been for the fact that the pastor asked me to meet the people at the door, I doubt that anyone would have spoken to me. No one spoke to my wife, not even the pastor's wife, and it was our first visit to that church. There should be a warmth and love among us that will transmit itself to those that come into our midst. Coldness freezes people out of the church, but love and friendliness brings them in.

9. DISAPPOINTMENT IN LEADERS.—Let us say a word to ministers and workers regarding their example. Paul told Timothy to be "an example of the believers." He was to exemplify what a true Christian ought to be. Is that not what God expects of us as ministers? This is a reform church, and we are a reform people. There should be no need for any offshoot of men seeking to bring in reforms among us. If every minister and worker lived to the best of his ability, the reforms which God has given to us, I believe apostasies would be reduced. When the minister fails, the church fails.

Recently there came to my notice the experience of a young woman who had accepted Christ while away from home, training for service. She wanted to be baptized at home so that her widowed mother could witness the event. The minister in charge of the district had become upset over certain conditions in the church, and refrained from giving the requested baptism proper attention. A church member called up the conference office and spoke to the president about the matter, and that official promised to see to it that the young girl was baptized. Three weeks passed, but no one came, and no word was received. I was with the church on

the last Sabbath the girl was to be at home. Her mother was in tears, and the girl was discouraged. Let us not cause the lame to miss the path and stumble away into the wilderness because of our failure to rightly represent our Master.

10. LOSSES AMONG YOUTH.—The last point that I wish to make is in behalf of youth. Many of our losses are among the younger members of the family. The world bids for them, and we are at our wit's end to know how to hold them. So we set about to find methods whereby we can amuse and entertain them. But we are not holding them even then, as we well know. We cannot begin to compete with the world in its sports, amusements, and entertainments. We need to build more solidly. Ours is a business of teaching, training, and disciplining youth for the more serious things of life. The "hail fellow well met" method has no place in the ranks of Seventh-day Adventists. We need to help our youth sink the shaft deep and encourage them to really study the Bible. Guide them in finding the place in life God has for them. We need to live with them, pray with them, and teach them to fear God and love Him supremely, thereby preparing them for a place in His eternal kingdom.

Wife's Relation to Husband's Work

By HARRY B. LUNDQUIST, Superintendent
of the Antillian Union Mission, Inter-America

SOME time ago it became my painful duty to listen to a statement from the lips of a young husband and father read from a letter by his wife. She said she felt that since the day of their marriage he had occupied the spotlight, while she had been kept in the shadow. She had had to lay aside the exercise of her nursing profession while devoting herself to the rearing of their child. As the young man read us these things he had a hard time controlling his grief. He said he felt as if an atomic bomb had been dropped into his mental camp. His wife had gone home, and was plying her profession, most likely at the expense of their delightful, promising three-year-old heir.

While groping for appropriate words with which to assuage this young man's sorrow, and trying to help him to a solution of his personal problem, I could but think of the simple account of the creation of Eve, the mother of all living. The Lord had said:

"It is not good that the man should be alone; I will make him an help meet [appropriate, Spanish Version] for him. . . . And the Lord caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man."

In line with this age-old account of the origin of woman is that very appropriate adage, "As unto the bow the cord is, so unto the man is woman though she bends him, she obeys him." What would the bow be without the cord, or the cord

without the bow? The inference is strong: The Creator from the beginning intended that man and woman should meet life's problems *together*, the one complementing the other to such an extent that neither would have pre-eminence over the other.

When man returns from his daily toil he requires the solace of a quiet, peaceful home environment, in order to regain his composure and replenish his strength to go out and face the world again. It is difficult to see how this can be possible where the wife and mother, together with the natural bread winner, is out facing the stern realities of life. She is in as great need of solace as is her husband; but neither is in a position to help the other. The existence of children complicates the problem.

Some wives take a very detached attitude toward their husband's work. In a foreign country this may be manifested by a lack of interest in learning the language of the people among whom she is living. This lack, in turn, operates toward isolating her from the society of those around her, and leads to a feeling of frustration. Frustration finally results in a positive dislike of those among whom she and her husband have been called to labor.

Surely, if there is one place on earth where the man and the woman must work together, it is in a foreign country. Without the language the missionary wife cannot enter with her husband into his work, be it in visiting the interested from home to home or in directing the children's division of the Sabbath school or leading out in the Junior Missionary Volunteer Society. She cannot even perform adequately the gracious role of hostess to her husband's friends and callers. Instead of being an "appropriate helper" she becomes to him but a costly ornament of doubtful value, in a foreign land. After a while his friends may conceivably begin to shun his home. At the time of the church elections, when her name is mentioned by someone not in the "know," there is a pained silence until some brave soul suggests someone else—someone's wife who has been willing to pay the price of effective leadership.

At the other extreme there is the overanxious wife who is not willing to let her husband make his own decisions. She hovers over him at social gatherings, and when things do not seem to be going right, "protects" him by sallies of doubtful wit at inopportune moments. She smiles and fawns upon his superiors. She makes herself "useful" in the office where he works, helping him with work which it is his secretary's duty to perform. She continues to do this until his superiors have to take action that only employees are expected to work in the office. Instead of backing him up, she seems to try to go before him and chase the lions out of the way. Needless to say, a wife of this sort can do more to ruin a man's chances than anything in this world.

In *Patriarchs and Prophets* we read: "Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an

inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation."—Page 46.

The marriage relation is sometimes referred to as the family "tie." However, in view of existing social relations, the word becomes an anomaly. Too often the parents seek their own amusement and occupations, and the children, abandoned by their unnatural parents, like Topsy, are allowed to "just grow."

Again, in *Your Home and Health*, by Ellen G. White, we read: "Neither the husband nor the wife should merge his or her individuality in that of the other. Each has a personal relation to God. . . . Neither the husband nor the wife should attempt to exercise over the other an arbitrary control."—Page 30, 31.

God intended the home to be the unit of society. The father is its high priest and king; the mother, its queen and guiding spirit; the children, its happy subjects. "As goes the home," one has wisely said, "so go the church and the nation." Happy is the man who realizes that the home is the source of his strength. He is never any stronger or any weaker than he is in his own home. And doubly happy the wife and mother who looks upon the home as her privileged realm, and the children as her special charge from God the Father. Show me a great man, and, even though she be lurking in the shadows of the unknown, I will show you a great woman behind him. It may be his mother, or it may be his wife, his sister, his daughter, a kinswoman, or perhaps his fiancée.

The degree of civilization of a nation is gauged exactly by the position of the woman and the child. The more devoted the woman is to her home, and consequently to her husband and children, the more nearly she meets God's ideal. Mothers and wives, beware lest in spending your time plying your "profession," even though a high one, you destroy the foundations of your own home through neglect. God give us wives and mothers who count it their highest privilege to be homemakers and character builders for eternity, rather than mere practitioners of lesser "professions!"

Through the years we have had a number of excellent articles on the minister's wife, but so far as we can recall, they have all been written by wives. Therefore we were pleased to receive this offering recently, giving the husband's views. A number of articles are in hand for the future, written by ministers' wives.—EDITOR.



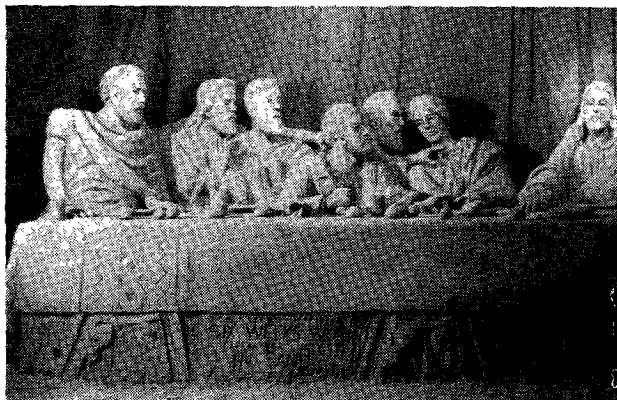
Macedonian Call Again

☞ As we go to press, we find that we are extremely low on the January *MINISTRY*. Only a few copies are left, but we could use a hundred copies or so to fill orders in hand, and subscriptions that will come. Will some of our readers help us out by returning their January, 1946, *MINISTRY*, after reading it? Address, THE *MINISTRY*, Takoma Park 12, D.C.

WHILE serving on the Detroit, Michigan, police force, years ago, I carved sand statues of traffic accidents to enforce the thought of needed carefulness, and to warn of the fact that during the same period the number of Detroit civilians killed by traffic accidents was greater than the number of Detroit soldiers killed in World War I. Then, during the last three years of World War II, I brought home to the public in various American cities the noble efforts of the American Red Cross in its gathering of blood plasma. This was portrayed by a sand model of a wounded soldier on the battlefield, receiving a blood transfusion. These were very effective, and resulted in a great many blood donations.

More recently I modeled the bust of Christ in evangelistic services, young people's meetings, chapel periods, and other religious gatherings. While the carving is in progress, I have someone read impressively from the chapters on the betrayal of Christ, the trial of Christ, or the crucifixion in *Early Writings* or *Desire of Ages*. This is accompanied by appropriate background music—hymns on the life of Jesus, such as "Rock of Ages." This makes an inspirational preliminary feature of from twenty to thirty minutes' length. The evangelist usually emphasizes this feature in his handbills and newspaper advertising, and it has drawn large numbers to the meetings.

I once modeled a bust of Christ in Gethsemane in front of Evangelist Dirksen's tabernacle in Redlands, California, with good results in attracting the people. On another occasion, I modeled one for Leon Robbins' evangelistic effort in the Opera House of the Municipal Auditorium in St. Louis. It was likewise a three-foot bust of Christ, weighing approximately a thousand pounds. It was modeled in about twenty minutes. And during the Missouri camp meeting, in 1944, at Jefferson City,



The Last Supper, Carved in Sand

Sand Carving and Papier-mâché

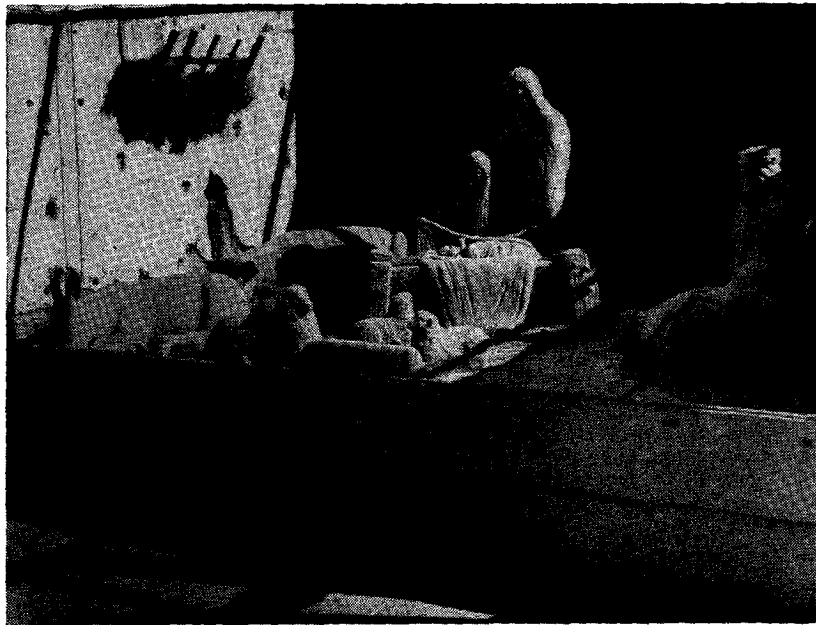
By HOWARD T. CONIBEAR, Sr.

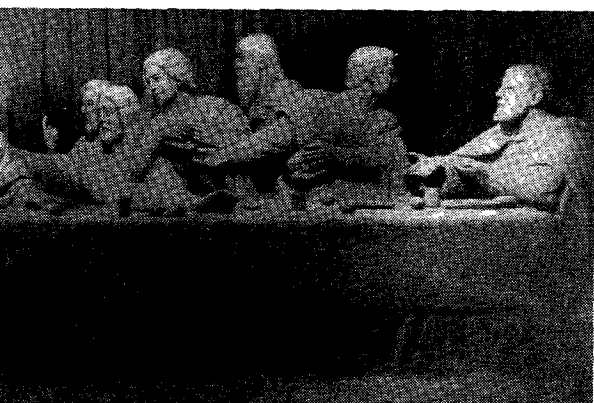
in the hallways of the high school auditorium, I modeled the statue of Jesus in Gethsemane. These all proved very effective.

In sand carving I begin with a few handfuls of dampened sand which I start packing and building into a large mound. This is done by adding a handful of sand at a time, packing each one until the mound grows to the size desired. The finer the sand the smoother the result. No adhesive substance is used. I simply use an ordinary paring knife, spoon, and paintbrush as tools. Each handful is packed into place with a pat of the hand—a limber, rolling pat with all the muscles relaxed so that there is no vibration to disturb the growing mound which is already packed solid.

When God gave prophetic visions to Daniel and to John, He chose unusual objects—a man with a golden head, beasts with several heads and horns, and a terrible, nondescript beast. If we had seen

* Various are the means by which interest has been aroused and attendance increased at evangelistic services. One rather unusual attraction has been occasional sand carving by Brother Conibear during the song service, as described in this write-up, which we have requested. We also hope that certain papier-mâché prophetic beast symbols will be available to our workers from plans now being developed. More of that later.—EDITOR.





and Sand, Attracted Large Crowds

er-Mache Possibilities*

and Sculptor, Takoma Park, D.C.

them in person we would have been strangely and indelibly impressed. God knew it would take unusual objects to attract the world's attention. No one can describe them vividly in words. We may draw pictures of them, throw them on a screen by stereopticon slides, or better still use cutout symbols. But these all fall short of the goal of causing people really to see what Daniel and John saw.

When we look at an interesting picture, we often wish we could see the original object in real life. Thus in presenting the symbols of prophecy there is great advantage in using three dimensions—height, breadth, and depth, or thickness. In this way the audience comes to realize more vividly what God is seeking to impress upon them. With a three-dimension beast the head is actually here and the tail over there. The wings are up yonder, with one in the background and the other reaching out toward you. If the beast is facing the right side of the platform, the part of the audience on the left side of the auditorium sees the body muscles and tail of the beast, with the head away from them. The audience in the other half of the meeting place studies the ferocious face of the beast.

There are definite advantages to three-

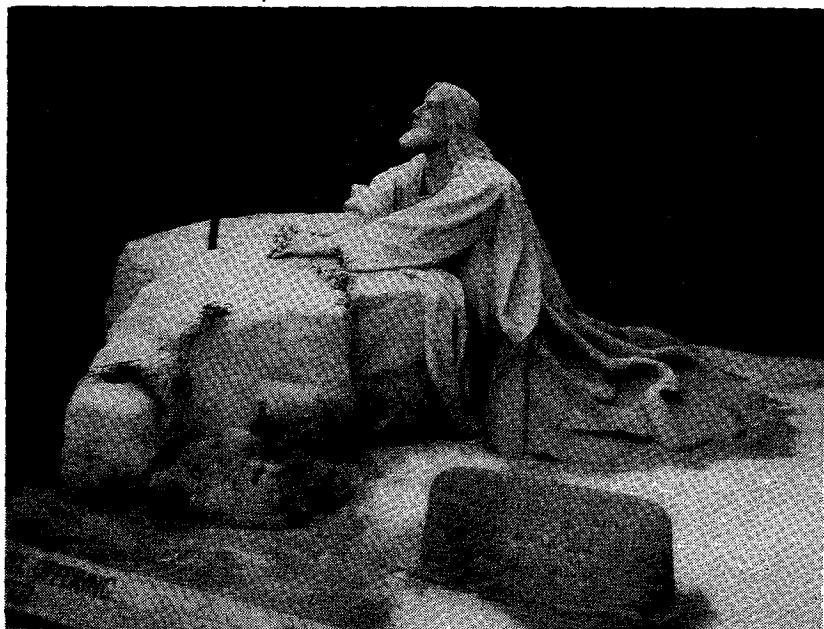
dimension objects. There is a vividness, a reality, and a lifelikeness that no other form of visualization can give. The figures stand out. There is movement, action—as if they were about to take a step, or to spring.

True-to-life colored models are rare. The memory of life-sized, three-dimension statuary remains a long time. Such figures have depth. They stand out. The background is in proper relationship. You see behind them. And if you move, the background moves in line with the object's first location, bringing life to the representation. A statue often startles you, but a picture seldom does.

By the use of modeling clay for the original model, and then forming a plaster-of-Paris cast, lightweight but tough papier-mâché symbols can be made from these molds. They can then be finished off by painting with life-like colors. They can be made artistic and outstanding. And the wings, tails, and heads can be detachable, to enable shipping and packing in a light, compact case.

I envision a giant statue of Daniel 2 or a lightweight, ten-foot symbol of the lion of Daniel 7, with great spreading wings mounted on top of a sound truck with an appropriate announcement regarding a vital lecture that night at tabernacle or auditorium. This would attract many people and could be done without loss to the dignity and representative character of our message.

It is my earnest hope to be able to bring this dream to reality with a series of symbols of various sizes—small ones for the Bible instructors, life-sized ones for the evangelist in small and medium-sized towns, and giant sizes for large city auditoriums and for use on sound trucks. Place a ferocious beast statue on top of a sound truck, and all who see it will want to know more about it. Such effective advertising will divert the attention of people from what they have been thinking about to what we have to present.



Progressive Millennium Build-up

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

THE events of the millennium cluster around the two resurrections. Therefore in displaying the millennium chart, the two large monuments, representing the two resurrections, are placed in position first. These are separated by a chain which represents the 1,000-year period. Over the first monument is placed a round disk labeled "First Resurrection." Over the second monument another disk is fastened, on which is lettered "Second Resurrection." On the chain a tab which says "1,000 years" is hung. Then the events that group around the first resurrection are placed in proper sequence.

Next, the tab labeled "Earth Desolate" is attached, as the speaker describes the conditions of the earth during the millennium. When he comes to the events taking place at the end of the millennium, he approaches the second monument, representing the second resurrection, and inserts the tabs progressively as he describes the various points.

If so desired, the evangelist can enhance the effect by having impressive pictures projected on a screen to coincide with the various steps as they are presented. The materials required for the millennium device are as follows:

- 2 pieces 3-ply $\frac{3}{4}$ " fir, 14" x 14"
- 2 pieces 3-ply $\frac{1}{2}$ " thick, 12" x 40"
- 4 shelf braces, 10" x 10"
- 2 large braces of strap metal 3' long
- 8 pieces 3-ply $\frac{1}{4}$ " fir, 4" x 20"
- 2 disks $\frac{1}{4}$ " 3-ply fir, 12" diameter
- 9 dowels, $\frac{1}{2}$ " x 36"
- 20' of chandelier chain
- 2 sandbags, medium size
- 20 bolts $\frac{3}{16}$ " x 1"
- 20 wing nuts $\frac{3}{16}$ "
- 34 bolts $\frac{1}{4}$ " x 1"
- 34 wing nuts $\frac{1}{4}$ "
- 2 large screw hooks
- 4 small screw hooks
- 2 small screw eyes

MAKING THE MONUMENT STANDARDS.—The two resurrections, as represented by the two large disks, are fastened on the two tall monuments made in an obelisk design of one-half-inch plywood. Each monument rests upon a 14" x 14" base of three-quarter inch 3-ply wood, and is held in place by two shelf braces. Another large brace of strap metal about three feet high is attached to the middle of the back of the monument to hold it rigid. The front of the monument tapers from 12 inches at the base to 8 inches at the top where the apex begins. The total height is 40 inches. It is painted in perspective, with contrast edges of flat black and white paint. All pieces are held

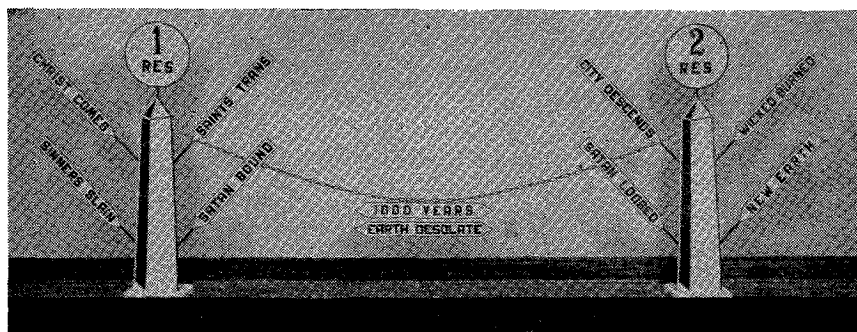
together with one-quarter-inch bolts with wing nuts, in order to make the entire display collapsible.

CONSTRUCTION OF TABS.—The events of the millennium are lettered on tabs made in the design of arrows, 4" x 20", of one-quarter inch 3-ply fir. These are attached to one-half-inch dowels by means of bolts $\frac{3}{16}$ " x 1", with wing nuts. The dowels fasten into sockets drilled into pieces of wood 1" x 1" x 4", which in turn are fastened behind the monument standards. The letters are three inches high, bold type, of black color on a flat-white base, with narrow contrast strips to make the whole chart stand out against any background. The dowels are painted black. The two disks, which represent the first and second resurrections, fasten to the tops of the two monuments in a manner similar to the tabs.

CONNECTING CHAIN.—The chain is a light-weight chandelier chain of any desired length. It stretches between the two resurrection monuments and is held in place with a large screw hook on each end. The chain should be of a color that will give good contrast against the background. Any sagging may be eliminated by placing a sandbag on either base of the monuments at the back. This should hold them erect against the weight of the chain. The two tabs which hang in the middle of the chain are held in place by screw eyes and screw hooks.



SILOAM'S TUNNEL.—The Bible record of 2 Kings 20:20, which states that Hezekiah built a conduit to bring water into Jerusalem, has been verified by the written record found inside the mouth of the aqueduct. The record was found in 1880 and translated by the noted archaeologist, Professor Sayce. There is little doubt but that the workmen who toiled on the project wrote the record of their labor at the completion of their task. The inscription has been removed to the Imperial Ottoman Museum in Istanbul for protection. The student of the New Testament will be reminded that it was to the pool of Siloam that Jesus sent the blind man to wash away the clay and spittle with which our Lord had anointed his eyes. He came from the pool with sight in his eyes, to find the light of heaven in his soul. (*Religious Digest*, December, 1945.)



HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Advance Information in Science

By G. K. ABBOTT, M.D., *Medical Director, St. Helena Sanitarium*

FORTY years of medical and surgical practice, together with much study of the results of research work, has left me with some very settled conclusions regarding the reliability of scientific statements made in the Testimonies on health and medical practice. Many statements made in these writings were published at a time when they were quite contrary to generally accepted ideas among physicians and could not have been proved by any research work then extant. But so sound have been these guiding principles in pointing out the necessity of conformity to physiologic law, and the use of nature's aid in the treatment of the sick, that following them would have saved, and did save, many Seventh-day Adventist physicians from making serious mistakes in the treatment of the sick. Such mistakes have been common—indeed, very common, among medical men—not only mistakes in the last thirty-five years of the nineteenth century, since these messages began coming, but also errors in the forty-five years of this twentieth century.

DRUGS.—The harmful effects of certain drugs pointed out by the Testimonies given in 1865 were not demonstrated by scientific research until after the turn of the present century, and some of them not until ten or fifteen years beyond 1900. The description of the effects of one of these drugs, strychnine (the active principle of *nux vomica*) was so clear and so accurate as given in the little book *How to Live* (1865), which I read as a boy, that when I saw a person who had been using the drug as a heart stimulant I recognized the picture at once, though no such description was given in any medical book.

A retired clergyman called me to see him in Burbank, California, in 1904, where I first practiced medicine. As I entered the room of the patient, a rug was pushed away by the door as I opened it. It had been put there to prevent a draft from entering. The windows were all shut and entirely covered over with blankets to keep out drafts. The man was in bed with many blankets over him and a shawl pulled tightly around his head. The weather was warm, and it was the middle of the day, and yet the patient felt cold. Questioning brought out the fact that small doses of strychnine had been prescribed by a physician as a heart stimulant, and the patient had kept it up for some time.

Note the accuracy of the description as given by Mrs. E. G. White, who of herself could have had

no knowledge at all of such drug effects, and which could not have been found in any medical book or medical writing.

"The second case was again presented before me. The patient had appeared better under the influence of *nux vomica*. She was sitting up, folding a shawl closely around her, and complaining of chilliness. The air in the room was impure. It was heated and had lost its vitality. Almost every crevice where the pure air could enter was guarded to protect the patient from a sense of painful chilliness, which was especially felt in the back of the neck and down the spinal column. . . . She could not bear the least draft of air from the door or windows. A gentleman of intelligence stood looking pityingly upon her, and said to those present, 'This is the second result of *nux vomica*. It is especially felt upon the nerves, and it affects the whole nervous system. There will be, for a time, increased forced action upon the nerves. But as the strength of this drug is spent, there will be chilliness, and prostration. Just to that degree that it excites and enlivens, will be the deadening, benumbing results following.'—*How to Live*, Art. "Disease and Its Causes," p. 55.

"Its effects are always tending to death. The condition the system is in, at the time these poisons are received into it, determines the life of the patient. *Nux vomica* can cripple, paralyze, destroy health forever, but it never cures."—*Ibid.*, p. 58.

In addition to the accuracy of this description of the manifest effects of the drug, note also the complete agreement of the last two statements in this excerpt, with the ultimate effects of strychnine as given by Dr. George W. Crile, from animal experiments, record of which was published in his book *Blood Pressure in Surgery*, pp. 266, 268 (Lippincott, 1903), and in the *Detroit Medical Journal* for May, 1903, pages 38 and 39.

"After each dose, when the effect had worn off, the blood pressure fell to a lower level than it was before the injection was given, until finally it reached the level, usually between 20 and 30 mm., which was not altered by an additional dosage."

"In a series of experiments in which strychnine was given in various degrees of shock in such dosage as to cause a stimulation, the effect was proportional to the degree of shock, i.e., when but little shock was present, a marked effect from strychnine was obtained; and when most profound, there was no effect. In the intervening degrees the effects were proportional, but after giving the strychnine, the animals not yet in complete shock always passed into a deeper degree of shock."

"In any degree of shock, after the administration of a therapeutic dose of strychnine, the animals passed into deeper shock."

"Later in the research it is found that the most convenient and certain method of producing shock for experimental purposes, is by the administration of physiologic doses of strychnine. The treatment of shock, then, by therapeutic doses of strychnine is inert, and in physiologic doses dangerous."

There are additional details of the effects of strychnine given in the Testimonies which are not in Dr. Crile's experimental research, and there

are details in the latter which are not in the Testimonies. One is in nontechnical language, the other in scientific terms, but there is no disagreement.

It would be too long a story to tell of the many other statements in the Testimonies which have been hard to understand, or which seem contradictory, or which have been greatly misunderstood by some because of preconceived notions, or which by some are called unscientific and even held up to ridicule because they disagreed with currently accepted ideas.

Butter and Egg Yolk Problem

One of the most discounted statements contained a positive testimony against butter, along with tea, coffee, meat, tobacco, and alcohol. But in 1901 someone who had brought on himself a very serious, and at that time invariably fatal, disease—pernicious anemia—was instructed by a personal testimony to put back into his diet those things which he had discarded—milk and eggs. (As a medical student I had counted the blood cells of this person many times and so had a very vivid picture of the condition. When this testimony was printed some years later, I was greatly interested to learn the scientific reasons.)

Thus, these two testimonies seemed to contradict each other. Yet beginning in 1908, on down to 1920, Anitschkow and other Russian physiologists had demonstrated conclusively that cholesterol, which is contained in both butter and egg yolk as well as in all flesh foods, when used freely or largely, produces the serious and irreversible disease of arteriosclerosis. This was later confirmed in 1933 in America by Dr. Timothy Leary by a grant from the American Medical Association of expenses for a similar piece of research, which included both animal experiments and human pathology.

In the autumn of that year (1933), while taking a course in major urology at the Boston City Hospital, where Dr. Timothy Leary is pathologist, I became acquainted with him, and he spent some time showing me the results of this research the year before it was published. These experiments revealed the cause of arteriosclerosis, with its many serious and incurable results. In that same year Dr. Edmund Cowdry published a treatise on arteriosclerosis, to which there were twenty-three contributors. This book revealed not only the primary cause, the chemical substance always involved in the disease, but also the secondary or contributing causes of this disease.

In 1924 Dr. Sansum, of Santa Barbara, California, had published experimental work with three different types of diet: The first diet was high in protein and contained cholesterol. The second was high in protein but contained no cholesterol. Both of these were acid in ash. The third was high in protein but alkaline in ash and contained no cholesterol. These three diets revealed definite differences in their effects upon blood pressure, blood vessels, kidneys, and the accumulation of protein wastes in the blood.

The experiments explained in greater detail the much-misunderstood causes of high blood pressure, hardening of the arteries, and Bright's disease,

and why these are so variable in occurrence, in degree, and in combination.* Together, these various researches enabled the formation of principles and rules for the content of the diet in amounts and proportions of the structural and fuel elements of food, to avoid life-shortening diseases and preserve the characteristics of youth. Latest vital statistics show that this one group of diseases is responsible for 44 per cent of deaths at all ages in the United States, and 62 per cent of all deaths for ages 65 and over.

These experimental facts, when gathered together, reveal the consistency and importance of the statement written in 1870: "We bear positive testimony against tobacco, spiritous liquors, snuff, tea, coffee, flesh meats, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food."—*Testimonies*, vol. 3, p. 21. Of the full list of causes of present-day degenerative diseases, there need be added only eggs to the dietary factors, and to secondary causes, competitive athletics. Of two of these dietary causes—butter and eggs—it has been clearly shown to be a quantitative matter; that is, moderation or limited use being healthful and necessary, while very free or large use is conducive to serious degenerative diseases of the vital organs of the body—the heart, blood vessels, and kidneys.

On the other side of this seemingly contradictory statement of 1901, in explaining the reason for the advice to use eggs, the testimony stated that eggs contain properties that are remedial agencies in counteracting certain poisons. From the circumstances of the case of pernicious anemia, one must come to the conclusion that these poisons are from perfectly wholesome food. For many years I kept my eyes open to find any research which would explain how one food (eggs) could counteract poisons in other perfectly good food. Not until 1932 was my search rewarded. I found the explanation in research work done by Mellanby and by Mervish of England. These researches revealed that a diet excessive in cereal grains contains acid poisons, which both vitamins A and D of egg yolk counteract, each in a different way. (A full account of scientific facts and the importance of this instruction was printed in *THE MINISTRY* for June, July, and August, 1940.)

My confidence in the foregoing statements was for many years based entirely on faith, not science, for science is human knowledge, which in this case came thirty years later. However, it is to be remembered that neither the ultimate cause of pernicious anemia nor the nature of the chemical present in normal liver, which is used in treating pernicious anemia, has as yet been demonstrated by any scientific research. For this reason full comparison is as yet impossible.

One of the most helpful principles in medical

* The Visual Education Department of the Pacific Union Conference has prepared projector slides for two lectures for educational use on these subjects. Study or lecture outlines suitable for health lectures to patients in sanitariums or students in colleges and nurses' training schools can be furnished with these.—G.K.A.

practice was stated in the *Testimonies* in 1887. It is the matter of investigating the habits of the sick which have laid the foundation for disease, and particularly the habits of eating and drinking. This is called the diet history. This is now being advocated and extensively used by investigators in nutrition, and applied in medical practice. Following this instruction as a clue to the treatment of a disease of unknown cause in 1936, I was sure I had found the key to the situation in the fact that a certain patient, a boy of eleven years, ate no fruit or vegetables.

The disease had received most extensive description in medical works for many years, but no cause had ever been discovered for its occurrence. I had previously seen five or six cases of the same type of hemorrhagic disease (*Purpura hæmorrhagica* of Schönlein-Henoch type). The diagnosis was confirmed by a professor of medicine of Stanford University Medical School, and later in Lane-Stanford Hospital. I failed at first to secure any relief for the patient by attempts at feeding fruits and vegetables by mouth. At last, after the return of the boy from the two hospitals mentioned, when he was brought home to die, I put down a feeding tube through the nose, past the stomach and into the duodenum, and began with a half-ounce feeding of citrus fruit juices, and later other concentrated liquid foods. The

—Please turn to page 33

Improvement in America's Food

By ESTHER L. GARDNER, Director
School of Dietetics, C.M.E., Loma Linda

AN ARTICLE entitled "All Food That's Good to Eat," appearing in *Harper's Magazine*, and condensed in *The Reader's Digest* for November, 1945, gives promising prospects of an abundance of good food in the future. The authors base their prediction on the fact that very rapid advances are being made in the science and technology of food.

We have been prone to consider the food processor as the chief offender in the production of devitalized food, not realizing that devitalized food can be produced before it reaches the processor because of the conditions under which it is grown. For example, it has been discovered that some of the principal truck and fruit-growing regions of our Eastern seaboard are so deficient in essential minerals that the nutritive content of the "protective" foods may be questionable. Experimental studies reveal the fact that different varieties of fruits and vegetables differ considerably in their vitamin content, also that the soil and the climate in which these foods are grown influence markedly their content of essential nutrients.

Taking into consideration the vitamin content of different varieties, it has been discovered that some varieties of tomatoes contain twice the amount of vitamin C that others do. The Northern Spy apple, for example, contains twice the vitamin C that the McIntosh apple does. The same and even greater differences occur in other fruits and vegetables.

There are similar variations in vitamin A content and other food factors. Two varieties of wheat, for example, have been found to contain twenty-five per cent more vitamin B than other varieties. The influence of sunlight has been especially noticed in the vitamin C content of tomatoes. Winter-grown hothouse tomatoes contain only half as much vitamin C as the same variety grown in the summer sunlight.

Experiments to improve the mineral content of foods grown on properly mineralized soils are being carried on with encouraging results. The authors of the article in *Harper's* mention the premium prices that are being received by the producers of a whole-grain flour milled from a wheat grown on a highly mineralized soil in Deaf Smith County, Texas, where the people have practically no tooth decay. Professor William A. Albrecht, of the University of Missouri, has shown that the protein content of wheat rises step by step from east to west across the State of Kansas, depending upon the thickness of the underlying layers of limestone and their nearness to the surface.

Another major development which is bringing improvement in our food is expansion in refrigeration. The quick-freezing industry more than doubled its volume during the war and is continuing to expand. Within two years after the war the industry expects to sell over a million home-freezing units. This will enable the housewife to freeze her own fruits and vegetables if she is fortunate enough to maintain her own garden. This involves less work than ordinary canning methods. Frozen foods are superior to canned foods in flavor and nutritional value. Even after six months, frozen foods show little deterioration of nutritive content.

Study into the supplementary value of plant proteins, provoked by the scarcity of animal proteins during the war, has given adequate proof that a diet which will sustain a "buoyant" level of health and vigor can be obtained from the right combination of plant foods with the addition of small amounts of milk. Dr. Robert S. Harris, of the Nutrition Laboratory of the Massachusetts Institute of Technology, has conducted experiments with cereal mixtures over a period of years. His mixtures consist of various combinations of whole cereals, legumes, soybean flour, and dried milk. These combinations are palatable, nutritionally adequate, and inexpensive. Excellent potential sources of a high-quality protein have been found in yeast and in sunflower seeds, which are 52 per cent protein. It is predicted that when we learn to salvage the millions of pounds of yeast which are wasted every year, the price of food yeast will be greatly reduced. Yeast is not only a source of complete protein but one of the best sources of vitamin B.

Dr. L. A. Maynard, director of the United States Plant, Soil, and Nutrition Laboratory of Cornell University, where much of this type of food research is being done, has made the suggestion that improvement in the American diet is the job of the soil chemist, the plant breeder, the dirt farmer, and the food processor, and not of the manufacturer of synthetic vitamins, amino acids, and other synthesized food fragments.

Twenty Years of Missionary Service

By H. E. HARGREAVES, M.D., *Director,
Adventist Eye Clinic, Tabriz, Iran*

WHILE on my third furlough during twenty years' service in Persia, I am able to look dispassionately at the time that has passed since I left my home and country to carry out the great commission given to all Christians by their Master. It has occurred to me that a recital of some of my experiences may be of value to others as they consider entering upon similar service.

First I would say that, considering the momentous happenings in the world at large and the positive evidence that we have of our Lord's soon coming, I am truly glad that I responded to the call that came to me twenty years ago. Although the way has sometimes been hard, yet if I had a choice to make again, I would wish to decide in the same way as I did then, for I know of no other service that gives a man more satisfaction than service as a missionary, whether he be doctor or preacher.

There are, however, some things that I would try to alter, and which I do alter when I can, for new men in the field. For instance, when I arrived as a new recruit I found no provision whatever made for me to begin work as a medical man, so that for the best part of a year I was seeing my patients in my own sitting room, which was quite unsuitable for such a purpose. In fact, many a time during my first three years, I debated whether I should not be better employed elsewhere than where I was, and many a time I told my friend and colleague, F. F. Oster, that it seemed so to me. But I am forever grateful that he advised me to hold on and to put all my time in on the language. Said he, "You will never get such an opportunity again to learn it." And so it proved.

When this war broke out, I was the only European missionary left speaking the languages of the country. As Persia was overrun by foreign armies, and other doctors left or were interned, their work was soon handed over to me, and I found that those early days were not wasted after all. The Lord knew that, of course, and had made provision for it. New men are coming into the country now, prepared beforehand for their tasks, so that we who have borne the burden and heat of the day can willingly hand over our work to them.

Came the time when, after my first furlough, I was able to begin a modest hospital with good equipment, and a European nurse was provided to look after my patients. And then began an era full of professional interest and a pride in a good job well done, for in such a country and with such a need, any doctor trained in the European manner has no lack of opportunity to treat cases which he would seldom see and still more seldom treat himself. But now came the feeling which ought to come to every workman, that perhaps I was not, after all, such a good doctor, and that perhaps I ought to be giving my patients better service than I was giving, and so on my second furlough I decided to qualify myself to serve those who seemed to need help most—those multitudes of

poor, helpless people suffering from eye diseases, so abundant in Eastern lands.

There is no doubt that this class of patient is the most needy of all in Persia, and if there were young men and women with the training and desire to serve, I do not doubt that they would have great success in this work. Most of all they would get a satisfaction from their work which would last them the rest of their lives. If, in addition, there were those who could carry on schoolwork for blind children, and if there were money to start such a school, we could at once fill it with boys and girls who otherwise would be thrown out on the roadside to beg.

We do not know what the conditions in the Middle East will be when our present furlough comes to an end, but we desire to return to our work in the country that we have learned to call "home." It will not be easy this time. Our children must be educated, and one has to be left behind, but we know that our Father will make provision for all our needs. And so we are ready, as we take the road again, to place our hand in His and trust Him to solve all our problems so that we may again carry out our part in the work of the great commission, which will soon be finished.

IT HAS BEEN almost six months, I believe, since I talked with you. In that space of time I have been to Germany and now to southern France. Enclosed in this letter you will find a money order.

It is the mission offering for three Sabbaths from the Adventist boys here in camp. When we first got together the first Sabbath, we had thirty-six servicemen, forty-one the second Sabbath, and this last Sabbath, fifty-nine.

It is certainly a real encouragement to meet with the other servicemen. Almost all the boys can tell interesting experiences in witnessing for the truth. Many have members of their units interested in the message. They leave a definite mark on their outfits, and are ex-officio chaplains' assistants, so to speak.

It is really remarkable how easy it is to find our boys. One has only to stop at a medical outfit and ask whether there are any Adventists, and unless the person asked is a very new member, he will always know. At a little testimony meeting last Friday night, up in a little grove about two miles from here, one young man told how his chaplain had said, "One thing about these Adventists, when you see one, he is always looking for another."

The accompanying letters were read by C. B. Haynes in a recent chapel period at the General Conference, and we asked permission to reproduce them in THE MINISTRY. By way of introduction Elder Haynes said, regarding Dr. Hadley: "When Dr. Hadley was inducted into the Army, he came to my office to talk over some of the problems that he might encounter. After an earnest talk he asked whether I would pray with him. I gladly knelt with him in prayer. Six months later I received this letter from him, dated July 18, 1945, and written in southern France."

It is very true, I'm sure, that the Lord has used this war to spread the gospel of the third angel's message in a manner which never would have seemed possible in civilian days. The testimony meeting last Friday night, with about thirty present, was certainly a witness to the power of God. I only wish that many of the people back home might have been there.

I could go on and tell about many encouraging experiences. One case impressed me. I stopped and asked at an ambulance company whether there were any Adventist boys, and the company clerk said that there had been two of them, but one had died. And then he went on and on, telling how that death was one of the saddest things that could have happened to his company. He said this boy was the most popular fellow in the company—always willing, helpful, and pleasant to everyone. He said he was a very outstanding youth, one who lived his religion seven days a week. To retell the story as he gave it is impossible. He was so impressed and so enthusiastic in telling it.

Lieutenant Littlejohn (M.D.), who has become my closest friend over here in Europe, is now keeping the Sabbath and tonight wants to write you a letter and send his tithe.

I do hope that you will not be distressed at being made our treasurer at the General Conference, but we thought in church here that you would help us out in taking care of the mission offering. If you have any further suggestions to make, we would certainly appreciate them. I do hope, Elder Haynes, that you will remember us in your prayers, that we may be faithful.

[Signed] LIEUTENANT GORDON HADLEY.

[The letter from Lieutenant Littlejohn, of whom Dr. Hadley spoke, reads as follows:]

Southern France
18 July 1945

DEAR ELDER HAYNES:

I am a medical officer in an evacuation hospital. Since joining the organization I have met Lieutenant Hadley, whom you know, and he has done so much for me I feel I shall never be able to repay him.

It has been during the past six months in the Army that I have become a Christian, and I am trying to live and improve my life daily. Lieutenant Hadley has explained to me many of the truths of the Bible, and it is through him that I have had a fuller, richer understanding of the true life of a Christian. I have accepted the true Sabbath and kept it as well as I could the past six weeks. Someday I hope that I may be counted worthy enough to become a member of the church.

As I have no home church to which to send my tithe, I am sending it to you, and I'm hoping it won't be too much trouble for you to send it to the proper person.

I have written my wife, who lives in Spokane, Washington, telling her of my beliefs, and how much it means to be a Christian. She is interested, and I hope that someday we may both consecrate our lives to God together. I am interested in the mission field and have written to Dr. Walton for

more information. I would also like to obtain more literature on the teachings and doctrines of the Adventist Church. Would it be too much trouble for you to have some of this material sent to me?

Hoping to be with you in finishing of the work, I remain—

Very truly yours,
ROBERT E. LITTLEJOHN.

[A Bible instructor was sent to visit his wife, and she became very much interested. Lieutenant Littlejohn then came home on furlough, and together with his wife attended one of our meetings. They are both in the baptismal class now. —C.B.H.]

Operating a Clinic in the War Zone

By PAULINE NEAL,* R.N., Missionary
Nurse From the China Division

WITH the retreat of the United States Army from Manila in December, 1941, and the occupation by the forces of Japan in January, 1942, the very bottom fell out of the organized medical missionary work which had been carried on in the Philippines by Seventh-day Adventists. The school of nursing at the Manila Sanitarium was soon broken up, as the Japanese navy moved into the building and established themselves there for the duration of their rule of the Pearl of the Orient. At the time communication with the other islands and different sections of Luzon was cut off.

Things were in a state of confusion for the first several weeks, but soon the foreign section of the Philippine Union Mission began to lay plans for ways by which aliens on American soil could make use of their time and talents while they waited for "Uncle Doug" MacArthur to return.

In April, 1942, plans were made for the faculty members of Philippine Union College to return to the compound from which they had evacuated into Manila late in December, 1941. The two American physicians and three of the five American nurses from the sanitarium were also sent there to live. The opening and running of a clinic in the college for the faculty, students, and Americans on the campus, and the Filipino people of the neighboring barrio of Baesa, was our task while we impatiently waited.

Within a week the two rooms chosen to be used for the clinic were scoured and scrubbed and equipped with what available supplies could be obtained from the college infirmary, and what could be salvaged of the equipment left at the college by the United States Navy when they had hurriedly fled before the Japanese entered the city.

The people in Baesa heard of the clinic, and very

* Miss Neal is a graduate of the White Memorial Hospital School of Nursing, and served as a clinical supervisor in that institution prior to going to China in 1940. She accompanied a group of American citizens from China to the Philippines before the outbreak of hostilities in 1941, and was interned there until she was liberated from the Los Banos camp, February 23, 1945. She returned to the United States in May, 1945.—D. LOIS BURNETT.

soon twenty to thirty patients were coming in each day. The services were free—we asked only that the patients pay for medicines or surgical dressings, if they could do so. We also asked for donations of any medicines or supplies they could spare, and found them to be most liberal with what few things they had. The prices on all medical supplies and medicines increased by leaps and bounds, and many things were soon gone, but we carried on with what we had as best we could.

The types of cases treated varied greatly, and the diagnoses were fairly representative of a cross section of the more common tropical diseases—ulcers, infections, malnutrition, deficiency diseases, malaria, dysentery, eye and skin diseases. We also did some tonsillectomies and deliveries. The clinic was open each weekday morning, at which time the patients could consult with the physician, and in the afternoon they could come by appointment for treatments and dressings.

THERE were several Filipino graduate nurses and student nurses living in the community of the college. We were free to call on them for help at any time. Two of these nurses were health workers for our mission, and lived in Baesa. They came and went during the war months. Whenever they were there, they were most willing to assist with the work of this clinic. There was also a male nurse living on the college campus, and he could be called on to give the treatments to the men patients. There is a very definite prejudice in this community against women nurses caring for men patients.

I made frequent home calls to give hydrotherapy treatments, or to see how the alternate hot and cold arm baths were being carried out which had been ordered by the physician. It took much patience on my part and repetition of demonstrations to get the patient and his family to execute these treatments in the proper way.

There were numerous requests for obstetrical care and for home deliveries. The Filipinos tend to have a fear of the hospital, and it is commonly regarded as a place to die. There was a maternity hospital in the community, but it was difficult to get the patients to go there for delivery. Therefore, the clinic personnel organized an obstetrical clinic with home deliveries.

Here I shall try to give you a word picture of the Filipino home. A common type made of native materials would have a framework of bamboo strips spaced one-quarter inch apart; the roof of nipa, a thick covering of overlapping palm leaves affording excellent protection from rain and sun.

Many of the homes have no electricity, and the only lighting is the flame of a coconut-oil lamp. Very few of the houses have water piped into them, and water has to be carried from some distance in five-gallon oil cans by suspending the cans from each end of a bamboo pole carried over the shoulder. Needless to say, water is not unnecessarily wasted.

The stairs may be wood or bamboo. Large rounds of bamboo are used. The incline of the stairway is very steep, and there is no hand rail-

ing on the wall. Western shoes do not grip the rounds as well as native bare feet.

The Filipino bed is nothing more than a woven mat spread out on the floor during the night and rolled out of sight during the day. A cotton spread is used for a covering. Giving hydrotherapy treatments and bedside nursing care to a patient lying on his mat on the floor is an experience not soon forgotten. I had many a sore muscle after giving such treatments. Most of the homes have at least one bedstead, which can be used when a member of the family is ill.

SETUP FOR DELIVERY.—Whenever it was possible, the prospective mother was visited in her home before the time of delivery. During the visit the mother and the nurse selected the most desirable place in the house for the delivery, and the nurse enumerated the necessary articles which the mother should plan to have ready for use during confinement.

If there was no small table in the house which could be used as a worktable, and for a place to care for and dress the infant, there was most surely an antique Singer sewing machine. If you have ever wondered what happened to all the old tread models when the electric sewing machine came into the American home, you need only visit a few representative Filipino homes. Almost without exception a Singer sewing machine is found in the nipa hut, as well as in the more modern wooden structure with the galvanized iron roof. It makes a good worktable, and is more ideal as a bath table for Baby Pedro than a mat on the floor.

The usual mode of travel about the barrio was by foot, but there was the occasional time when the prospective father would come for the doctor and nurse in a *caretella*—the mode of travel used during the Japanese occupation of the Philippines. The *caretella* is a three-seated buggy, with two very high wheels on which the vehicle is balanced by the proper seating of the passengers. It is drawn by a small, undernourished-looking horse. During the night, if it was the dark of the moon, the Filipinos would come with a small coconut-oil lamp or lantern, so as to avoid slushing through the mud and carabao holes.

Frequently there were calls to deliver a woman who had had no previous prenatal care. The clinic personnel were hesitant in answering such calls, and would insist that the patient go to the hospital. Such a procedure served its purpose by teaching the patients the necessity of prenatal care rather than waiting until time for delivery to seek medical attention. Even when prenatal care had been given, the family seldom called the physician and nurse until the patient was ready to deliver. There were not the hours of watching and waiting that I was used to in the hospital, but only time enough to get the instruments boiled and things set up.

The birth chamber in the Filipino home is so silent a place that I was amazed time and again. It was very common never to hear one audible utterance of pain by the mother during delivery. The Filipinos have many superstitions which I shall not mention, but I had some amusing moments when I learned of them for the first time.

There were usually one or more of the *barrio* midwives peeking through the door to observe the methods and technique of the *Americano* doctor and nurse. The midwives which I met were invariably old wizened-up grandmothers with only one or two jagged teeth, with bright-red mouths from the chewing of betel nut. The whole family and many of the neighbors were also curious, and created a great annoyance at the time of delivery.

We experienced some of the more common obstetrical complications, but the most serious one we had to face was retained placenta. It was so common that we became more reluctant than ever to do home deliveries with so limited an obstetrical setup. These experiences served to intensify our efforts to teach patients the advantages of obstetrical nursing care at the maternity hospital.

The *postpartum* care of the mothers presented great problems in getting them to stay in bed for even a few hours, let alone a few days. By far the majority of the women got up and went about their household duties a few hours after delivery. Talk and reason as much as I would, they just would not stay in bed.

It is an old tradition among the Filipinos to use a guava leaf tea as a perineal pour following delivery, and it does seem to have a definite astringent and healing effect—at least it lends its benefits toward cleanliness.

A member of the clinic nursing staff bathed the baby for at least the first week to demonstrate to the mother the proper methods of bathing, and also to prevent skin infections and infection of the cord. The Filipino women appear to have an aversion to water bathing of the newborn infant. Also it is not uncommon for a midwife to apply a carabao dung poultice to the cord. Therefore, continuous health education was necessary to ensure a favorable prognosis for the mother and infant.

During the first week of *postpartum* care, there were many discussions between mother and nurse relative to the baby's future care. The one point stressed as much as any other was the supplementary feeding program for adding new foods to the baby's diet. We were always hopeful that "our boys" would soon come; also we never knew when we would be taken back to the internment camp. So there was no better time than the present to bring to the mother's attention the necessity for feeding her child properly from the native foods available in order to avoid deficiency diseases so common among Oriental races.

Advance Information in Science

(Continued from page 29)

boy made a complete recovery, and was sent home from the local hospital in less than three weeks.

Just after his recovery was an accomplished fact, there came the announcement from Europe that Dr. Szent-Györgyi, of the university of Szeged, Hungary, had discovered and isolated a vitamin from lemon peel and citrus fruit juices that cures this particular hemorrhagic disease, and

which he proposed to call vitamin P, or the blood vessel permeability presenting vitamin. A number of investigators have experimented with this vitamin P in citron, as the crude product is called. The relationship of this vitamin to this certain hemorrhagic disease, and its distinction from vitamin C and scurvy, has been confirmed by other researches, particularly by Dr. Scarborough, of Scotland.

The *Testimonies* throw light on other problems of diet, such as the needs and abilities of the body in the utilization of protein, the matter of over-eating and fasting, eating between meals, and the like. Important basic principles of medical practice, nature's aid (physiologic therapy) in the treatment of disease, the damaging effects of poisonous or toxic drugs, the place and importance of trust in God (religion) in the recovery of the sick, are all discussed, and principles given which, unknown at the time they were written and still much neglected even today, are recognized and approved by outstanding medical authorities as scientific. Not a single one of these many important facts regarding the physical welfare of the human body has in these years since 1864 been proved incorrect.

Yet one more statement, this one made in 1905, remains to be experimentally explained or corroborated. All but this one have now been shown to be scientific. Of how many medical books written by physicians from 1865 down to 1901, could this be said? Nearly all, if not all, such books are now of little or no scientific value. Historically, they remind us of the many blunders and misconceptions of our medical fraternity which we might like to forget. The situation in regard to the scientific unreliability of medical literature is undoubtedly even worse than that of other physical sciences. Of these it is said that in a large Paris library there are three and a half miles of bookshelves containing nothing but scientific volumes which have been discarded as obsolete and untrue to fact; and that as early as 1861 the French Academy of Science published a list of fifty-one so-called "scientific facts" advanced by scientists in their day as true to science, every one of which is now rejected by modern scientists.

Yet here in Mrs. White's writings are a number of volumes on health, diet, nutrition, and medical practice, written by one who had no medical or scientific education, and with the exception of but one fact or principle, all have now been explained or corroborated in the main by scientific research done many years later. That pertains to cancer, the research work on which is even now tending to corroborate the germ or virus theory of cancer's cause. We hope to report some of the results of recent investigations and findings in a later article.



¶ THE controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character.—*Testimonies*, vol. 3, pp. 491, 492.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

The Personality of Boston

By DOROTHY WHITNEY CONKLIN, *Bible Instructor, Southern New England*

BOSTON is self-conscious, not with the charming naïveté of a sixteen-year-old in her first party frock, but with the tense awareness of a spinster whose ancient silk is cracking at the seams and too obviously mended. Yet Boston has no inferiority complex. The parvenu on the shores of a howling wilderness with the temerity to dub itself "the Hub of the Universe" has demonstrated that fact. Instead it exhibits a stultifying correctness that admits of no error.

HISTORIC BOSTON.—One of the earliest settlements on the North American continent, Boston was founded in 1630, under the name, Trimountaine, a name still retained in tarnished, dilapidated Tremont Street. The three-pronged hill, suggesting the original title, has been somewhat leveled off into the famed Beacon Hill, whence has flowed the bluest of the blood that has nourished the Harvard tradition for centuries.

Until the end of the nineteenth century, Boston was the leading literary center of the United States. Among her sons, native or adopted, she numbers the historians William Prescott, George Bancroft, John Motley, and Francis Parkman; and the authors Emerson, Hawthorne, Lowell, Longfellow, Holmes, Thoreau, Whittier, and Richard Henry Dana II.

With such a wealth of tradition behind her she is rich in lore of the past. Students of history may view her relics: the Old North Church in whose belfry hung the signal that sent Paul Revere galloping over the Middlesex countryside; the King's Chapel Burying Ground, with its fascinating markers dating back to 1630; Bunker Hill Monument of "Don't fire until you see the whites of their eyes" fame; Griffin's Wharf, scene of the famous Tea Party; the frigate *Constitution*, tied up at Boston Navy Yard; and Fort Independence on Castle Island commanding the entrance to Boston Harbor.

THE PEOPLE.—The population, once purely Anglo-Saxon, of Unitarian faith, has become cosmopolitan and predominantly Catholic. In the middle of the nineteenth century the potato famine in Ireland greatly increased immigration to America and led to the infiltration of new blood.

The Irish have left their mark on Boston, and it is equally true that Boston has left its mark on the Irish. The historic heritage of the city still remains a strong influence, and Puritan conservatism still finds in Boston a redoubtable stronghold.

ECONOMIC BOSTON.—Modern Boston, named for the town in Lincolnshire, is the capital and largest city in Massachusetts, Suffolk County seat, and a major Atlantic seaport. Normally it handles extensive coastal shipping, and is the northern terminal of the Savannah Line, whose passenger ships connect the summer playground of New England with the winter resorts of the South. It also harbors the largest fishing fleet on the Western Hemisphere. Its major asset for commerce has been the Port of Boston, through which has flowed a considerable volume of raw material for the manufacturing plants developed by New England when it became evident that her shallow, rocky soil would never support a race of gentleman farmers.

Local industries are printing and publishing, sugar refining, meat and fish packing, manufacturing of woollens and worsteds (Boston being the foremost wool market in America), leather goods and footwear, rubber goods, machinery, electrical equipment, and safety razor blades.

SEEING BOSTON.—The Boston sky line presents no such breathtaking display of towering skyscrapers as impresses the visitor sailing into New York Harbor. It is not because Bostonians lack a flair for the spectacular, but rather because much of Boston is built on land reclaimed from the swamps bordering its network of rivers. And the streets of the city are notoriously narrow and crooked, meandering through its business district with apparent disregard for modern efficiency, in effect both charming and annoying.

The transportation system is adequate, consisting of two subways and an elevated line that goes underground through town. Numerous surface lines, both car and bus, connect with these. Park Street is the clearing house for all transportation.

BOSTON BEAUTIFUL.—Boston has a certain quaint and gracious charm for those who know her better. She goes formal in the public gardens, where seasonal blooms are correctly displayed in stiffly bordered beds. Less formal is the Esplanade bordering the Charles, and the Fenway with its lovely rose gardens edging the meandering Muddy River. For those who like their beauty natural, there are the 223 acres of the Arnold Arboretum, a botanical garden belonging to Harvard University but open to the public. For the younger members of the family there is Franklin Park, the largest of the recreation grounds in the Boston

area, containing a zoo that ranks with the best in the country.

And north of the city is the Middlesex Fells Reservation, in the heart of which stands our own New England Sanitarium and Hospital, so situated because God chose the location and revealed it to Ellen White in a dream.

INTELLECTUAL BOSTON.—Bordering the beautiful Charles, where Harvard crews row their racing shells, is erected another "shell" for a different purpose. Built on the Esplanade to catch cool breezes on warm summer evenings, that Boston music lovers may enjoy out-of-door concerts, it houses the Boston Symphony Orchestra on summer nights. Beacon Hill and East Boston rub elbows on such occasions, for music draws both the colonels' lady and Judy O'Grady.

Not alone for music can Boston be drawn from its shell. She might well be called the Athens of America. (Acts 17:21.) Bostonians, too, are curious to hear some new thing. Ever since 1634, when Boston Common was legally both cow pasture and parade ground, anyone with one idea ahead of the crowds, lungs lusty enough to make himself heard, and a soapbox from which he could be seen, has been assured of an audience there.

Today, when the average Bostonian thinks that he has heard just about everything, he'll take one more chance—but it had better be good! Even if it is, he'll probably not accept it. The Harvard influence is still strongly felt. While modern skepticism is undermining belief in the old foundations, ultraconservatism is retarding acceptance of anything new. True to Paul's prophecy, they are "ever learning, and never able to come to the knowledge of the truth."

Higher education can be had in the following local institutions: Boston University, Boston College, Emmanuel College, Emerson School of Oratory, Northeastern University, Simmons College, Suffolk University, New England Conservatory of Music, Massachusetts School of Art, and Gordon College of Theology and Missions. A traditional stone's throw across the Charles in Cambridge are Harvard University, Radcliffe College, and Massachusetts Institute of Technology, more familiarly known as MIT.

Bostonians are health-conscious. Nationally known authorities like Paul Bragg and Gaylord Hauser come frequently with lecture courses that hold large audiences. Seventh-day Adventists have begun to capitalize on this interest in the health food store opened by Felix Elicerio in Park Square, Boston's bus terminal. Here is made available not only our health foods but our literature as well, both dispensed by one of our most able colporteurs.

RELIGIOUS BOSTON.—Today the Irish Catholic element permeates every quarter of Boston but is concentrated in East Boston, whence it dominates the political scene. But Boston has its quota of Protestant churches as well, with C. Gordon Brownville at Tremont Temple (Baptist), and Dr. Okenga at Park Street (Congregational).

THIRD ANGEL'S MESSAGE.—Our work began in the aristocratic South End, scene of so much of

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the good living and high thinking of the past century. Today it is the red-light area, where more crimes are committed than in any other police district in New England. The wealthy and aristocratic have moved out to Wellesley and the Newtons, leaving their shabby mansions with the brownstone fronts to a motley crew of transients. Tremont Street is lined with spiritualist mediums and palmists. Columbus Avenue is a little Harlem. The cross streets harbor brothels and dope peddlers.

In this atmosphere the Seventh-day Adventist church has been located for the past twenty years, which perhaps explains its lack of growth. In Boston proper we have but one white church with a membership of less than four hundred, in a city of two and a half million. Since 1940, Boston Temple has been housed in a neat little brick church in the Fenway, on the corner of Peterborough and Jersey streets. This property, purchased from a disbanding Unitarian group, is within sight of the rose gardens in season, and well suited to church activity, with its parish house adjoining. Yet Boston Temple is a dying church; most of its membership are over fifty years of age, and it has almost no young people. Practically all its members live at a distance from the church.

Evangelism has contented itself with Sunday evening meetings, mostly in the church auditorium, or in small halls in outlying districts—Dorchester, Arlington, Cambridge. One of our evangelists packed gilded Symphony Hall a few years ago. Before the Voice of Prophecy took over the air waves, favorable contact was made over WHDH, whose manager was delighted with the local program and warmly sympathetic with our work.

The welfare department of Boston Temple is located in a store on Tremont Street in the midst of the slum district.

Boston stands in the center of a metropolitan area of eighty-three cities and towns, most of them awaiting our coming. True, they have been sown with *Present Truth* and *Signs of the Times*. Entire towns have been showered with *Belief and Work of Seventh-day Adventists*. Colporteurs have worked them with our literature. So they know us in theory, but what they lack is a real demonstration. [C. A. Reeves started a city-wide effort in Boston soon after this article was written, and is having promising results.—EDITOR.]

Adjacent to Boston are Cambridge, where is located the Greater Boston Academy; Somerville and Everett, both with small Seventh-day Adventist churches, and the latter with a church school; Chelsea, Winthrop, Revere, Watertown, Belmont, Arlington; the Newtons, Brookline, Dedham, Milton, and Quincy. These are but the inner circle of this eastern metropolis.

The people of Boston and nearby communities are not standing with outstretched arms, calling, "Come over and help us!" They are too tightly locked into their smug fortress of traditional superiority to realize their need. But medieval fortresses afford no refuge against modern warfare. And so the Holy Spirit has weapons to put into the hands of consecrated and daring evangelists who will storm this stronghold of conservatism.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

The New Catholic Cardinals

By FRANK H. YOST, *Professor of Church History, Theological Seminary*

THIRTY-TWO new cardinals were appointed by Pope Pius XII on December 23, 1945, bringing the ancient Catholic College of Cardinals to its full traditional complement of seventy for the first time in history.

In the Catholic Church the College of Cardinals, the chief executive agency under the pope, constitutes a sort of papal cabinet, or privy council. It is the cardinals who elect the pope; one of their number governs the Church during any interregnum. It is through the cardinals (Latin, *cardo*—a hinge), serving in the twenty-one congregations, or bureaus, at Rome, that the machinery of the Church operates.

The cardinalate is rather more a function than a rank in the church. A Catholic clergyman's rank in his own home diocese has no direct relation to his rank as a cardinal. There are traditionally six cardinal bishops, fifty cardinal priests, and fourteen cardinal deacons, and each one takes his rank from the bishopric or church in the Roman area to which he is assigned as cardinal. Each of the present non-Italian cardinals in the college is either a cardinal priest or cardinal deacon, according as the pope has assigned him as honorary priest or deacon in one of the churches in the city of Rome.

One significance of the large block of appointments recently made is that the majority of the present cardinals are appointees of the present Pope, and may therefore be expected to carry out faithfully the policies of the man to whom they owe their appointment. This means the presentation to the Catholic Church over the world, and to the world itself, of a papal *curia* peculiarly united, and it guarantees a continuity of policy, should there come during these crucial years a change of rulership in the Papacy.

The unusually international complexion of the college as now constituted has aroused much comment, for there are, for the first time in five centuries, more non-Italian than Italian cardinals, who are now only forty per cent of the whole body. More than a score of nations are represented in the college, including South American nations with five cardinals, and the United States with five. This is more from either area than have ever before served.

Among the American cardinals the outstanding personality is fifty-six-year-old Archbishop Francis J. Spellman, successor to Cardinal Hayes in the Roman Catholic province of New York. It was expected that Spellman would be appointed cardinal, not only in deference to the standing of his predecessor and to the millions of Catholics in his province, but for his own abilities. He has

already assumed a more cosmopolitan place than had Hayes. Early in the war he became official representative of the church to Catholics in the armed services, and shortly before his elevation to the place of prince of the Church he completed a world tour of the Allied forces, making contacts not only with military and naval men but with the Pope and with statesmen and leaders of thought in many parts of the world.

The important place in the college already conceded to Cardinal Spellman is underscored by press comment, which speaks of him as a probability for the next secretary of state for Vatican City. The increasing influence of Americans in papal affairs is contemporary with the growing power of the Church in American affairs. Moreover, the thoughtful observer will contrast a vigilant, militant Papacy, functioning through a united and truly international headquarters staff, with a divided and hesitant Protestantism. He will sense the significance, in the light of history and prophecy, of a powerful Papacy in a confused, modern world.

✱ ✱ ✱

BLOW TO SHINTOISM.—General Douglas MacArthur's order abolishing Shinto as the national religion of Japan is one of the most far-reaching edicts of a conqueror in history. The Japanese Government is ordered to remove all support from the Shinto religion, to abolish the teaching of Shinto in educational institutions, and "to free all Japanese from any compulsion to believe in, or profess to believe in, Shinto."—*Watchman-Examiner*, January 3.

Significant Changes in Japan

By W. PAUL BRADLEY, *Secretary of the Far Eastern Division*

SHINTO, the "way of the gods," is the basic religion of the Japanese people. Its myriads of gods (*kami*) include objects of nature, such as the sun, moon, fire, wind, mountains, waterfalls, and trees. They also include some of the outstanding figures of national history. All the emperors are *kami*.

According to Japanese history and mythology, 124 emperors have reigned from earliest times to the present. The first emperor is a legendary figure, said to be a direct descendant from the sun goddess, Amaterasu-o-mikami. The emperor has therefore been looked upon as heaven-descended, absolute, and infallible. His position is by divine right. On his accession, no one seats the emperor on the throne and places the crown on his head; he assumes the throne and lifts the crown to his own head. The constitution of Japan did not arise from any powers that inhere in the people; it was bestowed as a gracious act of the emperor to expedite the governing of the people.

The Shinto theories of the founding of the throne in Japan thus clothe the imperial rule with the credentials of perfection. The throne is, or has been, above conjecture or discussion. The

HEALTH REFORM or HEALTH DEFORM?

Some have conscientiously abstained from what is declared to be harmful, but "have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into dispute."—ELLEN G. WHITE, *Testimonies*, vol. 9, p. 162.

"A diet lacking in the proper elements of nutrition brings reproach upon the cause of health reform. We are mortal, and must supply ourselves with food that will give proper nourishment to the body."—ELLEN G. WHITE, *Testimonies*, vol. 9, p. 161.

Many individuals, being taught to discard certain foods to which they are accustomed, are at the same time improperly instructed regarding the absolute necessity of maintaining adequate nourishment. Ellen G. White has said that physical impoverishment encourages spiritual impoverishment.

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rule of life for the people is implicit obedience without consideration of the moral issues involved. Since the emperor commands it, the act cannot be immoral. During the war years one Christian teaching especially repugnant to the military leaders was the doctrine of original sin, which placed upon the emperor the onus of having a sinful nature.

Religious liberty in Japan has been more nominal than real. Chapter II, Article XXVIII, of the constitution says: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." It is evident from the reading of this clause that the duty of the citizen as subject comes before every other duty; and also that the freedom granted is in the realm of "belief," and does not necessarily include the freedom to exercise his belief publicly or to propagate it.

It has been taken for granted that every Japanese subject is first of all a Shintoist. After that he could believe as a Christian or Buddhist, provided he was willing to build his theology into a framework of Shintoist faith. In the Diet, in the discussion of the Religions Bill of 1938-39, the premier stated, "The way of the gods is the absolute way, and no teachings that run counter to it can be permitted to exist." But on New Year's Day, 1946, Emperor Hirohito issued a rescript, in which he declared in part:

"The ties between us and our people have always stood upon mutual trust and affection. They do not depend upon mere legends and myths. They are not predicated on the false conception that the emperor is divine and that the Japanese people are superior to the other races and fated to rule the world."

The effect of this rescript in the present atmosphere of free discussion under the American occupation is likely to be revolutionary—not that it is likely to result in any violent political action, but from the standpoint of political thinking and planning. For the first time educators, editors, theologians, historians, and liberal statesmen can discuss the nature of the state, can crystallize opinion toward needed democratic reforms without fear of reprisal from the military jingoists who have been exercising the power in the name of the emperor. It is significant that for the inspiration and precedent of this document, Hirohito does not turn back to Jimmu Tennō, reputed founder of the dynasty and descendant of the gods, but rather to his grandfather, Emperor Meiji, who was an enlightened ruler, standing at the parting of the ways between an old and a new era of Japanese history.

Most significant of all, the rescript points the way to a new national and individual experience in religious freedom. The emperor is no longer the divine center of a compulsory system of universal worship. He is the secular ruler of Japan and is entitled to the respectful obedience of his subjects, but that is all. The Japanese subject is now free to choose the god of his own choice. And the way is open in Japan, as it has not been before, for the free discussion of Christianity, the acceptance of Christ without hindrance or reservation, and the developing of a Christian movement without parallel.

Finally, the rescript of the emperor should begin in the mind of every Japanese a reorientation of his own thinking concerning his spiritual condition and his personal need of a Saviour from sin. Former ideas of the superior position of the Japanese nation and the innate perfection of Japanese humanity are all stripped away by the act of the emperor in acknowledging his membership in the human race, and his sharing of its common characteristics and limitations.

Years ago the Japanese imperial government arbitrarily divided Shintoism into two categories—sectarian and state. Although the government has made this distinction, Japanese historians and scholars agree that state or national Shintoism is actually religious in nature. General MacArthur's recent directive dissolves Shintoism as a national religion, but not as a sectarian religion, thus placing sectarian Shintoism on the level of any other religion in Japan.

Is the emperor on the way to becoming a Christian, as reported in *Time*, December 31, 1945? We do not know, but sincerely hope so, and also that thousands more of his subjects may soon turn from the "way of the gods" to inquire after and find Him who is "the way, the truth, and the life."

The Sign of James 5

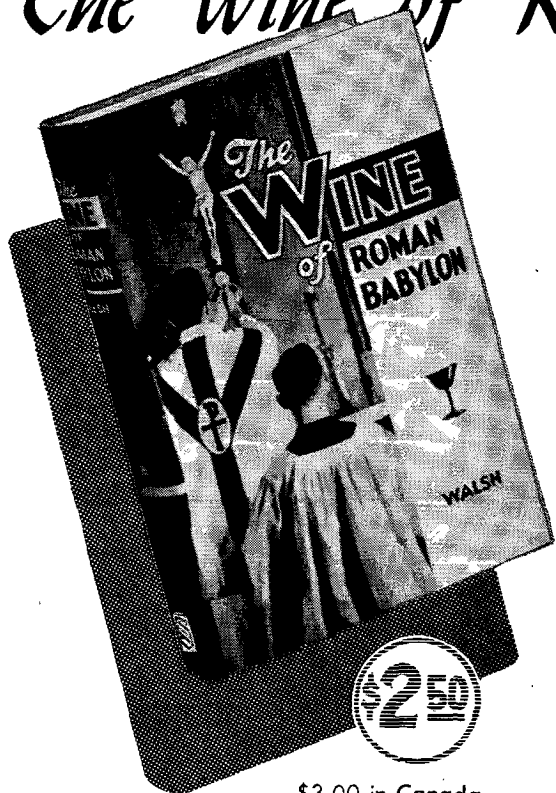
By CARLYLE B. HAYNES, *Executive Secretary, Council on Industrial Relations*

AMONG world developments which have significance for students of prophecy and heralds of the message of the advent is a sign of the nearness of the Lord's return, now assuming pronounced importance and taking first place in the affairs and thinking of men. Industrial turmoil and strife is affecting nearly all aspects of human life today. The sign of James 5, which was particularly declared to convey the meaning that "the coming of the Lord draweth nigh," is now assuming proportions which compel the consideration of all men.

Without placing lesser emphasis on other Bible signs, we must realize that the time is here for greater emphasis—and clearer exegesis—to be given James 5. It will not do merely to repeat what we said twenty years ago. A great many things have happened meanwhile. We are in a different world today. This whole question of industrial and labor relations calls for a restudy. God set it forth as a significant evidence of the nearness of the end. With all its prophetic significance, the heralds of the advent should be proclaiming it today with the most searching effectiveness.

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The author, Mary E. Walsh, was born in a Roman Catholic home, in Ireland; was baptized into the church, and was a faithful member for years.

Here are some of the chapter headings:

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Immortality of the Soul
Eternal Torment in Hell
The Immaculate Conception
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demic of strikes which plagues men everywhere; this compelling demand of the workers for a much greater share of the product of their toil—all of which are molding and shaping world developments into the very pattern long foretold—present Adventist preachers with an opportunity of major importance and unusual possibilities.

You will not take it amiss, I know, if I speak a word of friendly caution. Let me urge you to stand apart from the industrial conflict itself and not take sides; just as Jesus stood apart from the political animosities, forces, abuses, and injustices which divided groups and classes in His day, and preached His saving message to all. We have no message *against* any group or class or nation or race or language or breed of men. Rather we have a message for all men, no matter what their affiliation or status may be, rich or poor, employer or worker, oppressor or oppressed, master or slave. Just "preach the Word," calling attention to the prophetic significance of the present industrial upheaval as a sign of the stupendous event of which it is the harbinger. Do not inveigh against classes and groups, against organizations and movements, against parties and leaders.

Simply point to Christ and His near return, and make it plain that the sole hope of men and the world, the solution of every current problem, trouble, and abuse, is in Him and the kingdom He is about to establish.

[Further discussion of this timely topic will appear in forthcoming issues.—EDITOR.]

THE RELIGIOUS PRESS

Valuable Current Excerpts

CATHOLIC POLITICS CONDEMNED.—For the first time in a great many years a president of the Federal Council of Churches of Christ in America has spoken vigorously in a manner representative of the overwhelming Protestant conviction in this country. Speaking at a Protestant mass meeting in observance of Reformation Sunday, Dr. G. Bromley Oxnam, bishop of the New York area of the Methodist Church and president of the Federal Council, assailed the "politics" of the Roman Catholic Church. . . .

Protestants are gravely concerned over what they believe to be an attempt upon the part of the Roman Catholic Church to exercise political domination here, similar to the control exercised in many nations. . . . Protestants have been subjected to serious misrepresentations in the Roman Catholic press. When Protestants have protested, their protests have been called intolerant. It is not intolerant to protest against Roman Catholic activities that seek, through boycott, to threaten newspapers and therefore to control them in Roman Catholic interests. This is to endanger a free press and to destroy civil liberty. It is not intolerant to protest against actions of certain Roman Catholic leaders to deny Protestant ministers access to the radio by threatening station owners with the loss of consumer support of products advertised. It is not intolerant to insist upon the separation of church and state, and therefore to object to the use of public funds for private and sectarian education. . . .

Protestants, therefore, oppose the establishment of diplomatic relations with the Vatican. . . . It is not intolerant to point out the Roman Catholic position on religious liberty that in effect means a demand for religious liberty when the Roman Catholic is in the minority, but denies it in practice where the Roman Catholic is in the majority.—*Watchman-Examiner*, Dec. 20, 1945.

OPPORTUNITY IN JAPAN.—Japanese Christian leaders are already calling for help in the form of missionaries—evangelists who can help to teach the nation the basic meanings and attitudes of the Christian faith. No small part of the success of the military venture thus far carried out will depend upon the type of Christian missionary sent out to Japan. If we send teachers who go with nothing more than an abstract theology, we will lose the greatest missionary opportunity of the century. If, on the other hand, we send Christians who are inspired by Christ to believe that Christianity must take every aspect of life captive for Him, they will be able to convert an empire. . . .

The pressure of the Japanese Government during the period of the war compelled all the denominational groups to unite under one organization, and, in spite of the fact that union was politically imposed, the Japanese Christians are not now inclined to revert to their old divisions and rivalries. Here is a gain of immeasurable value.—*Christian Advocate*, January 3.

THE BIBLE IN MOSLEM HANDS.—The Bible in Moslem hands has had leavening and far-reaching influences. To a great extent it has been responsible for the breaking down of the barriers of intolerance and fanaticism. It has acquainted the public mind with Christian standards and ideals, and brought before tens of thousands the challenge of our Lord's claim as the Saviour of all men. Whereas once the attitude of the Moslem to the Christian was one of resentment, today there is a friendly attitude toward Christians, and the Bible, generally speaking, is respected.

The feeling of self-satisfaction and superiority of the followers of Islam makes the approach difficult. Most converts, if not all, have come to Christ through the reading and study of the Holy Scriptures. The sacrifices to be borne and the difficulties to be overcome by those wishing to make open profession of Christianity still being great, there are many who follow Christ secretly, and the Bible is the cherished treasure of many such.—*Religious Digest*, January.

RUSSIA'S OPPORTUNITY.—This is Russia's hour of opportunity for politico-religious expansion. Russian prestige has reached a new high level as a consequence of victory in war. The extension of Russian frontiers in Europe makes the Orthodox Church a useful cultural aid to political expansion. The weakening of the older imperialisms of Great Britain, France, Holland, and Belgium opens up great new areas of the world—areas which are well acquainted with the voice of the missionary. The Russian church, cleansed in the fires of suffering, equipped with state sanction and encouragement, led by a priesthood which has been raised under the Soviet system, inspired by resurgent ideas of the messianic role of the Slavic race, has been taken to a high mountain and shown the kingdoms of this world.—*Christian Century*, January 2.

POPE'S APPRAISAL.—No one will be surprised that Pope Pius XII marked the 400th anniversary of the opening of the Council of Trent by inviting the other branches of the Christian church to union with the See of Rome. But some of the things which the Pope said in extending his invitation may cause eyebrows to lift in certain Roman Catholic circles. The argument that both church and society were at their best before the schism produced in European life by the Reformers is seriously undermined by this latest papal document. The Popes' claim that the Protestant Reformation represented a "tragic breach" in the household of faith which can be repaired only by "that necessary union with Peter and his successors" will hardly stir much discussion among Protestants. The thesis is too familiar. It has been too long debated and, by Protestants, too firmly rejected.—*Christian Century*, Dec. 26, 1945.

PALESTINE PROBLEM.—Public opinion . . . is only confused by attempts of the more ardent Zionists to use the sufferings of refugees as a wedge for erecting a sovereign Jewish state. Many Jews and Christians alike do not see how Jews will be better respected or anti-Semitism diminished by fighting the issue of relief for displaced Jews on a political basis. . . . Unity among them is based rather on religion than on nationality.



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BRETHREN-EVANGELICAL MERGER.—All twenty-eight annual conferences of the United Brethren in Christ have voted overwhelmingly for merger with the Evangelical Church, it was reported at Brethren headquarters here.

During January the question will be voted upon by the 2,800 Brethren congregations, where a simple majority must vote in favor of the union.—*Religious Digest*, January.

METHODISTS ON RECORD.—The Methodist Commission on World Peace, Dr. Ralph W. Sockman, chairman, went on record last week at Chicago as completely opposed to compulsory peacetime military training and at the same time commending the United Nations Organization as "the only workable plan for a lasting peace."

These two ideas must go hand in hand. It is futile for us to think of a world at peace, if we are to allow our military leaders to lead us blindly into their plan of compulsory militarism. No nation on the face of the earth will ever believe that we want peace if we are to follow this militaristic proposal for conscription. Our commission is wise in presenting these two ideas in the

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same resolution, and we Methodists ought to be ready to support them in the propagation of that practical solution.—*Zions Herald*, Nov. 28, 1945.

PROTESTANT CHURCHES IN JAPAN.—There were 1,931 Protestant churches in Japan in 1940 with an aggregate membership of 233,463; also 412 Christian schools from kindergarten through universities, with a total enrollment of 51,412 students. As far as our different denominations have been able to reach these Japanese people, they have found them anxious for the re-establishment of these Christian institutions.—*Watchman-Examiner*, Dec. 27, 1945.

BIBLE IN CHILE.—In connection with the third annual celebration of Catholic Bible study in Chile, leaders of the church released the following statement: "All popular editions of Scriptures heretofore have been made by the heretics. From now on we shall undertake this work. We must remember that when there is need to divulge the teachings in this Book, it falls upon Catholics to do it. We have been expressly ordered to do so. We must not leave the field to the heretics." It is to be noted that it is exactly one hundred years since evangelicals first began to distribute the Bible in Chile.—*Christian Century*, January 2.

CATHOLIC EDUCATION.—The Catholic universities, colleges, and schools constitute the greatest unified education system in the United States. It includes 210 universities and colleges, 2,371 high schools, and 8,030 elementary schools, with about 2,500,000 students. Additional thousands of students attend Catholic seminaries and normal schools.—*Catholic News*, Nov. 11, 1945.

ATOMIC WAR.—After each war it is said that the next one will be so horrible that nobody will ever start it. Atomic war will be the most horrible we have known, and both the victor and the vanquished will lose it. But, since men have been willing to involve themselves in conflicts in which five million human beings were killed in four years, it seems unlikely that they will abstain in the future merely because forty million human beings may be killed in half an hour. . . .

Is the situation, then, altogether hopeless? I think not; but the only hope is to increase the rate of moral progress tremendously, to increase it beyond anything we have ever dreamed of, to increase it to an extent which itself, at first glance, may seem hopeless. . . .

We must see to it, if we can, that our social and cultural advances for once exceed the advances in the technology of destruction. The survival of mankind demands a world community, a world government, and a world state.—**ROBERT M. HUTCHINS**, "The Atomic Bomb Versus Civilization," in *Human Events Pamphlet*, December, 1945.

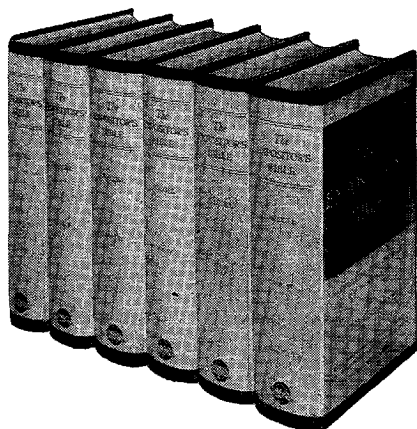
KING JAMES VERSION.—Shortly after his coronation, James, in January, 1604, convened a conference at Hampton Court Palace to consider "things pretended to be amiss in the church," and including among other matters the more serious differences of opinion regarding the various Bible translations. Although the king had been brought up a Presbyterian, the strictness of Scotch Calvinism and the Calvinistic renderings and footnotes of the Geneva Bible were repellent to him. At the same time his scholarly literary training and his knowledge of ancient languages gave him an understanding of the infelicities of translation in the Bishops' version, which High Churchmen defended.

When finally the conference seemed to be bogging down in fruitless controversy, the leader of the Puritan party, President John Reynolds, of Corpus Christi College, Oxford, suggested that a new translation be prepared that might have the approval of the whole church. This suggestion King James promptly accepted and proposed that the task of translation be entrusted to the best scholars in both parties, their product to be reviewed by the bishops and the chief learned men of the church; by them to be presented to the Privy Council, and finally to be ratified by his royal authority, "the whole church to be bound unto it and none other." . . .

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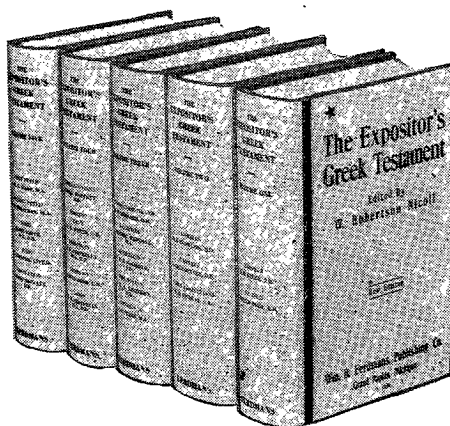
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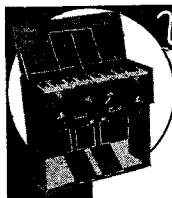
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texts were consulted. However, the Greek manuscripts to which the translators had access contained more copyists' errors than the manuscripts discovered later and used in subsequent versions.

The actual work of translation occupied about two years and nine months, after which the final preparation of the manuscript for the press required nine months more. Sometime in 1611 the Bible was published in London in a fine black-letter folio with engraved title page and a dedication to King James.—*Bible Society Record*, January.

Make Them Want to Sing

(Continued from page 11)

1. Teach new songs. Remember that "The Old Rugged Cross" was new once.

2. One song leader I know uses a combination of well-known songs. Without using books, he progresses from one song to another (all in the same key) using only one stanza or chorus of each.

3. If the chorus of a song goes well, try repeating it softly.

4. On most songs you can have the ladies sing a soprano-alto duet.

5. Divide your audience into two choirs. This plan has almost limitless possibilities, both in combinations and in songs: Men and women. Balcony and main auditorium. Choir and audience. Young people and older ones. Try this with: "Revive Us Again"; "Redeemed"; "Take the Name of Jesus With You"; "Power in the Blood."

6. Sing one stanza of a song *a cappella*.

7. Have the children sing a chorus.

8. Lead the choir in a stanza.

9. Hum a part of a song.

10. If the pianist or organist is skillful at such things, it is interesting to have a part of a song as an instrumental solo, for variation.

11. Some songs have a natural climax on a high note. It is thrilling to build up to one of these high notes, and make your audience hold it out—loud and clear. Example: "like the sea billows ROLL" (Since Jesus Came Into My HEART).

12. Tell the story of a song. This can be made a popular feature to be presented on certain nights only. The audience will look forward to it.

(To be continued in a later issue)

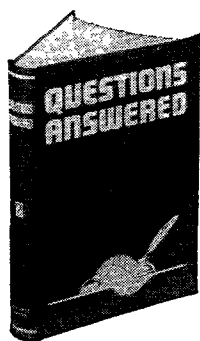
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Propriety of Evangelistic Song

(Continued from page 18)

The Catholic Counter Reformation of the sixteenth and seventeenth centuries projected counter systems of prophetic interpretation that have by now been accepted by most Protestants—the praeterist theory by modernists and the futurist theory by fundamentalists. The witness of Protestantism has been neutralized by accepting the subtle positions of Romanism. So, Protestantism at large has lost its vision, its bearings, and its evangelistic message. Are we to go to Catholicism and apostate Protestantism for our norm in

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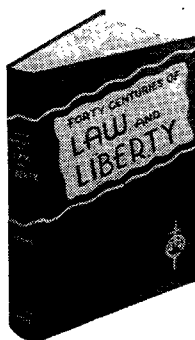
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evangelistic and church music? If we do we shall lose our way, and shall be headed straight into the perversions of Babylon.

The term "worship" clearly connotes obedience, praise, honor, and allegiance. Whatever music does not minister to that end is spurious and foreign to the spirit of this message. But any attempt to narrow the "worship of Revelation 14:7—involving the vital, all-comprehensive issue of loyal and obedient relationship to God—down to an arbitrary form of music is just as spurious and foreign to our message.

Many of the noted popular churches of the day exemplify the very type of music being urged upon us by some. They employ only hymns of praise. No evangelistic songs of testimony or appeal obtrude into their aesthetic services. Everything is coldly cultured and classic. Their worship music is couched in direct address. Trained, vested choirs of professional singers, supported by majestic organ strains, adorn the erudite sermons of these churches' D.D.'s. The atmosphere seems harmonious and heavenly, and yet these very churches are designated "Babylon" by the inerrant fiat of Heaven. They are but hollow form without the life-giving Spirit. Like the Jews of old, their "worship" is "in vain."

Over their stately services God has written the fateful epithet, "Ichabod" (the glory is departed). They hate and fight God's message for today. They seek to crowd it off the air, out of favorable auditoriums, out of the mission field, and out of

access to materials in the reconstruction program. To His children still within her communions, God sends the imperative summons, "Come out of her, My people, that ye be not partakers of her sins." Shall we come out of, or shall we enter into, the classic forms of Babylon, and share her dismal fate? We need spiritual musicians and spiritual music.

L. E. F.



Lowering Spiritual Death Rate

(Continued from page 4)

in which each is struggling against the other in an effort to be the greatest. If such things as these could give place to the true spirit of shepherding the flock, and more care could be given to the building of barriers against the wolves, then only the heavenly Shepherd Himself could foresee the glorious effect in His waiting church.

Something like that surely must happen before the end. Why not let us begin now? It will take courage, but it will be worth it. If every pastor and every conference worker and every local elder will determine to shepherd every struggling sheep, giving more faithful care to each individual member, we can save thousands from apostasy this very year. Remember, it is love that conquers indifference. It is love that seeks the lost, for love has farseeing eyes and cannot sleep while the one it loves is out on the mountain in the storm.

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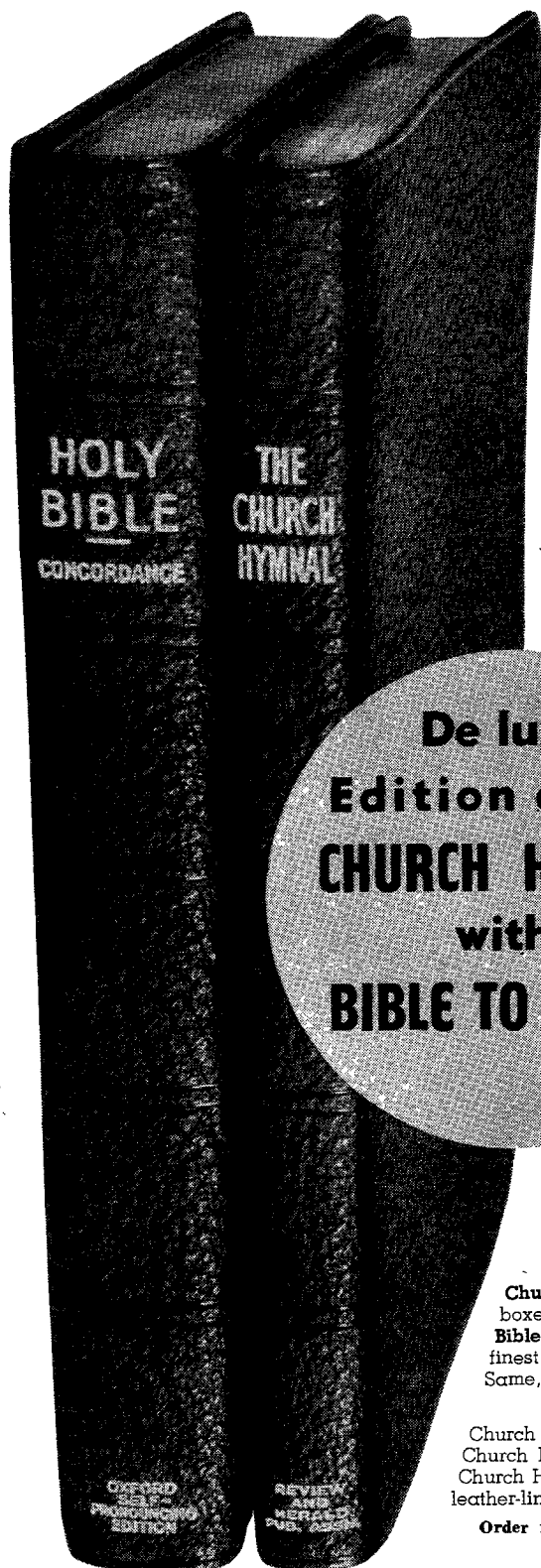
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METHODS!—When there is general criticism of a method, device, or approach that we employ in the presentation of truth, had we not better pause and ask, Is the offense involved worth the seeming gain? If this creates criticism from the best-informed, most experienced, and spiritual friends, had I not better change my method and find a better one? We need to distinguish sharply between a method of presentation and a principle of truth. When a genuine principle is at stake, or when a truth that is a matter of conscience is involved, we should uphold it irrespective of criticism or loss of friends. A method is a matter of convenience. It is a way of doing something. If it causes offense or draws hurtful criticism, we had better drop or modify it and cheerfully turn to a plan that will have hearty support and still achieve the objective. Friendly criticism of methods is helpful and may well be heeded.

SENSATIONALISM!—Downright honesty in advertising, as regards both claims and accomplishments, is the best policy in the church as well as in the world. Then there are no comebacks. Unfulfilled claims cause a letdown and create an unfavorable reaction. Extravagant expressions, such as "stupendous" and "colossal," and descriptives piled one upon another, such as "startling! astounding! revealing!" are repellent to serious, truth-loving folk we are seeking to reach. Extravaganzas smack of the circus. They ape the sensational tabloid press, which thrives on exaggeration and scareheads. Everyone expects

to discount them heavily, knowing their statements cannot be trusted. Reading such, the reader could scarcely be expected to say, "Here is a message of truth I must not miss." If we advertise as sensationalists, we shall attract the sensation addict. If we advertise like circus press agents, we shall attract circus devotees. We have no "nationally known" evangelists, much less any who are "world renowned." These are unwarranted and unwise hyperboles. Let us keep on ground that creates confidence and respect.

SPECIALISTS!—Specialists often become critical of everyone and everything, so that no one else does anything right. Equally competent and brilliant specialists in the same field come under the hammer of their criticism and are deemed erroneous and inaccurate in their reasoning or conclusions. Is it fear that someone else's exposition will reveal a weakness of their own? Is it anxiety lest someone else's star will rise, and their own will wane? Is it just plain jealousy, fear, or egotism? The further a scholar goes in the pursuit of knowledge, the more he recognizes—or should—the limitations of human knowledge, including his own. More than others, he should realize the possibility of error because of incomplete evidence or data, or limitations and weakness of the human factor. This ought to engender charity, breadth of soul, and recognition of the finding and reasonings of others. It ought to foster the open mind, but it does not always do so. Our failures, mistakes, and limitations should keep us all humble.

ARISE!—The greatest day in all human history is undoubtedly breaking for the preaching of the everlasting gospel in vast portions of the earth. With so many war weary, awakened, restless, eager for a better way of life, dissatisfied with the old and yearning for the new, we face the supreme opportunity of all time to apply the healing balm, to bring rest to the weary heart and understanding to the restless spirit. What men need is Jesus. What they need to know is the divine purpose and message of God. This we have been sent to give. That is our purpose on earth. We are men with a mission. Trifling things and unworthy themes must go. The great essentials of salvation must be stressed. Broad, far-reaching plans must be laid. We have a commission to complete, a work to do, a task to finish. Let us bend to the task. Let us banish all quibbles and trifles, and arise and finish our God-given work. That is surely the message of God to us as workers.

L. E. F.