

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

December, 1946

Vol. 19, No. 14

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## NOTES AND NOTICES

### Information and Sundry Items

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¶ **DEPENDABILITY** is imperative to successful and satisfactory service. It surpasses brilliance, personality, and intermittent spurt performances, no matter how admirable. There is nothing so disappointing and irritating

**DEPENDABILITY IS  
VITAL TO SUCCESS**

as unreliability. There is nothing that so foments friction and causes misunderstanding as to be left in the lurch, despite solemn promise and due arrangement. There is nothing that so disconcerts as to come to the moment of action and find that someone has failed you—forgotten or shirked his due responsibility, reneged on his bounden duty. One's word of assurance should be a sacred pledge. This is doubly true in Christian service. The reaction upon one's own soul from such failure is most serious. Broken pledges and unfulfilled obligations undermine character, for failure to do one's duty gnaws at the undergirding of character. Moreover, it will affect one's future service, for once the word is out that you are undependable, your fellow workers will hesitate to place you in responsibility. Failure to perform reacts upon the cause. Even that element should give pause. There is a retributive aspect as well. If you fail your superior, the hour will assuredly come when someone accountable to you will certainly fail you. Chickens inevitably "come home to roost." The law of retribution still operates in undiminished power. So, from an ethical, Christian, personal, and even selfish angle, honor your word, fulfill your obligations, and do your part as agreed. If you feel that you cannot continue on the agreed course, or have made a mistake, have the Christian forthrightness and manhood to talk matters over and reach mutually agreeable arrangements, and then continue to honor your word. Dependability is fully the equal of ability; sometimes it is even more vital. Whatever you do, or wherever you are, be dependable and loyal. Then you will always be honored, respected, and in demand. And thus you are fitted for sound leadership.

¶ **THE** book reviews of the required volumes of the 1947 Ministerial Reading Course appearing in this issue are each informative, interesting, and valuable. They will make the course mean much more to you. They deserve more than a cursory reading.

¶ **THE** first of what we trust will be a series of representative leaflets that can be placed with anyone interested in reliable information is now available for worker use. It is called "Tobacco and Health." Written by L. H. Lonergan, M.D., of the College of Medical Evangelists, this 24-page leaflet deals with the consumption of tobacco, tobacco irritation, tobacco and the gastrointestinal tract, the mother and child, the neuro-muscular systems, physical efficiency and endurance, the

eyes, blood sugar, the heart and blood vessels, and tobacco's relation to longevity. It closes with two pages of bibliography. It can be confidently placed with anyone—including scientist and physician—who needs such evidence, without fear of successful comeback. This is a *must* item for all evangelistic bookstands and for every minister and Bible instructor to have on hand. The purchase price is ten cents for one, or only eight cents each for 25 to 100, six cents each for 100 or more, obtainable through Book and Bible Houses.

¶ **BOUND** volumes of **THE MINISTRY** are available at \$2.75 a copy, for certain years; 17 copies of 1940; 4 of 1941; 8 of 1942; and 8 of 1939. There is one 1934 volume, which may be ordered for \$2. Check through your library and see whether you need any of these volumes, or single copies at fifteen cents each, if ordered in quantities. Order through your Book and Bible House, or the Review and Herald, or write Editorial Offices, **THE MINISTRY**, Takoma Park 12, D.C.

¶ **THIS** is the time of all times to stress the advantages of vegetarianism. It is the propitious hour to provide recipes for meatless dishes, and to stress the satisfying character of meatless meals. This is the time to put on demonstrations and talks by physicians, nurses, dietitians, evangelists, and pastors. Capitalize on current conditions as texts for needed truths. Let us spread the knowledge of wholesome health foods, and encourage their display and sale in appropriate stores.

¶ **THEOLOGICAL** student subscriptions for **THE MINISTRY** from our North American colleges are beginning to roll in. Emmanuel Missionary College leads thus far, with 141 subscriptions as the first installment, but with more to come according to Homiletics instructor, George Vandeman. Fine work, E. M. C. Others are likewise doing well.

#### Voice of Prophecy Ministerial Club

HUNDREDS of our workers have requested the written sermons of the Voice of Prophecy, as well as monthly copies of our Voice of Prophecy *News* and books for the month. This source material is proving helpful to our preachers and workers in general. Various radio advertising items are also available. This material may be had for a twelve-month period for four dollars. Those requesting the Ministerial Club should state whether they desire the supplies to begin with the current month or with the first month of the current year.

Each month a large envelope including a copy of our book for the month, two printed sermons by the Voice of Prophecy, and a copy of the Voice of Prophecy *News* is mailed to the club member. Lessons 1 and 2 of our Junior and World-wide Bible correspondence courses, plus Voice of Prophecy advertising material, are included in the first installment.

Ministers wishing to avail themselves of this courtesy may write to the Voice of Prophecy, Box 55, Los Angeles, California.

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

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## Evangelize Representatively, With Dignity

By WILLIAM B. OCHS,  
*Vice-President of the General Conference*

THE minister has been called of God to do the most sacred work committed to man. He is an ambassador for Christ, and therefore represents God's government. He stands for and upholds the principles upon which that government has been established. As an ambassador he must put aside his own interests and notions, and set forth those principles which are vital in the advancement of the government he represents.

Furthermore, the minister must at all times be "a man of God," and as such, proclaim God's truths or messages as He wants them proclaimed. The minister is God's spokesman. He must ever be conscious of the fact that the Lord desires to speak through him. This being true, we immediately see the importance of advertising and presenting the truths the Lord has given us in a way that will demand respect and reflect dignity. In our evangelistic topics we must appeal to the thoughtful, reasoning mind rather than cater to the base and the sensational.

There is a decided conviction on the part of many of our believers that, in their advertisements and presentation of subjects, some of our ministers have drifted away from the simplicity of our fundamental truths and from the dignity with which those truths should be announced and preached. These ministers no doubt feel that in order to get a large audience, they must advertise spectacular and catchy subjects. Often these are announced in such a way that those who read them are bewildered as to the intent. They do not know whether the subject to be given will be of a religious or a political nature. The way some subjects are announced, the reader is inclined to believe that the lecture is to be one of entertainment.

We would do well to bring all our advertisements of the truths we wish to present in harmony with the seriousness of the times in which we live. The world is doomed. What we do we must do quickly, and in such a way as to cause the honest

in heart to find God and His blessed saving truth. Our announcements should be of such a nature that they will stand as a witness in the day of judgment against those who will finally be lost.

The greatest drawing force we have is the plain truth God has given us, and the messenger of the Lord says, "The truth should be clothed in chaste, dignified language; and the illustrations used should be of a like character."—*Gospel Workers*, p. 166. This instruction should be kept in mind, not only when we preach the truths of God, but also when they are announced or advertised. Time and again we have been admonished by the Spirit of prophecy to present our message in simplicity and in power. Too many, however, choose another way. They substitute the spectacular, the sensational, for the better way. God, who knows the end from the beginning, foresaw this danger and therefore sent us the following message:

"A new order of things has come into the ministry. There is a desire to pattern after other churches, and simplicity and humility are almost unknown. The young ministers seek to be original, and to introduce new ideas and new plans for labor. Some open revival meetings, and by this means call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance and confession of sin are not seen. The sinner is entreated to believe in Christ and accept Him, without regard to his past life of sin and rebellion. The heart is not broken. There is no contrition of soul. The supposed converted ones have not fallen upon the Rock, Christ Jesus.

"The Old and New Testament Scriptures show us the only way in which this work should be done. Repent, repent, was the message rung out by John the Baptist in the wilderness. Christ's message to the people was, 'Except ye repent, ye shall all likewise perish.' Luke 13:5. And the apostles were commanded to preach everywhere that men should repent.

"The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs; old-fashioned fathers and mothers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God and faith toward the Lord Jesus Christ."—Ellen G. White, undated MS. 111. (See also *Evangelism*, p. 179.)

As ministers we would do well to give earnest heed to the foregoing instruction, and determine to launch out on a program in our evangelistic efforts that will be in harmony with God's message to us. We cannot and we must not ignore the fact that the truths which make genuine Christians are the ones known as the fundamental doctrines of the denomination. Nonessentials, catchy subjects, far-fetched ideas never bring men and women to their knees and cause them to cry out, "What must I do to be saved?" As ministers, we represent the denomination, and as such we must advertise and present the doctrines that have made us a separate people, and do it in a way that will uphold the dignity and ideals of the denomination.

It is most important that we present the subjects that are known among us as fundamental truths—truths that must be accepted if the listener hopes to be saved in the kingdom of God. These doctrines must ever be kept before the people. Often too much time is given to the preaching of nonessentials. Statements are made in lectures that do not represent the teaching of the denomination. And yet the denomination is judged by what is said. Questionable statements lead to confusion. They take the mind off the all-important truths. This pleases Satan, for he does not want the people to know the truth of God in all its purity.

Our influence is far-reaching. The message we give is measured or judged to a large extent by the way we present it, not only in the pulpit but in our announcements. Is this not the time of all times when we should announce and present our fundamental truths in a way that will cause those who listen to us to see Christ, instead of having their attention attracted to us? Self must be hid; Christ, the center and the life of every truth, must be exalted and proclaimed as the only One who can save from sin.

"A hundred thousand souls a day  
Are passing one by one away;  
Oh, church of Christ,  
What wilt thou say  
When in the awful judgment day  
They charge thee with their doom?"

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## KINDLY CORRECTIVES

### Correct Speech and Cultured Conduct

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## Don't Make the Pulpit a Wastebasket

By D. A. DELAFIELD, *Publicity  
Director, Voice of Prophecy, Los Angeles*

**M**OST preachers and church members will agree with me when I say that it is a disgrace the way some pastors and local elders make a wastebasket and a "catch all" out of the church pulpit. Stacks of promotion and campaign material too often clutter up the shelves of the sacred desk. Because these shelves are not visible to the congregation, some careless ministers neglect to clean out the remains of extinct propaganda programs.

If that were the whole picture, it would not be

nearly so bad. Many of us have also seen crumpled balls of wastepaper, old offering plates, dust-covered books and Bibles, sprawled in a shapeless heap on the shelves.

Why cannot all carelessness of this sort be avoided or corrected? While it is true that the Lord Jesus Christ may speak to His people in crude, humble churches, yet we need not aggravate the situation by profaning the Lord's altar. Let us clean out the pulpit where the ministers stand between God and the people, and dust the cobwebs and dirt away.

Why cannot the altar of God in this day be the place where, as in ancient times, the glory of the holy Shekinah will shine forth from between the two cherubim? Brethren, we should put our pulpits in order.

## The Minister and the Sabbath School

By A. R. OGDEN, *Minister,  
Cristobal, Canal Zone*

**A**T THE Autumn Council at St. Paul, in 1940, one of the important resolutions before that large and representative gathering was a series of recommendations relating to the Sabbath school and its work. Lively discussion followed a series of recommendations dealing with "missing members." Figures had been given out by the Sabbath School Department, revealing the tragic fact that there are many Seventh-day Adventists and some workers in supposedly "good and regular church standing" who are not members of the Sabbath school.

Is it possible for any Seventh-day Adventist to be in good standing in the church who is not interested enough in the work of the church to be a member of the Sabbath school? Should not every member of the church and each worker in our denominational laboring force be an active member and worker of the Sabbath school? We read this striking statement in Mrs. White's writings: "The Sabbath school work is important, and all who are interested in the truth should endeavor to make it prosperous."—*Testimonies on Sabbath School Work*, p. 109. That little word *all* is very comprehensive. It leaves no one out.

I am convinced by observation that there is a growing tendency on the part of some to absent themselves from the Sabbath school. I was impressed with this a few months ago on furlough when I was invited to preach in a church at a certain important center of our work. It was arranged that the pastor pick me up in his car and take me to the church. On Friday evening he informed me that he would call for me a little after ten o'clock. I enquired, "But what about the Sabbath school? When is that held?"

"Oh," he replied, "at the regular time at nine-thirty." Then he added rather apologetically, "I don't usually attend Sabbath school."

To this I responded, "But I do. I have been a regular attendant for fifty-five years." He got me

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# CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

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## Our Message in the Philippines

By AMBROCIO A. ALCARAZ, *Evangelist,  
Pampanga, Philippines*

CATHOLICISM is predominant in the Philippines, and in general the attendance in our evangelistic tent is about ninety-five per cent Catholic. Our plan in the presentation of our doctrines and subjects is therefore arranged especially for Catholic hearers. We present first those subjects that are commonly believed and are noncontroversial. Later on, when we feel that we have the people's confidence, we occasionally bring in those subjects that point out errors in the doctrine of the Catholic Church, beginning with the subjects on which we differ slightly, and gradually coming to the subjects on which we hold directly opposite views.

We have found that it is better to present subjects first that show the errors of the Catholic Church, and gradually weaken the confidence of the people in their church before presenting the Sabbath truth. After presenting the law and the Sabbath we then present those subjects that prove the certainty of the advent movement, as for example the 2300 days, the sanctuary and investigative judgment, and the first angel's message.

Then we deal frankly with the Catholic Church, explaining the second and the third angel's message. After these subjects are presented, those who are really looking for the truth are completely weaned from the Catholic Church. Then we are ready to bring them the testing subjects, such as health reform, support of the gospel, etc., and they are ready to receive this instruction. The accompanying arrangement of subjects and brief outlines will give some idea as to how we present the subjects in the tent.

### Who Changed the Sabbath? (Sample Outline)

#### I. INTRODUCTION.

From the preceding study we have seen that the seventh day of the week, Saturday, is the day God made the Sabbath. He blessed it, sanctified it, and rested on it. How is it that so many are now keeping Sunday, the first day of the week? Who attempted the change and caused its observance?

#### II. WHO CHANGED THE SABBATH?

##### 1. Was it God the Father?

- a. He is not the one, for He changeth not. Mal. 3:6.
- b. He will not change His covenant. Ps. 89:34.
- c. His covenant is the Ten Commandments. Deut. 4:13.

d. Catholics witness to this in the book *Compendio Histórico de la Religión*, p. 104. ("God's law changeth not, for God is not like man that changeth.")

##### 2. Was it Christ the Son?

- a. No, Christ said, "Think not that I am come to destroy the law," for He confirmed it. Matt. 5:17-19.
- b. Christ made it honorable. Isa. 42:21.
- c. Catholics witness to this in the Baltimore *Catechism of Christian Doctrine*, p. 255.

##### 3. Did the apostles change it?

- a. No, they were only to teach what Christ taught them to teach. Matt. 28:20.
- b. Catholics witness that in the whole Bible the command is to keep Saturday, and not a single line commands Sunday. CARDINAL GIBBONS, *Faith of Our Fathers*, p. 89.

##### 4. A power that is against God changed the Sabbath, according to the prophecy of Daniel. Dan. 7:25.

- a. Her priests have done violence to God's law, and hid their eyes from His Sabbath. Eze. 22:26.
- b. The Catholic Church boasts that it changed the day. PETER GEIERMANN, *Convert's Catechism*, p. 50; *Rome's Challenge*, pp. 24, 25.

##### 5. Isaiah prophesied that a reformation will come to repair the breach in the law, among those who keep the true Sabbath. Isa. 58:12, 13.

- a. The people are called to go back to the old paths. Jer. 6:16.
- b. If people continue to keep the commandments of man, after they have been informed of the true Sabbath, their worship is not accepted by God. Mark 7:7, 8.

### The Arrangement of Subjects

1. The Word of God.
2. Daniel 2.
3. Second Coming of Christ.
4. Signs of His Coming, No. 1.
5. Signs of His Coming, No. 2.
6. Home of the Saved.
7. The Love of God.
8. Satan—Origin, Work, and Destiny.
9. State of the Dead.
10. The Soul.
11. Deity of Christ.
12. Prayer.
13. Millennium.
14. Confession and Forgiveness.
15. The Tongue.
16. Who Is the Rock Where the Church Was Founded?
17. Who Are the Angels?

18. The Mass, Its Meaning.
19. The Law.
20. Perpetuity of the Law.
21. The Two Laws.
22. The Two Covenants.
23. The Law and the Gospel.
24. The Sabbath Institution.
25. Perpetuity of the Sabbath.
26. Ceremonial Sabbaths.
27. Sunday in the Bible.
28. Who Tried to Change the Sabbath?
29. Manner of Keeping the Sabbath.
30. Daniel 7.
31. The Small Horn.
32. Investigative Judgment.
33. The Sanctuary.
34. The 2300 Days.
35. The First Angel's Message.
36. The Second Angel's Message.
37. The Third Angel's Message—the Leopard Beast.
38. The Third Angel's Message—United States in Prophecy, and the Image to the Beast.
39. The Third Angel's Message—The Mark of the Beast.
40. The Third Angel's Message—The Seven Last Plagues.
41. Christian Dress.
42. The Coming of Elijah.
43. Destroyers of Homes—Gambling and Wine.
44. Christian Warfare.
45. The Spirit of Prophecy in the Remnant Church.
46. Faith That Saves.
47. Cigarette and "Buyu" (betel leaves, betel nut, and lime mixed together).
48. The Holy Spirit.
49. The Body Temple. Keeping it Clean. Food Reform.
50. Lovest Thou Me More Than These?
51. Baptism.
52. Our World-wide Work.
53. Support of the Gospel.
54. Christ or Barabbas, Which?

(Between testing subjects we usually insert more than one practical subject before proceeding to the next testing subject.)

## The Practical Missionary—No. 2

By H. M. SPARROW, *Superintendent of the East African Union Mission*

*"Study to be quiet, and to do your own business, and to work with your own hands, as we have commanded you." 1 Thess. 4:11.*

WHEN the missionary Paul gave that instruction to the workers and believers at Thessalonica, I think he had in mind the practical missionary! What better instruction could he give than mind your own business, and work with your own hands? In any type of work all three of the points mentioned in the verse, if carefully followed, would save us many heartaches and misunderstandings, but especially in mission work.

**ADAPTABILITY.**—There is no question about it, if we as missionaries would adapt ourselves to the conditions and laws of the country to which we go, we would make much faster progress in our mission program. The fact that the worker finds himself in a country where the customs and laws of the land are different from those he is accustomed to, is no reason for wanting to change everything to his way. No matter what country he is in, it is his duty to respect the flag of that government, which is a symbol of protection over him. A missionary has no business engaging in the politics of

a land, or harboring racial feelings. He will save himself many problems by strictly minding his own business—that of preaching the gospel.

**LEARN TO USE YOUR HANDS.**—How sad and unfortunate it is to see a man come to the mission field who cannot put his hands to practical use. You may not know how to make bricks, but you can soon learn. If you cannot build a house, you can work with someone who knows how, and soon know something about it. It all depends on you! There are so many things around a mission station which always demand attention. Nothing looks more depressing than to drive up to a station and see broken windowpanes, doors off their hinges, broken desks, and a roof that needs to be repaired. An unfavorable impression of that worker's ability is given the visitor.

At a conference meeting I once heard a missionary giving his report, and among other things he said he could lie in his bed and see the stars shining through holes in the roof, because it needed repairs. That did not arouse sympathy from any of us. Shame on a man who could do the repairs and would not! Again let me repeat, It all depends on the worker. Learn to use a hammer, a saw, a plane, and other tools, and be able to make simple furniture and take care of necessary repairs. This feature of a missionary's work is very important and must be considered as a part of his training.

**GUARD YOUR HEALTH.**—One does not realize how precious health is until he loses it. If you are going to the tropics, be prepared to protect yourself and family. Where there are mosquitoes, sleep under nets, boil your water, wear a helmet and mosquito boots. If you have children, see that they are indoors by sundown and protected from mosquito bites, and be sure they sleep under nets. This is where many have failed. Too often malaria is brought on by carelessness, when it could have been avoided. In the tropics it is a wise plan for each member of the family to take a rest during the day, when the sun is hot out of doors. A nap is most refreshing, and workers will last all the longer for it in the mission field.

To the wives I would say, The missionary's diet is most important. Someone has said, "There is more religion in a good loaf of bread than in many a sermon." How true! This is where a good practical missionary's wife comes in. It is wise for her to be resourceful and to learn to use the foods grown in the country whenever possible. Serve wholesome nourishing meals which will be enjoyed by your family. We all like to have things from home, but if we make the best use of what we have, we will continue at our post of duty when others have long given up. Be regular with your meals. Mission duties will often press in, but make it a habit as far as possible, when the time comes for your meals, to close up your business and go to the table. Husbands, remember that it is due you and your family to meet with them around the family board.

**BUSINESS KNOWLEDGE.**—"Not slothful in business; fervent in spirit, serving the Lord." Rom.

12:11. This is good instruction. Paul knew that every worker should have some business knowledge. Keep out of debt! Live within your means! This is true as to a worker's private finances, as well as those of the mission. A missionary's wife who does not try to economize can throw more out of the back door than he can bring in the front door! Budget your income and do not spend every cent you earn every month. Plan definitely to put a little aside each month, no matter how small your salary may be. You will need it at some future time. A missionary should know how to buy and sell to the best advantage.

If you have business correspondence to do, get at it. Do not procrastinate. Be neat and orderly in your business, for it reflects your character. The same applies around the home and the mission station. You are judged by what people see as well as what they hear!

**TEAMWORK ON STATIONS.**—How often one hears the tragic report regarding missionaries, "They couldn't get on with each other." That is a most undesirable experience. Where there are two or more families on one station, if you are the second man on the mission, it is your duty to co-operate with the one in charge. After all, he is held responsible, and he must answer to the committee for his work. If you have ideas and opinions, which every worker has, express them to the one in charge at the right time, and you will be surprised how many times they will be welcomed. But never harbor feelings, if your ideas are not accepted at once. Avoid friction by close teamwork. If you happen to be the one in charge, remember that the other worker has opinions, and he has a share in making your work as a leader a success. Here again Paul's instruction to "study to be quiet, and to do your own business" will bring fruitful co-operation. A knowledge of Dale Carnegie's *How to Win Friends and Influence People* is very practical.

**FIRST-AID KNOWLEDGE.**—Wherever possible the missionary under appointment should have some practical first-aid knowledge. In many instances the wife of the worker has to care for the medical work on the mission. People can be won through this "right arm of the message" when other methods may fail. You may be located scores of miles away from any doctor, so it is well that you know a little about simple treatments. Often one can reach people at their bedside with the message, who will not come to meetings. They will come for miles around when they learn of your prayerful treatment. Such things as stomach trouble, headaches, malaria, tropical ulcers, burns, sore eyes, wounds of every kind, will be common occurrences for the missionary and his wife to treat.

**HOME LIFE.**—A worker's influence among a primitive people is backed by his home life. These raw people are students of character. What happens in your home is soon noised abroad. Regularity with morning and evening worship will have its influence. Training of the children has its influence also. One feature to be admired in

many successful missionaries is their regular attendance at Sabbath meetings with every member of the family. I think of one of our missionary doctors, with his family of little children, who has never missed a Sabbath service no matter how pressing his duties were. From the time the youngest member of the family could go out with the mother, they attended every Sabbath service. That doctor's wife never allowed a pain or an ache or a crying child to keep her away from meetings. Consequently, her children knew how to behave in services, for they were brought up that way. Do you wonder why that doctor's medical skill was appreciated by the people and his counsel always sought in the church? His wife is just as much a worker as he. Each has a part to perform in the great mission program.

**SINGING AND MUSIC.**—It is natural for the black people of the continents to like to sing. Everything is done by rhythm. Many tribes are gifted with some of the closest harmony of vocal music, which could compete with the best-trained choirs of the world. Some of the most beautiful language written in prose, and every word full of meaning, has been composed and put to natural music in harmonious parts by the black men of Africa. It is therefore of great importance that the missionary and his wife know something about music. When traveling through the forests or on the lakes, or even amid the jostling crowd, someone will start such a song as "Jesus Is Coming Again!" There is power in song, and many a heathen owes his conversion to a stirring song. This important feature of a missionary's training must not be overlooked.

**BE A REPORTER.**—Some people believe in the old adage, "Never let your right hand know what your left does." That is all right in some things. In the case of the missionary he has a duty to perform. The home church and loved ones back home are waiting to hear. Your field and union, yes, and the division and General Conference offices look for some word from you. They have a right to know, for they have sent you. Be prompt and courteous in your reports, which are required, and write short interesting articles for our church papers. It is your duty to let others know what you are doing. Read some missionary books whenever you can. The lives of such men as Dwight L. Moody, David Livingstone, and many others will inspire you to greater service for your Master.

**TRAIN OTHERS.**—The worker must ever seek to train some of his promising helpers to carry responsibility, so that when he is called away, the work will go on just the same. We must look upon our work as missionaries in the light of the Master Missionary, Jesus. He gathered about Him His disciples, and after He had instructed them, He sent them out to preach this last message to the world. God is counting on us, and we must not fail Him.

**BIBLE STUDY AND PRAYER.**—Above all, the missionary must not neglect the study of God's Word and prayer. Such men as Müller, who established

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## RADIO EVANGELISM IN ACTION

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Plans, Methods, and Objectives

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### Coming Changes in Radio \*

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

THERE are no frontiers in radio today. Radio is developing all the time. It has a world-wide coverage. It goes over conference and national boundaries. It is being developed until one station over which we broadcast, in Lourenço Marques, down in East Africa, is heard in London and practically all over. We have received letters from Beirut, from Jerusalem, England, France, and from Africa about that station.

A new short-wave station which has been erected in Cincinnati will be a world-wide station, the most powerful in the world, with probably 500,000 wattage. I am glad to tell you that we have an option for time on that station—an option, but no money to pay for it. We hope that will come. They will broadcast in various languages—Chinese, Russian, Arabic, and others. A program can be put on there for a half hour, or fifteen minutes, and beamed to all parts of the world. That is a great possibility.

We understand that the Chinese Government is negotiating with some of the big radio companies in this country to provide stations in China. Millions will hear these stations. And in this country also plans are being pushed to branch out in broadcasting to other countries, where millions cannot read their own language. We understand that the whole world is going to be deluged with propaganda. So we ought to be doing our part while the privilege is ours. We should be ready to spend a thousand dollars a broadcast on such powerful outlets as these world-wide stations, for they can spread the gospel of Jesus Christ to great areas of the world. No one on earth can keep it out; it can go anywhere.

It is just as Dr. Nussbaum told us: In Paris during the terror there, when the German Gestapo had charge, doors and windows were kept closed, but one night he found that he could listen to a radio through a certain crack in his bathroom. The BBC news broadcast was coming through, and the Gestapo, as well as other people, liked to listen, although I believe there sometimes was a death penalty. But the doctor listened a few nights and got the news himself. Then in a friendly, casual way, he said to the owner of the radio, who, by the way, happened to be one of the Gestapo, "My, that news was wonderful last night, wasn't it?" The man's face went white. "Why—why—could you hear it?" "Yes, we have been hearing it. I wish you would tune it down a bit. It is disturbing our sleep." After that he didn't have to worry, for he had that man where he wanted

him. Radio has tremendous political and religious implications.

Just a word about the new FM plans. Frequency modulation is one of the coming things in radio. It has no static; it does not follow the curvature of the earth as does ordinary radio. It goes in a straight line to nobody knows where. The radio stations now have to pay great sums to the American Telephone and Telegraph Company to hook up their wires for connection. A whole coast-to-coast network of stations can be tuned in on the same wave length.

Tentative plans call for fourteen broadcasting stations which will be based on airplanes flying at 30,000 feet. These fourteen planes would fly in eight-hour shifts above the weather, carrying five stations—three frequency modulation and two television stations. Standardized bands are to blanket the nation. The planes would fly in twenty-mile circles, and by doing this the increased circle of frequency modulation would be from fifty to four hundred miles. Fourteen of these planes could be used, leaving only a few regions uncared for. A few large stations on standard bands like WOR, WHN, and KFI would be left to fill in for people in country districts. The planes would cover all great metropolitan areas. A company has been formed, and just as soon as the Government gives the word, they are ready to go ahead with their plan.

Great things in radio are being planned now, and we must be ready to take advantage of them. We have plans made—everything except the finances. We could use a hundred more stations that have asked for our program, if only we had the money. We are now on 512 stations in the Western Hemisphere, but we could have seven or eight hundred stations if we had the money—or the faith! I believe if we had the faith, the money would come.

The King's Heralds sing in Spanish and Portuguese. We have the help of Brother Perez, who was born in Spain and speaks beautiful Spanish, as the speaker on the Spanish program; and Brother Sauza from Mexico as announcer. They take our Voice of Prophecy talks and addresses, reduce them about one third, translate them, and then make the program on NBC transcripts.

The King's Heralds learn songs in these various languages and make a whole year's programs at one time. When we get back to Glendale the quartet will be working night and day making a whole year's records in Spanish for Central and South America. Then Brother Rabello will come up from Brazil, and they will do the same thing over again in Portuguese. Besides that, they have the work of the English coast-to-coast program and our own transcripts for a hundred stations. What do they do? Just sing once a week? It is a wonder they do not have nervous "pestonation," as one man called it.

We should be happy to have you visit the Voice of Prophecy headquarters. We want to co-operate with you. The whole world should be one

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\* From a chapel talk at the Theological Seminary.



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# A MORE EFFECTUAL MINISTRY

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Efficient Evangelistic Methods and Pastoral Technique

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† Raising church funds with minimum interference to reverence and worship in the preaching service

## Organization for Efficient Service

By S. M. SCHLEIFER, *Pastor,*  
*First S.D.A. Church, Memphis, Tennessee*

**F**EAR of not succeeding at first in getting the co-operation of all the membership should not deter the pastor from organizing the church for service. This is an important part of his work, which if carried out, will enlist the majority of the membership in some line of soul-winning activity for Christ, whether directly or indirectly. Do not allow the drones in the church to discourage you. Remember, drones are found in every hive, but honey is produced in spite of them.

First, see that you have a well-manned missionary organization, with a wide-awake leader, assistant leader, and secretary, and remember to let the officers do the work. The pastor's place is to oversee, by co-operation and encouragement.

At a regular eleven-o'clock Sabbath service, preferably the first Sabbath of the month or Missionary Day, have cards passed to all present, on which are listed the various lines of missionary endeavor in which members may engage. A member may check several of these, and be able to carry them out successfully, but all should be encouraged to check at least one, in an effort to get all—even the timid and the lazy—started in some line of soul-winning endeavor. Included on the roster on the card should be, Literature Distribution, Correspondence Band, Sunshine Band, Prayer Band, Colporteur Band, Dorcas Society, Bible Instructors' Band, Lay Preachers' Band, Branch Sabbath School Band, and Ingathering. Stress the fact that all should and can take part in at least three of these activities—literature distribution, prayer, and Ingathering.

Those who sign cards will be organized into groups, according to the listing. Select capable and enthusiastic leaders for all groups and encourage them in their work. Now that you have perfected an organization according to a plan, see that you work the plan.

In the training of lay Bible instructors the service of an experienced conference Bible instructor may be enlisted, if there is one connected with the church, or a church member with experience may conduct the class, or where necessary, the pastor must conduct the class himself. The organization of a seminar for the training of lay preachers is excellent. In connection with the seminar, lessons in advertising should be given. The pastor should work closely with these two groups, giving counsel and visiting their meetings occasionally.

The first Sabbath of each month should be dedicated to the promotion of the missionary program of the church. If the offering for this day is regularly set aside for conduct of missionary work and such work is diligently promoted, there will always be funds on hand to meet expenses. For large missionary projects additional money can readily be raised by personal or public solicitation in the church.

Another phase of church activity that bulks large in the pastor's work is the raising of funds for overhead costs, the subsidizing of the church school, and the meeting of quotas in the many calls under the denominational program. If careful study and planning is given to this question by the pastor and church board, there will always be adequate funds on hand to meet operation costs. This will relieve the pastor of the nerve strain, perplexity, and even embarrassment, which an empty treasury brings. A wise pastor will see to it that he does not have as much trouble balancing the church budget as he does his own. The elimination of calls for funds from the desk during the eleven-o'clock service adds greatly to the dignity of worship and promotes the spirit of reverence for which this hour is set apart. On the other hand, how often have we seen this service degenerate into commercialism, with a look of disgust on the faces of the people.

### Appoint a Budget Secretary for Church

For years I have followed a program that has worked smoothly and well, and during the current year this program has been enlarged to include some of the principal denominational campaigns. The plan is as follows: At the time of the election of officers, a budget secretary is duly appointed to work in collaboration with the church treasurer. This person must be one who can serve well in meeting the church membership, and should be of a cheerful, friendly disposition. Toward the close of the year, or at the beginning, plan the budget with the church board, determining the financial needs for the year.

Appoint a Sabbath and bring the budget to the church for consideration and adoption. Then pass out cards for pledges to be paid weekly or monthly, as suits the members. The budget secretary keeps a record of the pledges. He gets in touch with members who may not have been present when the pledges were taken, and secures their pledges. As the funds come in from month to month, the

budget secretary checks with the treasurer and posts the record.

In our church a sister holds this office now. She is always ready to give correct information to members as to how they stand in the payment of their pledges, and when necessary gives them a reminder that they are falling behind in their payments. This plan has worked so successfully that there is never any need to make calls from the desk for operating funds. This plan will work in times of depression, as well as in times of prosperity.

The budget secretary also keeps the record on tuition in the church school. We are now including in the plan the church goal for Missions Extension, Religious Liberty Offering, and subscriptions to the *Review and Herald* for the church membership. Not all families in the church joined in this extended program this year, but a sufficient number did to demonstrate that it is working successfully, and next year we hope to make it 100 per cent. We not only raise the goals of the church in these campaigns but we also place our church paper in homes where the members are not able to subscribe for it, or at the time may not see the need of having it come into the home. This, we believe, is missionary work of a high type.

The spirit of liberality is not stifled in this plan, for at the time of the campaigns opportunity is given for special contributions. This program, I believe, promotes systematic giving, adds dignity and reverence to the service of worship, and thus contributes to the well-being of the church and its spiritual growth. I recommend it to all our pastors.

## The Preacher and the Press—No. 3

By J. R. FERREN, *Secretary,  
Bureau of Press Relations*

WITHIN the past few weeks I heard the sales manager for the Religious News Service, New York City, tell a group of church press representatives, "We are starving to death for religious journalists." While discussing the attitude of newspapers to religion, he stressed the problems many of them face in not having members on their staffs who can competently handle religious news. At the same time he deplored the fact that oftentimes the material turned in by church representatives is in such poor form that it has no appeal.

"There are 2,000 daily newspapers in the country, and only 284 church editors," this informed newsman told the group. Many of the 284 handle other jobs on the paper. Probably it is an extreme case, but he cited a Brooklyn paper whose so-called church editor also handles barrooms, taprooms, and schools.

The first report coming out of the religious news coverage seminar of the American Press Institute, which convened at Columbia University, quotes Dr. Everett R. Clinchey, president of the National Conference of Christians and Jews. He appealed to newspaper editors "for a new and

more responsible attitude in handling religious news," and stressed the need of a "specialized competency in religious news reporting," declaring that "nothing interests people more than religion."

This definite trend to open the newspapers more widely to religious news in general may well encourage and challenge our Adventist ministers in their relations with the press. It has been found that practically every phase of Seventh-day Adventists' beliefs, teachings, and church activities can be reported in various types of news stories in a way that will be acceptable to the press. They can be presented in proper relation to current religious thought so as to build interest generally in advancing the cause of Christianity. The fact is that Adventists' statements of conviction with reference to certain trends today, are being sought by editors.

It is significant that other religious bodies who dare to voice belief that the world today may be facing the last days find themselves in the headlines. As I write, the *Washington Post* brings an AP story from Cleveland headlined "TIME IS SHORT LUTHERANS TOLD AT PARLEY." Dr. Franklin C. Fry, in opening the fifteenth biennial convention of the United Lutheran Church in America, had asked the question, "Dare we dawdle along?" Earnestly he declared, "The first Christian century had wings on its feet because it tremblingly expected the imminent return of the Saviour." "What makes us so sure that our time, our lives, and our civilization will not run out?" Fifteen hundred delegates and lay leaders, representing a membership of 1,800,000 in the United States and Canada, heard Dr. Fry urge that "the Christian church awake from its lethargy."

ABOUT "LEADS."—Some practical instruction we want to weave into this lesson centers in the "lead" in the news story. The lead is your introduction, and it should tell the reader in simple, strong, direct form the occasion or reason for your story. The "who," "what," "where," "why," "when," and "how" should be covered in full or in part in the lead. Using this same Lutheran church story to illustrate, the lead is:

"Asking the question, 'Dare we dawdle along?' Dr. Franklin C. Fry declared in his presidential keynote address today at the fifteenth biennial convention of the United Lutheran Church in America: [Three paragraphs of quotations follow, then a general statement regarding the delegation, a report of Dr. Fry's re-election, and the election of other officers.]"

This is not a "who" lead, though Dr. Fry is prominently mentioned in the first line. It is more strictly a "what" lead, featuring first what Dr. Fry said. Then come the "who," the "when," the "where," and the occasion. There is suspense in this beginning, which leads interestingly into the quotations to follow. The reader wants to learn why the church should not "dawdle along."

We have in mind to feature sermon reporting later in this series, but having mentioned this AP report, we have already used it as a good example of how to lead into a sermon. It also demonstrates

that Adventist preachers need not "soft-pedal" statements that relate to the prophetic significance of what is going on in the world today. Here is the lead paragraph to a story in the *Detroit Times* (circulation, 394,500), headed "MILLION-DOLLAR DRIVE PLANNED":

"Detroit Seventh-day Adventist churches this week began a drive to add another million dollars to the denomination's rehabilitation fund for war-devastated areas, which has passed the five-million-dollar mark."

Here we have the "who," the "when," the "what," the "why"; and the "where" is suggested. The story could have closed there, and yet have been complete. The next paragraph, however, gives additional information of local interest:

"Last year seven Adventist churches in the Detroit area contributed \$5,000 to the fund in a single offering."

Here again, if for lack of space the item had closed, the reader would have accepted it as complete. But now the third paragraph expands in detail on the whole missions program, giving the story added value. Here it is:

"The money will be used to rebuild 150 European churches and chapels destroyed out of a total of 990, as well as hospitals, schools, and publishing houses in all parts of the world. Among the items slated for replacement is a fleet of 20 mission launches valued at \$270,000, which were lost in the South Pacific."

News style in writing a lead calls for clear statement of facts rather than a literary paragraph. Instead of cluttering up your lead sentence with "the," "it" and "it" or some attempted figure of speech, make it strong and direct.

For example, the church school board may have information to give out concerning the purchase of a school bus. In reporting it, start with something like this: "Seventh-day Adventist church school trustees in meeting last night voted to purchase a new school bus to bring students from the Johnstown and Cleveland areas to the newly established school at Allentown."

If the one who makes the announcement, as, for example, the church pastor, should be mentioned in the lead, say, "Elder —, Seventh-day Adventist church pastor, today announced—". Don't say: "It is announced by Elder —, Seventh-day Adventist church pastor—". If the subject should come first, regardless of who makes the announcement, let it be presented directly, as suggested in the following news story in the *La Crosse, Wisconsin, Tribune* (circulation 22,600).

"Sale of the First Presbyterian church, Sixth and King streets, to the Seventh-day Adventist church of La Crosse, was announced Wednesday by officials of the two congregations. . . . [Negotiations for the transaction.]

"The Seventh-day Adventist church purchased the property for \$18,000, it was stated, the check in full payment having been delivered to the Presbyterian church officials late Tuesday."

[Then follows a history of church, plans, etc., with a large picture of the church.]

THE LOCAL ANGLE.—An accident to a child on one of the streets in your town means more to the local community than the death of a hundred people in India or some other remote place. This is the "proximity" news value, one of a list valuable

to know, and keep in mind. The Adventist Church generally may be engaged in a certain world project, but it is your church's participation that gives it the "local angle" in your paper. The Sabbath schools of the denomination may be bringing in a million dollars for missions every three months, which fact thrills every Seventh-day Adventist. But the home-town editor sees more human interest in some novel plan the youngsters of the local church Sabbath school are working out in saving their pennies and dimes to help swell the missionary fund.

This is demonstrated by the types of feature stories newspapers frequently give us space for. One recently published in the *La Fayette, Indiana, Journal and Courier* (circulation, 35,860), pictures a group of Sabbath school children lined up to pour their bags of saved pennies into a basketlike receptacle hung on one end of a horizontal bar. This bar, balanced on a post at the middle, provided a weighing device that balanced seventy pounds of pennies poured in the basket, with a little girl of that weight sitting in a chair at the other end. "SHE IS WORTH HER WEIGHT IN PENNIES" was the caption at the top of the picture, with an explanation below telling about a "several weeks" penny drive at the Seventh-day Adventist church, "all for mission work."

Prominent mention of the delegates from your town to a conference or general meeting means more than any pretentious general list you might offer.

Mention in your lead paragraph of a local person receiving an important report for your church or other organization gives your story a "local angle." A letter written from a convention by someone attending from your community may give you material for a story about a meeting of interest to the public, particularly because it comes from someone who is a resident of the local community.

During the General Conference session the stories we wrote about Adventist officials being called to other positions, especially prepared for the home city papers where these men lived, were invariably welcomed and published in full. Into these stories was woven much valuable information concerning the growth of the work during their administration—whether in a conference, a college, or other institution. It was all good Adventist church news, and sure to be read because of the local angle from which it was written.

## Minister's Home as a Focal Point

By MRS. CHESTER L. WICKWIRE,  
*Hamden, Connecticut*

IT IS often a great surprise to us when we see the home from which a certain person comes. Perhaps we have had an entirely different idea of this person's surroundings. The homes of families are very revealing, particularly to a minister. He understands a great deal more about his parishioners after he has seen them in their native surroundings. And members of a family feel much closer to a minister after he has visited with

them in their home, perhaps staying to eat a meal. They see that their pastor has taken an interest in them, and that he does not look up to, or down at, them from a great distance.

But there is one place that is even more revealing and leveling, and that is the home of the minister. When the minister visits a family in their home, a favorable impression is made, but when he invites a person or a family to his own home, a much deeper impression is made.

The various classes and groups of people that can be received in the parsonage are almost myriad. Take, for instance, a newly returned veteran or a young couple who have just moved to the town. Suppose, as the minister of the church, you invite the young people for the evening. Perhaps the wife is an Adventist but the husband is not. Invite some other congenial couple, so the young man won't feel as if the clergyman has him in a corner. On such an occasion it is not necessary to lead the conversation in particular channels or to come out with any obvious pull for the church. One can be almost sure, though, that religion or the church will come up naturally during the evening's conversation. But even if it does not by the end of the visit, you perhaps know the young man well enough by then to give him a little advice and a cordial invitation to attend church services.

Under such circumstances he will not feel as if he has been patronized, and whether he ever comes to church or not, you may be sure that he thinks he is on pretty good terms with that church since he knows the minister in a casual but friendly way. He is looking for just such a friendly, natural acquaintance as he adjusts to his new location. He doesn't feel pushed by the church, but he knows the church is interested in him, because the minister has shown an interest in him. Many people, and veterans, too, are lost to the church because no one went out of the way to show a genuine concern for them.

If the young man has a problem on which you could help him or advise him, in most cases he will say something about it during the evening. But if it is not the kind of problem which can be spoken of casually, the chances are that he will look you up later and talk it over with you.

Many valuable contacts cannot be made anywhere quite so successfully as they can in the minister's home. Every church has some "soreheads" or at least some potential troublemakers. Frequently these people are some of the most active in your church, but for some reason they feel as if they have been slighted, disliked, or looked down on by the other members, and occasionally by the minister. The minister is invited to social functions more frequently by those with the money and position to do it easily, and though he may try to be impartial with his attentions to the various classes, these "touchy" people will think the minister is biased against them, sometimes because of a very trivial reason.

The best place to make this type of person feel on a level with the minister and the rest of the church members is in the preacher's own home. When the pastor visits such a house, these dis-

gruntled ones say, "Well, it is just his job. He had to come anyway." But when the minister and his wife go out of their way to invite them into their home, the feeling of bitterness is greatly mitigated. They say to themselves, "Now I'm on a par with Mr. Better-Fixed-Than-I-Am." Those people will have their social confidence increased, and they will have adjusted themselves a little better to society in general and to the church.

Perhaps after you are halfway through the main course at dinner, the man or his wife will remark, "You know, there is something queer about that deal," etc. Mentally you note the fact that that is what has been bothering them. In an offhand way you try to explain it. Or if it cannot be explained, you can help them to adjust to some other person's foibles and objectionable traits. Perhaps your visitor will not even realize that he has got it "off his chest," but when he leaves, he feels better for some unaccountable reason.

Inviting someone into your home is not going to solve all your problems. Your veterans or new people may not come to church regularly, or at all. The difficult people will still be difficult on occasion. It is not a cure-all. But the minister and his wife will understand the problem better, and in some cases will be able to solve the problem. If they cannot solve it, the attempt made to do what they can will make the other person take heart, for he realizes that someone would like to help.

### **Saving the "Most Precious Heritage"**

The young people in the church are supposed to be "its most precious heritage, but the contact between most ministers and the younger generation is not too close. It is often remarkable if they can come within hailing distance of each other. Young people are interesting to work with, far more interesting than some of your older members, but they are by far the hardest to get in a place where you can talk to them. In church they are usually dwarfed by their elders, who show no hesitancy in "sounding off" on any subject, even when it is addressed to the young people.

If the minister can bring the young people into his home for a discussion of ideas or activities, he will find that he has an ideal place to work with them. Great care has to be taken that no one youth feels that he is being singled out by the minister, or it will frighten him so much that you might never get the opportunity to speak to him again. Do not invite too few, but on the other hand, do not invite so many it turns into a party. Perhaps you will discuss some new plans for the young people's society or some recreational feature. While you are drawing them out on this subject you hear everything—from what is wrong with your sermons to what they want out of life. Some of the conversation may be silly and can be discounted, but the young people are going to reveal themselves as they are, for there will be no parental efforts to put the right words into their mouths for the minister to hear.

I remember one young man who, I honestly felt, never heard a thing that was said in church, nor

did it have any reaction on him, for he "deadpanned" his way through church every week. One time in a casual gathering of young people I found out more about him than I had learned in the three previous years put together. He told us what he thought of girls; he wondered whether a minister had any difficulty finding something to preach about; he couldn't understand the mystery of the Trinity (I didn't think he even knew there was such a doctrine); and his mother wanted him to be a minister, and he was thinking about it. He also referred to several sermons which had been preached during the year, so he had been listening. Ever since that time we have had no difficulty in carrying on a conversation with this young man. It is remarkable what a little close contact will do for one's opinion of another, even for a minister who is used to drawing out people.

In asking people to the parsonage, try to have the occasion casual, interesting, and ordinary. Any entertainment you might give them does not need to be elaborate, even for those who have the best type of surroundings and do "everything up brown" themselves. You are just meeting friends. They will forgive you for what you haven't got, if you haven't got it. What you desire is for your visitors to feel at home and at ease. Never let the guests feel cornered, or your whole attempt will be ruined. Perhaps you do want to find out something about them, and what they think—but no more than they want to reveal willingly.

The minister's wife may find entertaining an added burden to her already heavy duties. But if she keeps everything simple, never letting a lack of something embarrass her, and if she lets her guests assist with the work, it can be done, and she will find that the results will be well worth the extra effort.

She should be careful to be a Mary and not a Martha at these times, for her husband is going to need her help in dealing with people. Some ministers who may be excellent preachers, may be short on common, everyday conversation. The minister's wife can fill in the awkward places, and keep the conversation running smoothly. The minister will find that these contacts will be as much help to him as they are to the individuals concerned. He will be refreshed by the various viewpoints, awakened to new subjects, and able to talk the language of his people.

One of the best devices a minister can use in making his church a wide-awake, wholehearted, integrated unit is that of a personal relationship with his members. It is in this factor that many ministers fail to make their ministry a success. Most of the best work he will ever do will be done through personal contacts. And every minister and pastor will find that the best social agency he can employ is his own home. It is a common meeting ground.

Our Adventist people are known for their generosity in tithes and offerings. They are usually equally generous in the use of their homes. No minister, or public worker, can be expected to return the many invitations he receives. That is

unnecessary and impossible, but he does have an obligation to those whose hospitality he has shared. An extra word or note of thanks, or perhaps if circumstances permit it, a little visit with them in our own home will help to show our appreciation, and do away with the idea that we think it is always our due to be entertained.

I remember a wonderful old couple who through the years of untiring, unselfish service as lay members of a Midwestern city, had entertained many a minister and often a minister's whole family in their home. Once this sister said to me, "Dad and I went to ———, and we met many of the ministers we had had in our home throughout the years. Not one of them took the trouble to say more than a casual 'hello' to us."

Let us not forget our responsibility to our kind friends, for it would be a travesty if our ministers should be less generous than our people.

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MEN will wrangle for religion;  
Write for it;  
Fight for it;  
Anything but—live for it.—COLTON.

## The Practical Missionary

(Continued from page 7)

the great orphanages of England, did it by faith and prayer. God honors simple, trustful service. His Word contains the power. Prayer puts it into the life.

Someone may say, If all that has been written in these articles could be found in one person, we would indeed have an ideal missionary. That is just what we are looking for! May God bless these few thoughts which have been written with a desire to stimulate us to give of our best to the Master, and never lose sight of our great objective—to win souls!

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## Minister and Sabbath School

(Continued from page 4)

to Sabbath school, and on time. Yes, all ministers and workers should set the example by being regular and punctual attendants at Sabbath school. Their presence is a great example to the flock. But what an example a pastor sets by *not* being there!

This absentee habit of workers from Sabbath school is becoming altogether too prevalent in some places. The service at the eleven-o'clock hour is and should be very important. But its importance can never take the place and surmount the importance of the Sabbath school lesson.

I confidently believe that the secret of the Sabbath school "missing members" problem rests largely with pastors, evangelists, and conference officers, including departmental secretaries and all other workers. If every worker in our denomination-wide work were a regular, active attendant at Sabbath school, the problem of missing members would surely be largely if not entirely solved.

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# BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

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## Teaching Prayer Habits to Readers

By MARY HARTWELL, *Bible Instructor,  
Northern California Conference*

FOR steady Christian growth, prayer habits should be encouraged early in the course of a series of Bible studies. This may be done by a special study or two on the subject of prayer. Or it might be done by emphasis on particular points denoting prayer habits, even though the study is on an entirely different subject.

To illustrate, in the study on Daniel 2 there are at least two factors which can be emphasized in such a way as to lay the foundation for enduring and beneficial prayer habits.

When giving the background for the dream of the image, I like to acquaint my reader with the man Daniel. He was a noble, stalwart youth, true to principle, and desirous of pleasing his God in all his actions. Not only was he mighty in power, but he was mighty in prayer. Even after becoming the prime minister of a flourishing nation, he was not too busy to find recourse to prayer three times daily (Dan. 6:10), a habit doubtless established in his youth and practiced by him all through his lifetime.

Incidentally, here, too, is given the correct posture for prayer—"he kneeled upon his knees" while praying. This little side light in Daniel's life, enforced by the words of the psalmist, "O come, let us worship and bow down: let us kneel before the Lord our Maker" (Psalms 95:6), can serve readily to acquaint the reader with the proper position in prayer—possibly something foreign to his past thinking and procedure.

Coming back to Daniel 2, we read that when the crisis came to Daniel, he immediately thought of prayer. Daniel knew the meaning and efficacy of Matthew 18:20—the presence of divine power, especially when two or three are gathered together. Besides prayer, the *prayer meeting* was undoubtedly an established habit with Daniel and his young friends. Might not we, too, receive blessings and answers to prayer—ah, yes, and more power—by emulating Daniel's prayer meeting habit?

Daniel's prayer life did not always consist of asking. He was quick to praise and thank his God for answered prayer. We find Daniel again praying to his heavenly Father before going in to the king with his important message. How many times we make a request of God, and when the request is granted, what do we do? Yes, we can well afford to follow Daniel's example of praising and thanking our Father for all His showers of blessing to us.

Thus, even in a study on prophecy, principles can be emphasized that should form basic prayer habits for new Seventh-day Adventists. Not only

should we pray, but we should *kneel* in prayer. Not only should we ask in our prayers, but we should be quick to give God the praise and thanksgiving He longs to hear from His children. Not only should we pray, but we should be found at prayer meeting or wherever prayer is wont to be made.

## Seminary Bible Instructor Training

AT THE close of the 1946 summer term at the Theological Seminary, Washington, D.C., fifteen students received the Bible Instructor Certificate issued by the Ministerial Association. This was the first time this certificate was awarded publicly, although about fifty students have previously qualified. This occasion made us more aware that Bible instructor training has been given new emphasis in our denominational work, and that the Seminary and the Ministerial Association are enthusiastically working together to provide a strong course of instruction. President Rebok's helpful remarks on the objectives of the course brought to the Seminary student body a larger vision of future evangelism and the important place of these personal workers. R. A. Anderson's message stressed the fact that there is still a great need for well-trained Bible instructors, and that our ministers and evangelists do well to enlist the services of women who are thoroughly trained for these responsibilities.

Among those qualifying for the Bible Instructor Certificate were Bible instructors of longer experience both from America and overseas, as well as interns, pastors, evangelists, departmental workers, nurses, teachers, and wives of mission appointees and pastor-evangelists. Several were rather new at the profession, but most were not, and came to broaden their background of information, and to add new skills to their soul-winning technique.

A feature which has grown in popularity is the weekly two-hour demonstration class conducted on Sunday evenings, in conjunction with the Seminary course. A larger group from the community and from our neighboring institutions in Takoma Park blend their interest with the regular Seminary students in learning the art of giving Bible readings. This is the laboratory for techniques. Profitable discussions on method and helpful criticisms by the group keep students alert and develop a deeper desire to become skilled in Bible work. Demonstrations are usually conducted by workers of broader professional experience, and the less experienced greatly profit by what they see and hear.

We are encouraged to believe that the Seminary

Bible instructor training course presents a true challenge to all our field workers. After completing such a course, a worker returns to his field of labor with many new ideas and copious informational materials and study outlines. One by one these workers write back telling of their appreciation of a new vision of service. Latent leadership qualities have been thoroughly stirred up by class instruction, as well as by contacts with fellow workers. Our tried and experienced workers are the most enthusiastic of all, and resume their work with new courage.

The Seminary Bible instructor course is conducted during the summer and winter terms. When hungry for greater success in your personal work, come to build your professional skills on a broader foundation. When inclined to become discouraged with your results in personal and Bible work, then come to discover how to change the picture. In addition to regular Bible instructors, we also invite women who are classified as "Visitors" in evangelistic work—those who do not yet have the background to make strong Bible teachers—to plan for this course. Our ministers' wives, too, may enjoy the Bible instructor course, while their husbands pursue their advanced or refresher courses at the Seminary.

L. C. K.

## Outlines for Bible Studies

### Sanctuary, Heart of Our Doctrines—4

By DOROTHY W. CONKLIN, Bible Instructor, Texas Conference

#### 13. JUDGMENT—Great Day of Atonement.

"In the great day of final award, the dead are to be judged out of those things which were written in the books, according to their works." Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement,—the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.—*Patriarchs and Prophets*, pp. 357, 358.

- a. Atonement made for sins committed against law of God. Lev. 16:14-16.
- b. God's presence there. Ex. 25:22.
- c. His sanctuary is in heaven. Ps. 102:19.
- d. He has a glorious throne. Jer. 17:12.
- e. He sits in judgment. Dan. 7:9, 10.
- f. A set time appointed. Acts 17:30, 31.
- g. Judgment given according to the records. Rev. 20:11, 12.
- h. The final decree. Rev. 22:11, 12.

#### 14. CHRIST'S SECOND COMING—Return of High Priest.

"In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, 'without sin unto salvation,' to

bless His waiting people with eternal life."—*The Great Controversy*, p. 485.

- a. High priest returns at end of typical service. Lev. 16:23-25.
- b. A day of vengeance against sinners. Isa. 63:1-6.
- c. His own may be hid in that day. Zeph. 2:1-3.
- d. Our King of kings. Rev. 19:11-16.
- e. Without sin unto salvation. Heb. 9:28.
- f. This is our God; He will save us. Isa. 25:9.
- g. He sits on throne of His glory. Matt. 25:31.

#### 15. MILLENNIUM—Scapegoat Sent Into Wilderness.

"It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners."—*Ibid.*, p. 422.

- a. Scapegoat bears sins into wilderness. Lev. 16:20-22.
- b. Satan claims to represent this earth. Job 1:7.
- c. This earth to become a wilderness during millennium. Jer. 4:23-27.
- d. Satan confined to this earth during that period. Rev. 20:1-3.
- e. Reason for Satan's downfall. Eze. 28:15-19; Isa. 14:12-15.
- f. To be visited with punishment. Isa. 24:21, 22.
- g. God will not turn back. Jer. 4:28.

#### 16. DESTRUCTION OF WICKED—Cut Off From Among His People.

"Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: 'Thou hast destroyed the wicked, Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end.'"—*Ibid.*, p. 545.

- a. Fate of impenitent best understood in light of sanctuary. Ps. 73:1-19.
- b. To be cut off from congregation of righteous, Lev. 23:29, 32.
- c. Warned beforehand to get ready. Lev. 23:24.
- d. Fat of sacrificial animal always burned on altar. Lev. 3:14-17.
- e. Ashes disposed of outside camp. Lev. 6:10, 11.
- f. Wicked to perish as fat of rams. Ps. 37:20.
- g. Wicked to be ashes under foot. Mal. 4:1-3.
- h. No one need perish. John 3:16.
- i. God has waited a long time. 2 Peter 3:9.
- j. The last call. Rev. 18:4.

#### 17. THE NEW EARTH—Eden Restored.

"In the days of Noah a double curse was resting upon the earth, in consequence of Adam's transgression and of the murder committed by Cain. Yet this had not greatly changed the face of nature. There were evident tokens of decay, but the earth was still rich and beautiful in the gifts of God's providence."—*Patriarchs and Prophets*, p. 90.

"The entire surface of the earth was changed at the Flood. A third dreadful curse rested upon it in conse-



quence of sin." It "presented an appearance of confusion and desolation impossible to describe."—*Ibid.*, pp. 107, 108.

"At the coming of Christ . . . the whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea, or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spots where the mountains have been rent from their foundations."—*The Great Controversy*, p. 657.

"The great controversy is ended. Sin and sinner are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness. . . . From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*Ibid.*, p. 678.

- a. Nature cursed because of sin. Gen. 3:17.
- b. Enmity between man and beast. Gen. 9:1-6.
- c. Land polluted by blood must be cleansed by blood. Num. 35:33.
- d. These things must be destroyed. 2 Peter 3:6-13.
- e. Desert to blossom like rose. Isa. 35:1-10.
- f. Peace restored between man and beast. Isa. 11:6-9.
- g. Original home in Eden. Gen. 2:8-10, 15, 16.
- h. New home in Eden restored. Isa. 65:17, 21-23.

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## OUR THEOLOGICAL STUDENTS

### Current Field Training Notes

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## Introducing the Seminar Plan

*The secretaries of the Ministerial Association join our college Bible teachers in discussion of seminar possibilities and methods. All who have found successful methods are invited to share them with their fellow teachers.*  
—EDITOR.

**STUDENT** seminars in our colleges are more than drill fields for aspiring orators. They are more than occasions to criticize publicly, even constructively, courageous or timid students who must perform. These seminars should reach the fever point of inspiration and interest because both speakers and listeners sense the solemn consciousness that preaching the gospel is the most important business of the church. In this crisis hour of history the church of Christ should prophetically point the way to a better world. Well may we pray for a broader vision of our appointed task—the proclamation of the last message of mercy to a doomed world.

In our contacts with theological students in our colleges we became aware of a great need for unifying and guiding this feature of theological training. It is hoped that through the columns of *THE MINISTRY*, the Ministerial Association of the General Conference may work together with the theological departments of our colleges and serve as the medium for an enlarged vision of evangelism, as well as an exchange for student seminar plans.

Student seminars must become more than traditions, or even necessary school functions in which the missionary-minded spirits of a college community participate with students in training. We

should also look beyond the entertainment feature, or even the opportunity for practice, important as that is, and should aim to make these seminars occasions of dynamic influence in the molding of young workers. There is indeed a tremendous challenge to evangelism in this closing hour of destiny, for the spirit of true evangelism must motivate our present lethargic efforts.

In the past the seminar programs at our colleges have largely covered the development of young men taking the theological course, but today Bible instructors and future ministers' wives are included in this training also. These young women supply talents peculiar to their sex, and greatly enrich the seminar. They supply artistic needs, and add a finer touch to our evangelistic efforts. Often they accomplish more in their less conspicuous service for Christ in the homes of the interested, than do the best of sermons.

The training of gospel workers begins in our colleges. Our college communities and their adjacent hamlets and towns have long been the experimental fields of our future ministry. Because of a longer acquaintance with the doctrines which we teach, the increasing closed-mind attitude of many people in these neighboring communities presents a difficult problem to our colleges in the training of future evangelists. In some schools this has tended to discourage student soul-winning efforts for those not of our faith, and we have been content to confine ourselves to a more casual missionary work for those within our own ranks. Judging, however, from the cheering reports from several of our colleges, our work for non-Adventists is still producing a rich harvest. Not all the doors of opportunity have closed to our students, for right in these college centers and in their immediate environs, honest souls are constantly embracing our faith.

The remnant church has been definitely charged with the task of bringing the message to the masses in earth's cities and metropolitan areas. Associated with our world-wide mission program, this phase of evangelism has been urged home to us in these stupendous times. When students are so greatly privileged as to observe, and perhaps assist a successful evangelist in a near-by city campaign, this opportunity should be stressed in our seminars. Our leading evangelists are at the very forefront of the controversy between truth and error. They are meeting the heaviest blows of the enemy, and must be alert on every point of approach as well as decision. Wherever possible, seminar directors would do well to invite our evangelists to address their groups. Bible teachers should welcome these evangelistic valiants to their classrooms. They make the spirit of evangelism contagious to the whole student body, and soon seminar messages begin to have an entirely different ring.

Beginning with the accompanying program, which is merely suggestive and may well be adapted to the particular needs of each college group, we plan to publish consecutively in this section of *THE MINISTRY* a series of five progressive

programs. These are scheduled to appear from December to April in *THE MINISTRY*, or during a major part of the school year. The following topics will be discussed:

1. The Challenge to Evangelism
2. Preaching a Solemn Message
3. The Ministry of Personal Work
4. Teaching for Decision
5. Establishing the New Convert

We would also invite our seminar leaders to submit to the Ministerial Association seminar program material which may be shared with sister institutions. Write us about your plans for field work, and let us together build up an exchange through *THE MINISTRY* that will become a blessing to seminar efforts in all our colleges.

L. C. K.

## Our Student Seminars

### The Challenge to Evangelism

#### STUDY HELPS:

Zeph. 1:14-18; *Evangelism*, by Ellen G. White, Sections I and XX

#### DISCUSSION PROBLEMS:

1. What is the true task of the church? *Evangelism*, pp. 16-18, 21.
2. What today is our outlook for evangelism? pp. 692-694.
3. How will the present world crisis influence it? pp. 701-705.
4. What definite results may evangelists expect? pp. 697-701, 707.

#### FOR MEDITATION AND PRAYER:

1. Have I envisioned the challenge of the profession for which I am preparing myself?
2. Have I truly heard the cry of the lost in earth's darkest fields?
3. What natural and acquired talents may I dedicate to God's work?

#### SERVICE SUGGESTIONS:

1. To help my fellow students to realize that service for Christ is life's noblest aim.
2. To find some near-by dark or neglected field of service where I may personally take the light of truth.
3. To use my talents willingly at school and in missionary endeavor.

#### DOCTRINAL TOPICS FOR MONTH:

(Presented by seminar members.)

1. Armageddon—Death Toll of the Nations.
2. Daniel's Seven Words of Destiny (Dan. 11).
3. Civilization's Glorious Hour (return of Christ).
4. Signs of the Approaching End.

## Field Schools of Evangelism—No. 3

By GEORGE E. VANDEMAN, Instructor in  
*Evangelism, Emmanuel Missionary College*

THERE is much strong leadership talent in the lives of the young men coming from our colleges which might be discovered and developed during the early days of internship. Our young people appreciate a well-organized program of evangelism wherein there is no uncertainty as to the part they are to act. Organization is essential when two or more workers associate in an evangelistic endeavor, if the largest results are to be reaped. A field school of evangelism can be conducted so as not to stifle a young man's leadership ability when working as an associate, but rather to encourage its development.

It is quite possible to overorganize so that our organization interferes with our efficiency. Nothing causes the wheels to drag in evangelism more than a program of voluminous reporting and book work, which takes up a large share of the workers' time. Yet it is essential that a careful case history be kept of each individual attending the meetings. It is necessary that the evangelistic company know about the progress of each prospect, and that a record be kept of all decisions made. Otherwise, the majority of prospects slip through our fingers, because we do not know where to give our personal attention.

I have tried several plans of cataloging the interest, endeavoring to find the method which gives the personal worker the best advantage in following up that interest. I have tried card file systems, but found that while the information was fully recorded, it remained in the office and was not in the hands of the personal worker when he needed it the most. I am convinced that there is no best method, but that each man needs to evolve a system of book work to suit his own method of working. However, I wish to present the following plan as especially helpful in training young men in the detail work that is necessary in public evangelism.

I prepare a printed form on a small sheet of notebook paper, a copy of which appears with this article. A supply of these is given to each worker, and with it a good quality notebook binder which fits easily into a woman's purse, or which can be carried in a man's pocket, or in a small Bible case. As each name is turned in, for literature, for the printed sermon, or for some other free offer, that name is given to the individual in whose territory the address happens to fall. The name and address is recorded at the top of this form, and also the initials of the worker holding the name. When the worker calls at the home with the promised piece of literature, he ascertains a number of facts which will be valuable in future contacts.

It is hardly possible for the worker to cover a large number of homes in one day, and yet remember the details about each family he has visited. Therefore, the moment he reaches his car or is out of sight of the house, the worker fills in as much information as he has gleaned from his visit. For

## Personal Work Chart

Name	Worker
Address _____	
Approx. Age _____ Tel. _____ Denom. _____	
Occupation _____	
Family _____	
Other Members Interested _____	
<input type="checkbox"/> Christian <input type="checkbox"/> Backslider <input type="checkbox"/> Knew Truth Before <input type="checkbox"/> Attends Sunday Nights Only <input type="checkbox"/> Weekdays Also	
Sabbath Meeting Attendance	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
Bible School Attendance	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
Baptismal Class Attendance	
<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
List Dates When Visits Were Made	
1st _____	5th _____
2d _____	6th _____
3d _____	7th _____
4th _____	8th _____
	9th _____
	10th _____
	11th _____
	12th _____
(Over)	

Remarks: \_\_\_\_\_

Dates Requests Made and Subjects Delivered: \_\_\_\_\_

Check the Following if Prospect Believes

<input type="checkbox"/> Bible	<input type="checkbox"/> Tithing
<input type="checkbox"/> Second Coming	<input type="checkbox"/> Dress Reform
<input type="checkbox"/> Sleep of Dead	<input type="checkbox"/> Health Message
<input type="checkbox"/> Destruction of Wicked	<input type="checkbox"/> Ordinances
<input type="checkbox"/> Law	<input type="checkbox"/> Baptism
<input type="checkbox"/> Sabbath	<input type="checkbox"/> Spirit of Prophecy

Special Problem: \_\_\_\_\_

Decisions:

For Christ \_\_\_\_\_

For Sabbath \_\_\_\_\_

For 3 Angels' Messages \_\_\_\_\_

Signed Doctrine Card \_\_\_\_\_

Date Baptized \_\_\_\_\_

instance, the name of Alice Walters is turned in. The worker is at a loss to know whether this person is a lady sixty years old or a girl of sixteen. In the home contact the approximate age can be arrived at, the occupation, the members of the family, the denomination, and other items of information can be recorded after each of the first few visits. In working with an individual, it is necessary to know whether he is a Christian of long standing, or whether he is a backslider. It is helpful to know what contact he has made with this message before and whether he attends the meetings Sunday nights only or week days also. People's hearts are warmed at cordial personal references, and remembering little items of interest is helpful when making future contacts. All this aids greatly in providing the necessary human support when the individual is passing through the crisis of decision.

### Three Attendance Records Kept

This form might be prepared to suit the evangelistic program of any worker. I have arranged for three records to be kept—attendance at Sabbath meetings, at the Bible school, and at the baptismal class. In these smaller meetings it is possible for the worker to check up on his own people and record their attendance. It is desirable to list the dates when visits are made in the homes of the people. On the reverse side, space is provided for the dates of requests for literature.

The next part of the form is very important. It does not list all the essentials of Seventh-day Adventist faith and practice, but it does list the essential doctrines publicly presented. It is the worker's business to discover and record acceptance of these principles and doctrines. In this way it can be seen which of the doctrines the in-

dividual needs special help on, and which he readily accepts. I find that it is helpful to record the progressive decisions that are made, thus noting progress in accepting the message.

The value of such a plan is at once apparent. The worker not only receives a list of interested people with which to work, and knows how often they return to the meetings, but a fairly accurate record of attendance is set up without the people's sensing it. Also, the work of gathering and recording the interest rests equally upon the workers, and does not consume hours of time on the part of a hired secretary or all the workers when they gather for counsel.

The question naturally is asked, How does the evangelist know the progress of the interest, if these charts are in the hands of the workers? I receive my information in two different ways. As soon as names are turned in and recorded by the worker, he in turn hands back to me all names appearing for the first time. I then prepare an Elliott addressograph stencil. On the rim of the stencil there is sufficient room to record the name, the initial of the worker in whose territory the name belongs, and code letters indicating the degree of interest. These stencils are then arranged in alphabetical order and used each week to address postal cards bearing the printed program for the following week.

As an advertising medium to keep interested people coming throughout the series, this can hardly be improved upon. The material placed on this card can be more pointed than it would be wise to insert in newspaper ads. Especially is this valuable during the closing weeks of an effort, and it is comparatively inexpensive. As to the evan-

gelist's knowledge of the degree of interest, this is provided by a weekly report which each worker compiles from his personal work charts. This includes the number of names given to him, the number of those personally visited, and other information, including a list of names which, in the estimation of the worker, need the assistance of the evangelist or a more mature soul winner. Appointments for these visits are then made for the week. Young people in this way are taught the value of the organized recording of information. They see how necessary it is to know the details about each personal contact. Such a plan ensures careful, thorough work in preparing men and women for baptism.

One of the prerequisites to successful and continuous evangelism is that a man be able to control well the finances entrusted to his use. I think that we are doing young men a most important service when we teach them the methods of gathering sufficient money to carry on a campaign and how to expend it wisely. Much embarrassment can be saved an intern if the procedures of effort finance and methods of conference reporting are made clear to him.

I follow the plan in city-campaign evangelism of choosing one of the workers to take complete charge of the offerings and the income from the sale of books. He takes this money and in the presence of another worker counts and wraps it for banking. This is then taken to the bank and deposited in the name of the effort account. Each week at the workers' meeting he turns in to the evangelist an itemized report including the amount of the offerings for each night, literature sales, and the cooking and Bible school revenue, and balances this amount with the total of deposits, plus the money kept on hand. He attaches to this report all deposit slips. The evangelist then is safe in that no question can ever be called in reference to this handling of effort money.

I permit each associate worker to purchase the needed items for his department, and each one in turn hands me his vouchers as I pay him the money. Such a plan simplifies the bookkeeping and lessens the work for the one responsible to the conference. I follow the plan of purchasing large ledger sheets with single debit and credit columns. I fill these out in duplicate, number the vouchers in harmony with the items entered, add up the columns of expenditure and the columns of income, and review this procedure with all the workers to familiarize them with the plan.

It would be most valuable to young men to receive a carbon copy of a typical month's report during an effort in which they co-operated. I believe this would encourage careful bookkeeping on their part of all conference funds received.

Since there are so many questionable and sensational methods of raising money during an effort, I find it helpful to encourage associate workers in methods of money raising in harmony with the dignity of our calling. I never make what are commonly called strong-or lengthy appeals for money. I personally believe that the giving of money on

the part of the evangelist and asking the audience to match it, telling amusing stories in order to raise large offerings, and similar practices are out of place in our meetings. Rather, I think an audience appreciates very little being said about money. I merely commend an audience for what they have given, lay before them the need, and confide in them a few of the figures which show the progress of effort finance.

It impresses an audience to know that none of the money given in the meetings goes to any individual. Care should be taken here not to give the impression that the evangelist is in need of money. It can be stated that the evangelist and workers' salaries are taken care of by another source. An occasional thank offering for the inspiration received during the series of meetings does much to encourage substantial offerings. Such methods produce much in the way of large offerings, and a good impression among the people who are able to give.

One principle I strive to make very clear to beginning workers is that while they are associated with a city campaign in which it is necessary to use large sums of money for auditorium rental and wide publicity, the same principles of evangelism work in smaller spheres of influence and with smaller beginning budgets. Never should our workers be led to think that evangelism can be a success only with a large corps of workers and a large budget. It is true that judicious spending of a sufficient amount of money is needed to decorate a stage or auditorium appropriately and to advertise a meeting adequately, but these same principles will work with a smaller budget in a smaller city, with fewer workers.

*(To be continued in January)*

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## MUSIC OF THE MESSAGE

**Ideals, Objectives, and Technique**

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### Special Music in Our Worship

*By* BERNARD E. SPARROW, *Departmental Secretary, North England Conference*

THERE has always been a desire to beautify worship through music rendered apart from the congregation. Indeed, in medieval days the people had little, if any, part in the church service, for all music came from professional players and singers. With the Reformation, however, the ordinary church member was accorded an increasingly important share in the acts of worship until in churches today he plays a leading part.

This swing of the pendulum should not cause us to neglect the contributions that specialized talent can bring to our gatherings. As long as the prime objects of a meeting are not overshadowed, rich and varied blessings may be gained from additional music.

Special music can only justify its appearance in divine service if it assists in our worship or accomplishes some spiritual good. Vocal music, car-

rying a message in its words, fulfills these conditions, but piano, organ, and violin solos hardly qualify, since, however beautiful they may be, they convey little religious meaning to the average listener. They may even introduce the atmosphere of a concert hall into the church, and this would be regrettable.

**VOCAL ITEMS.**—These, be they solos, duets, quartets, or any other combination of voices, should always be an integral part of the service, chosen for the benefit of the church and not for the gratification of the performers. Singers who think more of displaying their talents than of the Lord whom they ostensibly are serving, or who only come to church when they are given some part in the program, are more of a hindrance than a help, and a strong leader will not pander to their vanities.

If the solo or other item is to be of real value to the listeners, the words must be clearly enunciated, for it is the words that give the message, much more than the music. Then let the words be few, for many a good solo has grown wearisome because too many stanzas were sung.

However much we may admire excerpts from oratorios, it must be admitted that a simple hymn, sung without effectation, will probably have a greater spiritual effect than the classics to which most amateurs aspire.

It seems that the art of accompaniment is a gift that is not bestowed on all church organists. So many want to be in the limelight, when they should be hovering, like beneficent spirits, in the background. The keynote of an accompanist's task is sympathy—a feeling with the soloist. The possession of this sense will enable him to support the singer without drawing attention to himself or his music.

**CHOIR.**—We have heard something about the devil coming into the church with the choir. This may be a cruel libel, maliciously invented by those who cannot sing, but there may also be a germ of truth in it. In any case it is well to recognize that the formation of a choir does not always release a stream of universal blessings on the church—it may cause a few complications.

Quality is of more value than quantity when forming a choir, so let the singers be chosen for their abilities, even if the resultant number be small. Remember Gideon's band. The members should be able to read music and to sing their parts accurately, and their voices should blend into a harmonious whole. We have all heard choirs in which one strident voice predominates, and we want none like that in our churches.

Let not the element of showmanship appear here. Whenever it rears its head, it destroys some of the reverent, selfless atmosphere of true worship.

**PRELUDES AND POSTLUDES.**—The spirit of reverence can be invoked and sustained through the quality of the music that precedes and closes our meetings. So a solemn ministry opens up before the organist in his choice and rendering of preludes and postludes. Such a ministry comes only with thought and practice—thought in its preparation, and practice for its execution. But it opens

before the player a limitless field for the use of his consecrated talents. Provided that it be religious music, all that is beautiful and gentle can be poured out through the prelude, and all that is beautiful and strong can flow from the postlude.

Handel's *Messiah* will serve as an illustration. The "Pastoral Symphony" and "He Shall Feed His Flock" provide the atmosphere of calm that should be found in preludes. "Hallelujah Chorus" and "Glory to God" have the vigor expected of a postlude. Other oratorios will yield similar choices, and if their scores are too difficult, we can always choose suitable hymns. For example:

#### *Prelude Suggestions*

"Jesus the Crucified"  
"And Didst Thou Love"  
"O Thou in Whose Presence"  
"As Pants the Hart"  
"Come Unto Me"

#### *Postlude Suggestions*

"Alleluia! Hearts and Voices"  
"O Prince of Peace"  
"For the Might of Thine Arm"  
"Stand Up for Jesus"  
"Would Jesus Have the Sinner Die?"

If hymns such as these are played with some imagination, with the introduction of light and shade in volume, and with variations in the parts that predominate, they will induce reverence in the worshippers.

Sir Walford Davies once said, "Let all sorrowful music have a ring of health; in all exuberant music remember the cross." When this advice is followed, our playing will never lack an interesting character.

Try to avoid using the same selection week after week, for the congregation will soon weary of such repetition. Ministers have to prepare fresh sermons, M.V. leaders have to prepare new programs, so why should not organists prepare a variety of music? Search for suitable pieces, practice them diligently at home, and so build up an ever-widening repertoire for the edification of the church. Such service will never be wasted.

**OFFERTORIES.**—It is not good for the offering to be received while a hymn is being sung, for this spoils two distinct acts of worship—giving and singing. The offering should have its own separate place in the program. It is the organist's privilege and pleasure to choose music to accompany this part of the service. The pieces chosen should be short and of a quiet nature, and should be selected beforehand and not hurriedly chosen when the offering is announced.

Andantes, Adagios, Larghetts, and Largos are usually suitable for such occasions, for their long slow rhythms breathe a peaceful air throughout the Lord's house.

**VESPERS.**—There are several brief vespers given in our hymnbook, and only two or three of these are in common use. The others should not be neglected, neither should they be regarded as the only

—Please turn to page 36



## United We Stand; Divided We Fall

NATIONAL and racial suspicions, antagonisms, and outbreaks are rampant in the world about us. They are characteristic of the times, and were preliminary to, and constitute the hang-over from, World War II. The militant concept of the superiority and supremacy of certain cultures, violent hatred and persecution of the Jews, discrimination concerning the Oriental, segregation of the colored races, and bitterness among Moslem, Jew, Hindu, and Christian, that obtain today, all combine to form a disquieting picture, fraught with grave potentialities for the future.

Strange to record, many seem almost surprised that the going has been so hard and the feeling so intense at the United Nations Conference. They are dismayed over the turmoil in Palestine, the tension produced by Russia, and the gloomy outlook in Europe and the Far East. But the nations of Europe will never "cleave one to another" in idealistic friendship—peace conference or no peace conference. There are basic variances that persist. East is East and West is West in clashing ways, customs, and ambitions. They will never come together in a unified Utopian world. This age will not end in peace but in catastrophic conflict.

Much of the current turmoil centers in racial and religious differences. And this characteristic is destined to intensify. Such is the uneasy world in which we find ourselves. Nothing would play so triumphantly into the hands of Satan, the master antagonist and alienator, as to allow this spirit of the world which surrounds us to penetrate the ranks of the remnant church and its worker body. We think of the spirit of the world as involving spiritual carelessness, personal pleasure, departure from the faith, compromise in dress, deportment, eating, drinking, and the like. But the very essence of the world is its variance, suspicion, and the mutual antagonism of component groups, nations, and races.

The advent movement, on the contrary, is to be one united, integrated movement. There is nothing else quite like it. Our people are a composite people the world around. We have one faith, one hope, one all-impelling incentive, one common task. Nothing and no one must be allowed to break this solid front, or split that imperative unity of heart and action. We have a mission to all mankind, with its every nation, kindred, tongue, and people. That world mission started on its blessed way from North America in 1874. Hundreds and thousands of missionaries and millions of dollars have since

been given in sacrifice by our American constituency to build a world-wide church movement that would become indigenous and self-sustaining in all lands. More and more we are working to that end as our grand goal. It is a gigantic task and calls for the united effort of all.

Such effort and sacrifice would not have been attempted or made, save for the constraining love of Christ, the sense of inescapable obligation to all mankind, and the profound conviction that we have a bounden task to perform in a short time. That should not be forgotten. In the outworking of all this, we must still live on in this old world with its seething antagonisms and its alien spirit. We reside in lands where certain deep-seated customs prevail. We are subject to governments that have the power to control our movements and to circumscribe our travels and our stay in other lands. We are distinctly a minority group. We are merely tolerated in many places. We cannot flout prevalent customs as can large, dominant groups like the Roman Catholics, or the Church of England in British lands. Our work would be throttled were we to attempt it. We have to be more careful than others. This inexorable fact we must never forget. We have to walk circumspectly in our relationship to the dominant civic customs of the countries in which we live.

WE cannot change some of the regrettable and inequitable conditions in the world about us. Christ and the apostles did not attempt to remake the Roman world. And they could not and did not ignore the restrictive circumstances of that ancient world. Paul did not try to overthrow slavery, for example, with its injustice and moral wrong. Let us ever remember that. We are to be in, but not of, the world about us. We are not here to revolutionize society, to change the general customs, or to challenge and flout the dominant characteristics of the nations in civic matters. Time is too short, and that is not our task. We are here to separate a people from the spirit and affiliations and agitations of the world, and to prepare them soon to leave this old world for a better land.

Some things will never be changed until heaven becomes a glorious reality. There will be no wrong, no injustice, no suspicion, no hatred, or variance there. The environment will be perfect, and all the people and the conditions perfect. That is our hope and aspiration. But that is there, not here. It is future, not present. Meantime, we must finish our task amid growing tension, misunderstanding, injustice, strife, and turmoil on earth

—Please turn to page 38

# 1947 READING COURSE PREVIEW

Five Cogent Reasons for Enrolling for 1947

**The Lord's Day on a Round World, R. L. Odom, Southern Publishing Association, Nashville, Tennessee, 1946, 192 pages, \$2.50.**

Sang one of our Christian poets as he contemplated the celestial workmanship of the Master Artisan:

*"Th' unwearied sun from day to day  
Does his Creator's power display."*

In addition to the proclaiming of that silent and eloquent testimony, the sun has other and more commonplace duties to perform—the marking of the days and the bringing of the seasons in our own world. Always appreciated, and sometimes even worshipped, the sun has nevertheless frequently been a source of no small concern, especially to the inquisitive group who have tried to record and explain all its movements. And even today, in our enlightened era, the exact manner in

which the days are counted and the Sabbaths marked off seems to cause some to raise doubts about the validity of Sabbathkeeping.

No one would suffer any great confusion in his Sabbathkeeping on a round world if he stayed in the vicinity of his birthplace. It was when men began to travel to faraway lands, to sail their ships across the seas, and to meet those on the other continents that they ran into a certain perplexity in the reckoning of the days. In the case of Magellan's expedition the learned Antonio Pigafetta, who completed the trip around the world, kept a painstaking daily record en route, and yet a whole day had been unaccounted for. What was the solution?

It is on this problem and related ones that R. L. Odom focuses his critical attention in his new book, *The Lord's Day on a Round World*. Starting with a general review of timekeeping on the earth, the author goes back to creation and on the basis of the Scriptural record develops a clear picture of the days of creation. These are literal, equal, natural days—as we know them now, easily measurable and fully dependable as units of time.

From this beginning the subject leads naturally into the starting and ending of the days. The usual Scripture texts are cited, but in developing the subject the author has assembled a collection

of historical reference on the "sunset to sunset" teaching, which constitutes a new and unique addition to the denominational literature on Sabbathkeeping.

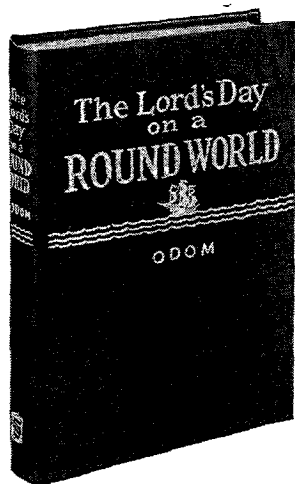
After this there follows a gradual development of the theory and history of the international date line. The reader is faced with a number of paradoxical situations somewhat taxing to his credulity. For example, it is possible to stand on the soil of Little Diomed in the Western Hemisphere and to look futuristically across a narrow channel of water to Big Diomed where it is already "tomorrow." Again, there is the case of an eclipse of the sun ending the day before it started! All this comes about through the operation of this date line, an imaginary line running mostly north and south through the Pacific, where the dates change and the new day begins.

This whole puzzle is progressively analyzed and solved before our eyes in chapter seven, where the whole theory behind the adding and subtracting of days is explained in a most lucid manner. The subject is made more understandable by the journeyings of Ike and Mike, the accommodating twins who start together and travel in opposite directions around the world to illustrate for us the method of accounting for all the time that elapses in terms of days. The map that is given illustrating the travels of these twins, together with the other illustrative drawings in the book, would serve as excellent bases for large charts which could be used to good effect by the evangelist in his public lectures on the Sabbath question.

Naturally the problem of Sabbathkeeping in regions near the poles must also be examined. Here light and darkness are measured not in terms of hours but by weeks and months. Take, for example, Point Barrow, Alaska. In the winter season at this place one observer records the fact that no sun was seen above the horizon for a period of 1,728 hours. How would one keep the Sabbath at Point Barrow? The solution is scientific and perfectly simple.

After reading this book we are firmly convinced that those who would like to overthrow the institution of the Sabbath by quibbling over the validity of Sabbathkeeping on a revolving world must take care lest they be made to look foolish and unscientific. And never let those who observe the first day of the week forget that while the round, spinning world may create certain academic problems for the Sabbathkeeper, especially for one who travels, this same world does not obligingly flatten out the next day for the convenience of him who rests on the first day of the week.

There is a good deal of history, and a proper





proportion of sound theology, and enough well-reasoned science in this book to make it valuable to every evangelist, Bible student, and layman who wishes to keep informed on the question of Sabbath observance. W. P. BRADLEY. [Associate Secretary of the General Conference.]

## FACSIMILE REPRINTS OF EARLY DOCUMENTS

### I. *The Present Truth*

THE term "present truth," borrowed from 2 Peter 1:12, has become familiar to Seventh-day Adventists as an apt expression to designate the message they believe God has commissioned them to give to the world. It has been made familiar through publications of that name, or its equivalent, in many languages. As used and explained by James White in the introductory article of our first periodical, it reveals the intensity of his feeling that the time had come when the "scattered flock" should have their attention called especially to the Sabbath of the fourth commandment. For months, he tells his readers, he had "felt burdened with the duty of writing and publishing the truth for the scattered flock." But the way had not opened earlier for him to commence the work.

He does not tell us how the way had finally opened, but the story is a treasured one, exemplifying the courage and faith of the pioneers. Having failed to find anyone who could or would finance the enterprise, he was encouraged by a heaven-sent message, to "Write, write, write, and walk out by faith." (*Life Sketches*, p. 126.) Acting upon this counsel, he took his copy to a printer in Middletown, Connecticut, and persuaded him to print the document for him—a man without a dollar in the world, whose prospects for obtaining the necessary means were based upon the expected enthusiasm of the readers to send in money.

Four eight-page numbers (1-4) were published in Middletown during the months of July, August, and September, 1849. These numbers were devoted almost entirely to giving the Bible evidence for the observance of the Sabbath, which was "instituted at Creation, and not at Sinai," as set forth in the first article. As an example of brevity, as well as conciseness, the contents of these four numbers might well be studied by our modern evangelists who are today proclaiming the same message. James White did not neglect to include "Scripture unusually quoted to prove the abolition of the Sabbath, examined," nor "evidence for the first-day Sabbath examined." With the exception of a few excerpts from "Sabbath Tracts" published by the Seventh Day Baptists, the arguments were all written by the editor.

Numbers 5-10 were published at Oswego, New York, and the final number, 11, at Paris, Maine, in November, 1850, the same month that saw the issuance of the summarized *Advent Review*.

In Number 6 we learn that although the brethren had sent in "more means to sustain the paper" while it was published at Middletown, the surplus had now all been spent in "traveling to visit the

scattered flock," leaving the editor some in debt. Though Elder White's faith was thus tried, the publishing continued, laying the foundation for what we see today.

There are traces of increasing opposition to the truths set forth in the little paper. An able review is given of the writings of a former associate, Joseph Marsh, who wrote a series of articles, "Seventh-day Sabbath Abolished" for the *Advent Harbinger* and *Bible Advocate*. Later numbers contained contributions by other writers, who were trying to reach true interpretations of Scripture.

During this time there was introduced by G. W. Holt the setting of the Sabbath truth in the "third angel's message," with the conclusion that "those who submit to, and reverence the institution of the Pope, receive the mark of the beast, but those who throw off the last vestige of Papacy, and reverence God, by keeping His Holy Sabbath, will receive the mark or seal of the living God."—No. 8, p. 64. In the next issue, evidently first seeing the force of this conclusion, Elder White wrote, "Never did I have such feelings while holding my pen as now. And never did I see and feel the importance of the Sabbath as I do this moment."—No. 9, p. 68.

Studying the contents of these 88 pages in their historical setting, including some of the earlier published letters by Mrs. E. G. White, serves to deepen our respect for the pioneer workers as they initiated the publishing work, and to strengthen our faith in the guidance of God in these early days of that movement which is now encircling the earth.

### II. *The Advent Review*

Under this title there were grouped together in a series five pamphlets, largely compiled from the writings of prominent advent leaders immediately preceding or following the great "disappointment" of October 22, 1844. The project was sponsored by a publishing committee of Hiram Edson, David Arnold, George W. Holt, Samuel Rhodes, and James White, names familiar to early Sabbath-keeping Adventists. The first four sixteen-page pamphlets were published at Auburn, New York, during August and September, 1850. In November, from Paris, Maine, No. 5 was issued, the last of the series, and a forty-eight-page summary of "the most important matter" that had appeared in the first four numbers.

The publishers had a definite objective, as stated in the introductory paragraph—"to cheer and refresh the true believer, by showing the fulfillment of prophecy in the past wonderful work of God." They were on the defensive against charges of their former advent brethren, now organized as the "Advent Church." Among the issues between this organization and the Sabbathkeeping group was the nature of the "midnight cry" of the summer of 1844. The Sabbathkeeping group still maintained their faith that it had been of God and marked the true ending of the prophetic period of Daniel 8:14. The others maintained that as Christ had not appeared, the reckoning was therefore wrong and that God could not have led them. During the trying weeks and months after the disap-

pointment William Miller, J. V. Himes, and other leaders had issued statements, reviewing the advent movement and giving forceful reasons for their convictions that though disappointed, they had been led by God. The publishers of the *Advent Review* reprinted these statements, thus showing who had "Left the Original Faith."

These utterances, written at such a time, are of great interest and value to us, who trace our beginnings as a religious movement back to that world-stirring proclamation of fulfilling prophecy. Our hearts will throb with sympathetic interest to the "Vindication" of the positions taught and still held by these leaders, as published in the *Advent Herald* of November 13, 1844, and of the confident assertion of Joseph Marsh in the *Voice of Truth* for November 7 that he could not yet "admit that our Great High Priest did not on that very day [October 22], accomplish all that the type would justify us to expect."

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment."—*The Great Controversy*, p. 423. The comprehensive study of this subject, that brought to the attention of the Adventist believers the true meaning of the sanctuary and its cleansing, was published in the *Day Star Extra* of February 7, 1846. This article arrested the attention of Joseph Bates, led him to correspond with the author and his associate, Hiram Edson, and later to visit them in western New York, bringing to them the Sabbath truth. The complete text is now made available to those who secure this facsimile reprint of the *Advent Review*. Also of great interest and value is the reprint of Joseph Bates' review of the fulfillment of prophecy in the advent movement under the quaint title of *Second Advent Way Marks and High Heaps*.

In reading this document the reader should bear in mind that it was written during the transition period, when our spiritual forebears were still earnestly seeking for advancing light. They were still teaching the "shut door," although it had widened to admit by this time all who had not knowingly rejected the flood of light connected with the advent movement. In evaluating that doctrine often used unfairly by our critics, it is helpful to know the Scriptural teachings by which they were led during that period. Our workers will prize this reprint as a valuable addition to their library.

D. E. ROBINSON. [Member of the  
E. G. White Publications Staff.]

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LET our ministers, who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists. . . . Let them labor as evangelists, scattering our publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities, not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease.—*Testimonies*, vol. 9, p. 172.

## THE ART OF UNDI

By ROSS C. PIPER, *Evangelist*

A lawyer may know his *Blackstone* if he does not know how to talk to the

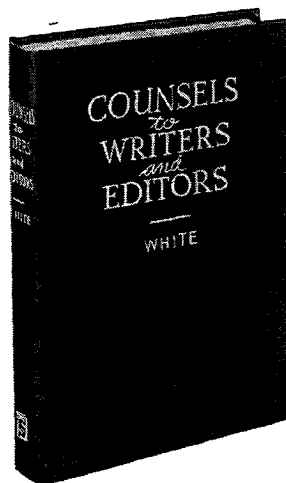
A doctor may know his *Materia Medica* sign more death certificates than he shares the frailties of human nature.

A businessman may know the rules of trade, but if he does not like people and cannot close up shop.

A minister may know his Bible from cover to cover, but unless he is strong enough to be able to get right with his own heart, their frailties, and guide them by the truth, eternal, he will finally stand empty-handed.

How to know and handle people

**Counsels to Writers and Editors**, Ellen G. White, Southern Publishing Association, 1946, 160 pages, \$1.75.



As we move deeper into the shadows of the final crisis, the demand for capable and careful workmen in the preparation of suitable literature for the church's varied activities becomes more and more imperative. To keep constant and ever-widening the flow of books, pamphlets, tracts, and periodicals issuing from our presses in many tongues calls for a steadily growing corps of efficient

writers, editors, and artists. New manuscripts, up-to-date illustrations, modern style, and attractive layouts for the publishing needs of the church must be produced to meet the opportunities and the challenges of the hour.

To prepare workmen for such a time as this, the Lord has showered upon His people an abundance of counsel through the gift of the Spirit of prophecy. Much of it consists of practical, enlightening instruction addressed to the men and women responsible for providing the church with the literature needed to carry on its work. The major part of this material from the pen of Ellen

## UNDERSTANDING PEOPLE

, Advent Radio Church, Australia

from A to Z, and yet lose most of his cases  
the human bipeds in the jury box.

medica from beginning to end, but he will  
ould unless he knows the quirks and oddi-

es, the routine, and all the tricks of the  
nd people do not like him, he may as well

om "In" to "Amen," but unless he is hu-  
alongside his fellow mortals, understand  
e hand along the road that leads to life  
ended before the Lord of the harvest.

ould be our constant quest.

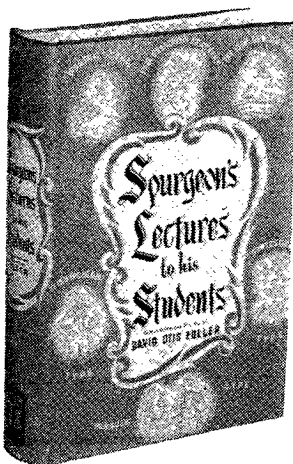
G. White has been compiled in the handy volume  
entitled *Counsels to Writers and Editors*, which is  
listed in the Ministerial Reading Course for 1947.

Who will find this book of 25 chapters a valu-  
able help? Radio evangelists who prepare script  
for broadcasting the message. Conference presi-  
dents and departmental secretaries who promote  
the interests of our denomination through our  
church papers, and who use our literature in their  
various church activities throughout the year.  
Students of journalism who aspire to write in the  
interests of God's cause. Members of reading  
committees asked to read and criticize book man-  
uscripts. Writers of any kind of material intended  
for publication. Book and periodical editors, copy  
editors, and proofreaders, and all others having a  
part in the preparation and printing of our de-  
nominational literature. Writers of any kind of  
material intended for publication. The artists who  
paint, draw, and select pictures for our publica-  
tions will appreciate the chapter entitled "Illus-  
trating Our Literature."

Special instruction relative to newspaper pub-  
licity, the reprinting and revising of our standard  
books, independent publishing, royalties and re-  
muneration to authors, the character of the ma-  
terial to be printed; the foundations, pillars, and  
landmarks of the message; the investigation of  
new light, the meeting of opposition, the proper at-  
titude toward civil authorities, and many other im-  
portant subjects are well covered in this book.  
The Ministerial Association has made a wise  
choice in the selection of *Counsels to Writers and  
Editors* as the Spirit of prophecy book for the 1947  
reading course.

ROBERT LEO ODOM. [Editor,  
*Our Times*, Nashville, Tenn.]

**Spurgeon's Lectures to His Students**, edited by  
Davis O. Fuller, Zondervan, Grand Rapids,  
Michigan, 1945, 422 pages, \$3.



*Spurgeon's Lectures to His Students* contains the fine, helpful instruction and counsel which one of the greatest and most successful preachers of the Christian centuries imparted to the young men he trained to preach. It is the equivalent of a sound course in homiletics. Any preacher reading it, no matter how long and efficiently he has preached, will be a better preacher if he puts into practice the sage counsel

found in this excellent, worth-while book.

The word *lectures* may convey a mistaken idea to those who take up this book. I am convinced that the word conveys an unfortunate idea to prospective hearers when used to advertise evangelistic meetings, and I wish it might be abandoned. It is more appropriate here, however, than when used to describe *sermons*. You may have associated *lectures* with pedagogic, staid, stodgy, prosaic presentations. Ten minutes with this book will disabuse your thinking, and provide you a richer interpretation. This is delightful reading as well as brilliant instruction.

It is as easy to read as it must have been to hear. One of my lifelong regrets has been that I missed being in such a class with such a teacher. Information must be easy to acquire when it is colloquial, familiar, full of anecdotes and shot through with flashes of illuminating humor—as it is here.

Discussions in that classroom could never have been stiff, dull, or tiring with lively titles such as "The Minister's Fainting Fits," "To Workers With Slender Apparatus," "The Blind Eye and the Deaf Ear," "The Need of Decision for Truth." There are twenty-seven such chapters, all saturated with Spurgeon's inimitable combination of discerning wit and refreshingly practical advice.

Next to Spurgeon's great *Treasury of David* these *Lectures to His Students* are looked upon as his greatest single contribution to the Christian world. Their compiler declares, "There is more practical wisdom, common sense, and sage advice packed into these pages than in any other book of similar size or content."

Just as an appetizer let me offer you a taste, dipping only into one chapter (the 9th), with the refreshingly accurate title "Attention!"

"There are preachers who care very little whether they are attended to or not; so long as they can hold on through the allotted time, it is of very small importance to them whether their people hear for eternity, or hear in vain: the sooner such ministers sleep in the churchyard and preach by the verses on their gravestones, the better. . . .

"I have no right to attention unless I know how to command it. . . .

"The next best thing to the grace of God for a preacher is oxygen. . . . The modern barbarous style of building gives . . . no more openings for ventilation than would be found in an Oriental dungeon, where the tyrant expected his prisoner to die by inches. . . . [Such] places are made far less comfortable than Nebuchadnezzar's furnace was to Shadrach, Meshach, and Abednego. [I commend that to the notice of building committees.] . . .

"Do not go into the pulpit and say the first thing that comes to hand, for the uppermost thing with most men is mere froth. Your people need discourses which have been prayed over and laboriously prepared.

"As a rule, do not make the introduction too long. It is always a pity to build a great porch to a little house. An excellent Christian woman observed of a visiting preacher that the dear good man was so long a time in laying the [table] cloth that she lost her appetite; she did not think there would be any dinner after all. Spread your table quickly, and have done with the clatter of the knives and the plates. . . .

"Do not repeat yourselves. I used to hear a divine who had a habit, after he had uttered about a dozen sentences, of saying, 'As I have already observed,' or, 'I repeat what I before remarked.' As there was nothing particular in what he had said, the repetition only revealed the more clearly the nakedness of the land. If it was very good, and you said it forcibly, why go over it again? And if it was a feeble affair, why exhibit it the second time? . . . Who wonders that people do not listen the first time when they know it is all to come over again? . . .

"An old preacher used to say to a young man who preached an hour, 'My dear friend, I do not care what else you preach about, but I wish you would always preach about forty minutes.' . . . If you ask me how you can shorten your sermons, I should say, study them better. Spend more time in the study that you may need less in the pulpit. We are generally longest when we have least to say. A man with a great deal of well-prepared matter will probably not exceed forty minutes; when he has less to say he will go on for fifty minutes, and when he has absolutely nothing he will need an hour to say it in. . . .

"You cannot hold men's minds in rapt attention by mere earnestness if you have nothing to say. People will not stand at their doors forever to hear a fellow beat a drum; they will come out to see what he is at, but when they find it is much ado about nothing, they will slam the door and go in again, as much as to say, 'You have taken us in and we do not like it.' . . .

"Nothing will avail if you go to sleep yourself while preaching. Is that possible? Oh, possible! It is done every Sunday. Many ministers are more than half asleep all through the sermon; indeed, they never were awake at any time, and probably never will be unless a cannon should be fired off near their ear: tame phrases, hackneyed expressions, and dreary monotones make the staple of their discourses, and they wonder that the people are so drowsy; I confess I do not. . . .

"Keep on, on, on, on, with commonplace matter and monotonous tone, and you are rocking the cradle, and deeper slumbers will result; give the cradle a jerk and sleep will flee. . . .

"I gave you a golden rule for securing attention at the commencement; namely, always say something worth hearing; I will now give you a diamond rule, and conclude. Be yourself clothed with the Spirit of God, and then no question about attention or non-attention will arise."

You have a delightful and stimulating experience before you as you go through this book during 1947.

CARLYLE B. HAYNES. [Secretary,  
Industrial Relations Council.]

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¶ "AN open mind is good. So is an open window, but you put a screen on it to keep the bugs out."

**The Prophetic Faith of Our Fathers, Volume II,  
L. E. Froom, Review and Herald, Takoma  
Park, D.C., \$5.**

*The Prophetic Faith of Our Fathers* will be a four-volume set, of which volume III has already been published. Volume II is to be published next. In attempting his huge task, to find a "response of history to the call of prophecy," the author has investigated the best available sources.

I was especially interested in the first chapters of volume II on the Waldenses, who were discussed with particular felicity. Most known sources, both Protestant and Catholic, are made use of. There is vivid description of the valleys of Angrogna and Lucerna, where the Waldenses lived, witnessed, prayed, and fought for their religious liberty, and left an unperishable memory of Christian valor.

Volume II will take the reader from about A.D. 1100 to 1798. It deals with the pre-Reformation, the Reformation, the Counter (or Catholic) Reformation, the 18th century, and the French Revolution, including the 1260 years. The author went twice to Europe to hunt up original documents, rare prints, and manuscripts, which he found in Stockholm, Vienna, Paris, Berlin, London, Florence. I remember seeing him working with zeal in the University Library of Geneva. He visited the Luther shrine at Wittenberg, whence the German Reformation swept over Europe.

Volume II dwells especially on the Reformation of the sixteenth century, which is, next to the introduction of Christianity, the greatest religious event. We are introduced to the great Protestant leaders who identified the Antichrist and expressed their faith in the prophetic certainty. We hear not only the testimony of Wycliffe, Huss, Luther, Melancthon, and Zwingli, but also that of Catholics, such as Catherine of Siena, Brigitta, or Bridget, of Sweden, and the intransigent Savonarola. Nor are Jewish writers omitted who wrote expositions of the prophetic word; for example, Aaron Ben Meir, Abraham Ibn Ezra, and Isaac Abravanel.

Besides manuscripts and tractates, the author has also called to the witness stand of prophecy coins, medallions, woodcuts, paintings, sculptures, architecture, and even the eloquent beauty of nature (as in the case of the Waldensian valleys). Many illustrations, facsimiles, maps, and drawings will add to the interest of the volume. Throughout there are many charts (one of the author's specialties) giving a sort of stenographic view of an entire period.

Volume II does not exclusively rely on the testimony of religious leaders. We also hear, for instance, the eloquent message of Dante, who was "both claimed and condemned as a disturber of the church's faith," and whose *Divine Comedy* takes from the Apocalypse a number of symbols and passages that are of interest to the student of Bible prophecy. The bard Petrarch drew a frightful picture of the "perishing, abominable, Gallic Babylon"; and the versatile Nicholas Krebs of Cusa applied the prophetic time measurement to

the 2300 days. Many will enjoy the chapter dealing with Christopher Columbus, who stated that the discovery of America was not prompted by love of adventure but by the conviction that the divinely inspired prophecies must be fulfilled.

The attentive reader will not consider volume II a book of easy and light reading. The author's aim is not to entertain, but to inform, and to show that the "sure word of prophecy" was cherished throughout the centuries. However, many will appreciate it as a source book, containing an extensive bibliography, a great number of valuable quotations and references. No effort has been spared to "present a dependable record of man's attempt to interpret the divine plan of the ages, as revealed through divine prophecy."

DANIEL WALTHER. [Professor of Church History, S.D.A. Theological Seminary.]

## Finding the Lost Prophetic Witnesses

THE intensely interesting story of providential leadings and divine intervention in finding favor with librarians and custodians of great archives in Europe and America in gathering what is now known as the Advent Source Collection is unique among our publications. It is a graphic human-interest account of striking episode and gripping incident that marked the progress of a quest that began thirteen years ago under the direction of L. E. Froom, secretary of the Ministerial Department of the General Conference.

Arising out of a challenge of the validity of certain positions we have held as a part of our denominational heritage, it was pursued at first as a routine but sincere answer to critics. It was not long, however, before it was apparent that the hour had struck for the unfolding of amazing hitherto unknown evidence of the essential unity of expositors in the Old World and America in their interpretations of the prophecies of Christ's second advent. As the material slowly trickled into the hands of the appointed agents of the quest, an overpowering sense of divine leadership was felt, and a conviction was born that the time had come for the linking up of the broken chain of evidence showing the prophecies of Daniel and Revelation to have been a vital motivation of faith and spiritual illumination through all the reformations of the Christian church.

For centuries some of this rich testimony of faith in the prophecies, all of it bearing the authenticity of a fundamental interpretative unanimity, lay buried under the dust of time on little-used shelves of great libraries, in rare-book rooms of priceless literary remains, in obscure newspapers of England and America, in old letters lying in musty trunks and dark cellars and attics, and in varied documents and manuscripts uncovered in most unexpected places. The huge task of collating and organizing this material into a comprehensive survey has been going on for many months and will appear in four large volumes entitled *The Prophetic Faith of Our Fathers*, the third volume

of which is already off the press. *Finding the Lost Prophetic Witnesses* is a sixty-four-page narrative by the author, especially prepared for our own church constituency.

As one follows Elder Froom's personal story of how difficulties were met that sometimes seemed insuperable, of how obdurate men were softened into acquiescence and co-operation almost overnight, of how precious volumes that had not been moved for years were awaiting his disposal at just the moment he required them, and of how whole personal libraries were unexpectedly donated to the collection, he feels that here indeed is an account of one of God's modern miracles. Even those who through casuistry stumble at the stately stepplings of God in the affairs of men and movements, imputing to coincidence and happenstance all unusual evidences of favor, will find inspiration in this humble revelation of how prayer, trust, and indefatigable labor yielded results far beyond any human calculation.

Among the providences recorded are unusual instances of unheard-of privileges given the author, such as rare books allowed out of vaults for overnight study, books recovered that librarians had lost track of for years, sealed cases of rare documents opened for photographing that had been up to that time inviolate, favor gained with Jewish translators, with attendants at the Vatican Library, and with theological leaders in Europe and America, the photostating of material that the war has since destroyed, the exact timing of journeys to Europe so as to yield the greatest possible concessions. All of these and many others will keep the reader engrossed with a recital one seldom associates with scholarly research. After pursuing this gripping human behind-the-scenes document, you will want to read *The Prophetic Faith of Our Fathers*, Volume II, publicized elsewhere in this issue.

H. M. TIPPETT. [Associate Book Editor, Review and Herald.]

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## Prayer

By JESSIE W. MURTON

Not for the greater burdens  
I must bear,  
But for the little ones, O Lord,  
I make this prayer:

Not for occasional storms  
That cross my way,  
But little clouds, that dim  
The brightness of each day!

For grace to smile, although  
My heart be sad,  
If it will help, perhaps, to make  
Another glad—

For patience with the petty  
Little cares,  
The hasty words and acts  
That catch me unawares.

O not for greater burdens  
I must bear,  
O Lord! But for the little ones,  
I make this prayer.

—Frankincense and Myrrh.

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# HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

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¶ A farm, a school, a sanitarium,  
and a church—an ideal combination

## Place of Rural Sanitariums in Our Work

By E. A. SUTHERLAND, M.D., *Secretary,  
Commission on Rural Living*

IT IS not necessary to prove to readers of THE MINISTRY the place or the importance of medical missionary work in the last great religious awakening of the world. The final warning will be a complete message of salvation, dealing with man's physical, mental, and moral natures.

When Jesus was on this earth, He devoted more of His time to helping the people with their physical problems than to sermonizing or abstract teaching. He healed the sick and relieved their physical troubles. He fed them and gave them drink, helped them to relax when fatigued, and put their minds at rest when they were worried and fearful, and instructed them how to find rest for their souls.

Today this same Jesus is working through His people, inspiring them to do this same complete missionary work for a sin-sick world. In the parable of the good Samaritan the modern medical missionary has a graphic demonstration of what the church should be doing.

The Lord has clearly indicated that He would have all His people operate medical missionary work in the closing years of earth's history. We are instructed to carry on a health-promotion work by individual activity, and also by such institutions as churches, schools, sanitariums, hospitals, treatment rooms, health-rest homes, health-food restaurants, health-food factories and bakeries, and by training schools for nurses, dietitians, physicians, laboratory technicians, and others.

We are instructed (*Testimonies*, vol. 6, p. 113) that every city church should be equipped to give treatments for common ailments, even though the building and equipment are very simple.

As a people we should have many sanitariums and hospitals located outside the cities, with surroundings as attractive as possible. The sick should be cared for away from the bustle of the city. (Volume 7, p. 80.) From these outpost centers, the cities are to be worked. These institutions will draw a large percentage of their patronage from the cities, and their work of education in the principles of health and salvation will be carried by those they contact to others.

We have been instructed that these health centers, which are so located that they may have land for cultivation, can be as far even as forty miles from the city, where they can surround patients with the beautiful things of nature. "Out of the cities," is my message. Our physicians ought to

have been wide awake on this point long ago."—Volume 7, p. 83.

We are instructed, furthermore, that it is wise for our larger schools and sanitariums to be closely associated and located on a farm. Teachers, doctors, nurses, students, and even the patients should have opportunity to participate in the raising of food. Such a plan, we are told, will be mutually beneficial to institutions, to students, and to patients.

Postwar leaders now recognize that such an educational and health setup is ideal, and they are advocating it. We should be the head and not the tail in pushing this plan to the front.

We are cautioned not to make our medical institutions too large. When such a center reaches a certain point, it should foster small medical missionary enterprises in its neighborhood, operated by some of its own staff or by its students in training. We are instructed that there should be a hundred workers where there is now but one.

The manufacture of health foods is another avenue through which our churches and their membership may be of invaluable assistance to the world. These institutions are instrumentalities by which prejudice may be broken down, and ways opened for presenting the complete message.

There are places where Christian families are serving wholesome, well-baked bread and fresh vegetables from the home garden to the people of the community, with most encouraging results. Today, as never before in our history, the world needs the food our people should be prepared to serve. When people are fed from your hand, the way is often open to feed their souls also. These are simple methods of ministry that appeal to the common people, and if encouraged, will set hundreds to work who will take for wages "what is right," but who are now practically idle in the market place. These are phases of missionary work spoken of as "the right arm of the message," "the entering wedge," or "the gospel in practice."

Many of these types of missionary activity can be carried forward without a large outlay of means. They are types in which individual church members can invest their own means and operate on a self-supporting basis. They may come to have a financial value as they are patronized by people of the world who bring their money with them.

Over forty years ago the management of the Madison rural school in Tennessee was instructed that it should operate a sanitarium on its campus. There was to be the closest co-operation between the school and the medical institution. The school in those days was young and feeble, but a small sanitarium was started, and for forty years the two institutions have grown together, under the same management, with the same objectives, to train young people to minister to the needs of the world as the Saviour set the example.

It is the testimony of those who have been in close touch with this combined medical and educational institution that the college has been a great help to the medical institution, and the sanitarium has been a wonderful blessing to the college. The two have been a demonstration of the possibility of major institutions working together in even lines for mutual benefit.

Madison was instructed to operate in this way when it was very young, and it has lived to see the value of the instruction. During these years more than a score of other rural institutions have been established as extensions of Madison, and in each case this combination of organization has been maintained.

These institutions have exerted a far-reaching influence throughout the southeastern section of the United States. A farm, a school, a small rural sanitarium, a church organization—that is the history of this missionary work.

This combined medical and educational work in rural districts sets a pace for a large work by lay people of the church. World conditions emphasize the importance of getting our people out of the cities onto farms where they can make for themselves a place in the Master's vineyard. An example has been set and a demonstration made of what can and should be done in hundreds of places on a self-supporting basis by consecrated lay members of the church.

Christian families can associate in the conduct of such centers, and this will afford training ground for lay workers. They can teach the art of co-operation, of simple living, of self-maintenance, of daily service for the good of others. This has been called "the very work that Christ did."

These rural centers demand a variety of skills. They make a place for men and women of differing ability, and their combined efforts result in a much more extended work with a wider influence than any one of them could do alone. One can "chase a thousand, and two put ten thousand to flight," so rapidly is effort multiplied when the Lord's methods are followed.

In these combined enterprises the farm produces the food; the school educates the workers; the sanitarium breaks down prejudice, is an entering wedge, and brings in much money for the service it renders. And thus is fulfilled Isaiah's prophecy that the wealth of the Gentiles shall flow unto us.

Every member of the group should have a part in the operation. The carrying of responsibility in this broad way is an important education to church

members. Such a center becomes in reality a church at work—at work every day and at all hours of every day. It is a setup that calls for courage, consecration, faith, and trust. It brings the working force to its knees and is a mighty power in the development of Christian experience. Such an institution, rightly conducted, is a light to the world; it is a city set on a hill whose light cannot be hid.

This type of medical missionary work affords opportunity for wide expansion. One godly physician can be instrumental in placing many other people to work. Our churches have been compared to nursery stock too crowded for growth. The members need to be transplanted from crowded city churches to needy places, where they can regroup themselves according to God's plan.

One well-equipped sanitarium, hospital, and school can act as sponsor to a number of small institutions, or health homes, or convalescent homes, having a school for the children of the group and their neighbors in connection with each center. Families with children can locate near such centers, own their own farms, and co-operate with the institution, thus saving much expenditure for heavy machinery and other equipment. They can operate their farms on a simple plan, and contribute to the welfare of the community and the advancement of the church. In some cases private homes may care for a sick person or two. There are many sick who need rest, a Christian atmosphere, a rural environment, and the wholesome diet that can be supplied by a well-organized Christian home, under the direction of a physician in some medical institution within reach.

It is well to remember that true Seventh-day Adventists, by virtue of their conversion and the change in living habits which should follow, are qualified by the very nature of their religious experience to care for the sick. Their habits of kind consideration of others, willingness to serve, adherence to health principles and present truths, together with some instruction in nursing, give them ability and the confidence of the sick. Such homes may become places of refuge with which the Lord loves to co-operate.

We are facing a definite effort to lead people out of the cities. The plan outlined for a combined educational, evangelical, resident colporteur and medical missionary work will be a potent factor in that movement. We can predict this as a result of the demonstration that has been made in the Southern States.

We need the wisdom of God as much as did Moses when he led Israel out of Egypt. There are many side paths that must be avoided. If we can follow the instruction of the Lord, it will lead us as did the pillar of cloud by day and the pillar of fire by night, when the children of Israel crossed the desert into the Promised Land.

As a people, we are wonderfully blessed by having the Spirit of prophecy to guide and direct our movements. We are fortunate in having a health work, with many variations, that will be a powerful factor in the message we have for the world at large and for our own people in a special sense.



## The Doctrine of Healthful Living

By W. E. PRIEBE, *Evangelist,*  
*Clovis, New Mexico*

IT IS just as much our duty to present the principles of healthful living as it is to present any other doctrine when we give a series of evangelistic meetings. We read in the book *Evangelism*: "The principles of health reform are found in the Word of God. The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—Page 261.

Who shall present this important phase of our message? Those best qualified are our Christian doctors, but in many localities they are not available. In some localities where our doctors are plentiful, medical ethics has deprived us of their help. In some cases those who are available are not ready speakers. All this means, then, that the brunt of the burden often falls upon the shoulders of the ministers.

How shall we present this message? Quoting again from that helpful book *Evangelism*, page 515: "When you make the people *intelligent* concerning the principles of health reform you do much to prepare the way for the introduction of present truth. Said my Guide, 'Educate, educate, educate.' The mind must be enlightened, for the understanding of the people is darkened."

According to this quotation, we should present health reform from an educational standpoint. Much harm has been done by condemning people for eating this or drinking that. Much better results can be had by teaching them step by step. *Teach them how and why* certain foods and drinks are harmful; *teach them how* to substitute right principles for the wrong. This cannot possibly be done in one or two all-inclusive sermons. To touch on pork, tobacco, alcohol, coffee, tea, and the like, all in one sermon, is like presenting the second coming of Christ, hell, the state of the dead, the law, the Sabbath, the mark of the beast, etc., all in one lecture. The jolt is too great for many people, and they become discouraged before they even make an attempt to adopt the principles of healthful living. How much better it would be to present our health message in an easy, graduated series of short health lectures, leading them on a step at a time until the ultimate goal is reached.

Following is a brief outline of our health program, which we have used successfully in several efforts. On Tuesday night of each week, before the regular lecture of the evening, we present a fifteen- to twenty-minute stereopticon filmstrip on health. We prepared these films, with comments, for our own use, but Brother Mayse asked for the privilege of making the set available to our workers, and they can now be obtained from the Mayse Studio, Box 25, San Diego, California.

These films present our health message from an educational standpoint, and our experience has been that they take well with the people. The greatest interest is shown on the night we present the film, "Why I Am a Vegetarian." The eight topics are:

1. Our First Line of Defense. (Importance of healthful living.)
2. Nature's Ten Commandments to Better Health. (Co-operation with the laws of health.)
3. Disease, Its Cause and Cure. (Drugs vs. natural remedies.)

(After this talk a short course in home nursing and hydrotherapy should be given by an experienced nurse, if available. Strong support should be given by the evangelist in announcing the course.)

4. Alcohol, the Enemy of Man.
5. Tobacco, the Saboteur.
6. Health Destroyers. (Coffee, tea, condiments, pork.)
7. You Are What You Eat. (Balanced diet, natural foods.)
8. Why I Am a Vegetarian. (Advantages of vegetarian diet.)

(After this talk a short course in cooking should be given by an experienced dietitian, if available. This can be given in the meeting hall or in the homes of the people.)

After the health talk each Tuesday night we have been giving a free tract on the topic discussed, using the *Life and Health* leaflets, but they are now out of print. We hope that they can be printed again, for they fill a need that no other tract now in print can fill.

Small books, such as *The Cigarette as a Physician Sees It*, *Three Times a Day*, *Better Meals for Less*, *Stirring Passages*, etc., are sold at the bookstand, and the people are urged to buy them. The little book *Diseases of Food Animals* is excellent to advertise on the night we present the vegetarian diet. This topic invariably causes people to want to learn more about healthful cooking.

On the ninth Tuesday night we have a demonstration of health foods on the platform, showing several substitutes for coffee and meat, as prepared by our factories. We also tell the people where they can purchase these foods. Before presenting this demonstration, we make arrangements with some store, or perhaps the Dorcas Society, to handle these foods. Our food factories have cooperated by sending a generous supply of free advertising material and recipe booklets for distribution.

We have found that in thus presenting our health program, prejudice has been broken down, and people are prepared to accept our complete message without undue opposition. We are far behind in the use of the "right arm" of the message. May God grant us vision to redeem the time.

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☞ THE medical missionary work should be a part of the work of every church in our land. Disconnected from the church, it would become a strange medley of disorganized atoms. It would consume, but not produce. Instead of acting as God's helping hand to forward His truth, it would sap the life and force from the church, and weaken the message. Conducted independently, it would not

only consume talent and means needed in other lines, but in the very work of helping the helpless apart from the ministry of the Word it would place men where they would scoff at Bible truth.—*Counsels on Health*, p. 514.

## How to Be Healthy

By DORIS PARKINSON BATCHELDER, *Dean of Women, Atlantic Union College*

### I. GOD DESIRES US TO BE HEALTHY.

1. Jesus brought health and healing. Matt. 4:23, 24.

2. God's plan. 3 John 2.

3. Obedience brings health. Prov. 4:20, 22.

### II. OUR BODIES TO BE GOD'S TEMPLES.

1. Ye are the temple of God. 2 Cor. 6:16.

2. Glorify God. 1 Cor. 6:19, 20.

3. Eat to His glory. 1 Cor. 10:31.

4. Our bodies a living sacrifice. Rom. 12:1.

5. We are to be temperate. 1 Cor. 9:24-27.

6. We are not to defile. Dan. 1:8.

7. William Osler, M.D., says that 90 per cent of all pathological conditions, except contagious diseases, acute infections, and accidents, are due to wrong diet.

### III. GOD'S PLAN FOR OUR DIET.

1. Original diet. Gen. 1:29.

Length of life. Gen. 5:5, 8, 11, 14, 17, 20.

2. Diet after sin. Gen. 3:18; 9:3.

Length of life. Gen. 11:10-12, 24, 25, 32.

3. Distinction between clean and unclean meats. Lev. 11:1-30, 44, 45; Deut. 14:1-20.

4. Abstinence from harmful stimulants and narcotics.

a. Alcohol. 1 Cor. 6:10; Hab. 2:15; Prov. 20:1.

b. Tobacco, a defiling and filthy habit. 1 Cor. 3:17; 2 Cor. 7:1; 6:18.

c. Tea and coffee: one cup of coffee contains one and one-half to two grains of caffeine. A cup of tea has one-fourth to one-half grain of caffeine. Tea also contains tannic acid. New York Life Extension Institute reveals that tea and coffee were assigned as a cause of 40 per cent of physical impairments.

d. "Poisonful herb." Deut. 29:18, 19 (margin).

5. Eat and drink to God's glory. 1 Cor. 10:31.

### IV. APPEAL: Physical as well as spiritual preparation necessary. 1 Thess. 5:23; 1 John 3:2, 3.

Wash the face with cold water. Smelling salts (ammonia in some form) are a circulatory stimulant and a convenient method of relieving fainting. The person need not be carried out of the auditorium unless that would make less commotion than remaining.



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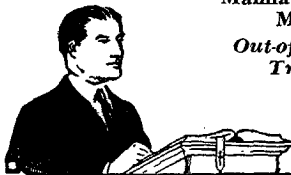
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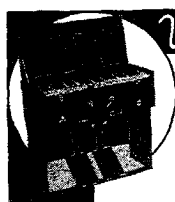
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## Emergency Aids for Public Meetings

NOT infrequently disturbances arise in public gatherings that to nonmedical men might present perplexities. What is the recommended first-aid treatment in each case?

I. **FAINTING.** Leave the person lying down or if not in such position, put the head very low.



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2. **HYSTERIA.** Take the hysterical person to the nearest anteroom—the pastor's study, choir room, cloakroom, or other place where he may lie on a couch or on the floor with a cushion under the head. The most important item is to ask all spectators to leave. Hysteria without an audience soon disappears. Those so afflicted do themselves no damage.

3. **UNBALANCED OR INSANE.** It is best to gently but insistently persuade such to leave. Or if necessary they can be taken out by any reasonable means. An officer of the law may be used in case of persistent disturbance if force is necessary.

G. K. ABBOTT, M.D.

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## THE QUERY COLUMN

Bible Questions and Worker Problems

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### Dedicating Infants in Church

*Question: Is it considered orthodox to bless infants in our Seventh-day Adventist churches?*

THE answer turns upon the meaning given to the word *bless*. If it means that a mystical rite is performed whereby the spiritual state of the infant is thought to be changed; in other words, if to "bless" means essentially the same as to baptize the infant, the answer is emphatically No.

But evidently the word *bless* must have other proper meanings, for our Lord blessed the children. Perhaps we might free the term of its possibly unorthodox implications by substituting the word *dedicate*. We may properly dedicate children to God from the very day of their birth. In so doing we are not claiming to effect a present change in the life of the child. Instead, the parents, who have come to years of accountability be-

fore God, are placing a possession of theirs in the direct custody of Heaven. The transaction is between the parents and the Lord. Many parents, in the quiet of their own homes have thus dedicated their babes to God.

The question, therefore, narrows down to this: Is it right to dedicate a babe in the church? We would answer without hesitation, Yes. Certainly the pastor ought to make very clear the meaning and the limitations of the service, so that no casual visitor could gain a mistaken impression. But that ought not to be difficult to do. How impressive it would be, yes, and how helpful it might prove in holding our youth later on, if when they were tempted to turn from the church, there would come to their memory the solemn story their parents had told them of their being dedicated to God in the church at the very start of life!

Such a dedication could be made a fitting and solemn setting for a word of exhortation to fathers and mothers to bring up their children in the fear of the Lord. What a challenge to parents to guide aright the life of a child whom they have publicly dedicated to God! The more we bring the lives of our children and our own lives within the sacred orbit of the church, the more do we protect those lives with the influence of Heaven.

We marry our youth in the church; we bury our dead from the church. Why should it be thought strange or out of keeping to cast the influence of the church about our children in a service of dedication when they are starting on the road of life?

When we speak of a service of dedication we do not mean a protracted ritual. Simplicity is consonant with solemnity, and brevity with both. A brief, appropriate text of Scripture might be read, then the prayer of dedication. We dedicate inanimate buildings to the Lord, with impressive public services. It would be strange reasoning, indeed, that would lead us to forbid or even discourage the dedicating of our most precious possessions of all, these babes that God gives to us.

F. D. NICHOL. [Editor, *Review and Herald*.]

For another pertinent discussion of this point, see "Blessing and Dedicating Infants," by C. L. Taylor, in the October, 1944, *MINISTRY*, page 14.—EDITOR.

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### Concerning Our Contributors

AGAIN, we would request our contributors to state clearly their specific position and location, together with their full name, at the time they send in articles for *THE MINISTRY*. It is usually desirable to use the full name, rather than the initials, in connection with an article, and we are often puzzled to know where to find a contributor's first name if it is not given in the *Yearbook*.

We also follow the practice of giving the location and position of the writer, believing this to be a matter of helpful information and interest to our readers. Many of these locations and positions are stated in the *Yearbook*, of course; but many are not, and in these days of repeated

## CLASSIFIED ADS

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

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changes and moves the *Yearbook* is frequently and quickly out of date. Unless you are a conference president, a departmental secretary, a sanitarium manager, or hold some such office as is stated in the *Yearbook*, please list your position along with your name—whether pastor, evangelist, district leader, Bible instructor, or whatever you are.

If you are a pastor in a city or a community in which there are several churches, please give the name of the specific church, as Lincoln Park Church, North Shore Church, Ephesus Church, Danish-Norwegian Church, etc. All of this information may not be used in connection with the article, nevertheless it is helpful.

Some of our contributors may wonder at times why their articles and poems do not appear more speedily in *THE MINISTRY*. We regret that because we are so well supplied with some types of material our contributors have to wait months, and in some instances a year or more, to see their offerings in print. A number of deciding factors control these columns—the length of the article and the space we can spare to a given department each month; whether the article is a time feature and must appear at once, or general and can wait; the number of other articles in hand on the same subject, or classified under the same department heading; how recently we have used a contribution from the same author or have treated a similar topic; the suitability of the article, or whether it contains a vital message, etc. In some cases the article must be passed along to one or more experts in their fields for technical checking, and these readers may live in distant States. Thus considerable time may elapse before an article is ready to appear.

This is the Seventh-day Adventist workers' own journal of intercommunication, for three professional groups—ministerial, medical, and educational. These workers are all invited to contribute to its columns. We especially invite our overseas laborers to contribute articles on their methods and problems.

The strength of this journal lies in the strength of its contributions, the experience of its wide range of contributors, and their hearty, helpful cooperation.

## THE RELIGIOUS PRESS

Valuable Current Excerpts

**HUMANIZATION OF WAR.**—Whether "oases of humanity" might be established in the event of another global conflict was considered by the recent international convention of the Red Cross. Forty-eight members of the Swiss parliament proposed that the nations agree in advance to neutralize entire countries, which would then become refuges for civilians in warring nations. . . . One recommendation proposed placing atomic and biological weapons in the same class as poison gas, which was successfully outlawed in the recent conflict. Every right-minded person will commend the intention of the Red Cross conference. But all such attempts are doomed to failure. The last war, which produced more suffering in more horrible forms than any previous struggle, ought to have taught the futility of all attempts at the human-

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ization of armed conflict. The inventive genius of the scientist, which has now been fully mobilized, will out-  
trace all restrictions and prohibitions; and the frightful  
consequences of defeat, as evidenced throughout the  
Axis world today, will overthrow all moral inhibitions  
or pledges. War as an institution cannot be reformed  
or leavened with compassion. Efforts which conceal that  
fact, however well intended they may be, serve only to  
blur the clear choice which is now before civilization.  
That choice is between destruction by atomic weapons,  
and international peace based on justice and adminis-  
tered by world government.—*Christian Century*, Septem-  
ber 18.

**FEDERAL COUNCIL AND RADIO.**—Forty leaders  
in the field of religious radio adopted a statement at  
Chicago calling upon the Federal Council of Churches  
to establish a radio department "which will be prepared  
to serve the interests of the whole of Protestantism."

The statement, which warned against the "suppression  
of religious views which differ from those of the major  
sectarian bodies," was issued at the conclusion of a Re-  
ligious Radio Workshop held at the Chicago Theological  
Seminary. . . .

Without specifically mentioning the issue, the state-  
ment brought out into the open a major Protestant con-  
troversy.

The Federal Council, inasmuch as it represents 26  
major denominations and is the largest single Protestant  
agency in the country, is given control over the free  
time allotted to Protestant broadcasts by radio chains.

This practice has been a source of irritation to church  
groups which do not belong to the Federal Council, and  
to individual churchmen who dissent from the Council's  
radio policies.—*Religious Digest*, October.

**FLOATING CHURCH.**—A floating church is serving  
the spiritual needs of remote fishing villages in the  
Tromsø area of northern Norway where many churches  
were destroyed during the German occupation. The  
church is built on a barge and accommodates forty per-

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*Evening of December 13, 1946*

sons. It is borrowed by clergymen for two-week periods.—*Christian Life and Times*, October.

**CHURCH UNION OPPOSED.**—Proposed plans to merge the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. (Southern) were condemned by some 200 members of the latter denomination meeting at Montreat, North Carolina, as supporters of the Southern Presbyterian Journal's Continuing Church Committee. The delegates came from 15 synods of the Church's General Assembly.—*Religious Digest*, October.

**LIQUOR AND DIVORCE.**—Sociologists estimate that by 1965 more than half, or fifty-one per cent, of all marriages in this country will end in divorce. A study of causes of divorce indicates that marriage without proper preparation is the chief one. But alcoholism is a close second. If those of the first class who were careless or reckless in marriage arrangements due to too much imbibing of liquor were to be included, then the second cause would move up to first place. Superior Court Judge Edwin M. Robson says: "From an examination of some three hundred cases in my court, I have found that in approximately seventy-two per cent the causes of the marital difficulties were directly or indirectly attributable to liquor." So say many other judges. As the consumption of liquor rises, the American home goes crashing down to moral ruin.—*Watchman-Examiner*, September 26.

**CATHOLIC PROPOSAL.**—The Supreme Council of the Knights of Columbus has taken under advisement a proposal made at Miami Beach by the Rev. James M. Gillis, C.S.P., of New York, that it establish nation-wide radio facilities uncontrolled by censorship.

Father Gillis, editor of *The Catholic World*, said the Knights and other Roman Catholics should have a radio station through which they could express their views freely without being required to submit advance texts of scripts to others.—*Religious Digest*, October.

**CHURCH AND THE WORLD.**—When chaos seizes power, men's hearts are filled with fear. Our world seems to be failing apart. We fought World War II to fulfill the hope that nationalistic ambitions might be supplanted by "one world," just as we fought World War I to "end all wars." The Christian church has been led to believe that its function is to take charge of world conditions and to make the kingdom of God obligatory, by force if necessary. It has swung from extreme pacifism to "world security with adequate force behind it." This mixture of ecclesiastical function with world politics confuses multitudes of church people. A clarification is necessary. . . . Our religion enables us to walk with the King of kings. He gives His people to see light in the midst of darkness. He enables His own to possess their souls with patience. The morning cometh! The day of the Lord is at hand.—*Watchman-Examiner*, September 26.

**RELIGION AND RADIO.**—Federal Communications Commissioner Clifford J. Durr asserted that radio is the best tool religious groups have for laying foundations of national and international justice.

Speaking at the Workshop for Religious Radio at the University of Chicago, Durr declared that "religion should speak over the radio on the major issues of the day." He said there is a "crying need to offend vested ways of thinking."

Discussing various means by which religious groups could utilize radio, Durr said they should "get into the field as broadcast licensees, assuming responsibility for programming." Theological seminaries are eligible for inclusion in channels set aside for educational stations, he pointed out, and other religious organizations can apply for stations in commercial bands. . . .

Religious broadcasting organizations should recognize, he added, "the far greater importance of getting the right things on the air, than of keeping the wrong things off."—*Religious Digest*, October.

**INCREASE IN CRIME.**—In 1945, as our country was binding up its wounds following a global war, the crime register was at a high level. A total of 1,565,541

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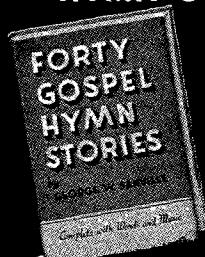
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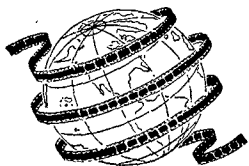
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major crimes were committed last year, representing an increase of 12.4 per cent over 1944. Sharp rises were noted in many crimes of a serious nature such as murder, robbery, negligent manslaughter, burglary and auto theft. Forty-nine per cent of the burglars, 61 per cent of the car thieves, 30 per cent of the rapists, 35 per cent of the robbers, and more than 33 per cent of the thieves were youngsters under voting age.

The figures speak for themselves. Teenagers had the misfortune of growing up in a world unsettled by war. Our society suffered from maladjustments which vitally affected the progress of youngsters and often led them on the road to crime. On the other hand, the seeds of youthful crime have been sown in broken homes. The present mounting crisis in juvenile crime may be traced back to parents who threw over their responsibilities in favor of their own selfish ends. Case histories concerning youths in crime usually tell the story of broken homes, neglectful parents, immorality, and many other parental delinquencies.—*Zions Herald*, September 4.

**RETIRE—AND DIE!**—For years I have watched men and women retire and die. There is ever-recurring tragedy in the pattern. There is something *very wrong* in the planning. We should correct the situation and we can.

First of all we have accepted a false definition of retirement. We think of retirement as an end to activity, an end to ambition, an end to enthusiasm, an end to creation, an end to usefulness, and an end to interest in the welfare of mankind. We should redefine the word.

After a person has labored for years in a constructive manner it is ridiculous to think that a birthday or a physical disability destroys a person's value to human society or a person's capacity for contribution to the creative work of the world. We should think of retirement as a change but not as a termination.

Let us stop thinking that creative work is obnoxious, and something one should be relieved of through a pension system. Let us stop agitating for schemes designed to remove persons from active participation in business, industry, and the professions so that they may be placed (neatly packaged) on shelves. Let us stop assuming that the ultimate goal in planning a life is retirement with days devoted to fishing. Let us stop operating on a theory that the ultimate in social planning is achieved when the government pays citizens to sit by the fire and wait for the monthly dole. Let us stop feeling that success is measured by the brevity of a day's work, the long vacation, and the relief from all responsibility.

No one, except a sluggard, wishes to retire if retirement means an end to participation in the affairs of men. No one, except a lazy dolt, can enjoy the prospect of living out a few empty years. When a man says, "If I can stick it out for a few more years, I can quit with a pension of sixty per month," he is suggesting that he has no high regard for his contribution and no high respect for his profession. He is a victim of the idea that nothing is worth striving for except a change to become an idle bystander.—RAYMOND E. MANCHESTER in *The Churchman*, September 15.

## Special Music in Our Worship

(Continued from page 20)

ones available for further choice. An organist who finds new vespers and introduces them to the church will be blessing both himself and his people. Most evening hymns contain the sentiments required of a vesper, for example—"Saviour, Again to Thy Dear Name," second stanza:

"Grant us Thy peace upon our homeward way;  
With Thee began, with Thee shall end, the day.  
Guard Thou the lips from sin, the heart from shame,  
That in this house have called upon Thy name."

Also "The Lord Be With Us," fourth stanza:

"The Lord be with us through the hours  
Of slumber calm and deep;





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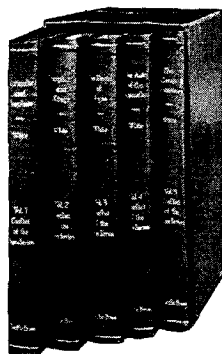
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Here are a few further suggestions, drawn from our present hymbook:

- "Another Sabbath Ended," stanza 3
- "Saviour, Again," stanza 3
- "Lord, Dismiss Us," stanza 1
- "Stars of Evening," stanza 3
- "Lighten Our Darkness," stanza 1
- "O Lord, Who By," stanza 1
- "Father of Love and Power," stanza 3
- "In Our Hearts," stanzas 5 and 6
- "Now the Day Is Over," stanzas 3 and 5

Good music has been described as the second sermon. We may not always be willing to allow it such a value, but we shall certainly agree that it can play a vital part in introducing the sermon and sealing its message in the mind of the hearer. The organist should, therefore, be receptive to the spirit of the meeting and be ready to provide a fitting musical conclusion. This may only be a simple hymn, but if it is well chosen, the organist has done good work.

And now, as it has been given us to play and sing to the glory of God, or just to make a joyful noise unto the Lord, may we be diligent learners at the feet of our heavenly Master Musician. May we ever seek to make our music a true reflection of His glory and praise, to the end that others, hearing, may thereby be led to know and love Him too.

## United We Stand

(Continued from page 21)

among the nations. Conditions will grow worse rather than better here. But we must, on the contrary, become better, more understanding, tolerant, united, effective. This is our church, our people, our work—our common enterprise the world around, irrespective of nationality, race, or color. We must stand together, pull together, triumph together. We must refuse to be party to any alien spirit or misguided effort, or divisive talk that would weaken or defeat our mission on earth. God will surely hold us accountable for maintaining these ideals and attitudes.

We are a small people, despised by the world, and that suspicion and hatred will grow more intense and open as time progresses. We must hold together, or we shall break apart and be thwarted in the very task and expectation of God. United, we shall stand; divided, we will fail and fall. This is not idle talk; it is stern reality. It is not a trifling matter, but a life-and-death question. We must resist all separating wedges that any may seek to drive in which would divide our solidarity along any line whatsoever.

"We are not divided, all one body we;  
One in hope and doctrine, one in charity."

Our marching orders are, "Onward, Christian soldiers." We must move forward in unison and without breaking ranks. We must march on in

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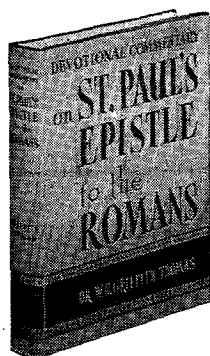
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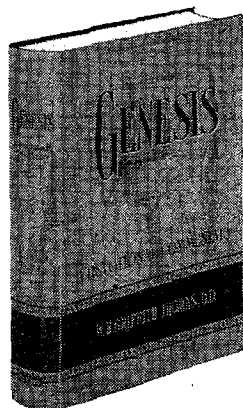
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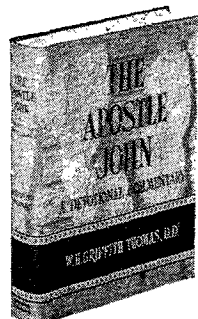
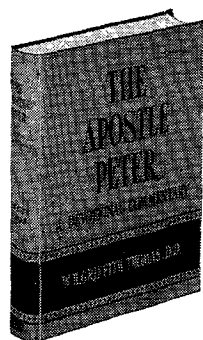
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## Coming Changes in Radio

(Continued from page 8)

great grid, with the message on the air—the message of Christ for this old sin-sick, wicked world.

God brings souls every week. Our daily mail averages sixteen hundred letters, and every day, without exception, the mail brings letters from people who have given their hearts to Christ, and from backsliders who have returned to the Lord. We get messages every day from people who have been baptized into full church membership as a result of our radio work. We have a large chart on which we record the names of all those who are baptized, and the names of the ministers reporting the baptisms. When you get out into the field, I hope we shall have reports like that from many of you. We like to feel that we are one big family together.

Now I am going to throw in a revolutionary suggestion. We have never more than touched the field with the radio. We have but touched it with literature. We have never had a national program of literature distribution, for instance, in

our book work. Why not take some book—any book, like *Daniel and the Revelation*, or *Bible Readings*—and go on the radio and mention that book, quote from it, and finally tell the people that there is a national campaign on to put that book in the hands of all interested people? Tell them that we are going to start on a certain date and continue for four weeks. We could advertise also in thousands of farmers' magazines and local newspapers. We have men and women who could write the copy.

We should publicize the campaign from coast to coast, not just in one territory. Then all our colporteurs could go out with that one book for a month or so, and all the preachers could talk about it. What a tremendous thing it would be! It would stir the whole nation, and stir our own church. We must do things in a big way.

I believe the time has come for this. We must get away from provincialism, and begin to do something. We need both a national and a world vision of evangelism. We might think of the Voice of Prophecy as the strategic air force of the denomination; the broadcasters as the tactical air force; the evangelists as the panzer divisions; and our people as the infantry that goes in and holds the territory. We want to work with you and all our people throughout the world, and may God bless every one of us as we continue to proclaim Jesus daily and weekly, as long as we can, to all people who possibly can hear.

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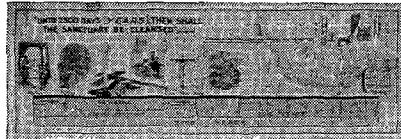
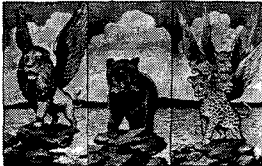
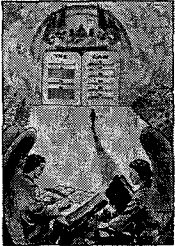
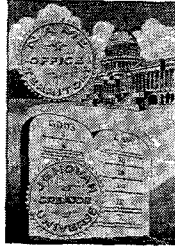
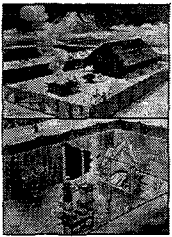
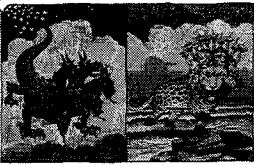


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By Contributor and Department

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- Christensen, Otto H.—Music and Song a Part of Worship—April.  
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 Medical Missionary Work in Mexico—May.  
 Teaching Health Principles in Bechuanaland—June.  
 Man, God's Masterpiece—June.  
 The Bounties of Heaven (health talk)—June.  
 Current Scientific Comment—June.  
 Medicine and a Changing World—July.  
 "Stand Fast . . . Therefore"—July.  
 Dietitians as Teachers of Nutrition—July.  
 S.D.A. Managed Hospital, Alaska—July.  
 Get Your Food Firsthand—July.  
 No Man Is to Divorce Them—July.  
 Medical Prospects in India—Aug., Sept.  
 A Timely Workers' Meeting—Aug.  
 The Nutritionist's Opportunity—Aug.  
 Co-ordinate Health and Evangelism—Aug.  
 Health Night, Atlanta Effort—Aug.  
 Cooking Instructors' Institute—Sept.  
 Wartime Service of Medical Missions—Sept.  
 The Prevention of Disease (health talk)—Sept.  
 Dr. Luke, "Beloved Physician"—Sept.  
 Health Education in the Pacific Union—Oct.  
 Fitness for Freedom—Oct.  
 Christian Physician's Influence—Oct.  
 Present Positive Aspects—Oct.  
 Health Reform in the Last Century—Nov.  
 Proteins (health talk)—Nov.  
 The Blessing and Reward of Work—Nov.  
 Health Message to the Front—Nov.  
 Place of Rural Sanitariums in Our Work—Dec.  
 Presenting the Doctrine of Healthful Living—Dec.  
 How to Be Healthy—Dec.  
 Emergency Aids for Public Meetings—Dec.

#### INFORMAL ROUND TABLE, THE

Changing Methods for Changing Times—Sept.  
 The Evangelistic Aftermeeting—Oct.  
 The Question of Altar Calls—Nov.  
 Sabbath Afternoon Meetings—Nov.

#### KINDLY CORRECTIVES

Guard Well the Soul's Avenues—Feb.  
 Air-conditioned Sermons—April.  
 Has Noah's Ark Been Found?—May.  
 Japan and the Kings of the East—June.  
 "Breaking Into Print"—July.  
 The Matter of Doctorates—Aug.  
 Avoid the Tricky and Unworthy—Oct.  
 Ambassadors for Christ—Oct., Nov.  
 Preaching's Fourth Dimension—Nov.  
 The Minister and the Sabbath School—Dec.  
 Don't Make the Pulpit a Wastebasket—Dec.

#### LARGER OUTLOOK, THE

Evangelistic Analysis of the Cities—Jan.  
 Case History of Birmingham, Alabama—Jan.  
 Molding the Public Mind—Jan.  
 Case History of Osaka, Japan—Feb.  
 National Income and the Tithe—Feb.  
 The Personality of Boston—March.  
 Capital and Labor in Titanic Conflict—April.  
 San Francisco's Challenge to Us—April.  
 Relation of Works to Salvation—May.  
 We Are Justified by Faith and Saved by Grace—May.  
 Labor Assuming World Control—May.  
 Personality of Las Vegas, Nevada—May.  
 The Challenge of the Sightless—June.  
 Personality of New York City—June.  
 Seventh-day Adventists and Nudism—July.  
 Six Types in Every Audience—July.  
 The Sisterhood of Ministers' Wives—Sept.  
 Applying the Lesson Study—Sept.  
 Christ's Time and Ours—Sept.  
 Practical Pointers on Public Prayer—Oct.  
 The Matter of Public Prayer—Oct.  
 Prayer in the Public Service—Oct.

#### MESSAGES FROM OUR LEADERS

Remember: There Is Always a Man—July.  
 Confirmed in the Testimony of Jesus—Aug.  
 We Must Put First Things First—Oct.  
 Evangelize Representatively and With Dignity—Dec.

## MINISTERIAL READING COURSE, 1947

But Especially the Books—Nov.  
Building for Strength and Solidarity—Nov.  
Announcement of the 1947 Course—Nov.  
Electives and Instructions for Enrollment—Nov.  
Previews of the Required Books—Dec.

## MORE EFFECTUAL MINISTRY, A

Conducting a Campaign in Virgin Territory—Jan.  
Creation and Construction of Cutout Symbols—Jan.  
Worker Relation to Departments—Jan.  
Handling an Adversary—Jan.  
The Public Appeal in Evangelism—Jan.  
Launching an Evangelistic Campaign—Feb.  
Voice of Youth Program—Feb.  
Evangelistic Bible Quiz—Feb.  
Use of the Law-Mirror—Feb.  
The Cure of Diseased Minds—Feb.  
Try Oral Questions at the Close—Feb.  
The Science of Securing Decisions—March.  
Conquering the Enemies Within—March.  
Wife's Relation to Husband's Work—March.  
Sand Carving and Papier-Mache Possibilities—March.  
Progressive Millennium Build-up—March.  
Reading Room Suggestions—April, May.  
Meeting Opposition in Minneapolis—April.  
Illustrating the Two Laws—April.  
The Minister's Helpmeet—April.  
Advantages of Bus and Car Cards—April.  
Creating Effective Gospel Posters—April.  
Inspiring Institute in Australia—May.  
Approach to Backsliders—May.  
Advantage of Two-Page News Sheet—May.  
An Intern's Retrospect—June.  
Illustrating the Two Covenants—June.  
Civic Gathering as Campaign Aid—June.  
Leading Out in Husband's Absence—June.  
Sources for Press Material—June.  
Composite Device Portraying Binding of Satan—June.  
Movable Letter Illuminated Sign—July.  
Correspondence Bible School, Africa—July.  
Revivals in Small Churches—July.  
Floodlighting the Dark Counties—July.  
Summer Camps for Youth—July.  
Church Bulletin for Evangelistic Service—July.  
Shall We Veil Our Identity? (Duo discussion)—Aug.  
Insect Control for Meetings—Aug.  
Soul Winning Without a Public Effort—Aug.  
The Work of the District Pastor—Sept.  
Beautifying Our Churches—Sept.  
Plans for Evangelism in Australia—Sept., Oct.  
"Reunion Day" for Backsliders—Sept.  
Reserved-Seat-Request Plan—Sept.  
As to Ministerial Dress—Sept.  
Gripping the Youth Problem—Oct.  
Utilizing Our Lay Members—Oct.  
Importance of Personal Appearance—Oct.  
Carrying a Well-Rounded Church Program—Nov.  
Vertical Prophetic Charts—Nov.  
The "Voice of Experience"—Nov.  
The Approach to Youth—Nov.  
Organization of Church for Efficient Service—Dec.  
The Minister's Home a Focal Point—Dec.  
The Art of Understanding People—Dec.  
The Preacher and the Press—Oct.-Dec.

## MUSIC OF THE MESSAGE

Little Sermons in Song—Feb.  
Notes From the King's Herald—March.  
Music and Song a Part of Worship—April.  
Interpreting "The Ninety and Nine"—May.  
Maintaining a High Musical Standard—June.  
Folk Tunes Commandeered—June.  
A Song of a Century Ago—June.  
The Gospel Song in History—July.  
Evangelistic Choir in a Large Effort—Aug.  
The Church Instrumentalist—Sept.  
The Congregation and Music—Oct.  
The Advent and Church Hymnals—Nov.  
Special Music in Our Worship—Dec.

## NOTES AND NOTICES

(Appear in Each Issue)

## POETRY & VERSE

True and Loyal Every Day—Jan.  
The Lost Sheep—Jan.  
What Shall I Pray?—Feb.  
Grace Abounding—April.  
Give, It Shall Be Given—May.  
Delay No Longer—July.  
"He Remembereth That We Are Dust"—July.  
Songs of Zion; The Absentee—Aug.  
Homeward Bound—July Extra.  
The Messenger of God—Sept.  
Last Sabbath's Sermon—Oct.  
Make His Praise Glorious—Nov.  
Prayer—Dec.

## POINTERS TO PROGRESS

Feb., June, Nov.

## PULPIT AND STUDY

Did They Really Die? (sermon outline)—March.  
Jewish Division of Day Into Hours—April.  
The "Sixth Hour" in John 19:14—June.  
The Foursquare Gospel (sermon outline)—June.  
The Library and How to Use It—July.  
Ministry of Christ in Heavenly Sanctuary—Aug.  
Are the Dead Alive? (sermon outline)—Aug.  
The Broken Tables (sermon outline)—Nov.

## QUERY COLUMN, THE

Tribes of Judah and Israel—Jan.  
"The Bride" in the Spirit of Prophecy—April.  
Supposed Letter of Father O'Brien—Oct.  
Royalties on E. G. White Books—Nov.  
Dedicating Infants in Church—Dec.

## RADIO EVANGELISM IN ACTION

Programing a Simulated Broadcast—Feb.  
History of Voice of Prophecy—Feb.  
Constructing the Studio—Feb.  
Four Requisites for Radio Success—March.  
Bible Story Program for Children—April.  
Dramatized Story of Corporal Doss—May.  
Radio Bible School in South America—May.  
Widening the Vistas of Radio—June.  
Determining Factors in Our Broadcasting—July.  
Broadcasters Have Busy Schedules, So—July.  
Radio Work in Salisbury—Aug.  
M.V. Society on the Air—Aug.  
The Fight to Keep on the Air—Sept.  
"God Behind the Headlines"—Oct.  
Radio Evangelism in North Malaya—Nov.  
Radio Echoes and Re-echoes—Nov.  
Coming Changes in Radio—Dec.  
Voice of Prophecy Ministerial Club—Dec.

## REALM OF RESEARCH, THE

The Seven-Headed Beasts of Revelation—Jan.  
Seminary Field Research Service—Jan.  
Reviewers Admit Evidence Disproves Charges—June.  
Omissions in New Revised Standard Version—July.  
Genesis Fable or Genesis Fact?—Aug.  
Fact and Theory in Modern Geology—Oct.

## RELIGIOUS PRESS, THE

(Appears in each issue)

## RELIGIOUS WORLD TRENDS

When a Protestant Marries a Roman Catholic—Jan.  
Backtracking in Latin America—Jan.  
The New Catholic Cardinals—March.  
Significant Changes in Japan—March.  
The Sign of James 5—March.  
Catholics Capitalize Publicity—June.  
World's Pendant for Peace—July.  
Religious Freedom and the UN—Aug.  
America's First "Black Friday"—Aug.  
Can Protestantism Win America?—Sept.  
Commercialized Entertainment—Sept.

## WITH OUR THEOLOGICAL STUDENTS

So You're Going to Be a Minister?—Feb.  
Undergirding for the Ministry—April.  
Student Personal Evangelism—May.  
Should Field Training Be Postponed?—June.  
Field Schools of Evangelism—Oct.-Dec.  
Our Student Seminar—Dec.



**NEGATIVISM!**—There are those who are always negative, always opposing any move or proposal ever made. They are chronically against everything. They call themselves conservative, and pride themselves on their canny carefulness. And we doubtless need some of such on our committees and boards to balance the infectious enthusiasts. But a negative program is not carefulness or conservatism but reactionism. It is in reality but timidity, uncertainty, and stagnation. "Don't do this." "Don't venture that." This movement would never have grown to its present proportions in the plan and purpose of God under such a program. It took daring, courage, and faith to lay the foundations. And its advance and enlargement today require the same sterling qualities and attitudes. We need sound policies, but they should be positive and aggressive. God give us men of vision and initiative—men with a program. For negativism to be in control means stagnation and retrogression. We must move ever onward and upward. We should study the cautions, but move constantly forward withal. We need to lean against the collar, not against the breeching, in this cause. We need something besides "sitting on the lid." We need a constructive program.

**MUFFLING!**—There are those who would muffle our witness to the world through our denominational periodical and book literature. The restrictive possibilities of unpopular but imperative truth upon sales has led some to caution our writers and editors to generalize, and really to soft-pedal the message we have been commissioned to give, lest these truths hamper sales and circulation. Were this counsel to prevail, such emasculated literature might as well be issued through the popular religious presses. It would have lost its distinctive Adventist character. We will surely be held accountable by High Heaven if we fail to declare the specific counsel of God for this time. The reformatory character of our message must not be subdued. Through the medium of information and education, entreaty and warning, we are to discharge our solemn obligation before God. To fail to do so will bring upon our hands the blood of souls we fail to enlighten and to warn. We must, of course, use sense and tact, and write in love and winsomeness. There are some things that should not be issued for general distribution, particularly in a periodical that has continuous circulation. But we are not publishing for profit, entertainment, or mere general edification. We are a people with a mission. We hold a mandate from God. We are trustees of truth—present truth. We have a bounden obligation to discharge that responsibility by voice and pen, through the press

and over the air. We should reduce those features that are without a distinctive message. Our publishing houses were created, and our colporteur force built up, for the sole purpose of spreading our message literature. Woe upon us if we fail to give that message!

**CONSULTANT!**—When in doubt, young worker, consult your president. Keep close to him. He is your immediate superior, to whom you are directly responsible. He is deeply interested in you. And he is anxious for you to succeed, for you are one of his "boys." He knows the churches, the workers, and the people in the conference. He doubtless knows the problems of the past, and the trouble spots of today. If you go over his head for advice and matters do not work out well, or if such counsel is contrary to his convictions, you may be in for trouble. But if you are following his advice and the difficulty persists, he will feel bound to give you further aid, for the soundness of his counsel is at stake. If your difficulty is one of relationship to another worker, there is all the more reason for going to your president, for the other worker is likewise accountable to him. If it involves discipline of some church member, you need assurance of backing if there is reaction and trouble. After all, the counsel of those in other organizations can only be advisory. Your president's responsibility is administrative, and he has the power to act where action is needed. Consult your president.

**GROUP WORK!**—The value and strength yes, the indispensability of group discussion, decision, and group action and support is a principle that every Seventh-day Adventist worker should realize and employ. There is safety in counsel. No matter how wise and experienced one may be, his plans and policies will be strengthened by the process of candid discussion, and by considering the various sides of the problem. No matter how able the writer, a resolution or statement will be bettered by the candid study of competent associates. There should be no pride of opinion and no grandiose delusion of wisdom incident to official position. The wisest can be helped by those in lesser posts of responsibility. There is strength in such group work. A sevenfold cord is always stronger than a large single strand. The indispensability of teamwork born of participation and conviction is above computation. It surpasses the drive of duty, the claims of loyalty, and the pressure of a strong leader. Let group work be our procedure.

L. E. F.