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Two basically opposite conceptions of the future motivate two fundamentally different groups of Christians today. The prophecy-rejecting majority of the churches look for time to continue on indefinitely. They believe that the kingdom of God is to be established by the diligent spread of its benign principles until the world is converted to God and the Christian faith. This is their supreme goal and conviction. They lay their long-range plans accordingly, and look with irritation on those who see the futility of such unscriptural dreams, and who are seeking to gather out a company of obedient who will be delivered by the second coming of our Lord. They look askance at those who proclaim the end of the age. They are hostile toward those who herald the destruction of the present world order, and expect deliverance only by the resurrection and translation of the righteous. The prophecy-guided remnant cannot, therefore, join in the compromising mergers of those Christian groups who are seeking to establish the kingdom by human instrumentality, without the divine interposition of the advent. Our methods, objectives, and relationships are all different from such. We stand as an insuperable obstacle to their plans of unity and progress. We are distinctly Mordecai in the gate. These contrasting conceptions and expectations are therefore irreconcilable. There is an inescapable clash of principle and motivation that is erelong bound to cause a crisis in Christendom. We cannot be allowed to stand in the way of realizing the establishment of the kingdom. Hence, in the final issue, the plans to eliminate us involve the ultimate invoking of the death decree. The battle is drawn and the issues are clear. The future conflict—and our ultimate triumph—is as clear as the prophetic portrayal of every other feature of the issue. We therefore face the future with courage, knowing the outcome and trusting the One who has revealed and assured it all.

A fearless rebuke of the liquor evil, recently delivered before the Northern Baptist Convention by Dr. George B. Cutten, president of Colgate University, provides exceptional temperance ammunition and information for our workers in their fight against liquor. It is available at five cents a copy from the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia. It is entitled, "We Are at War."

Secular advertising has "gone religious," according to William L. Stidger, in Church Management for May, 1942, with a growing emphasis on religious themes and pictures, such as a child praying, or a title like "What Can a Man Believe In?" And leading American magazine editors declare that stories with a religious background or setting are in demand. Religious news programs are likewise growing in popularity and frequency, and hymns are being increasingly injected into secular programs. This is our golden hour to capitalize upon the religious trend induced by world conditions.

Let us not unwittingly create the impression that the threefold message was not flying in the midst of heaven before the employment of radio. The first and second angels' messages were flying in 1843 and 1844, according to the unimpeachable testimony of the Spirit of prophecy. And for nearly a century the third angel's message has been winging its flight in ever-widening circles, before the advent of radio, which now gives it new wings of extent and penetration. We need not disparage the past in order to extol the present. The radio is one of the powerful agencies of last-day preaching, for which we thank God.

We are not proselyters when we carry the Christian message to the Jews. We are not asking them to change their religion, but to accept its divine intent. We worship the same God and reverence the same Old Testament. We retain the vital elements of Judaism—the Sabbath, the sanctuary truth, and the prophecies of Daniel. We simply ask them to receive its divine intent. We worship the same God and reverence the same Old Testament.

Marked religious advances have usually followed the great upheavals in society, such as the Reformation, the American Revolution, the French Revolution, the Civil War, and the decade following World War I. Grief, suffering, privation, disillusionment, and bereavement sweep away those indifferences, carelessnesses, and complacencies that characterize the usual times. The contentments of normality are then supplanted by concern for satisfying assurances and abiding realities. The present world upheaval, surpassing anything previous in human history, should, if we are far-visioned and faithful in our preparation, result in thousands turning to God and His message. Far-reaching plans should be, and are, under way to capitalize the world's spiritual dissatisfaction and groping, and to win multiplied thousands to God's last message to mankind.
SHALL WE GO OUT OF BUSINESS—
AS A FOREIGN MISSION ENTERPRISE?

By T. J. MICHAEL, Associate Secretary
of the General Conference

T \[\text{he following statement was recently}
\text{made by a mission administrator, but,}
\text{fortunately, not a Seventh-day Adventist}
\text{administrator: "I wish to state and offer infor-
\text{mation and arguments in support of the propo-
\text{sition that the —— [name of his denomination]}
\text{is steadily going out of business as a foreign}
\text{mission enterprise." The denomination in}
\text{question had a membership in 1940 of approxi-
\text{mately 1,500,000. In years gone by, it was}
\text{noted for its missionary zeal. It is tragic to}
\text{think that the administration of such a church}
\text{is being forced to contemplate the possibility}
\text{of their historic missionary society's going out}
\text{of business as a foreign mission enterprise.}
\text{The writer here quoted went on to explain}
\text{that for 1942 their churches in North America}
\text{were contributing to the mission board con-
\text siderably less than half the amount which they}
\text{contributed fifteen years ago. As a result}
\text{their missionary staff in foreign fields declined}
\text{seriously, until in 1941 they had less than half}
\text{the foreign missionaries which they had in}
\text{former years. He says further: "We have not}
\text{entered a new field in thirty-six years, . . . God}
\text{has had to turn away from us and permit new}
\text{. . . missions, in order that unreached peoples}
\text{of earth might get the gospel." A pathetic}
\text{admission to be made by a church adminis-
\text{trator! I quote again:}
\text{"Year by year we have sent out a pitiful trickle}
\text{of recruits. Their number never replaced the losses}
\text{sustained. Steadily staffs have been depleted. The}
\text{burden has fallen on the faithful servant. . . .}
\text{Think for a moment of the lonely men and women}
\text{on God's frontiers. Day by day they toil. Night}
\text{by night they try to rest, with every nerve aching}
\text{heavily laden with the tragic human need}
\text{that surrounds them, and praying God to stir their}
\text{cobe lievers in the homeland to send needed rein-
\text forcements. With courage they rise each morning}
\text{to undertake impossible tasks. But even among}
\text{saints there are limits to bodily strength; so they}
\text{have broken, many of them. They have had to re-
\text turn home, wrecks of their former selves—the}
\text{wounded bearers of the cross of Christ."}}\]

A few years ago, I attended a missionary
\text{convention of this same denomination in an-
\text{other land, likewise a home-base country. De-
\text{legate after delegate spoke, deploring the}
\text{fact that the foreign missionary enterprise of}
\text{that church seemed to be dying. Reports were}
given of mission stations and institutions being
closed down in increasing numbers each year.
\text{Knowing that I represented another church,}
\text{the chairman asked me to tell the conference}
\text{just how things stood with Seventh-day Ad-
\text{ventists, doubtless thinking that the delegates}
might receive some comfort in knowing that}
\text{other denominations were suffering from the}
same symptoms as theirs. I briefly gave them
\text{some statistics. In that year we had approxi-
mately 450,000 members in all lands. We had
about 10,000 evangelistic laborers at work in
the mission fields, and had sent out almost 150
new missionaries during that same twelve-
month period. We were conducting work, at}
\text{that time, in 385 countries and island groups,}
in 714 languages. (These figures are, of
\text{course, considerably higher for 1941.)}

\text{There were expressions of}
\text{amazement by the delegates. Some asked,
"How can your church do so much more than}
\text{ours, which is a very much larger denomina-
tion?" One delegate suggested that Seventh-
day Adventists must be a very wealthy people.
\text{I hastened to assure him that this was not so,}
\text{and that our standards and doctrines are such}
\text{that few wealthy individuals cast in their lot}
\text{with us. Rather, as in Christ's time, it is the}
\text{poor people, generally, who hear our message}
"gladly" and join us in our allegiance to God.}

\text{The Ministry, September, 1942}
The chairman then suggested that he knew the reason for the difference between their dying enterprise and the living, developing, aggressive foreign missionary spirit of Seventh-day Adventists. “These people,” he said, “are tithe-payers, and if our church members followed the Bible plan of church support, we would have a very different story to tell.” Then there followed an interesting discussion and a study of Bible instruction regarding the tithe.

Without question, money and finances do have a very definite relationship to the matter of maintaining a foreign mission enterprise. The writer previously quoted made this additional statement:

“We have the men and women ready to go to the ends of the earth for our Lord—splendid youth with unsurpassed talents and consecrated possibilities. We have the money. . . . Our annual income is not insignificant. We are well able to double and treble what we now give. Without much inconvenience we could supply the funds needed to send out reinforcements.” [And yet] “It seems a conclusion that cannot be refuted in evidence that the tithe per capita would be higher. But there is no reason to expect that the ratio of mission offerings to the tithe would not lack for means.”—Id., April 8, 1884.

Surely, in view of this solemn warning, in view of the consequences upon the individual member, upon the church as a whole, and upon the minister himself, and in view of the urgently pressing needs of the work, no minister or leader will now be found guilty of neglect in regard to this responsibility. But the tithe is not the only means of support for the work in the foreign mission fields. Mission offerings are a very prominent source of financial supply, and it is in this connection that there is very real cause for concern by Seventh-day Adventist ministers and leaders. I quote a few figures from the statistical secretary’s report, as presented at the 1941 Autumn Council:

<table>
<thead>
<tr>
<th></th>
<th>1930</th>
<th>1940</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tithe</td>
<td>$6,230,365.04</td>
<td>$8,971,653.75</td>
</tr>
<tr>
<td>Foreign mission offerings</td>
<td>4,020,398.21</td>
<td>3,827,536.59</td>
</tr>
<tr>
<td>Home mission offerings</td>
<td>1,861,849.25</td>
<td>2,337,190.58</td>
</tr>
</tbody>
</table>

The tithe figures here show an encouraging gain, and so do the offerings for various church and institutional activities in the homeland. But it will be observed that the overseas mission offerings have declined. This decline, it may be said, is not very marked, but the trend is a dangerous one. In North America alone the ratio of mission offerings to the tithe has dropped from 60.8 per cent to 49.9 per cent. This decline in ratio is to be noticed in the overseas fields also; so it is not a condition which should cause concern in North America alone. But this is the great home base for the world field. It is to America that the needy fields throughout the world look, not only for actual financial support, but for leadership, inspiration, and example.

How long can this declining trend in the ratio of the mission offerings to the tithe continue before it can be said that the Seventh-day Adventists are “going out of business as a foreign mission enterprise”? That is a question which I believe every leader, every minister, and, indeed, every church member in the Seventh-day Adventist denomination, should ask himself earnestly at the present time.

As I have already remarked, the trend is a dangerous one, and unless it is arrested soon, we shall find ourselves near the point of going out of the business to which we have been called by Christ Himself in His great commission. The command is, “Go ye into all the world, and preach the gospel to every creature.” But “how shall they hear without a preacher? and how shall they preach, except they be sent?”

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IN the statistics previously given, it has been observed that while there has been a decline in foreign missions offerings, there has been an increase in the amount contributed by our people toward home missionary and institutional projects in the homeland. During the last two years we have had to evacuate large numbers of our missionaries from Japan, Korea, China, and the Far East. To some other lands affected by the war, it has been increasingly difficult to send missionary recruits to fill vacancies and to meet new calls. These circumstances have caused many of our people, and, possibly, some of our workers, to conclude that the present is the time to lessen the emphasis on foreign missions, and increase the emphasis on the needs of the work in the homeland. This may be a contributing factor in producing the decrease in foreign mission offerings and the increase in home mission contributions.

This attitude on the part of our people is, however, unwarranted. We have never been able to provide fully for the needs of our mission fields in men and means. If, for a while, one or more foreign fields seem closed, and it becomes impossible for us to send men and means to those territories, shall we reason that this fact justifies a slackening in our zeal and endeavors for foreign missions? Instead, shall we not recognize that this becomes the great time of opportunity for pressing toward the triumph of the gospel in lands and fields that are still open to us? While we are seemingly shut off from Japan, Korea, parts of China, Malaya, the Dutch East Indies, the Philippines, the near East, etc., should we not concentrate on building up the work in Inter-America, South America, Africa, and other fields which can still be reached with men and means? To this should be added work for foreigners within the home bases.

Let me repeat again that we have never been able to meet fully the needs of our mission fields. If the appropriation hitherto used in the fields now closed to us could be used to supply additional missionaries and facilities for the fields still within our reach, every dollar could be used to good advantage. And what a mighty increase in soul winning would take place in those fields!

In one open mission field which I recently visited, there was a section in which it was said that there were 694 people definitely interested in the advent message and awaiting preparation for baptism. Owing to a deficit budget, the brethren were unable to plan for a dollar to be used in 1942 to garner in these hundreds of precious souls who are earnestly seeking and hungering for truth. I am sure that this situation is duplicated scores of times throughout these fields which are still accessible to us. Isn’t this the time to press into such providences, and to provide for some of these urgent needs which in ordinary times cannot be taken care of? Instead of this being a time for resting on our oars, is it not an opportunity given of God for concentrating our resources in men and means for these undeveloped fields, pulling our very hardest for them now, so that when the fields now closed are opened again, we can then give them special consideration?

The other denomination to which I referred has lost its foreign missionary vision. Their workers and their church members have become engrossed in the needs of their churches and institutions in the homeland. They have no doubt felt justified in thus devoting their means and their interests. But the tragedy of it is that, while they are “steadily going out of business as a foreign mission enterprise,” they find themselves going out of business as an evangelical church. Their representative goes on to say, “We need a revival. It will never come while we seek it as a means to help ourselves.” He then suggests that this revival, which the church in the homeland so sorely needs, will come only when the church once more undertakes in a larger way its part in the evangelizing of a lost world. He explains that their exhausted and abandoned mission program calls for the sending out of thirty new missionary families immediately. It is his judgment that “no single factor in our denominational life could be more pleasing to God, and more a source of inspiration for all our people to sacrifice, than such a program.”

MAY God deliver our movement from the experience of this and similar organizations. May He help us to realize that when we allow ourselves to neglect foreign mission interests, and we give increasingly less thought and means for our work in the homeland, we are headed for catastrophe both in the foreign fields and in the homeland. The wise man of old said, “Where there is no vision, the people perish.” We, as a movement, have been born for a missionary purpose. We have been commissioned to preach this “gospel of the kingdom” in all the world. If we do not continue to exist for that essential purpose, we have no valid excuse for existing at all.

We have had the foreign mission vision, and we have maintained that vision for about seventy years. God has worked wonderfully all over the earth through this numerically small and financially poor people. We have oftentimes been the amazement of students of missionary endeavor. The mantle is still upon us. We are still God’s chosen people—His remnant church. But we need to take heed lest we lose our vision. God will finish His work. He will cut it short in righteousness. But those who triumph with His church will be those who have

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continued to the end to make a covenant with Him by sacrifice.

To emphasize our temporary withdrawals from some mission fields is no inspiration to our people to sacrifice. And when they get out of the habit of sacrificing for foreign missions, it will not be long, as other churches have discovered, before they lose the inspiration for sacrificing altogether. Let us keep before our people the desperately urgent needs of the fields that are reachable today. Let us encourage them to pour their means into a concentrated intensive soul-winning endeavor in those fields now in this new day of opportunity. And let us pray most fervently that God will save His remnant people from that awful fate of going out of business as a foreign mission enterprise.

Cornerstone of Christian Faith

By A. V. Olson, President of the Southern European Division

The doctrine of the deity of Christ is the very cornerstone upon which the Christian religion is built. Destroy this foundation, and the whole superstructure must crumble and fall. Satan is well aware of this, and therefore he is making determined efforts to undermine and to completely destroy men's faith in the deity of Christ. Sad to say, he has been exceedingly successful in his nefarious work. Already a large section of the Christian world has abandoned faith in Jesus as the divine Son of God. They regard Him merely as the son of Joseph and Mary. They say that He was the Son of God in the same sense as Abraham, Moses, Paul, and all other God-fearing men have been His sons, and that He “is essentially no more divine than we are or than nature is.”

These Christless Christians (for that is in reality what they are) are not all in the pews. An alarming number of them are in the pulpit. Some are editing important religious journals, and others are teaching in theological seminaries and colleges. This seductive, soul-destroying heresy is not confined to any one country, or to any one church. It is to be found in every land and clime, even in the faraway mission fields; and no church or denomination is immune to its baneful influence. Recently, in one of our fields, the committee was compelled to discharge one of its ablest preachers because he had entirely lost his faith in the divinity of Christ, and was teaching that Jesus was no more divine, or no more the Son of God, than we are. Through his influence, several members became confused in their minds regarding the deity of Christ.

In His providence, God has given to His remnant church a specific message to meet the tragic unbelief which is growing both within and without the Christian church. The very center of the third angel's message is the everlasting gospel, and the heart of the gospel is the divine Son of God.

Seventh-day Adventists have always preached Christ. They have proclaimed with conviction that “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” They have also stressed the fact that there is salvation in no other name than in the name of Jesus. It is to be feared, however, that we have not given the prominence that we should have to the vital doctrine of the divinity of Christ. We often refer to it in our sermons and in our writings, we publicly deplore the growing disbelief in the deity of our Lord and Saviour, but we do not frequently present the doctrine as a subject. I cannot recall having heard, in many years, a sermon preached by any of our ministers on this topic. We seem to take it for granted that the question is so clear and so well understood that it is not necessary to present the Scriptural proofs thereof. This, I fear, is a mistake.

In the face of this paralyzing heresy which is spreading like a poison gas throughout Christendom, is it not time that we come out more openly and boldly in defense of this all-important doctrine, which is, as already stated, the very cornerstone upon which the whole Christian religion is founded? Ought we not, by voice and by pen, to present the evidences from the word of God showing that Jesus was God before He was born into this world; that He was God incarnate in human flesh while here on earth; that He is God now; that He will come as God when He returns in glory to gather His saints, and that He will be God throughout eternity?

If we want our people to withstand the strong delusions now abroad regarding the nature of Christ, we must make sure they are rooted and grounded in the eternal truth concerning His divinity. It is also our Christian duty to enlighten the whole world. At a time when so many preachers and other religious leaders are presenting only a human Saviour to a lost world, Seventh-day Adventist ministers all around the earth must convince every honest soul that we have a divine Saviour, even Jesus Christ, the only-begotten Son of the living God.

* * *

Constant Stimulus.—“We surely do appreciate the help The Ministry gives us in solving problems out here in connection with the Master's cause, and in stimulating to greater activity in the work.”

—W. B. Higgins, Director, Malamulo Mission Station.

Wonderful Visitor.—“The Ministry is a wonderful visitor every month. There are many useful things in this magazine.”—Gabriel Varga, Pastor Hungarian Church, Chicago.

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EVANGELIZING WITHOUT LOCAL CHURCH TALENT

By WM. WALLACE ELLIS, District Leader, Monroe, Michigan

The "phantom organ" and other adjuncts

EVANGELISM where we have a large membership has its problems, but pioneer evangelism sometimes has problems even more difficult to solve. Take, for example, a city of 25,000 population, with only one or two Adventists of advanced years in the town, or perhaps no Adventists nearer than fifty miles. This means no ushers, no helpers to pass out handbills, no members for a choir, no boosters to bring neighbors to the services, and no members to work up enthusiasm in the nightly audiences. Such is the work which our faithful pioneers had to tackle, but which many of our men shrink from tackling today. Someone has to warn the unentered cities and raise up new churches there, and I have elected to tackle such a task. I have carried on this kind of work in Ohio, Indiana, and Michigan during the last fifteen years. To do it has meant to develop ways and means, which up to the present time represent an outlay of about $3,000 in equipment.

We print our own bills, publish our own songs, supply much of our own literature in a form that fits into our program, and have developed our own system of stereopticon slides for songs and sermons. Our pulpit contains a 45-watt amplifier with remote control to a dual-speed electric turntable, such as is used in a radio broadcasting studio. We have collected a library of the finest pipe-organs recordings from Europe as well as America. These are advertised as "The Phantom Organ" on our handbills. I have two large loud-speakers at either end of the platform which I have designed especially for perfect sound reproduction. The organ music can be tuned down to a whisper, or tuned up to a voice of thunder that will reach 3,000 people. It also has a Hollywood type of recording microphone mounted on the pulpit, which picks up even a whisper, no matter where I walk on the rostrum, and carries it out to the audience. During prayer or an appeal, organ music or vibraharp and chimes can be blended into the prayer. Each night we have an organ recital from the time the doors open until the song service begins. It is restful, gives a spirit of reverence, and is an added attraction. During the showing of movie films on the war or current events we can put on a fifteen-minute recording, and have music along with the film.

We use a double-dissolving Bausch and Lomb stereopticon machine which fades the pictures into one another. My wife operates that, as well as the lights, from an operator's stand, where she can sit in comfort during the entire service, with all the switches and signal lights mounted before her. Upon the pulpit there is a signal button which flashes a small red light at the operator's stand. I am free to preach, with nothing to worry about except to push the button when I want a change. A signal for repeat use of a certain slide, lights on, lights off, a slow fading blend of two slides, etc., is all planned ahead of time by a card system in the stack of slides to be used on any particular occasion, so that there is nothing to detract from the message.

Values of Visual Education

Since visual education, if dignified and representative, is best, and will also help bring out the people, we use slides every night, if only a few at the opening and again at the close of the lecture. The whole setup is different from what is usually seen. There are no undignified makeshifts, no hitches in the smooth-running program. Above all, it produces good results. The people who are brought into the message are of the best class—businessmen, professional men, etc.

Here in Monroe, the Michigan Bible Society (under which name we operate) is presenting an illustrated lecture course, called the Ellis Bible Chautauqua, in the Masonic Temple. We endeavor to follow the same precautions in fishing for men that the disciples had to use on Galilee's sea in fishing for fish. They fished at night, so that the fish would not see them until they were in the net. We follow the instruction of the Lord's messenger that it is not necessary to disclose our identity when we first enter a new territory. After two or
three weeks we gradually and naturally, in a tactful manner, disclose who we really are. By this time the people are delighted with the programs, and are convinced that they are getting the straight Bible. It is then hard for anyone to keep them away.

They have a city ordinance here which prohibits the passing of handbills from house to house. Handbills must be mailed to individual names and addresses. This meant studying the city directory for weeks and selecting only names of representative people who lived in the best section of the city. Undesirable districts were weeded out. Letters then had to be addressed, and reserved-seat tickets bearing the individual's name, were mailed out, along with the opening announcement. When the people entered on the opening night, the tickets were turned over to the ushers, and thus we built up a mailing list for our permanent files. Each night when we see new faces, or have many new visitors present, I offer a free copy of a poem or something else, which is to be delivered to all who turn in their names and mailing addresses. These are then made into a visiting list, and are also added to the weekly mailing list.

This city is eighty-five per cent Catholic, and the major portion of the remainder is German Lutheran. Our crowds are not very large, but a good interest is developing among the finest people and businessmen in the city, and many are beginning to keep the Sabbath. The first few Sunday nights we had the youth of the Toledo, Ohio, church drive over and form a robed choir. This added dignity and commanded respect as we started out. It also did away with the illusion that it was a one-man affair, with no local backing.

For ushers I depend on my wife, the pianist, and any local representative help that we can obtain. My wife acts as head usher until time for the lecture to begin; then she takes her place at the operator's stand. Where no ushers are available, we generally import one or two young women from near by for the first few nights. They are dressed in white tailored nurses' uniforms, with green and white satin caps and monogrammed collars. These are neat and attractive in appearance. Nothing is more helpful than a smiling face and an extended hand at the door. This all adds much to the atmosphere, and makes people feel at home.

In winter we use Masonic temples or any other centrally located, representative hall. In the summer, we erect a good tent, screen it in with full swinging screen doors, place flower mounds in front, electrical display signs over the entrance, and plenty of flood-lights to light up the site, and make the interior of the tent just as beautiful as any hall could be made. The phantom organ in the tent always attracts an audience.

After raising up a new congregation, we begin at once to erect a permanent church home, with facilities for a church school. Then after building the church ourselves, raising the money to pay for it, and developing a good staff of local church leaders and officers, we move on to the next place of need. It generally takes about twelve to fifteen months to accomplish all of this in one town.

PROPER CARE OF THE TENT

By Edward A. Piper, Pastor,
Duluth, Minnesota

When first pitched, a tent always looks trim and neat, that is, if it is pitched properly. The top is drawn just high enough to enable the rim to be fairly taut, with no sags between the wall poles, and no pockets in the top. If the center top is drawn up too far, or not far enough, there may be a low place, or what is commonly called a pocket, down near the rim, in which water will gather when it rains. The weight of the water tends to enlarge this spot, and may rip a seam or tear a hole in the canvas.

To pull out the rim, the wall poles are drawn into the tent at the bottom as far as possible, thus slackening the rope. Several may be drawn in at the same time. Then the rope may be pulled tight and made fast to the stake. The wall poles are then pushed out at the bottom until nearly vertical. A good plan is to have all wall poles slanting inward a little at the bottom. Thus the tent can always be kept tight with the outward pressure against the rim.

In case of rain, the canvas quickly shrinks, and if it is not cared for promptly, rips and tears may occur, or the stakes may be pulled up. Just as soon as the rain comes, the wall poles should be drawn in at the bottom, or better, they should be crossed directly under the rim, thus loosening the strain on the canvas.

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However, too much pressure must not be taken off at once, for the top should always be fairly tight to guard against heavy wind. In some cases of prolonged rain, it even becomes necessary to lower the top. The guy ropes are always kept tight, but in case of rain they should be loosened sufficiently to relieve extreme tension.

If the tent is pitched on a grassy spot, the walls should be raised early in the morning, just about sunrise, to prevent mildew. Most of the newer tents are treated with a preparation to prevent mildew, but it is always safe to permit air to circulate freely inside the tent. In hot, muggy weather this is especially necessary.

In rolling up the wall, one should begin at the lower corner of a section and roll tightly toward the inside. The wall pole rope should be used to hold it high under the apron. A properly raised wall adds greatly to the appearance of a tent. In case of wind or storm, the walls should be quickly dropped. If they are tied right, a quick jerk or pull on the end of the rope is all that is needed. Sometimes it is necessary to stake down the wall in order to cope with a persistent, whipping wind. Holes and ropes are placed in the bottom of the wall for this purpose, and small stakes are used.

For the sake of safety, especially when a tent is to be used for some time, it is a wise plan to double stake the tent, both wall and guy stakes. After the regular stakes are driven, another stake of the same kind is driven in beside each original stake at an angle of about 70 or 75 degrees, with the lower end toward the tent. The wall rope is then tied around both stakes at the point where they cross. Stakes driven in this manner so brace each other that it is almost impossible for them to pull out. (See illustration on page 8.)

Inside the tent the “fall rope” of the tackle should be securely fastened to a cleat or a 2 x 4, nailed across the center pole, or to an iron bar or piece of pipe in a hole bored through the pole, but fastened in such a way as to be easily and readily handled. The end should be gathered and looped and hung on the cleat or bar.

Another precaution against damage in a strong wind or storm is to make sure the bale ring is firmly fastened. It is usually in two pieces—one half in the end, and one half in the splice section—to be bolted together around the center pole. The ring in the bale ring chain, which holds the hook of the tackle block, should be wired securely to prevent the hook’s slipping out, as sometimes happens if the tent top is loose.

When a tent has not been properly cared for, the canvas may be stretched and the seams spread. A leaky tent is the result, and not much can be done to remedy the condition. A tent may be ruined in one season by the lack of proper care. Sometimes parafining has been resorted to as a remedy, but, as a rule, without success. Parafining often stiffens the canvas, making it heavy and difficult to handle, and rots the stitching in the seams, thus weakening the tent. At best, it suffices for only a very short time.

If the foregoing precautions are followed and careful attention is given to its care, a tent will always present a good appearance, be well protected against wind and storm, and stand several years of wear and strain.

Tabernacle in North Queensland

The tabernacle shown in the illustration is in North Queensland, Australia. Elder G. Branster, president of the Queensland Conference, has sent an interesting description of this structure. Although not as large as some we have seen, it has some excellent features which make it admirable for this tropical area. It is built of composition board easily erected and dismantled, and, as the picture indicates, presents a very attractive appearance from the front.

We are happy to have this contribution from the Australasian Division. The Ministry is a...
Adapted Evangelistic Methods

By G. D. King, President of the South England Conference

HERE in South England where war conditions have affected us quite considerably, we are pressing forward vigorously with our evangelistic program. During this present year (1942), we are launching at least twenty evangelistic campaigns, and every worker in the conference is carrying forward aggressive evangelistic work. The difficulties we face might lead some to feel that such work must be held in abeyance for the duration of the war. But our workers have been encouraged to face their tasks, realizing that the most important work, even in wartime, is that of saving souls. Consequently, even though halls are very difficult to obtain, advertising is restricted, and blackout conditions restrain people from attending services, public meetings are still being held wherever halls are obtainable.

In this connection we are pleased to report that at least five campaigns are being held at the present time in the London area. The attendance has not been so large as in previous years, but we have been impressed with the fact that those who do attend are showing a keen interest in the truths presented. Certainly we have a message which meets the needs of men and women in this dark hour.

Along with our public evangelism we are pressing forward with what we term personal and pastoral evangelism. Inquiry cards, like the one reproduced below, have been used throughout the conference. As the result, some of our workers who are unable to obtain halls have built up lists of as high as 120 inquirers, and with these they are holding Bible studies. The more interested among them are attending special services in our own church buildings. In one area that has been denuded of its population by evacuation, the minister has had the joy of seeing between fifty and sixty non-Adventists attending his regular Sunday services in our own church building. We are confident that as the result of this kind of work a large number of souls will be won to the truth this year.

In facing present conditions we have endeavored to follow the apostolic plan of both public and personal evangelism, and the response from our workers has been most encouraging. Our lay members in the churches are also responding most loyally. Our continued increase in tithes and offerings is a constant reminder to us that we have behind us a church membership that is prepared to work and sacrifice for the hastening of the coming of the Lord.

Here in Britain we feel that the work of evangelism is the work of the whole church, and that those who are called to the specific task of preaching the advent message are called to the most exalted duty committed to men in this last triumphant hour.

SINCERE APPRECIATION.—“I want you to know that my brother and I appreciate THE MINISTRY. Even though we haven't written very many times to tell you about our feelings, we have always had a good word to pass on to others. When I express my appreciation for THE MINISTRY and the good work you are doing, I don't want you to think that I am trying to dish out a little 'applesauce,' because I mean every word.”—D. E. Venden, Evangelist, Michigan Conference.
A striking analogy between the Bible worker and the nurse

PARALLELING TWO IMPORTANT PROFESSIONS*

IN "Acts of the Apostles," page 264, we are told: "There are families who will never be reached by the truths of God's word unless the stewards of His grace enter their homes and point them to the higher way." Thus the Bible work, which calls for the fireside contact, is spoken of as a "Heaven-born idea." Blessed is the one whom God calls to this delicate, but most sacred, work—ministering to the one-soul audience in the seclusion of his own home.

Our example in this particular line of work is the greatest Teacher the world has ever known. While He commanded the attention of the multitudes, and unfolded to them His life-giving messages, yet it was by the side of the lone soul that His most marvelous revelations of divine truths were made known, and the most wonderful transformations were accomplished. Again we have the record of the most illustrious of all the apostles, who taught publicly and from house to house. With such examples before us, we should approach the work with both confidence and humility, realizing that it is a part of the gospel ministry.

I am often reminded of the interdependence between the minister and the Bible worker in bringing a public campaign to a successful conclusion. It may be likened to the relationship existing in the medical field between the doctor and the nurse. The close co-operation between the doctor and the nurse in the home of the patient furnishes us with valuable lessons of perfect co-ordination.

Among the needs of suffering humanity there is, perhaps, none more urgent than the demand for good nurses. And what need is more imperative than the need for Bible workers who are able to minister to the sin-sick souls we find on every hand?

What would the physician accomplish without the well-trained nurse? She carries out the orders placed on the chart, and at regular intervals reports on the patient's progress. Her accurate observations enable her to detect every symptom, and when she finds these indicating a crisis, she immediately notifies the doctor and administers the medications ordered for the patient. Many a life has been spared because of the co-ordinated efforts of the physician and the nurse.

If this is necessary in restoring physical health and life, how much more essential is it in the religious realm. The various spiritual maladies the Bible worker must cope with call for the highest qualifications, so that she may be able to administer the proper Bible remedy to each particular case. She, as the spiritual nurse, must cultivate a sense of keen and correct observation. When called to enter the home of the sin sick, she must never appear to be inattentive to the needs of her reader. Devotion to her work must include the art of carefully noting every remark and every action.

To do successful work, the Bible worker must enter the home with singleness of purpose, with insight, and a clear conception of her own responsibility before God and her reader. Under all types of adverse circumstances she must remain calm and self-possessed. Diffidence, nervousness, irritation, dictatorial methods, or lack of courtesy should never be displayed. When under fire from an opponent, or when meeting opposition, the Bible worker must recognize the opportunity to prove that a Christian is poised and well balanced. The voice of the opposing one may be raised to a high pitch, but hers must be controlled. She shows her good breeding, and attests to the character of the One whom she represents.

Physical or Spiritual Sickness

The comfort of the sick depends largely upon the efficiency of the nurse. A damp sheet, a poorly prepared meal, a careless jar at a critical period, too often retard improvement. Likewise the recovery of a lost soul depends upon the Bible worker. The reader may have confidence in the helpful instruction and influence of a truehearted teacher, but a bit of impatience, or even severity, displayed by the worker at a critical moment may do harm. A reproving tone or look, or neglect of a real or fancied want, may depress the reader and crush the desire for further study.

The exalted and holy character of the work should lead to a life of prayer. One needs the divine touch and an unction from on high to

* Presentation at Columbia Union Evangelistic Council, Pittsburgh, February, 1942.

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instruct others properly. To be successful in the home, the worker must have an intimate knowledge of human nature, and a study of the human mind. "We all need to study character and manner that we may know how to deal judiciously with different minds, that we may use our best endeavors to help them to a correct understanding of the word of God, and to a true Christian life."—"Testimonies," Vol. IV, p. 69.

Even as the nurse is to be intelligent regarding the various diseases as well as the remedies to be applied, so also should the spiritual nurse be intimately acquainted with the remedies in God's word. The diseases of sin demand her attention, and she must know how and when to apply the remedy. She must also understand the character, disposition, temperament, and peculiarities of the individual in her care. Some souls require the most tender handling. With them, one rash, impulsive word might wound beyond recovery. Our constant prayer should be for a few more drops of the "milk of human kindness."

For an index to the physical condition of her patient, the nurse, to a great degree, depends on the temperature, pulse, and respiration. If these are abnormal, she resorts to means at her disposal to correct them. In the spiritual life there are indications by which the watchful Bible worker may detect the patient's progress. If the temperature is normal, there will be a degree of balanced religious zeal for the things of God. If this is lacking, the worker should resort to a special season of prayer for its restoration. A choice Bible study and an earnest appeal should bring up the subnormal temperature. It is a common occurrence to find a lapse of divine love. This may be because of some experience that brought alienation of interest, but which prayer and tact may restore.

The pulse or heartbeat is another physical indicator. By close observation and prudent questioning, one may easily detect whether the heart is properly pulsating in harmony with every principle of truth presented. By God's help the competent instructor will get her pupil to follow step by step in the light of revealed truth. One should not allow weeks to pass before getting decisions. When a Bible study is of a character to call for a reformation, then the Bible worker should duly urge prompt acceptance, and adjustment to meet the demands of revealed truth.

Prayer, "the Breath of the Soul"

Respiration is very essential to both the physical and the spiritual life. Respiration is the process of inhaling air into the lungs and of exhaling it. This gives life to the body. As the faithful nurse closely watches her patient's breathing, so should the Bible worker watch with intense vigilance for any manifestation that denotes abnormal respiration on the part of her reader. Prayer, "the breath of the soul," is necessary for the preservation of spiritual life. The Bible worker can do much in helping her readers to erect the family altar, and in encouraging personal communion with God. She can teach from God's word that every experience in life is a call to prayer.

The Spirit of prophecy teaches that the Bible should never be studied without prayer. When decisions are to be made, the chamber of prayer should be sought. If possible, help the wavering one to express himself openly to God by praying for divine power to enable him to surrender. More is accomplished by this course than by argumentation.

Administering of food is another duty of a nurse. The preparation and serving of a meal to the sick is of vital importance. The meal may be so prepared and served that it will be relished by the most delicate appetite. The Bible teacher in her work frequently deals with moody, temperamental dispositions. She must prepare and serve the most tempting of meals from the word of God. The truth is attractive, and its beauty should not be marred by the way it is presented.

The nurse carries with her such articles as are necessary to her work in a home. Without these she would find herself at a great disadvantage. So that her work may be of a representative character, the efficient Bible worker will have, as an integral part of her equipment, a Bible, charts and diagrams, choice quotations on various subjects, and literature on the topic presented.

There are two conditions under which a nurse is justified in withdrawing from a case. One is upon the recovery of her patient, and the other—a more tragic experience—is the death of the sick one. The Bible worker should never feel herself honorably discharged from her case unless she finds that spiritual death has occurred, and that she has exhausted every resource at her command and the command of the evangelist, in reviving the expiring one, or until she presents a candidate to the church for baptism.

We desire to call the special attention of our Bible workers to the instructive article written by Mrs. Dan A. Ochs on "The Minister's Wife Should Dress Sensibly." It is found on page 35 of this issue of THE MINISTRY. These dress principles apply to our group as well as to ministers' wives. The question of proper dress is one that is widely discussed in Bible workers' counsels. A careful reading of this material will help you personally as well as others whom you will be guiding by your counsel. Another article on the subject is to appear shortly.

L. C. K.

The Ministry, September, 1942
Outlines for Bible Studies

Reward of the Wicked

By Virginia Steinweg, Missionary, North Brazil Union

I. WICKED AND RIGHTEOUS TO BE REWARDED.
2. Gen. 17:25. Abraham’s confidence that Judge of all the earth should do right.
3. John 5:28, 29. Jesus’ declaration that all should come forth, either for life or for judgment.

II. HOW THE WICKED WILL BE REWARDED.
1. Malachi 3:18 to 4:3. Final day to distinguish between righteous and wicked.
   a. Sun of Righteousness to arise on God’s people.
   b. Furnace fire to kindle on wicked.
   c. Wicked utterly consumed.
   d. Righteous treading their ashes.
2. Ps. 37:10, 20. Place of wicked not found. Shall disappear like smoke.

III. HOW LONG IS FOREVER?
2. 1 Sam. 1:22, 11. Forever—“all the days of his life.”

IV. APPEAL.
   (First death only a sleep. John 11:11, 14; 1 Thess. 4:13.)
2. Rom. 6:23. Death or life.

Encouraging Word From Africa

By Laura G. Bradley, Bible Worker, Zambesi Union Mission

When we think of what the Bible workers are doing in the great vineyard of the Lord, our minds recall the command of the man in the parable of the great supper: “Go out into the highways and hedges, and compel them to come in, that my house may be filled.” Most Bible workers have had the experience of repeating this parable to themselves as they have gone out to search for lost souls.

In some cases the Bible worker is the only worker who makes contact with persons studying the message. And Bible workers need to learn the more difficult lesson of adaptability to the many different people with whom studies are held. From Him who was recognized as a teacher come from God, Bible workers must continually learn lessons of divine tact. Personal study of the Master’s methods of meeting people, awakening in them an interest in things eternal, and adapting the gospel to their need, opens a storehouse of treasure to His under-teachers.

Bible work is most often connected with an evangelistic campaign. It seems that evangelists do not all use the same methods. Indeed, each evangelist works on a different plan. Thus a Bible worker needs to learn to adapt herself to each new method and remember that it is right for the evangelist to be the leader of all phases of work connected with a campaign. In order to deal with readers who assent verbally to all that is taught, but who do not otherwise respond to Bible principles, the Bible worker must realize that human wisdom alone cannot decide the course that should be pursued. Intimate friendship with the Bible worker’s Master and the reader’s Saviour assures the needed guidance. The result is that some do respond to the call to repentance and obedience. The experience to the Bible worker, even with those who have entirely lost their interest, is valuable. Many are the precious lessons learned as we study to show ourselves approved unto God, and learn how to teach to others the divine Textbook.

Many welcome the Bible worker with a genuine desire to know more of the way of life. The experience of such readers stays in the Bible worker’s memory. One woman reader showed ardent interest in the second advent message in spite of strong opposition by her husband. She took her stand for the truth, and was so filled with its power that she sought further instruction on how to give it to others. She took the printed message to neighbors and friends. She told what she knew, and made appointments for interested ones to have studies with her Bible worker. Her sister was among those who accepted the truth as the result of her work, and she, also, became a working Christian. The circle of these sisters’ influence continues to widen. We find this to be in harmony with instruction given through the Spirit of prophecy, for as we turn to the “Testimonies” we read:

“The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to
work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant, intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in Him who has promised to save all that come unto Him."—Volume VI, pp. 49, 50.

Every Bible worker should make a habit of reading the most valuable words of divine instruction given through the Spirit of prophecy. After reading the precious words of comfort in chapter 73 of "The Desire of Ages," one is filled with wisdom and inspiration to help souls who are faced with trials and difficulties as they stand on the threshold of making a decision.

In meeting with such cases the following counsel is of assistance:

"The path of sincerity and integrity is not a path free from obstruction, but in every difficulty we are to see a call to prayer."  
"At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith."  
"Though apparent impossibilities obstruct their way, by His grace they go forward."  
"With the golden chain of His matchless love, Christ has bound them to the throne of God."

In one city in which an evangelistic campaign was held, a man and his wife faithfully attended the meetings, and afterward decided to be baptized. This man worked in a place where, from a human standpoint, it was impossible for him to get the Sabbath off. But he was assured that all things were possible with God, who could and would work out things for his good. Both husband and wife were willing to give up all for their Saviour. After their baptism, this brother not only kept his work, but was given a promotion and higher wages. Today they are helping to bear responsibilities in their local church.

Discretion is needed when visiting a home, especially in the use of time. Accepting refreshments and engaging in social talk absorb interest and time that should be used in Bible study, and in giving help to higher attainment of Christian experience. The Bible worker's aim should be to give all her energy and talent in helping spread the gospel, and thus hasten the Saviour's second coming, when all who sow in tears will reap in joy.

* * *  

I. Teaching and Preaching.—"Teaching the Scriptures, praying in families,—this is the work of the evangelist, and this work is to be mingled with preaching. If it is omitted, preaching will, to a great extent, be a failure. Come close to the people by personal efforts. Teach them that the love of God must come into the sanctuary of the home life."—"Testimonies," Vol. VI, p. 76.
God," or on "giving Him glory," or on any other practical subject, apart from the message for today that centers in the great threefold message, is back marking time where the ministers of other churches have been marking time for generations. Ministerial nature is much the same the world over, and in all periods of time. Therefore, the counsel given in "Early Writings," page 63, is not out of date: "There are many precious truths contained in the word of God, but it is 'present truth' that the flock needs now." The most practical preaching weaves together deeply spiritual themes, in the setting of preadvent appeal and warning in each presentation.

F. W. STRAY. [Minister, Nova Scotia.]

Let's Stop One of Those Leaks

THERE is no congregation of Seventh-day Adventists in North America or elsewhere whose officers or membership would deliberately deprive the denomination of its funds, or misappropriate contributions by dipping into mission moneys. On the contrary, thousands systematically sacrifice in order that the store of treasure devoted to spiritual ministry across seven seas may make an ever-expanding missions program possible.

Yet an appalling indifference exists on the part of some responsible persons toward a persistent leak in this same missions supply. Annually a large sum of money is spent to prepare various kinds of Ingathering literature and other material which is never put to use. Here and there, all over the land, may be found quantities of unused Ingathering supplies, cluttering church closets, piled in basement bins, and sometimes strewn over pews in meetinghouses. It has not been an uncommon thing to find many unopened bundles of Ingathering magazines of former years piled on top of each other in Book and Bible storage places, as well as in private homes.

Singing band leaflets in varying quantities accumulate from year to year. Surplus solicitor's cards, instruction leaflets, and other printed 'campaign matter cry aloud that somewhere along the line there has been a lack of careful planning or a woeful miscarriage in program, all of which piles up into hundreds of dollars wasted—dollars that were given sacrificially, dollars that might have been used to purchase necessities. Some of those dollars so thoughtlessly wasted might have meant much to a poor, faithful giver, and if rightly used, could have been the means of bringing the news of salvation to many lost souls.

Surely there is a reckoning day coming when an account must be rendered for all this sinful waste. We earnestly request that more careful consideration be given this matter of campaign supplies, so as to reduce drastically loss in left-over items. If ministers would give their personal attention to this matter, if church officers and conference home missionary secretaries would take it well in hand, there could be a decided change for the better. The national government asks that care be exercised in the use of paper. Let's show our patriotism to our government, and our loyalty to our cause by improvement in this important item.

R. G. STRICKLAND. [Secretary of the Home Missionary Department.]

A Sermon Without Words

EDITOR, THE MINISTRY:

The washing of the disciples' feet by the Saviour was evidence of His willingness to wash the soil and stain of sin from their hearts. This matter of washing is a real matter. Said the psalmist, "Wash me thoroughly from mine iniquity, and cleanse me from my sin."

Said the prophet Jeremiah, "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved." Of a risen and translated people we read that they "have washed their robes, and made them white in the blood of the Lamb."

As we wash one another's feet, "the holy Watcher from heaven is present" to make the service "one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven."—"The Desire of Ages," p. 650. Today, as nineteen hundred years ago, Jesus says, "If I wash thee not, thou hast no part with Me."

These are days when we must know beyond any doubt that we are clean. We should, both minister and people, ever have upon our lips as the expression of our hearts, the prayer of David: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

A world is being destroyed by the evil one. From everywhere, and on every hand, in the tragedies of the hour that are filled with fear for every soul, God is crying in thunder tones to His remnant people, "Prepare to meet thy God, O Israel."

Back there in that upper room the disciples were filled with "pride and self-seeking, dissension and hatred." As the Saviour washed their feet, that wonderful sermon without words, which was impressed upon their hearts by the Holy Spirit, brought about a change of feeling. Jesus could then say, "Ye are clean."

Nineteen hundred years are gone, but the service the Master instituted is to accomplish the same purpose in our experience that it accomplished in that of the disciples. We are to be a clean people, a clean church, a church that by love serves one another. "If ye know these things, happy are ye if ye do them."

A. R. BELL. [Minister, Washington.]
Sabbath Vesper Programs

By H. B. Hannum, Professor of Music, Emmanuel Missionary College

Too often in our busy life we neglect the quiet period of meditation, a time when we unhurriedly think upon spiritual and beautiful things. "Be still and know that I am God." "Praise ye the Lord. Praise God in His sanctuary...praise Him with stringed instruments and organs." Ps. 46:10; 150:1, 4. There are significant and vital values in Christian experience which can be gained only through meditation upon the "beauty of holiness." Under the pressure of a great task to be done, the church responds with increased activity and hard work. Often it is only the enforced periods of sickness or imprisonment that teach the lesson of meditation and quietness.

It was to provide one of these opportunities for meditation and spiritual reflection that a series of vespers organ programs was planned for the closing half hour of the Sabbath at Emmanuel Missionary College. There is a wealth of beautiful and spiritual organ music, written by Bach, Widor, Guilmant, Vierne, Edmundson, Kreckel, and others, which makes an effective setting for the closing moments of the Sabbath. Listening to great organ music is a spiritual and aesthetic experience which helps to bring more of beauty and loveliness into the soul, and so is an art path toward God.

In order to prepare even better the mood for meditation, and appropriate selections of sacred poetry and portions of the Scriptures are read between the organ numbers. The primary objective in this thirty-minute program is to present beautiful organ music associated with spiritual words in a setting that is contemplative and meditative, rather than in a concert setting. An individual cannot be forced into an enjoyment of beauty or spiritual values. For this reason attendance at these programs is entirely voluntary. Those who wish to spend half an hour in the presence of beautiful organ music and spiritual poetry avail themselves of the opportunity. There is no attempt to please an audience with entertaining music. The objective is to present art in a spiritual manner. The following are sample programs which have been given during the present school year:

(1) Prelude and Fugue in B Minor...Bach
Andante from Sonata No. 1...Borowski
Evening Prayer and Chimes...Calov
Hymn Meditations...Thompson
Saviour, Thy Dying Love
What a Friend We Have in Jesus

(2) Come, Redeemer of Our Race..Bach
O Thou, of God the Father...Bach
O Lamb of God, Our Saviour...Bach
Chorale in E Major...Franck
Chorale Prelude on "Rockingham"...Noble
Chorale Prelude on "Picardy"...Noble
To the Setting Sun...Edmundson

As an illustration of the poetry used between the organ selections, the following program, with the poetry used, is given:

LARGO........................................Handel
Lord, I would thank you for these things:
Not sunlight only, but sullen rain;
Not only laughter with lifted wistful eyes,
But the heavy, muted hands of pain.

Lord, I would thank you for so much:
The toil no less than the well-earned ease;
The glory always beyond our touch
That bows the head and bends the knees.

Lord, I would thank you for eyes to see
Miracles in our everyday earth:
The colors that crowd monotonous
The flame of the humblest flower's birth.

Lord, I would thank you for gifts without season:
The flash of a thought like a banner unfurled,
The splendor of faith, and the sparkle of reason,
The tolerant mind in a turbulent world!
—Joseph Auslander.

Prelude and Fugue in C Major...Bach
This night, whatever day has brought of shadow,
Comes calm with healing dew, and quiet, long,
Slow weaving of lavender dusk on hill and meadow,
And one late robin's song.

The evening star will take its watch and stand
In pure, still loveliness. As sure as Heaven,
As sure as love, unto a weary land
That blessing will be given.

Today's distress, the burden of tomorrow,
Will dim like dreams. The thought of God will keep
Such old and faithful guard that even sorrow
Must fold her hands and sleep.
—Nancy Byrd Turner.

Night Sorrow..........................Bingham
So many hearts are brave. Each day I see
The lifted banners of their courage shine
Out of the myriad eyes that look in mine:
The bannermann kind heart they march
To prove that they are undefeated still.
Though tired feet must often drag behind;
Though there be scarcely strength to climb the hill.
Brave women and brave men, who go their way
Without the cheers, or the encouragement
Without the blare of music down the street;
Without the cheers, or the encouragement
Of words that would be heartening and sweet.

So many have the courage to go on
Undaunted by their loss, or pain, or fear;
Beaten perhaps, yet holding in their souls
The beautiful, bright quality of cheer.
So many hearts are brave—though well they know
How rough the road is that their feet must go.
—Grace Noll Crowell.

(1) The organ selections for the programs cover a wide range of composers. Especially useful are such collections as: The Chorale Preludes of J. S. Bach; Preludes and Fugues, Bach; Musica Divina, Books One to Three, Philip Kreckel; Hymn Meditations, Van Denman Thompson; Chorale Preludes, T. T. Noble; the works of Garth Edmundson, Guilmant, and others.

The poetry and readings can be selected from such sources as the Bible, the "Church Hymnal," "Christ and the Fine Arts," Maus (Harper); poems by Grace Noll Crowell and Elaine V. Emans, and anthologies of poetry.

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The Ministry, September, 1942
UNION CONFERENCE INSTITUTES
In Connection With Recent Union Conference Sessions

CONVERT MORE MEN IN OUR EFFORTS

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

THE Lord does not intend that heaven shall be filled only with women. Jesus Christ died on Calvary to save the men as well as the women. We read concerning the early church, "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." The early church was able to bring men to Christ, and God intends that the remnant church should also win men to stand in the day of Christ’s coming in that great company of which it is said, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Many times men face a more severe test when they hear this message than do women, because they are the wage earners, and they have the problem of how to keep the Sabbath and still support a family. The third angel's message is a life-and-death warning and invitation. Every sermon that is preached should lead the audience to realize that they are listening to the only way of escape from the impending judgments of God. When men are made to understand that the only way to be sheltered from the wrath to come is to surrender in complete obedience, it will do much to lead them to make the necessary sacrifice to be numbered among the redeemed of God. Tell them of how men in past ages have suffered imprisonment, fire, the sword, and deprivation, that they might gain heaven. (Heb. 11:36-38.) Tell them that "he that taketh not his cross, and followeth after Me, is not worthy of Me." Matt. 10:38.

We must believe and talk faith, if we are to get more men to take their stand with God’s commandment-keeping people. Jesus said, "Therefore I say unto you. Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" “But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” Matt. 6:25, 33.

Jesus stands back of every promise He makes. When I held a campaign in San Francisco, a man attended my meetings and was convicted that he should give his heart to the Lord and take his stand. He had a family of a wife and five children. He was paying fifty dollars a month for rent and had no money in the bank. He was told that if he did not come to work on the Sabbath, he would lose his job. It was during the depression, when thousands of people were out of employment, and it seemed almost impossible for men to secure work.

After several weeks of trying to persuade his employers that they could so arrange his work as to allow him Sabbath privileges, he gave notice to the company that he would not be at work on Sabbath beyond a certain Friday. He was informed that he must work or else lose his job.

It was indeed a test of faith. Five children to feed, no job, and no money laid up to meet such an emergency! The wife's faith wavered, but the man kept the Sabbath. On Monday morning when he returned to work, he was told that the company would no longer hire him. With a heavy heart, but with faith in God, he faced the test.

Tuesday, his wife called our home and said, "God has done for us more than I could believe. My husband was without work but one day. He now has work and is making almost twice as much as he was earning before." It is good to serve a God who takes care of His people and who abundantly fulfills His promises. Such experiences as this one could be multiplied to fill a book.

I TELL men that if God wants them to work where they are now employed, He can impress their employers to give them Sabbath privileges; that if the Lord does not provide the opportunity of Sabbath observance there, then He has some other place where He wishes them to work; and that we should be willing to be led of the Lord and to be where He wants us to be.

After I have made plain the necessity of Sabbathkeeping, I devote an evening's sermon to the subject, "Can a Working Man or a Businessman Keep the Seventh-day Sabbath?" In this sermon I read several of God’s promises, and I relate many experiences of how God has providentially enabled men to secure Sabbath privileges.

I have found that it is helpful to encourage men to talk with their employers concerning the Sabbath. I promise them that if their...
superiors refuse them the privilege of the Sabbath, I will go with them and help them in talking the matter through with their employers.

When we held our campaign in Pittsburgh, a man who worked for the Duquesne Light Company was told by his foreman either to report for work on Sabbath, or to consider his job lost. The man refused to return to his work on God’s holy day, and when he returned on Monday he had lost his employment. He asked me to go with him to see the highest officer in the company in that city. We were ushered into a luxurious office, and when we began to lay the matter before this executive, we were told it would be impossible to extend such a favor.

The officer said, “We must treat our men alike. We can’t let one be off on Saturday and not the others. We can’t show partiality toward our men. I keep Sunday, but many times I find it necessary to work on that day. I never let my religion interfere with my business.” I told him that it is in that respect that we differ from others, and that we never allow our work to interfere with our religion; that we believe that God must have first consideration in our loyalty and planning.

I explained to him the importance of the Sabbath and why we consider it a matter of eternal consequence. I reminded him that this man who was requesting the privilege of keeping the Sabbath had by their own admission given eighteen years of faithful service. I asked him whether that company wanted to go on record as having discharged a man who had worked for them eighteen years, because he was determined to obey his God according to the dictates of his conscience. He listened with real interest, and after about two hours’ discussion concerning the matter we were assured that it would be adjusted satisfactorily. In a few days the foreman and the timekeeper came out to see our new Sabbathkeeping brother, and told him to come to work. They said they would not interfere with his observance of the Sabbath.

Many men have the tobacco habit to overcome when they consider accepting this message, but this need not keep them from coming to God. The Lord is able to deliver them from every habit of the flesh, no matter how long-standing the habit. Tell them of a Saviour who can save them from their sins. Jesus healed the man who was possessed of a legion of unclean spirits, and if men will but surrender to Him, He will deliver them from every unclean thing. One man who had a whole carton of tobacco on hand took it back to the store. The storekeeper asked, “How could you ever give up tobacco?”

The man replied, “God has delivered me from the habit.”

“That is a miracle,” responded the store-keeper. God is pleased to work miracles to deliver men and women from the habits of sin. I like to tell my audience of how others have been saved from their sins. This strengthens their faith in the saving power of the Lord. Men must be led to say with the apostle Paul, “I can do all things through Christ which strengtheneth me.” Phil. 4:13.

In connection with our large campaigns we need some male Bible workers who can give personal help to the men. In a smaller campaign there are fewer men to be helped, and the minister will be able to give special attention to them. I cannot overemphasize the importance of some well-trained men Bible workers for the large city campaigns. If we would make provision to give more consideration to the men who are interested, more men would be led to God and turned toward the kingdom of heaven. This would greatly increase the tithe. When the husband is converted, tithe is paid into the treasury of God that the wife would find impossible to bring to the Lord.

Teaching Converts to Pay Tithe

By Clifford A. Reeves, Union Evangelist, Canadian Union Conference

The arresting message of the following quotation taken from the “Testimonies” is worthy of most careful thought on the part of every one engaged in soul-winning effort.

“...Men must be led to say with the apostle Paul, ‘I can do all things through Christ which strengtheneth me.’” Phil. 4:13.

It should be the aim of the evangelist to have every convert paying tithe before baptism. Each should be led step by step to accept the Lord’s greatest challenge, “Prove Me now herewith,” and thus receive all the promised blessings. It is very essential that the new believer know with certainty the full instruction from God’s word concerning the tithe, if he is to be faithful in this important matter.

Thorough indoctrination should be followed immediately by the practice of this truth of the message. Preachers should expect this evidence of conversion to the truth before baptism. It is a good evidence of conversion, for the last part of a man to be converted is usually his pocketbook.

I have always believed in presenting the tithing truth early in an effort. We find that the people are just as faithful when they hear about the tithe early in the course of an effort.
as when they hear of it later. A few years ago I conducted an effort in an unentered part of the city of London. With the Lord’s blessing, we organized a goodly number of converts into a new church. But before a single soul was baptized, these new members had paid over one thousand dollars in tithe into the conference treasury.

We had a similar experience in our recent effort in Vancouver, Canada. We immersed sixty-one converts at one baptism, but prior to this happy event they had paid in approximately one thousand dollars in tithes. From these and like experiences in other efforts, I am very definitely convinced that hundreds and thousands of dollars are being lost to the cause of God every year because the tithing truth is not presented earlier in our evangelistic campaigns.

We have followed the custom of presenting the tithe three or four times, from different angles, before baptism. After the first presentation we distribute a specially prepared tithe envelope as the people leave the meeting. Then we give a study to the people in their homes the following week. Each worker carries tithe envelopes, and at the close of the study shows one of the envelopes. The prospective convert will often ask if he may have this envelope for his own use.

At the beginning, we do not use the standard tithe-and-offerings envelope in general use in our churches. At this stage of the effort such terms as “Ingathering,” “Big Week,” “Thirteenth Sabbath,” and “Week of Sacrifice,” as listed thereon, are unintelligible to new people. I feel that it would be premature and unwise to confuse the issue by using the regular envelope at this stage.

We have found it profitable to use an envelope three by five inches in size, worded the same as the sample appearing here. After the first presentation of the subject, a goodly supply of such envelopes should always be in sight at the meeting place, on the bookstalls, or in a suitable rack.

It is well to explain to new people exactly how tithes are paid, and what they are used for. Tell them when to pay, how much to pay, and how to pay. Inform them that a receipt will be issued from the treasurer for all tithe paid in. After a few weeks the evangelist should go to the treasurer or worker who keeps account of the tithe paid by new converts, get the names, and personally visit those who have paid tithe, commending them for being faithful. In a tactful way he should contact those who have not paid, seek to clear up individual difficulties and problems, and try to encourage them.

One great stimulus to tithe paying is to have a meeting where, after a strong presentation of the tithe question, a number of people are asked to relate outstanding experiences of blessing through this practice. New tithe payers should be encouraged to pay tithe frequently. Permitting new converts to wait until the end of the month or quarter before returning the Lord’s portion is a frequent source of great loss to the treasury. Tithe receipts should be issued promptly by the church treasurer.

Let us not be deceived by reasoning that certain people are too poor to pay tithe. Surely the poorer they are, the more they need God’s help and blessing with their finances. Someone has made the observation: “The poor should be the first to be encouraged and urged to pay tithe. The preacher who does not believe this will be weak in his approach to the subject and never attain the results God desires. If he is afraid that this doctrine will drive the people from the church, he will be weak and apologetic in his presentation. What a catastrophe for any worker to feel that God cannot bless the giving of any part of His glorious truth. The lifting up of Christ in the wonderful teaching of tithe paying can only do as His word says, ‘draw all men’ unto Him.”

Let us put aside all cowardly fear of giving offense. With holy boldness let us teach the people the word of God relative to the great truth of Christian stewardship. Let us introduce this fundamental gospel subject much earlier in our efforts than we have been doing, and we shall find that it will pay in every way.

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THE LORD’S TITHE

“Bring ye all the tithes into the storehouse . . . and prove me now, . . . saith the Lord, . . . if I will not open you the windows of heaven and pour you out a blessing.” Mal. 3:10.

“All the tithe . . . is the Lord’s: it is holy unto the Lord.”

All tithe—without any deduction—is sent to Headquarters and is used for the proclamation of the Gospel in all the world.

Amount: $.

Name: 
Address:

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The Ministry, September, 1942
THE time was when the major task of the Bible worker was to give Bible studies to individuals and to groups in the home, to review or to present topics missed by the reader in an evangelistic series, to answer Bible questions that perplexed, to help solve problems that became deterrents to decision, and to lead men and women to a definite individual stand for this message. She was in the highest sense the evangelist’s Bible-teaching associate. And all this was considered an integral and established part of the evangelistic effort.

But, in recent years, owing to a certain evangelistic philosophy that has gained ascendancy with many, this concept and practice have been radically changed. As a result, the plans and expectations of a good many evangelists as concerns Bible work have materially altered. And the life of the Bible worker is consequently quite different from what it was formerly. Some evangelists do not wish their Bible workers to conduct Bible studies in the homes of the people during the effort. This is revolutionary! We apparently live in a new epoch.

The chief vocation of some of our present Bible workers has become that of doorbell ringers, handbill distributors, and general handywomen aiding in the mechanics of an effort. Going from home to home, and leaving a piece of literature, they invite and encourage people to come to hear the evangelist. The evangelist does practically all the teaching from the desk, answers the leading questions in the hurried question-box period, and leads to group decision in the public services and aftermeetings. Bible studies are largely reserved, with some, for follow-up work near the end of the public effort or after it has closed. Gaining decision is largely confined to the public meetings, with later home instruction to build up and hold, so far as possible, the public decisions made.

Such a procedure has certain inherent weaknesses and certain inevitable results. It does not build for the most substantial and permanent Adventism on the part of new converts. This is definitely reflected in our heavy evangelistic casualties. Altogether too many quickly fall out by the wayside. This concerns us, but we do little about it. We discuss it and deplore it, but we do not seek out the cause and remedy it. Strong, intelligent Adventists-to-be need more substantial teaching in their homes than they usually receive under the plan now rather generally in vogue. Too many of our mass converts are weak in the faith. They are not solidly established through comprehensive Bible study.

The pictured-truth hour and the large Bible class reviews, helpful and important as they are, even through they are carried on in some instances by outstanding Bible workers, do not alone suffice. There are too many absences that make missing links in the chain. There are too many generalities. This is too wholesale a process to meet many individual needs. Large group studies are desirable and needful, but they are not sufficient. These efforts need to be supplemented by strong personal work to meet that still-unanswered individual need. Our fundamental business is not simply to lead people to decision, or even to join people to the church, but to make strong, substantial Adventists of our converts, who must know what they believe, and why, and who will remain with us as full-fledged Adventists.

The trend we are discussing here has, moreover, had a weakening effect upon the Bible workers themselves. Since the services of the Bible worker are employed in the more mechanical features of evangelism—distributing handbills, visiting absentees, keeping records, and keeping the people coming, with the bulk of instruction given publicly, with the questions answered en masse, and the important interviews turned over to the evangelist—two things have happened:

(1) A few Bible workers, with outstanding public-speaking ability, have developed into associate preachers. These enjoy the thrill of the crowd and the easier method of mass effort.

(2) But the majority have, under the process, grown weaker, as regards skilled home Bible studies and genuine teachings of the Word. They have slipped in ability to solve those perplexing problems that hamper, and to answer adequately the many and varied Bible questions that harass the minds of so many inquirers. They are not so able in that distinct field as were their sisters formerly. This is a serious, yes, a tragic, but direct result of the new philosophy and drift, which needs serious study and immediate rectification.

We cannot possibly expect to get the cream of the feminine talent of our denomination for the Bible worker profession until this high
calling is exalted to its rightful place, unless and until thorough and adequate training is given, and unless teaching talents and capabilities are fully employed in our evangelistic efforts. The lure of becoming a glorified bell ringer does not have a strong appeal. Any earnest layman can serve in that capacity.

The situation calls for careful study and definite readjustment. It calls for revision of plans and practices. Nor will we get the most out of trained associates unless we place responsibility upon them, and let them carry it. We will never secure or hold consecrated women Bible teachers, unless soul-winning responsibility upon them, and let them carry it. We will never secure or hold consecrated women Bible teachers, unless soul-winning Bible teaching is again made the primary emphasis and object of the Bible work.

We need to increase our strength just here at this time. We must seek for greater results from our united evangelistic endeavors, and for greater permanence in our accessions of souls. The hour is late. The Spirit of prophecy blueprint is very clear and explicit upon these points. But we have unwittingly departed from the divine outline. It is imperative that we get back into harmony with these divinely communicated principles.

L. E. F.

EFFECTIVE ILLUSTRATIONS
For Use in Sermon or Song

SITTING IN ONE’S OWN SHADOW.—The man who attempts to discover the truth by his own reasoning, apart from the divine revelation of the Scriptures, is like a man trying to sit in the shade of his own shadow. Someone once asked a traveler just back from Arabia if there was any shade to be found in the desert.

"Yes," answered the traveler.

"Did you sit in the shade?" was the next question.

"No," the traveler answered.

"Why not?" he was asked.

"Did you ever try to sit in the shade of your own shadow?" was the conclusive answer.

Man, without a belief in God, is trying to do just that—sit in his own shadow. The effort has never been successful anywhere. Note the contrast between those who try to walk according to their own ideas, and those who walk in the light of God's word. "Behold all ye that kindle a fire: ... walk ... in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." Isa. 50:11. "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

K. M. MCComas.

CONVERTED COWBOY.—An evangelist tells the story of a fierce-looking cowboy who came to him in Arizona, asking for copies of the Gospel of Mark. His story was as follows:

"I went to San Francisco and spent my money in rough revelry. I slept late after a night of dissipation. When I awoke I saw on a little table near me a copy of Mark's Gospel. I angrily threw it on the floor. The second morning I repeated the performance. The third morning, the book was still there, and I picked it up, took it with me to a park, and examined it. I spent the day reading it.

"I heard the Son of God say to a leper: 'Be thou clean.' I heard Him say to one sick with the palsy: 'Thy sins be forgiven thee.' I heard Him commend the widow for her mite. I saw Him take little children in His arms and bless them. I heard Him saying in Gethsemane: 'Couldst not thou watch one hour?' I saw Him die. It broke my heart and changed my life. I am a different man, and, stranger, I now spend much of my time giving away copies of the Gospel of Mark."

H. M. Tippett.

ROYAL PERFUME.—The first Protestant missionary to Japan, during his service in the Land of the Rising Sun, was brought into touch with members of the royal house of that country. During one of his furloughs in England, he was visited in his apartment by some members of the emperor's family who were touring Europe. They chatted for perhaps an hour and then left. Later in the day another group of Japanese called. "Oh," one of them exclaimed, "you have been entertaining royalty here today."

"What makes you think so?" the missionary queried.

"Why, there is a perfume manufactured in our country for the exclusive use of our royal family. No one else is allowed to use it, and its fragrant odor is evidence in this apartment, so that we can tell that you have had members of the royal house to visit you here."

Do we, who are members of the royal family of heaven, leave behind fragrance which bespeaks the sweet savor of Christ—the King of glory?—The King's Business.

The Ministry, September, 1942
MODERNISM'S CONSPIRACY TO CROWD

Fundamentalism's programs off the air

BROADCASTING RESTRICTIONS BEING AGITATED

By W. G. TURNER, Chairman of the
General Conference Radio Commission

A

N article that is of concern to our cause appeared in the Sunday School Times of June 13, 1942. This was entitled "Is Gospel Broadcasting in Danger?" From the article we quote:

"Several weeks ago an interesting document was mailed to 'all sponsors of religious broadcasts.' It contained recommendations drafted by a committee authorized at an earlier meeting of religious broadcasters at the Institute for Education by Radio in Columbus, Ohio, and which, if adopted, would practically wipe out gospel broadcasting. The letter accompanying these recommendations states that they 'represent in general the point of view of the members of the committee, although some members maintain reservations on individual points set forth.' Here are the names of the signers:


"Henrietta Harrison, radio director, National Council of the Y. M. C. A.

"Rabbi Saul B. Appelbaum, Union of American Hebrew Congregations.


"John G. Becker, president, Bible Magazines, Inc.

"At first glance the membership of this committee may seem to be fairly representative of the religious public in America. . . . But when the five points in the recommendations of this committee are examined, it becomes evident that fundamental Christianity has had little, if any, voice in formulating them. Let us examine the five points.

(1) "The first is: 'That religious radio programs, received in the homes of individuals of differing religious faiths, should be addressed to a cross-section of the public—to Protestants, Catholics, Jews, and non-believers—and not to members of any one faith. Exceptions to this recommendation are special-event religious programs such as denominational conventions, charismatic congresses, and Passover services.'

"This is a consummation long devoutly hoped for by our Modernist friends. Will all radio preaching be so pruned of any mention of sin, or of judgment, or of the sacrifice for sin that Christ made upon the cross, that none may be offended, regardless of faith? May no one tell over the air of the need of a Saviour who is the unique and only Son of God? . . ."

(2) "The second recommendation . . . reads: 'That religious programs should not attack beliefs of members of other faiths. When religious doctrines are expounded on the air, the presentation should be strictly affirmative.'

"This point is closely linked with the first. It would make it impossible for a minister of the gospel to tell a Jewish hearer why he is wrong in rejecting his Messiah. It would prevent a member of a Modernist church from learning over the air that he is denying the Lord who bought him by subscribing to the manmade doctrine of a Christ who was merely a good example and a noble teacher . . . ."

(3) "The third recommendation reads: 'That the broadcasting of religious programs should be provided by radio stations in keeping with their responsibility to serve the 'public interest, convenience, and necessity.' Religious programs, like educational broadcasts, should be presented on a sustaining basis, without payment for time.'

"Here is a recommendation that at first glance would seem to rectify a wrong that has been done to gospel broadcasting for many years. As many know, there have been free-time periods for religious broadcasts for some years. The time has been somewhat evenly apportioned between the Jewish, Catholic, and Protestant faiths. But the difficulty has been that the Protestant time has been largely under the direction of the Federal Council of the Churches of Christ in America. The policy of the Federal Council . . . has been to fill the time at its disposal with avowedly liberal speakers . . . and to exclude the simple, straightforward gospel of salvation through the blood.

"The only way that gospel programs can be put on the air under the existing setup is by the purchase of time, at regular broadcasting rates, by such individuals and organizations as Charles E. Fuller, Moody Bible Institute, Dr. Walter A. Maier, and many others. Hence
this recommendation that all broadcasting of religious programs should be provided for by the radio stations or network without payment for time, instead of being a boom, would cut off practically every gospel radio program on the air today. The reason for this will be seen when the fourth recommendation is studied...

(4) "That time available be allocated by networks or local station management in cooperation with advisory committees from the various faiths, in order to ensure fair treatment of the various religious bodies seeking representation on the air. Also, that time for religion on the air should be provided in accordance with (a) the merit of the program for which time is sought; (b) the numerical strength of the various religious faiths within the service areas of the networks or local stations."

"Here the true purpose of these five recommendations makes itself apparent. Gospel broadcasting cannot be controlled today by those who are made uncomfortable by the presentation of gospel truth because it is paid broadcasting. If all religious broadcasting in each area can be put under a committee from the various faiths, then such a control will begin to be possible...

"Notice, too, that under this fourth recommendation the time is to be divided first in accord with 'the merit of the program.' It would be interesting to know what standard is to be used for judging such merit, and whose opinion is to be sought. Is it to be the opinion of the committee, or is it to be the opinion of the majority of the listeners? If it is to be the committee who is to decide upon this merit, perhaps an incident that occurred recently on the West Coast might be worth noting.

"The Federal Council of the Churches of Christ, concerned over the crude gospel programs on the air, took it upon themselves to put on a series of radio programs which they felt would have right tone and dignity. Each week appeals were made for letters of approval of the elaborate programs of music, both instrumental and vocal, and the messages from outstanding liberal pastors. However, at the end of a four-week period, in contrast to the thousands of letters received each week by simple, unpretentious gospel programs, this meritorious and approved series received just one letter. Believers will want to know, therefore, who is to pass on the merits of the programs proposed under this new plan. "This fourth recommendation also specifies that the time is to be allocated in accord with 'the numerical strength of the various religious faiths within the service areas of the network or local stations.' Is time for political speeches allocated under any such plan? Are the manufacturers of intoxicants restricted in the amount of time that they are allowed by the number of users of intoxicants in a particular area? Why, then, should religious broadcasts be put under any such limitation?

(5) "The fifth recommendation reads: 'That regular religious radio programs should not appeal for contributions, either directly or indirectly, for the support of the radio program itself. Nor should a charge for sermons, pamphlets, or religious objects, distributed through religious programs, be used by the sponsor as a means of raising funds.' This follows naturally, if the suggestion of recommendation three is adopted. There can be no question that appeals for funds have been overdone by a few religious broadcasters. But a far greater evil would be foisted on the listening public if the gospel broadcasters are restricted by unsympathetic committees or denied the support of the listening public.

"On the whole, if adopted and put into practice, these five recommendations would have the effect of clearing the air of practically all sound gospel broadcasting. The only Protestant radio voice would be either that of the openly modernistic, Bible-questioning, and blood-denying Federal Council of the Churches, or of such men who are willing to give such weak, colorless, noncommittal messages as could be approved by them.

"In making these recommendations, the committee mentions the need of the times through which we are now passing. Yet the effect of this plan would be to take away the preaching of the unadulterated gospel, which offers the only real remedy for the needs of this old world. The liberals now utilizing Protestantism's free time on the air are preaching social betterment, world brotherhood, and all the other manmade remedies for sin and man's fallen nature. Only a short time ago, many of them were advocating disarmament and pacifism. Can we trust them in the needy days that are upon us and the precarious days that lie ahead to steer even our religious thinking?

"It is time for those who stand foursquare for God's word and for the pure gospel to make it known in Washington that a large Christian listening public, not represented by the Federal Council of the Churches, wants the gospel kept on the air. It is only fair that a reasonable proportion of free time should be allocated to this purpose, but, if this cannot be, then as long as this is a democracy, this group should not be denied the right to purchase the time needed for this vital contribution to our nation's spiritual health. Let it not be said of believers that their action has been too little or too late."

As we think upon present-day tendencies to restrict evangelism in the heavy taxing of sellers of religious literature, as recently decreed by action of the Supreme Court of the United States, and read such articles as here quoted, we are compelled to

---Please turn to page 20---
An Array of Bibles, Books, and Magazines Is on Display in This Room

**THE** Radio Reading Room at 540 West 6th Street in downtown Los Angeles is proving a blessing to the city, and a great help in personally contacting radio interests. It is fostered by the Southern California Conference, and is affiliated with the "Voice of Prophecy" coast-to-coast broadcast, and two local broadcasts (B. R. Spear's "Prophecy Speaks," over KGER, Long Beach, and A. H. Johns' "Beyond Tomorrow," over KPAS, Pasadena, California).

A very choice location has been obtained in the heart of the city. We are surrounded by numerous large business establishments, churches, and Bible schools, and are only one block from the much-frequented Pershing Square. Some fifteen to twenty thousand people pass by our door daily.

The room is opened daily at 10 A. M., and closed at 9 P.M., except on the weekend, when it is closed two hours before sunset Friday, and opened again Sunday at 1 P.M. Sunday has proved to be an excellent time thus far for literature sales and contacts with visitors.

A pictured Bible class is conducted by Mrs. Curran each day at 12:15 P.M. Monday through Friday for half an hour, and Sunday and Wednesday evenings at 7. All of these classes have been very well attended—in fact, so well attended that we had to enlarge our room. After only one month of this work, a number have started keeping the Sabbath and attending church, and several of these are preparing for immediate baptism.

The window display at the front makes an excellent outside attraction. This window is filled with numerous Bibles, books, and plaques, placed on a rich-looking colored material draped in the center. The display is changed every two or three weeks. Literally hundreds of people stop and look over the entire window during the course of the day, sometimes as many as eight or ten at a time. Great care and forethought are given to this feature, to make it simple, attractive, and appealing. Dozens of people come in to read, and for counsel, help, and prayer, many of them from the professional and business class.

The first room, as you enter, is a fair-sized display room, a branch of the local Book and Bible House, where we have on display a fine selection of Bibles, some two hundred of our denominational books, the Crisis Series, and children's books, all attractively placed on two specially constructed bookracks. These racks each have nine sets of holders, and are five and a half feet high, and seven and nine feet long, respectively. Another rack, four feet wide with fifteen holders, contains the entire "Pocket Companion Series," together with numerous other booklets, pamphlets, and miscellaneous inspirational reading matter. The Bibles are placed in the center of the room on a table two and a half feet high, and seven and nine feet long, respectively. Another rack, four feet wide with fifteen holders, contains the entire "Pocket Companion Series," together with numerous other booklets, pamphlets, and miscellaneous inspirational reading matter. The Bibles are placed in the center of the room on a table two and a half feet high, and seven and nine feet long, respectively. Another rack, four feet wide with fifteen holders, contains the entire "Pocket Companion Series," together with numerous other booklets, pamphlets, and miscellaneous inspirational reading matter. The Bibles are placed in the center of the room on a table two and a half feet high, and seven and nine feet long, respectively. Another rack, four feet wide with fifteen holders, contains the entire "Pocket Companion Series," together with numerous other booklets, pamphlets, and miscellaneous inspirational reading matter.

The reading room itself (15 feet square), is separated from the front display room by a partition and a doorway hung with a soft red velvet drape. Above the door there is a siz-
able notice which reads: "For your convenience. Step in, REST and READ." This room has a bookrack with numerous books, a settee, upholstered seats, several end tables, a floor lamp, and table lamps, as well as a reading table. No overhead lights are used in any part of the building at any time. The floor is completely carpeted with a fine-quality wine-colored rug.

Upstairs we have a room 15 by 25 feet. A carpeted stairway leads up to it from the reading room. This room is used for prayer, counsel, and the daily Bible class. It has already proved to be a true "upper room," for God has manifested His presence both in the prayer seasons and in the Bible lectures. Very often interested people stay after the class period is over to ask questions, and have prayer over their personal problems and needs. Some of these contacts are very touching, and are producing results.

The reading room (see page 26 for view of the main reading room) is constantly advertised over the air by the three broadcasts, during the regular program, and from time to time a small ad is placed in a daily paper, drawing attention to the location and features of the place, and the time of the broadcasts. These have brought immediate response in a number of cases. A pictured handbill, advertising the various features of the place, has been handed out in the local churches, and used by the various broadcasters in circularizing their listeners.

We feel sure that as the room becomes better known the sales will continue to increase, and this will help in the financial upkeep of the place. In the few weeks the reading room has been open, our total cash sales have amounted to over $460, which includes 45 Bibles valued at $150, and 250 plaques valued at $125. Nearly 325 Crisis books have been sold, and 175 other message-filled books have gone out to the public.

Truly the Southern California Conference has spared no expense in making the Radio Reading Room attractive, appealing to the eye and heart, a quiet, restful place where our message-filled literature and books may be placed in the hands of the public. I am more than ever convinced that we as a people ought to have at least one reading room in every sizable city. The Christian Scientists are away ahead of us in this matter. It is part of their religion that each church must support a reading room, which is generally located very close to their church. They have thirty-seven churches in Los Angeles, and thirty-nine reading rooms.

Federal Council Radio Control

We should keep fully acquainted with the Protestant broadcasting situation in North America, and the Federal Council of Churches' control of free religious time on the three great networks. The strongly liberalistic or non-evangelical character of all such programs, and the fact of pressure against all independent broadcasts, should never be forgotten. Here is a résumé by W. W. Ayer, in the Baptist Watchman-Examiner of May 14:

In the field of radio, the Federal Council of Churches controls the free radio time upon the three great networks and is endeavoring to control the religious time upon local stations. Almost without
exception, they sponsor nongospel programs on the time allotted to them. There is not an outstanding evangelical broadcasting under the direction of the Federal Council who without fear or favor preaches Christ and Him crucified. In a recent conference on radio broadcasting, held under the auspices of the National Conference of Christians and Jews, at which the Federal Council of Churches was represented, it was decided that all religious programs should be addressed to a cross section of the public, to Protestants, Catholics, Jews, and nonbelievers, and not to members of any one faith. It was recommended that religious programs should not appeal for contributions, either directly or indirectly, for the support of the radio program itself, nor should printed sermons, pamphlets, or religious objects distributed through religious programs be used by the sponsor as a means of raising funds.

Now, there is some virtue in these attitudes, but the result of the execution of such a program will be the complete elimination of Protestant evangelical broadcasting. Under the present setup, free time is given to the liberals alone. Gospel broadcasters must pay for their time. Access to free time on the radio chains is not possible. There is a strong effort being made to hinder us from buying time to preach the gospel.

* * *

Broadcasting Under Bombardment

By Arthur Delafield, Evangelist, Phoenix, Arizona

WHEN I rushed into the studio of station KGU, Honolulu, about nine o’clock on the morning of December 7—that morning now so famous for the surprise attack on Pearl Harbor—I put this question to the excited announcer: “Are we going to be on the air this morning?”

It was nearly time for our regular Sunday morning broadcast. A few bombs had been dropped on the city proper, and a number of people had been killed. The radios were still broadcasting, but nearly all the regular programs were either suspended or interrupted by announcements to the civilian population instructing them to stay off the streets and keep calm. A preacher of another denomination stood in the studio ready to deliver his sermon, but he never went on the air as far as I know. So in view of all this, I thought it quite remarkable that the announcer answered my question in the affirmative.

“Yes,” he replied eagerly, “I don’t know of anyone just now who could give a better program than the Seventh-day Adventists.”

Before we picked up the equipment for the remote-control program, originating in the church, one of the announcers ran with me to the edge of the roof of the building and pointed down three stories to a blazing truck that had been struck by a bomb. We scarcely had time for anything but a glance before we heard the roar of what appeared to be an enemy bomber approaching the studio. We realized that radio stations are military objectives, so quite naturally we ran full speed back into the studio.

If that plane had attacked us we would have had little opportunity to escape. But the message had to go on the air that morning; so hastily gathering up the equipment, we hurried back to the church, and when the hour struck for our program, we went on the air. The subject was changed to fit the circumstances. We called it: “God’s Providences in Time of Crisis.” No doubt we had the largest listening audience in our eleven years of broadcasting over this station. Five times the program was interrupted with short announcements, but the message of God was broadcast under bombardment. At the close of the program a terrific antiaircraft barrage centered in a spot almost directly over our church building, but neither falling shrapnel nor bombs struck the church.

We feel that this crisis experience, which illustrates the respect of the world for the message of the advent people, is evidence of the convincing power attending the proclamation of the truth. It is evidence, too, of the important part the radio can play in proclaiming the truth, and a pledge from God that He will continue to attend every honest effort to present the third angel’s message.

* * *

Broadcasting Restrictions Being Agitated

(Continued from page 23)
PRAYER IN THE SANITARIUM PROGRAM

By F. R. ISAAC, Chaplain, Boulder-Colorado Sanitarium

Last winter when the sub-zero winds swept over the hills of Wyoming, a lad of fourteen returned home with one of his hands frozen so badly that there was no hope of recovery. In fact, a doctor advised the removal of the hand. The parents said, "Not so," and in their distress they brought the boy to our sanitarium. After a few weeks of medical aid and treatment, the hand was completely restored. Truly, such an experience is nothing short of a miracle, and no doubt it will be noised abroad as the results of miracles in the days of the apostles.

Another act of healing was the case of a man who was paralyzed to the extent that he was not able to move even a finger, and he could not speak above a faint whisper. It was necessary for the nurse to adjust his feet and hands to make him as comfortable as possible. Medical experts had informed him that there was absolutely no hope of his recovery, and that his days were numbered. But the Lord has said, "Water treatments, wisely and skillfully given, may be the means of saving many lives."—"Medical Ministry," p. 57. Truly, another miracle was wrought, and it was done by means of the instruction given to us as a people. After a few weeks the treatments took effect, and ere long the man was able to walk, to talk, and to eat without assistance. He met his brother with a broad smile when he came to take him home. To witness the happy meeting of the two brothers was truly touching and made one want to seek out others who need help.

"The Gospel in Practice"

In Volume VIII, page 77, we are told: "Medical missionary work is the gospel in practice." A certain amount of theory is necessary, but when there is little practice, little is accomplished. About two years ago I was visiting in the home of a successful Southern businessman whose wife was receiving hydrotherapy treatments given by a Seventh-day Adventist nurse. She remarked, "If all your people are like that nurse, you must have a wonderful church." Later we were privileged to have this
woman and her daughters in the sanitarium, not only taking treatments, but attending the worship periods. They were deeply impressed with this message. Thus the medical work proved to be the entering wedge in acquainting these honest souls with the truth.

Another woman, whose father and brother were in charge of large educational institutions, came with her husband for treatments. They were so impressed with the spirit of the workers and the results of their efforts that they sent for their son, who was in need of a major operation. It was extremely interesting to see her take part in our religious services, and before leaving, hear her remark that she wished to join the Seventh-day Adventist Church. When she returns, as she hopes she will be able to do, it may be our privilege to see her become fully acquainted with the message.

Prayer truly has its influence. The first night after one patient's arrival and preparation for the night, the nurse asked if she might pray with him before leaving. In his reply he gave her to understand that he did not believe in prayer; it was immaterial to him whether she prayed, but she might do as she wished. Prayer was offered each night. Later the nurse desired to ascertain the effect if prayer were omitted. She said good night to the patient and stepped to the door, but quickly he reminded her that she had forgotten to pray. He said that he would like to be presented to the Father above as at other times. This is just one instance in fulfillment of the statement in Volume VI, page 225: “Our sanitariums are to be an instrumentality for reaching the people.”

Physical healing impresses hearts. It is not strange that faith is expressed in the prayers of those who are able to bring physical relief. Some patients say, “I had hoped that you would pray before leaving the room.” As we labor for the health of the body we should keep in mind that “the Saviour made each work of healing an occasion for implanting divine principle in the mind and soul. This was the purpose of His work. He imparted earthly blessings that He might incline the hearts of men to receive the gospel of His grace.”

It is interesting to notice how people are impressed by what we do. A certain guest asked for material that he might take home and use in his lectures before clubs, society gatherings, and at other meetings where he would be called upon to speak. His purpose was to inform the public in regard to what we are doing in medical and educational fields in all the world. In supplying him with material, we were able to impress him with our great soul-saving program.

We have with us during the summer months a number of judges, senators, lawyers, and mayors of large cities. They are interested in our various beliefs and especially in our world-wide missionary program. Their curiosity is aroused when we tell them of the large amounts of money raised and all that is accomplished with these funds. The more they learn about our work, the more inclined they will be to render aid to Seventh-day Adventists when more serious times come upon us. This, to my mind, is one of the special reasons why the Lord led in establishing our sanitariums in such favorable locations. Let us keep the following thought from Volume VII in mind:

“Our sanitariums are to be established for one object,—the advancement of present truth. And they are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of the workers, from the head manager to the one occupying the humblest position, is to tell on the side of truth. The institution is to be pervaded by a spiritual atmosphere. We have a warning message to bear to the world, and our earnestness, our devotion to God’s service, is to impress those who come to our sanitariums.”—Page 97.

* * *

We are very happy to report that May and June of this year proved to be record months so far as Health Preservation and Home Nursing class reports are concerned. These two months topped the record of the last ten years in the number of classes conducted and the number of certificates granted (737). During the first six months of this year, eighty-seven nurses and doctors who have not before conducted work of this sort have registered themselves as being willing to instruct groups in the principles of health.
A N interesting chapel service was conducted at Washington Missionary College recently when the department of nursing education, under the leadership of Mrs. Edyth James, presented a symposium on Seventh-day Adventist concepts of nursing. Mrs. James introduced the program by explaining the accompanying diagram, which hung above the platform, and which pictured our understanding of nursing. (See page 28.) She went on to say:

"Education is the harmonious development of the spiritual, mental, and physical powers. This is the development of the head, the hand, and the heart, and results in the science, the skill, and the spirit of nursing. This is a preparation for service to the individual, the family, the church, and the community. The service includes health education—instruction on how to keep well—prevention and alleviation of disease, care of the sick, and finally spiritual restoration." The nurses on the platform further interpreted this concept of nursing in its three phases—prevention of diseases, treatment of disease, and finally the spiritual restoration of the sick.

I. Prevention of Disease—Health Education

After discussion of the local college health problem, Stella Mae Beauchamp, R. N., recently returned from India, and dressed in the costume of the Parsi, said:

"So many opportunities present themselves in our health work in India that it is difficult to know where to begin. First, we emphasize the importance of fresh air and cleanliness. Many people live in dark rooms with scarcely any air, thus encouraging the development of disease. We can do much by pointing out the importance of fresh air and sunshine.

"Secondly, we stress the value of an adequate diet, especially for the small children. Sometimes we find mothers giving their children red-hot peppers in order to accustom their mouths to the highly spiced diet of the people. They also use a great deal of fat in their diet, which helps to some extent to counteract the effect of the spices, but an excess of fat is undesirable, too.

"I might tell you about a little girl who came from a Christian Indian community. She had two very serious abdominal operations in our hospital. I had the pleasure of visiting her after she recovered from her operation, and observing the way the mother was carrying out our instructions in regard to diet and the general care of the child. This mother very proudly showed me the wholesome food she had prepared. This is one way in which we have been able to help these people learn the meaning of healthful living."

 Ella May Stoneburner, R. N., of the College health department, took up the discussion of health education by saying:

"It seems to me that a great deal has been done by our nation in the prevention of infectious diseases, especially for children, but not enough has been done in formulating healthful practices in everyday living. True, we do hand out much literature for people to read, but many times they do not practice the principles set forth in the material given to them. In our contacts we endeavor to live out the practices we should follow in our daily living, such as proper rest and sleep, and adequate diet. We also try to point out the harm in smoking and drinking. This is an important field for health education because so many doctors do not stress the harmfulness of tobacco and alcohol.

"Now that there is a strong health department in the college we find that students seem to be more health conscious than they used to be. This year many students have appreciated the facilities offered them, and have come for treatment in the first stages of a cold. If every individual would practice simple health rules, how much better our health would be!

"I believe the lack of sunshine, fresh air, and exercise is the vital cause for much of the sickness among the student body. Too many have the mistaken idea that the exercise they get at work in the mill or print shop or in walking between classes is sufficient to keep them well. But to be of greatest benefit our exercise should be taken out of doors. I believe that we as a denomination should be just as outstanding among the peoples of earth in the matter of health as were Daniel and his companions. If each of us would take the individual responsibility, first, of keeping himself well, and then by his example teach others, we could spread these vital truths far and wide."

II. Prevention and Alleviation of Disease

Gertrude Green, R. N., who has served in China, continued with the second phase of the discussion on disease alleviation. She said:

"We do not have to go outside the United States or around the world to know that there is disease in every country. But in some foreign countries there is more than we have here in America. In the China field many medical institutions have been established, and there is great need for many more in that vast land. In some countries which are controlled by Great Britain or America, government hospitals are established, but not so in China. We..."
have only mission hospitals. If it were not for the mission hospitals, there would be practically no medical work except that done by the Chinese themselves.

"The hospital in which I worked before returning to America is a thousand miles inland, and is the place where our medical work first began. We have a fine hospital unit there consisting of three buildings. The bed capacity is sixty-five, but we never had less than one hundred and twenty patients, and usually there were up to two hundred, and even as high as three hundred. I suppose you are wondering where we put them all. If you were to visit that place, you would see. The halls, and sometimes even the front porch, were filled with patients. We had to give up the nurses' dining room and classroom in order to make a ward for more patients. Our beds consisted of saw horses with three boards laid across them. But the patients were glad for even this accommodation, and some were willing to sleep on the floor, if we would take them in for treatment.

"One morning when the doctor and I were making rounds, we went into the basement, where we had a small room containing fifteen beds. As we were making our way along, I noticed that there was a patient on a bed across the hall in the furnace room, down there with the coal. I asked the nurses where the patient came from, and said, 'We can't put patients down here in this dirty place. How are we going to take care of them?'

"But the patient looked up at me and said, 'Oh, please let me stay. I have taken six days in order to get here. They wanted to turn me away, but I told them I would not go home until I received treatment. This was the only place left. Please let me stay.' You can imagine my chagrin, after having reprimanded the nurse for putting the patient there.

"In our treatments we used hydrotherapy very extensively. After the war began, we had many bomb victims to care for. Our facilities were meager, but we did the best we could. Many more lives could be saved if only we could impress upon the Chinese people the value of transfusions, but they will not give one drop of blood to save anyone else's life.

"I want to say a word for the Red Cross. If it had not been for the Red Cross we would not have been able to accomplish as much in our mission station as we did. Millions of people had been made homeless by the war, and several thousands of them filtered into our village. They had no work and no homes; so it became necessary for the missionaries to see that these people got something to eat. The Red Cross said that if we would see that these people were fed, they would provide funds with which to buy the food.

"The first day sixteen thousand people came out at four o'clock in the morning to get their first meal. It was almost impossible to think about feeding that many people every day; so we divided them into two groups and had five to eight thousand come every other day. In this way they were fed only every other day, but they were thankful for that. If it had not been for the funds given by the Red Cross, we would not have been able to feed these people.

"We need nurses who are well drilled and qualified to meet the rigid demands of mission life. The harvest truly is great, but the laborers are very few."

III. Spiritual Aspect of Nursing

The chapel hour was concluded with a discussion of the possibilities for spiritual ministry. CORDELIE LEE SMITH, R. N., led out in this.

"Before a complete picture of nursing can be gained, we must speak of that part which makes us different from other nurses. With the aid of the Great Physician we are able to do more than relieve physical pain. We are commissioned to combine the health of the soul with that of the body. Mrs. E. G. White says: 'Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God.' We are medical missionaries, and there is no greater work than being the right hand of the gospel. 'Every nurse is to be a channel of blessing, receiving light from above.' In the hospital the nurse has specific spiritual work to do. We are able to meet patients on the most intimate grounds. We are able oftentimes to utter a simple prayer by the bedside that does much good. There are many ways of carrying on this work."

4. Marjorie Vaughn, R. N., night supervisor at the Washington Sanitarium, whose husband is studying in the theological department of the college, spoke of the opportunities they have had through the year.

"This year we have had some interesting experiences in connection with our student efforts. My husband, who was with one of these efforts, started by including health lectures in the meetings, but we soon found that we were in difficult territory. We decided then to teach home nursing to the women in the community. One woman opened her home to us, and we have had very good success. We gained their confidence and they came to us with their health questions, but we still felt a burden to give the full gospel message. After praying over the matter, we decided to turn the home nursing class into a Bible class. Through this Bible class, which continued for three months, we contacted more people than we did in some of our meetings. Through one of our members the way was opened for us to give Bible studies in a community church. We feel that we have proved the words of the messenger of the Lord:"

"The Lord has ordained that Christian phy-
sicians and nurses shall labor in connection with those who preach the Word. "Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. Throughout our churches there is to be a reconversion and a reconsecration to service."

Finally, Fern Forshee, R. N., formerly superintendent of nurses at the Tokyo Sanitarium in Japan, spoke briefly of overseas medical missionary work.

"It would be much more difficult to work in the foreign fields if it were not for the medical missionary work. It has broken down prejudice, and in addition to this, many souls have been brought into the truth as a direct result of our medical missionary work. I should like to relate just one experience.

"Two girls came to our training school in Japan, one of whom was trying to get into the nurses' course. I asked her why she came, and she replied, 'You nurses are all so kind, I want to come to this hospital.' She had no recommendations at all, but I had her fill out the application blank. When she came to the word 'Religion' she stopped. I asked her, 'Are you a Christian?' She shook her head.

'Are you a Shintoist?' Again she shook her head.

'Then she looked at me and said, 'I am a heathen.' So on her application blank under 'Religion,' she filled in 'Heathen.'

'Just before graduation I had the privilege of seeing these two girls buried with their Saviour in baptism. We never urged it at all, but in our teaching we tried to bring out the principles of Christianity. Somehow those girls got a glimpse of what it means to be a true Christian. We like to think that it was the influence of the hospital that caused the girls to be baptized. I can truthfully say that the medical work is the right arm of the message."

Word From a Doctor in the Navy

Dr. L. E. C. Joers, of Tacoma, Washington, has been on active duty in the Navy for more than a year. During this time he has continued his efforts along medical missionary lines, and we are glad to share a recent letter from him in which he tells of his experience. The letter was written on shipboard at sea.

'I do not believe that we should permit circumstances and environment to change our perspective or to interfere in carrying out the commission that the Lord has given to each of us. Though the way may seem difficult at times, I know that God does not give us work to do without an opportunity to accomplish it. I have found by personal experience that the promises of the Lord are sure, and that He blesses our sincere efforts just as much when we are in the middle of the ocean as when we are working under the most favorable and peaceful circumstances on land.

'It is true that for one in the service at this time there are a great many temptations, and it seems difficult at times to find opportunities to witness for the Lord. But surely there has never been a time when it was more necessary or more important to witness. Certainly there has never been a time when sincere individuals were more eagerly awaiting the message of hope with which we have been entrusted. In these terrible times of uncertainty some of these individuals have but a little time in which to find the peace and hope that come only with the assurance of salvation through Jesus. Surely each one of us has a greater responsibility than ever, for how sad it would be if one of these souls should pass our way and we should fail to tell him about our Saviour.

'On every side we hear and see the slogan 'Time is short,' but in the hurry and the excitement about us, I wonder how many of us fail to realize that each day, time grows rapidly shorter, and that much of what we failed to do today we will never have an opportunity to do later. While we are faithfully doing our duty to our country, let us not neglect our duty to God and to our fellow men.

'As medical workers this is our opportunity. This is our day. As we care for the sick and the injured, and as we mingle with those who are well, we find that they pay more than a passing interest to our example and to what we have to say. And soon they are convinced that we have a Source that tells us what to look for, and many become glad to study the word of God. These studies lead to the prophecies and to the truth in general. Where time and opportunity, for sufficient personal study is lacking, the Signs of the Times and various small books have played a very important part. They are read eagerly by many of the men in the service. I try to keep some on hand all the time to give to those who are interested.

'I have been transferred so often from one place to another that I have not been able to follow any one plan very long at a time, but I have found that very few days pass in which there is not an opportunity to talk and study with someone. We have the promise that the Holy Spirit will water the seed that we sow, and in the time of the harvest we will see the results. If we are ready and willing, God will have work for us to do wherever we may find ourselves.

'Whenever I have been on duty ashore and privileged to attend church, I have always been invited to take part in the services, and have availed myself of the opportunity, because

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it has proved to be a blessing to me. Aboard ship and at sea, I have been invited to conduct general services on Sunday. I have done this a number of times. I know that God was present to bless my humble efforts, for some they go forward. As medical missionaries, as 'about my Father's business.' Today we caneral others have renewed their consecration.

It has proved to be a blessing to me. Aboard ship and at sea, I have been invited to conduct general services on Sunday. I have done this a number of times. I know that God was present to bless my humble efforts, for some they go forward. As medical missionaries, as 'about my Father's business.' Today we caneral others have renewed their consecration.

The apparent results of my rather scattered efforts during the past year have not been large. One person has been baptized, and several others have renewed their consecration. I have in my heart a determination ever to be 'about my Father's business.' Today we can again hear God commanding His people that they go forward. As medical missionaries, as soldiers of the cross, we must not retreat. Retreat, for any Christian at any time, means only disaster, with loss of time and loss of souls. Our battle is not in the dark, and our march is not without an end, for the golden morning is fast approaching. We must all hold on together a little longer, and pull together a little farther, so that one morning very soon Jesus can say to each one of us, 'Well done.'

"LIEUTENANT COMMANDER LAWRENCE E. C. JOERS."

1. Research on health aspects of Aluminum Cooking Utensils

By H. J. Klooster, President, E. M. C., and Edith M. Gilbertson, R. N., Home Economics and Nursing, E. M. C.

PERIODICALLY our people are disturbed by the agitation of some self-constituted health authority who warns against the use of aluminum cooking utensils. The claims made against the use of such utensils are based upon the slight solubility of aluminum in the foods cooked therein. Faddists make a variety of charges: (1) That food cooked in aluminum acts as a slow poison. (2) That the use of such food is provocative of cancer. (3) That vitamins and such nutritive and health-protective constituents of foodstuff are destroyed by cooking in aluminum utensils. (4) That anemia results from the continued use of food cooked in aluminum. (5) That the use of food cooked in aluminum vessels induces sterility.

Some of these statements are based upon ignorance, some are the result of misconception of scientific facts, and some, no doubt, are of prejudicial origin, and are advocated by those who stand to gain financially by the acceptance of their theories.

The first cooking utensils of aluminum were made in 1892, and their general use has grown as the cost of aluminum has been reduced. About 1912 the question was first raised about the hygienic effect of aluminum kitchenware. Since that date extensive research has been carried out to determine the effects of aluminum salts in food. An excellent summary of this research is given in Bulletin No. 3, Bibliographic Series, Published by the Mellon Institute of Industrial Research, Pittsburgh, Pennsylvania.

The allocation that the use of aluminum utensils is provocative of cancer has been dismissed as absurd by carcinologists in all countries. Sir Leonard Hill (Science Supplement 73, 12) states that "there is no reliable evidence, experimental, statistical, or clinical, which would indicate a causal correlation between cancer and the absence or presence or the excess of any dietary constituents. Sensational statements to the contrary are unfounded and ill-considered, and serve only to alarm the public."

Although an extensive scientific literature exists which substantiates the statement that aluminum cooking utensils are without harmful effect, a research problem was undertaken in the laboratories of Emmanuel Missionary College, to demonstrate at firsthand the effect of aluminum under controlled conditions. Five groups of two rats each, all of the same litter, were placed on an experimental diet and fed for seventy-four days. Since ten days in the life of a rat equals a year of human life, the experiment may be said to have approximated a period of seven years.

Group 1 was fed 40 grams of tomato juice each day, cooked in a dark aluminum pan and containing 14 parts per million of aluminum, supplemented by a normal diet of Purina checkers. Group 2 was fed 20 grams of water containing 400 grams of aluminum nitrate, for ten days, and later the diet was supplemented by lettuce, which contains about 14 parts per million of aluminum, and a normal diet of Purina checkers.

Group 3, the control group, was fed only Purina checkers. Group 4 was fed baking-powder biscuits which were made as follows: flour, 550 grams; sodium chloride, 8 grams; sucrose, 5 grams, Calumet baking powder, 16 grams. A 20-gram portion of the resulting biscuit contained approximately 3.3 milligrams of aluminum oxide. The two rats in this group were given 40 grams of biscuit daily. The diet was supplemented by Purina checkers and cod-liver oil two or three times each week. Group 5 was given 50 grams of cereal cooked in a dark aluminum pan, a food containing about 8 parts per million of aluminum. The results of the experiment were determined by clinical observation, autopsy examinations, and growth curves.

It was found that the group of rats fed a strongly aluminumized diet differed in no essentials from the rats fed a controlled diet which contained no aluminum. Not only were their internal organs normal in appearance, but they showed on analysis no significant uptake of aluminum and were of comparable weight.

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The findings of this laboratory are therefore in complete harmony with the research of leading food chemists, who in more than two hundred separate papers reporting their findings, have indicated that there is no likelihood of producing either organic disease or food poisoning by the use of aluminum.

Our own research, together with the wealth of similar testimony from scores of the best biochemists in this country and in Europe, serves as the basis for the statement that those who condemn the use of aluminum, claiming new light on health reform, are neither scientific nor well informed. The principles of health reform are scientifically sound, verifiable, and worthy of confidence, but they leave no room for quackery, faddism, or the pseudo science of misguided enthusiasts.

As a matter of interest, the following summaries of three publications are here given, which indicate clearly that scientists do not accept the theory that aluminum salts have carcinogenic (cancer-producing) effects.

**Aluminum and the Spread of Cancer**, F. Blumenthal, *Z. Krebsforsch.* 30, 314-316 (1929). A discussion is given of certain articles which have appeared, relating to the occurrence of cancer due to the use of aluminum cooking utensils. Such articles are critically reviewed, and are found to contain no scientific evidence of the above relationship. Moreover, after a consideration of the problem, the German Board of Health has made the statement that it can be said with certainty that aluminum is able neither to produce cancer nor to cause its spread.

**On the Pretended Role of Aluminum in Cancer**, (Apropos of an American Campaign against Aluminum) G. Ichok. *Ann. hyg. publ. ind. sociale* 7, 113 (1929). In America there have been made accusations against aluminum, stating that it is injurious whether obtained from kitchen utensils, alum baking powders, water, or medical prescriptions. Various complaints have been ascribed to its alleged poisonous effects, including myocarditis (inflammation of the muscular part of the heart wall), apoplexy, and cancer. In this regard, investigations conducted in England under the auspices of the Medical Research Council showed that the cooking, even of acid fruits and vegetables for long periods of time in aluminum vessels, produced barely detectable amounts of aluminum in the juices. Even acids boiled in such vessels contained only traces of aluminum. Ichok concludes that up to the present neither the laboratory, the hospital, nor statistics have given any probable proof of the pathogenic role of aluminum in cancer. The discussion which followed the presentation of this paper at a meeting of the Society of Public, Industrial, and Social Hygiene (France) unanimously concurred with its contents.

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**The Role of Metals and More Particularly of Aluminum in the Pathogenicity of Cancer**, Marcel Marie-Amero. *Bull. soc. sci. hyg. aiment.* 18, 42 (1930); *C. A. 24, 3270* (1930). In a critical examination of the literature no satisfactory evidence was found that aluminum produces cancer. It is recognized that soluble aluminum salts, in comparatively large doses, are toxic and may tend to produce gastric ulceration in the same way as do other nonspecific irritating substances, but this fact has no direct bearing on the subject of cancer. Furthermore, the occurrence of cancer in various parts of America and Europe cannot be correlated with the use of aluminum compounds, and no occupational maladies can be directly related to the aluminum industry. Aluminum taken with food prepared in aluminum cooking utensils is present in an insoluble and relatively nontoxic form (as aluminum oxide). Moreover it is present in amounts which have no significance as far as harmful effects are concerned.

**Food Economy in Wartime**

*By Esther L. Gardner, School of Dietetics, C. M. E., Loma Linda, California*

**EVERY** citizen of our nation today is being asked to conserve food, clothing, household appliances, automobiles, and other things which we have been accustomed to using so lavishly in the last few decades. The effort to conserve food is without doubt one of the most important factors in national defense, but the wise use of food has always been an important factor in building for physical, mental, and spiritual health—be it in time of war or peace. The war has served to bring home the truth more forcibly to us, and we are now more willing to adjust our food habits to present needs.

Food conservation involves judicious planning. It includes: (1) Wise selection of food to suit the family need. (2) Careful buying. (3) Intelligent preparation to prevent loss of nutrients. (4) Avoiding waste through clever use of leftovers. (5) Preservation of foods in season when they are cheap. (6) Home production of fresh vegetables and fruits whenever practicable.

In the Spirit of prophecy we find many references to these basic principles of food economy. Much is said concerning the choosing of proper food. "Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow.... God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities." — "Counsels on Diet and Foods," p. 94.

The admonition also is given to choose
simple, nourishing foods, avoiding expensive, health-destroying luxuries, and thus have more money to place in the treasury of God. Some of the poorest diets have been observed among wealthy families. Careless buying, without previous planning and with a lack of knowledge of what constitutes a family's food needs, often results in wasted money. The prudent housewife who is responsible for the purchasing of the family's food will observe the following buying rules:

1. Shop around to learn where "best buys" are to be found.
2. Compare prices of foods with equal food values.
3. Buy in quantities when economies can be effected.
4. Read labels to find out what is in food packages.
5. Buy by weight, not by dime or dollar's worth.
6. Buy by grade and get the quality paid for.
7. Watch scales to be sure how much is received.
8. Learn the seasons when certain foods are cheapest.
9. Compare cost per ounce or pound of different sizes.
10. Keep up to date about the foods the family needs.

Intelligent preparation of the food bought is the next important step in food conservation. In every phase of cooking, the question that should be considered is, How shall the food be prepared in the most natural and inexpensive manner? "Scanty, ill-cooked food deprives the blood by weakening the blood-making organs."—"Counsels on Diet and Foods," pp. 257, 258. Scientists tell us that seventy to eighty per cent of the essential minerals and vitamins naturally found in foods are lost through poor methods of cooking. This constitutes a serious waste which could be largely eliminated by becoming acquainted with better methods of food preparation and using them. The housewife who realizes the necessity of conserving food values puts into practice the following simple rules:

1. She does not stir air into the foods while they are cooking. (This is destructive to some of the vitamins, especially C.)
2. She never uses soda in cooking vegetables. (This is very destructive to the B vitamins.)
3. She does not cook any food too long. (It is better to have it slightly underdone than overdone.)
4. In boiling foods, she raises the temperature to the boiling point as rapidly as possible. (This prevents vitamin losses.) Then she turns the flame low to complete the cooking process. (This conserves fuel.)
5. She will not throw away water in which vegetables have been cooked, but will use it in gravies, soups, and sauces. (This water contains minerals and water-soluble vitamins.)
6. She doesn't use long methods of cooking, such as stewing, when shorter methods are possible.
7. She uses as little water as possible.
8. She prepares fruit salads and chopped or grated vegetables just before serving.
9. She starts cooking frozen foods while they are still frozen.
10. Whenever possible she avoids peeling fruits and vegetables. (The food values of potatoes, for example, are preserved by peeling after cooking.)

One of the most impressive and yet simplest lessons in conservation of food was taught by the Master when He was here on earth. After feeding the multitude the simple repast of bread and fish, He gave the instruction, "Gather up the fragments...that nothing be lost."—"Counsels on Diet and Foods," pp. 257, 258. Similar instruction from the Spirit of prophecy:

"There should be careful study that the fragments of food left over from the table be not wasted. Study how, that in some way these fragments of food shall not be lost. This skill, economy, and tact is a fortune.... There are many poor families, who, although they scarcely have enough to eat, can often be enlightened as to why they are poor; there are so many jots and tittles wasted."—Id., p. 258.

It is estimated that ten billion cans of food are consumed in the United States annually. If the thirty-four million housewives of the nation waste one-half an ounce from each can, the total amount of food waste from this source would amount to the staggering sum of 312 million pounds. We cannot afford to contribute to such waste when thousands of our fellow men are starving.

The Victory garden's contribution to the family food budget lies not only in the production of cheaper vegetables; it supplies food that is higher in nutritional value. The destruction of vitamins by exposure to air after being harvested is considerable in some foods. As much as fifty per cent of vitamin C in spinach is lost when it stands at room temperature for two days and becomes wilted.

"If people only knew the value of the products of the ground, which the earth brings forth in their season, more diligent efforts would be made to cultivate the soil. All should be acquainted with the special value of fruits and vegetables fresh from the orchard and garden."—Id., p. 312.

"It would be well for us to do less cooking and to eat more fruit in its natural state." The more we depend upon the fresh fruit just as it is plucked from the tree, the greater will be the blessing."—Id., p. 309.

It is only as we practice these principles of food economy that we can know that we are contributing our part toward a stronger and healthier nation.

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THE LARGER OUTLOOK
A Study of Principles, Perils, and Developments

THE MINISTER’S WIFE SHOULD DRESS SENSIBLY

By MRS. DAN A. OCHS, Former Instructor in Home Economics, Rochester, N. H.

The minister is first judged by his ability to preach. The minister’s wife is usually first judged by her appearance, and secondly by her conduct and speech. If she is slovenly or overdressed—and both are extremes—then the effect on the work of her husband is bound to be detrimental.

On the one extreme are those who are careless and untidy, who have unpolished, rundown shoes, crooked seams, dresses of absurd length, garments that need pressing, hair that strings around the neck and ears, loose powder on the collar and about the neck line, and runners in the hose. Why do they allow these conditions? Perhaps they think to appear otherwise would be considered worldly. Thus poor taste is confused with humbleness. Untidiness that results from saving on shoe repair, dry cleaning, etc., is mistaken for economy. Odd fashions and drab, toneless colors are misconceived for simplicity and piety! This is one extreme.

At the other extreme are those who overdress. Their whims lead them to choose unnecessary furbelows, gaudy colors, and the modern fads. Balanced simplicity disappears to satisfy an innate desire for many things, rather than a well-chosen few. And why do they do it? Because others do it? Because they are really worldly? Not necessarily, although the outward appearance is a good index to the status of the heart. “The dress and its arrangement upon the person is generally found to be the index of the man or the woman.”—Mrs. E. G. White, in Review and Herald, Jan. 30, 1900.

Any garment or accessory which emphasizes some disturbing feature of the person, such as a big nose, a double chin, or a large head, to the point where these features are so exaggerated as to be conspicuous or comical to the observer, is neither becoming nor sensible, no matter how simple and unassuming the garb may be while hanging in the clothes closet.

A study of “lines” in relation to clothes and personality will reveal the facts that parallel lines and contradictory lines emphasize individual characteristics. Therefore, a round or square neck line or collar will emphasize a round or square face; a V neck line will exaggerate a thin, long face and neck. Horizontal lines, whether in design of material or cut of dress, increase the width of a figure, while vertical lines tend to increase the height.

It has been said that perhaps no part of the attire can be so detrimental or so helpful in personal appearance as a hat. And since there are certain principles which a woman can use to act as a guide in making a choice, it might...
be just as well to confine the rest of this article to hats. A good hat should form a background or frame for the face, but it should never be so intricate in detail that it draws attention instead. Neither should the details of the hat be such as to center attention on some particular feature of the face. A dominant line in the face, if repeated in the hat or its trimming, will be emphasized. Therefore, a feature which is irregular, as an oversized nose or a drooping line about the mouth, should not have that line repeated in the hat. There are many types of hats, but most of them can be classified in specific groups.

Principles for Selection of Hats

1. **Close-Fitting Hat.**—This type of hat should be slightly wider than the widest part of the face. If it is markedly wider, the small face seems unduly small, and the head too large for the body. If the hat is narrower than the head, features are given prominence and appear out of proportion; the cheekbones seem too wide, and the top of the head seems narrow.

2. **Straight Sailor.**—A brim straight across the face cuts off the top of the head, seemingly. It decreases the length of the face and increases the apparent width. A hat brim that gives a line which extends slightly upward on one side aids in producing a desirable oval contour appearance of the face.

3. **Drooping Brim.**—The hat with a brim low at both sides, hiding the neck, carries the eye of the observer downward. The hat causes the head to appear to be shrinking into the shoulders. Height is decreased. Usually a hat that reveals the tip of the ear is more becoming than one that reveals all or none of it.

4. **Hats With Brims.**—The brim, if tilted, should not interfere with the vision of one eye. The shape should be chosen with due regard for the lines of the face. For instance, a brim that sweeps downward, following the identical angle of a long, pointed nose, will emphasize the nose. A brim that sweeps decidedly in the other direction would do the same. The brim should give a softening effect, with a slight dip rather than a decided one. In the same manner would a turned-up brim emphasize a turned-up nose. A turned-up brim, sweeping up off the forehead, calls attention to a high forehead. Stern, hard faces, or older faces, do not look well in such brims. A softening effect is needed, which comes from the shadows of a brim which tips at an angle over the face. People who wear glasses need brims on their hats.

5. **Amusing Hats.**—Among the amusing hats are those with high, heavy crowns, with tall, pointed crowns, of twisted, contorted shapes, and hats with designs which bear no relation to the natural shape of the head. Some have queer, unusual trimmings, as an extremely long feather, the head of a small animal, a bird, a flower garden, etc. Some have extremely long veils which hang to the hips. All these attract attention and are comical to see. Our workers are not, of course, affected by those styles.

Generally speaking, a hat should follow the natural contour of the head, and should appear as though it will stay on the head without being fastened. When a hat is to be purchased, plenty of time should be taken. The lines in the face, particularly around the mouth, the double chin, and the high forehead, are points to be examined as well as the design of the hat.

In thinking of sensible attire as a whole, one should go deeper than merely criticizing a specific decoration, a color, or the length of a dress. These, as well as numerous other phases, must be considered, but they must be thought of as a unified whole. In other words, sensible dress is an individual matter. Attire will be sensible, becoming, and "unworldly" when the principles laid down in the writings of the Spirit of prophecy and the laws of good taste in dress are followed.

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**RELIGIOUS WORLD TRENDS**

**Import of Leading Press Declarations**

**Toward a Universal Church**

By H. W. Lowe, President of the British Union Conference

SIGNIFICANT progress toward universal church action has recently been made. The new Anglican Archbishop Temple, the Roman Catholic Cardinal Hinsley, and representatives of the Free Churches met in London and considered reports from two great religious movements. This meeting was unique in that it was the first of its kind between the heads of the Roman Catholic and Anglican communions in Britain.

The Roman Catholic "Sword of the Spirit" and the Protestant "Religion and Life" movements presented reports of their activities among the masses, and of their impressions of the possibilities of joint Christian action to counteract secularism, paganism, and a general non-Christian attitude toward life. They may be regarded as the propaganda departments of churches which are determined to save and conquer the world for Christ. They are deliberate, persistent, well-organized movements to revive religion and a Christian conception of life. The archbishops' meeting issued a report approving certain work and measures, and concluded with these words:

"But in our judgment, there must be a joint committee to give advice, direction, and encourage-

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ment to all who seek it, and to extend this joint movement to parts of the country it has not yet reached.

"Linked by this committee the two movements will work through parallel action in the religious field, and joint action in the social and international field."—The Tablet, May 30, 1942, London.

There surely is tremendous import in the words "parallel action in the religious field, and joint action in the social and international field." If the Protestant and Catholic churches throughout the world were to adopt such action, then no department of corporate or private life would be untouched by what would be bound to become a compulsive unity. It might be called Christian, but men of free and dissenting opinions, particularly those of minority religious convictions, would view it with alarm as an eventual return to religious totalitarianism.

Furthermore, it opens up possibilities for the fulfillment of such prophecies as Revelation 13:8 in ways different from some of our expectations. When we preach on the topic, "Will the Reformation Be Fought Again?" we suggest a renewal of open conflict around such important Reformation subjects as salvation by grace, justification by faith, the sacraments, episcopacy, etc. But according to Roman Catholic proponents of "parallel action" (which phrase replaces those like "reunion"), such points of difference should be given little or no prominence. There is to be parallel action in the many things that unite.

There thus opens up a vista of Protestant organizations' continuing their separate existence, but carrying out religious, social, and political programs of universal application in common with the Church of Rome. All else involved in prophecy could quite easily follow from this. That the great Reformation doctrines just referred to must become prominent before the end, we do not doubt, but they will become a postlude, rather than a prelude, if ardent advocates of universal Christian observance have their way.

Michael de la Bedoyere, a well-known English Catholic writer, has produced a rather remarkable book which is typical of a number of largehearted Roman Catholic lay appeals for Christian unity during recent years. ("Christian Crisis," Burns, Oates & Washbourne, London.) It represents the ardent desire for joint Christian action that so many sincere Catholics and Protestants share as they feel the impact of a hopeless and dying world against their religious faith. But it becomes abundantly clear, as one follows this book, that the ultimate goal of reunion, though it may come in two stages, means only one thing to the Roman Catholic.

The first stage is this parallel and joint action in religious, social, and international fields. He admits that in England, Roman Catholicism cannot hope, short of the miraculous, to become the instrument for the salvation of our civilization at its last hour, and then proceeds to build up an argument, based on the merits and demerits of Catholicism and Protestantism, in favor of joining forces:

"For these reasons, it seems to me that we should study more sympathetically and constructively than we have in the past the possibilities of joining forces, outside the strictly religious and ecclesiastical field, with non-Catholic Christianity."—Page 172.

This book being written before the events mentioned in our first paragraph, he then makes the prophetic suggestion that a lead to common understanding should be given by a meeting of the Roman Catholic Cardinal and the Anglican Archbishop of Canterbury, which "would change the whole atmosphere and make the long-awaited Christian revolution possible."—Page 180. This naïve suggestion, regarding such conference between Catholics and Protestants, is then made:

"The subject of reunion should, of course, never be mentioned, or even consciously aimed at in the course of this particular form of co-operation. Reunion will come of its own accord, if and when God wills, but only so long as Catholics and Anglicans grow spiritual, wise, and human enough to cooperate sincerely and with generous Christian minds in the main matters upon which they are, or should be, already united in the face of secularism and paganism."—Page 181.

The second stage toward reunion can be inferred from the author's references to full attainment of a Christian order from the Roman viewpoint. If neither the Anglican nor the Catholic Church separately could bring about a Christian society in England, "the two working together within the limits of co-operation, understanding, and sympathy without compromise might."—Page 179. Again, on page 175: "There can, I repeat, be no compromise, because to compromise is to fritter away the precious store of spiritual energy to no purpose at all." And on page 172: "It should prove possible, without the slightest compromise, to find ways and means of effective collaboration toward the ideal of restoring a Christian order."

How there can be ultimate reunion between Christian communions, one of which will never compromise in doctrine and morals, should be perfectly clear to those of us who know that although the means may be clothed in sympathy, understanding, co-operation, and parallel action, the end will be a universal spiritual domination so complete that "all that dwell upon the earth shall worship him, whose names are not written in the book of life."

VALUEd COUNSELOR.—"I value The Ministry above all the papers that come to my study, and appreciate the counsel and help that are so constructively set forth. We constantly pray that God will ever keep your counsel of the highest, and that the standard of our ministerial journal may never be lowered."—W. G. Nicholson, Evangelist, Middlesex, England.
"War, Revelation, and the Future"

By Roy Franklin Cottrell, Pastor, Glendale, California

UNDEr the caption, "A Timely Word on the War, Revelation, and the Future," Norman Huffman, head of the Department of Religion at Wesleyan College, Macon, Georgia, deplores the fact that "many Christian people" possess a "faith in the Bible that is only a short distance removed from superstition."

The fact that this article appeared in the Christian Advocate, official newspaper-magazine of Methodism, presents tragic evidence of the religious drift since the days of Wesley and Whitefield. Among other things, the author says:

"Any fakir, with a new 'interpretation' of Daniel, Ezekiel, and Revelation, can get a following. . . . The belief that the world is coming to an end usually originates in the Revelation of John. . . . All competent Bible scholars agree that the historical events to which the Revelation refers were contemporary with the author, not with us."

Mr. Huffman speaks of the scholarly criticism of the New Testament in the early centuries, and states that the Book of Revelation "was saved from complete rejection by the church only by being given allegorical interpretations." He refers to those who at different times have "waited for Christ to bring an end to the world," then asks:

"What basis have we for believing that anyone making similar claims today is right? . . .

"Neither can we of today conceive of a New Jerusalem descending out of the sky overhead, visible over the whole round world. Nor does the physical resurrection of disintegrated human bodies seem a reasonable, a necessary, or even a desirable basis for the future life."

After contrasting the Jewish and Greek teachings regarding the hereafter, the writer continues: "The Gospel of John is entirely inclined toward the Greek idea. It interprets the second coming of Christ as already realized in the gift of the Comforter, or Holy Spirit, and it drops the idea of the general resurrection."

Concerning the latter statement, how incredible that the clear and positive assertion of the Master Himself should be overlooked or ignored when He declared: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

In its concluding paragraph the article repudiates any attempt to interpret Bible prophecies in the light of current events. With this ultraliberal attitude, the magazine Prophecy takes decided issue, and in its January number, of the present year declares: "When Mr. Huff-

man says that nothing that could happen in 1941 could possibly be a fulfillment of anything in the Book of Revelation or any of the other apocalyptic prophecies, he is flatly assuming an infallibility in his knowledge of the future that he denies to all men of God who were 'borne along' by the Holy Ghost."

Prophecy and Destiny

By W. G. Wirth, Professor of Bible, Los Angeles, California

THe Methodist Zion's Herald placed in display type in its issue of December 31, 1941, under the title, "He [Napoleon] Embarrassed God," the following impressive statement from Victor Hugo:

Was it possible that Napoleon should have won that battle? We answer no. Why? Because of Wellington? Because of Blücher? No. Because of God.

Bonaparte victor at Waterloo; that does not come within the law of the nineteenth century. Another series of facts was in preparation, in which there was no longer any room for Napoleon. The will of events had declared itself long before. It was time that this vast man should fail.

The excessive weight of this man in human destiny disturbed the balance. This individual alone counted for more than a universal group. These plethoras of all human vitality concentrated in a single head; the world mounting to the brain of one man—this would be mortal to civilization were it to last. The moment had arrived for the incorruptible and supreme equity to alter its plan. Probably the principles and the elements on which the regular gravitations of the moral, as of the material, world depend had complained. Smoking blood, overfilled cemeteries, mothers in tears—these are formidable pleaders. When the earth is suffering from too heavy a burden, there are mysterious groanings of the shades, to which the abyss lends an ear.

Napoleon had been denounced in the infinite, and his fall had been decided on. He embarrassed God.

Waterloo is not a battle; it is a change of front on the part of the Universe.—"Les Misérables, Cosette, Book First—Waterloo."

Hugo is right when he says that Napoleon "embarrassed God." When men controlled by wicked motives attempt with inordinate pride to shape the destinies of this world to suit their own minds, they do embarrass God, and He must remove them and defeat their purposes.

Writes the prophet Isaiah:

"Woe unto them that hide deep their counsel from Jehovah, and whose works are in the dark, and that say, Who seeth us? and who knoweth us? Ye turn things upside down! Shall the potter be esteemed as clay; that the thing made should say of him that made it, He made me not; or the thing formed say of him that formed it, He hath no understanding?" Isa. 29:15, 16. (See also Isa. 45:19; 64:8; Jer. 18:7-10.)

Hugo is wrong when he hints it is possible for men to think they can work out the destinies of this world, and by so doing cause perplexity to the Divine Sovereign. He who knows the "end from the beginning" is carrying out His program in the history of this world. Daniel assures us that:

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"He [God] changeth the times and the seasons; He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that have understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him." Dan. 2:21, 22. (See also Dan. 4:25; 5:21.)

Indeed, is not this the very purpose of prophecy, to establish in the hearts of men the knowledge that God is supreme, and that His will shall be carried out in the history of the world in spite of all human opposition? Daniel affirmed this when he told King Nebuchadnezzar: "There is a God in heaven that revealeth secrets, and maketh known...what shall be in the latter days;" and when he added farther on: "God hath made known to the king what shall come to pass."

THE QUERY CORNER
Bible Questions and Worker Problems

Is This Nation Yet to Be Humbled?

Has Mrs. White's prediction that "this nation will yet be humbled into the dust," been fulfilled, or has it any significance in the light of the present international situation? ("Testimonies," Vol. I, p. 259.)

The statement in question is found in an article entitled, "The North and the South," introduced with these words: "January 4, 1862, I was shown some things in regard to our nation." It is in a narration of what Mrs. White was shown at that time, that the words, "This nation will yet be humbled into the dust," are found.

The question arises, Are we to understand this statement as an event still to be looked for in the future? Frequent inquiries from the field indicate that some are so doing, thus entering into the doubtful realm of prediction. If this statement has never been fulfilled, then, of course, such a conclusion might be justified, but if it has already met an adequate fulfillment, then no one is warranted in assuming that we must use this statement as the basis for a forecast of what is ahead of us. In looking for the fulfillment of these words during the course of the Civil War, regarding which the article was primarily written, other statements in the same connection should be noted, such as:

"Our Government has been very proud and independent. The people of this nation have exalted themselves to heaven...England is studying whether it is best to take advantage of the present weak condition of our nation. She well knows the perplexed condition of our Government; she has looked with astonishment at the prosecution of this war,—the slow, inefficient moves, the inactivity of our armies, and the ruinous expenses of our nation. The weakness of our Government is fully open before other nations...They...look down, some with pity, others with contempt upon our nation."—Id., pp. 258-260. (Italics mine)

About five months prior to this view, Mrs. White had been shown the optimism with which the North entered upon the conflict. Of a view given August 3, 1861, she wrote:

"I was shown that many do not realize the extent of the evil which has come upon us. They have flattered themselves that the national difficulties would soon be settled, and confusion and war end; but all will be convinced that there is more reality in the matter than was anticipated." "The North has been deceived in regard to the South. They are better prepared for war than has been represented."—Id., pp. 264, 266.

It was this overweening optimism at the beginning of the war that deepened the humiliation of the nation in the eyes of other lands, so that they could "look down, some with pity, others with contempt." And as the war proceeded, this pity or contempt increased, till it may well be assumed that the nation was indeed humiliated "into the dust."

A recent visit to the Library of Congress and an examination of the files of the London Times for the year 1863, affords abundant evidence of the contempt with which England then watched the progress of the Civil War. In the second issue, reporting the "disastrous defeat of the Federal forces at Fredericksburg," editorial comment stressed the "dismay among the war party" and the growing public indignation against the Government. A New York paper was quoted as asserting that "if there were any constitutional method of compelling the resignation of the president and the vice-president and placing a new man in the place of Abraham Lincoln, the people would employ it."—London Times, Jan. 2, 1863.

The last reserve to support the shattered Federal forces is now called into action," reported the American correspondent, regarding Lincoln's Emancipation Proclamation, with its invitation for the Negroes to take up arms. "The last hope of the magnanimous, mighty Washington is in the insurgent black. If he disappoints them, all is lost."—Id., Jan. 20, 1863.

The editor, in the same journal, quoted the words of the Reverend Doctor Cheever, who in prayer blessed "the name of God for having so humbled the nation that it was compelled as a military necessity to ask the aid of the Negro."—Ibid. Scarcely an issue of the paper during that year failed to carry sentiments which must have been deeply humiliating to loyal American readers. One editorial sarcastically referred to the new war budget of $900,000,000, and said:

"Next to not being ruined at all, the finest thing from the American point of view, is to be ruined on a good scale—to go down like a tropical sun, blood-red and pulsing into the sea, with no dull and ineffective twilight, no shadings or fadings away to accentuate the magnitude of the catastra-

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In another issue, reference was made to the "profound ignorance which could ever induce the Washington cabinet to conceive that it was possible to reduce the South into submission."—Id., March 18, 1863. Some of the most biting sarcasm, perhaps, is found in the editorial bearing date of the American Independence Day, referring to it as "this day of festivity, now converted into a day of humiliation." Further extracts from this editorial follow:

"What is America today? How is she keeping the annual festival which she consecrates to her own glorification and the villification of all the rest of mankind? . . . The signal failure of five successive invasions must, we should hope, have done something to shake Northern confidence in the skill of their generals and the invincibility of their Army. . . . Big guns, big ships, big threats, and bulletins replete with statements more enormous than any of them, have all been tried in vain, and the lesson the United States has learned of her own downfall, is that other nations would take advantage of her weakness." If she thought it would pay, she would not have hesitated "a moment to improve her opportunities to exercise her power and humble our nation." But it was evident that when or if she did declare war, other nations would "have an interest of their own to serve," and there would be "general war, general confusion."

This entire passage is a remarkable commentary on Civil War background, and international relationships, when we think of the early date when it was written. But to take sentences pertaining to that period and isolate them as a basis upon which to form predictions is illogical and deplorable.

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

Appreciation for "The Ministry"

MONTHLY INSPIRATION.—"I am thankful for this wonderful little paper. It is like a window from which we can see possibilities for greater accomplishments. It is truly a great inspiration to me each month."—Carl J. Sundin, District Leader, Santa Cruz, California.

CONSIDERED INDISPENSABLE.—"It is very refreshing and stimulating to receive The Ministry from month to month. That is one periodical I do not want to be without."—C. M. Sorenson, District Leader, Santa Cruz, California.

OVERFLOWING VALUES.—"Words are very weak to express my appreciation for The Ministry. It is full and overflowing with good, practical, workable ideas that are so valuable to a young worker, and older ones as well. I am thankful for this valuable publication."—T. A. McCoy, Pastor, Hawthorne, New Jersey.

INVALUABLE FRIEND.—"I look forward to the monthly visits of The Ministry, and I am endeavoring to read through every issue. I find each number so useful that I cannot fully explain the value to me of this ministerial friend. I am hoping that world conditions will not hamper its continued arrival."—E. S. Graves, Minister, British Guiana, South America.

KEEN ANTICIPATION.—"The workers here in the Central Union have deeply appreciated The Ministry. I know that our people in such mission lands as Africa and India look forward to the coming of The Ministry with keen anticipation. I myself have always greatly appreciated the help that it brings."—N. P. Wilson, President, Central Union Conference.

ACCOMPLISHING GOOD.—"We want you to know that we greatly appreciate The Ministry and the good work it is accomplishing."—Frank D. Wells, President, Texas Conference.

INCREASE EFFECTIVENESS.—"I suppose that not everyone who enjoys the material which comes out in The Ministry, and finds it really of benefit, always takes the time to tell you about it. But I do want to say that I think this little magazine has played a very definite part in increasing the success of many of our workers. May God richly bless this journal in its constantly extending circle of influence."—G. B. Taylor, Teacher, Pacific Union College.

The Ministry, September, 1942
OPEN DOORS.—Everywhere, everywhere—open doors! Never have there been so many ambushed opportunities and embattled frontiers as there are today. And we who face these calls daily are under the tension of knowing that we have in this Book both the message millions need as they face death, and the message which, in the world's hands, and heeded by it, would remove the pestilence of war. We must deliver it in spite of barriers!—Fredrick W. Cropp, in Watchman-Examiner, February 19.

WARTIME PROHIBITION.—Laying the responsibility for invoking wartime prohibition squarely on the President, both the General Assembly of the Presbyterian Church, U. S. A., and the Northern Baptist Convention declared that further sapping of the national strength by the liquor traffic must not be tolerated. . . . The Baptists asked Congress to act if the Chief Executive should refuse to do so. But both assemblies rightly held that the President can and should invoke his ample emergency powers summarily to end a business which, as the Baptist resolution states, uses man power, sugar, rubber, and shipping space without contributing anything positive to the war effort. The action of these two influential bodies in placing upon President Roosevelt the obligation to halt completely the manufacture and sale of alcoholic beverages during the war will, we hope, reveal to the public which has been outraged by the favoritism shown to this traffic where the responsibility for its continuance lies.—Christian Century, June 10.

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THE ENTERING WEDGE

The following statement is taken from a talk given by Mrs. E. G. White at a union conference session in Australia on Sabbath afternoon, July 22, 1895. It was in response to a direct question by someone regarding the connection of health foods with the school.

"We need to understand that God is in the health-reform movement. When we put Christ in it, it is right for us to grasp every probability and possibility.

"The health-food business is to be connected with our school, and we should make provision for it. We are erecting buildings for the care of the sick, and food will be required for the patients. Wherever an interest is awakened, the people are to be taught the principles of health reform. If this line of work is brought in, it will be the entering wedge for the work of presenting truth. The health-food business should be established here. It should be one of the industries connected with the school. God has instructed me that parents can find work in this industry, and send their children to school." ("Counsels on Health," pp. 495, 496.)

There has been a noticeable awakening in our church membership recently in response to the health-food program advocated by Madison College. A liberal discount is offered to those who are interested in becoming agents for health foods in their neighborhood or in their church membership. This is an excellent missionary project, in that it supplies healthful foods as well as profits for various missionary activities. Write for full particulars.

PROTESTANT ILLS.—The indictment against Protestantism charges that in an unappreciative intellectual atmosphere its message has become uncertain and divided, lacking clear definiteness. An superficial theory of nurture has made church members as innocent as Nicodemus of vital Christianity, failed to have a creed about the church, and substituted the church school for public worship and discussion groups for fellowship meetings.

For these contemporary ills its remedial proposals aim to make worship preaching-centered and preaching truth-centered, stimulate Christian reading and discussion among the laity, redevelop effective pastoral oversight so that the local church becomes an integrated society, recover the vitality of its former grasp on Christian experience, and definitely deepen life's consecration.—Zions Herald, June 10.

METHODIST MISSIONS.—More than $4,000,000 was contributed to the world-wide missions program of the Methodist Church during the fiscal year ending May 31. The figure, it was stated, represents a gain of 3.79 per cent over the previous year. Each month since the United States entered the war, a steady increase in mission giving has been recorded.—Watchman-Examiner, July 9.

TEMPERANCE BATTLE.—No friend of national sobriety, social purity, and community security should let up for a single day in the intense fight now being waged against the brewers and the liquor traffic. Prior to the outbreak of the war, we were in the practically uncontroverted period known as the "repeal era." Repeal has been a social experiment and is in direct contrast to the prohibition era that preceded it, which was called "the national experiment." Now the repeal era is being controverted as never before. Noble citizens from every walk of life are rallying to the standard of national sobriety. Let every sleepyhead wake up.—Watchman-Examiner, July 9.

WANING LIBERTIES.—A decision by the Supreme Court of the United States, announced on June 8, permits any municipality to stop the sale or other face-to-face distribution of religious literature, by requiring a high-priced license for doing so. The right to tax is a right to destroy. This is a maxim which the court itself recognizes. When Fort Smith, Arkansas, imposed a fee of $25 a month upon Jehovah's Witnesses as a prerequisite for distributing their printed matter, the activity in question was destroyed, not regulated in the interest of any sort of public necessity. The permission of the Supreme Court thus to pander to local prejudice is not an isolated instance. It is, rather, one of a series of recent decisions, all of which move progressively in the same general direction.—G. A. Coe, in the Christian Century, June 24.

MATERIALISTIC EVOLUTION.—We believe that the fundamental causes of the world chaos are spiritual and religious. At no equal period of history have men been more self-sufficient than in the last twenty years. The materialistic theory of evolution has probably done as much as anything else to weaken the hold of religious convictions upon the mind of the average modern man. It has built into him a scientific assurance and a lust for material things which have crowded out moral and spiritual considerations and led to a tragic decline of faith. It has erected within him confidence in his ability to redeem himself out of all his troubles. The result has been a decline of the sense of sin, the need of a Saviour, and humility before God.

And yet, evolutionary philosophy is as truly a theology as is the Nicene system. This theology of materialistic evolution rests upon important philosophical premises; it co-ordinates a great variety of supposed facts, and it presents a view of the world order at absolute variance with that presented in the Christian revelation as recorded in God's Word.—Watchman-Examiner, June 4.

The Ministry, September, 1942
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The Ministry, September, 1942
WHISKY RESERVES.—Dean Frederick D. Kershner of Butler, writing in the Christian-Evangelist, quotes the Federal Reserve Bank of St. Louis to the effect that there were 511,211,285 gallons of whisky stocked in warehouses at the end of 1941, and that whisky production in December was 13,632,881 gallons for the month. Government chemists have stated that it would be perfectly possible to redistill this whisky in such a way as to obtain an almost equal amount of high-test alcohol. If once these Federal Reserve figures begin to circulate, there may be a good many American housewives who will start asking why they should be called on to deprive themselves of a food necessity while the distillers hold their stocks of booze inviolate.—Christian Century, April 29.

CHRISTIANS AND HATE.—True Christians will not hate the Japanese. The same is true as to all the Axis people, but we emphasize the Japanese because Japan is a heathen nation. Christ said: 'Be it unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.' Matt. 5:44. We turn to the South and "the pardon of our national sins, and restoration of our now divided and suffering country to its former happy condition of unity and peace." Shall not we pray, not only for the Japanese Christians, but also for all Japanese and other enemies of ours?—The United Presbyterian, May 28.

WAR AND EVANGELISM.—War affects evangelism. The common belief is that war has a beneficial effect on evangelism, that it stimulates the various religions which result in unusual numerical increases in the churches. Unfortunately, the facts indicate quite opposite effects.

The late Herman C. Weber charted the effects of war on evangelism for the period from 1849 to 1937. Seven major Protestant denominations were studied and the statistical results were made into a graph. This graph plainly indicates that when our nation has become involved in war, serious evangelistic losses have resulted.—Federal Council Bulletin, February.

BIBLELESS CATHOLICS.—There are no Bible classes in Catholic churches, only occasional courses in Bible history. The Bible itself is never read in Catholic schools, not even in Bible history classes, nor at the beginning of a school session. The priest in the pulpit never recommends that the faithful should read the Bible. Nor does he read it himself. In short, the Bible as such is almost completely ignored. So it happens that nearly all Catholics live and die, without ever opening the Good Book or even feeling the desire to do so, much less the obligation.—The Converted Catholic, May.

COMPULSORY RELIGIOUS EDUCATION.—The British government will shortly begin operation of a plan of compulsory religious education in all the schools of the United Kingdom. English churches and Britain's Board of Education are now collaborating on the drafting of an act that will make worship and religious education mandatory. The move was authorized by the House of Commons two months ago.—Religious Digest, June.

UNIVERSAL CHURCH.—A third sign of our times points to a united church. Missionary work abroad has long been hampered by the many denominational divisions into which the Christian church is divided. There are more than two hundred of them in the United States. Church officialdom may object to such union. It may oppose the loss of offices and the giving up of long-established emoluments. But the mass of the members of the churches must insist that it be done. If the church is to win its mighty contest with paganism in these times, it must be united. "We cannot meet this challenge with a small religion," says Harry Emerson Fosdick. "We cannot build a united world with a divided church." The churches must rise above sectarianism," declares Ralph W. Sockman. "The days of denominationalism are over," says Ralph S. Meadowcroft. "The church of tomorrow must be universal. It cannot belong to a particular class, race, or nation, but must transcend all such barriers and the brotherhood of man may be extended among us."—Zions Herald, June 10.

VATICAN BROADCASTS.—Vatican City radio station HVJ has now begun special broadcasts in the English language to the United States twice weekly, Sundays and Thursdays at 9:30 p.m., E. W. T., over a wavelength of 31.06 meters.—Converted Catholic, May.
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ASTROLOGY’S GROWTH.—Mr. Tom Harrison, who has won a very responsible position here as director of mass observation, has drawn attention once more to the astrologer and his place in British life. A large section of the community is involved. It is known, for example, that one astrological almanac sells three million copies annually. Both interest and belief have steadily increased in recent years, and especially since the war.—Christian Century, July 8.

Sabbath Vesper Programs
(Continued from page 16)

PIECE HERIOQUE .................... Franck
In silence comes all loveliness:
The dawn is ever still.
No noise accompanies the dew
That glistens on the hill.
The sunrise slips up quietly.
The moon is never heard,
And love that animates the eyes
Surpasses any word.
And prayer is best in solitude—
It seems so very odd
That, long before, I did not know
In silence I’d find God.
—Jane Sayre.

MEMORIES ............................ Dickinson
At the conclusion of the organ playing, a Scripture reading and prayer brings the Sabbath to a close. It is the hope that the influence of these programs will bring many souls nearer to the beauty of the kingdom of God.

"Train Up a Child..."

IN a few days church schools will open again, and thousands of children will become a special responsibility of pastors and teachers. The children who benefit most will be those who enjoy good health, that have good eyesight, good hearing, good appetites properly satisfied, and a well-ordered daily program that provides for rest, exercise, and attention to cleanliness.

Good health habits are the result of careful planning and instruction. That is why LIFE AND HEALTH is used in so many schools. Veda Sue Marsh, R. N., has enlisted the enthusiastic co-operation of thousands of children through her column, “Just for Boys and Girls,” and the activities of the Junior Life and Health League. Start the new school year right with at least one LIFE AND HEALTH subscription for each schoolroom. For best results every home represented in the school should have LIFE AND HEALTH. Yearly subscriptions are $1.20; S. D. A. rate, 75 cents. (Add 35 cents for subscriptions to countries requiring extra postage.) Church school teachers, as representatives of LIFE AND HEALTH, receive colporteur’s discount. Send all orders to the Book and Bible House.
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The Ministry, September, 1942
GLOBAL!—The global character of this world war, affecting every continent and involving every portion of Oceania, is of universal concern. It has caused something to happen to mankind. It has created a new interest in, and understanding of, world geography. It has broken down the barriers of localized interest, and lifted the eyes of humanity to scrutinize every part of the globe. Names of peoples, languages, customs, conditions, relationships, and spheres of influence have become the daily study of all. Isolationism and provincialism are gone. Mankind has become world-minded. The Americas, Europe, Asia, Africa, Australia, and Oceania are of common concern. Similarly, the church must never forget the global character of her task, her responsibilities, and her opportunities. She will never finish her work until it is finished in all continents and islands. Isolationism and provincialism are alien to our commission. They can have no rightful place in our planning. We are a world movement with a world responsibility.

PROFITABLE!—Are you worth your salary to this cause? In other words, do your efforts net more to this movement than is expended upon you? If not, are you really a profitable servant? Salaries are merely for expenses, and are not equivalent compensations of worth. Idling is clearly wrong and reprehensible. Further, it is not enough to be busy; our activities should be definitely profitable and result bearing. A man's work should bring returns that far exceed the salary outlay involved. If this is not true, he should not be surprised if his services are ultimately supplanted by another whose services are clearly productive. The laborer in the cause of God should be worthy of his hire.

DISCIPLINE!—It may not be pleasant at the moment, but discipline is as wholesome and character forming for the adult as for the child. We all need it, and most of us get it periodically. It may come through unworthy men or means. It may not even be justified. But, irrespective of that, if we relate ourselves rightly thereto, we are the stronger for the experience. If, however, we become resentful, sulky, or ugly, and yield to hasty words or acts, we shall probably have to be taken over the same unpleasant road again until our lesson is learned—or if we refuse, until we are set aside. Therefore, let us learn our lessons at the hand of God or man, or at the hand of God through men. God lives, and right will triumph in the end. It is not good for anyone to have his own way all, or even most, of the time. It is essential to learn to wait on God. Let us be patient until the brethren see certain things that may seem clear to us. It may be necessary for us to change our opinion. It is surprising to see how many times the brethren are right. Anyway, let us learn the lesson that God intends.

GAUGE!—A man’s caliber can usually be gauged by his treatment of his associates and assistants, and his breadth by his ability and willingness to delegate responsibility to others—and by permitting them to carry that responsibility through. That is often the hardest part. He who insists on doing everything himself—in order that it be done right—has not grown to the place where he can profitably use others. One should train his assistants, then place responsibility upon them, and see that they carry it. Thus both they and he will grow, and infinitely more will be accomplished. Find the right kind of helpers. Then show them what to do and how to do it—and watch them grow. No man is truly a success unless, and until, he has trained his associates or perhaps his successor. Men of breadth and leadership are needed today.

SIDE LINES!—When an ordained minister in this cause becomes diverted into side lines, and dabbles in outside interests, he has obviously lost his singleness of vision and purpose. He is expending time, thought, and energy that belong to the cause. He is weakening his influence and effectiveness with many of our people and workers, and is bringing justifiable criticism upon the fair name of the cause. Something has either happened to his thinking, to veer him from clear obligations and objectives, or he has never understood those clear, basic principles of separation involved in ordination. It is but right that such should know of the disfavor with which fellow ministers view such divided allegiance. And it is but fair that those so engaged should receive the earnest counsel of their leaders, and if necessary the disciplinary action of their employing committees. We should rid the ministry of such reproaches. “This one thing I do,” is the inspired motto for Adventist gospel workers.

L. E. F.

The Ministry, September, 1942