

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

May, 1945

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NOTES AND NOTICES

Information and Sundry Items

¶ We are becoming worshipers of the god of numbers. We have come to judge a man's success in evangelism by the number he can rush through

NOT NUMBERS GAINED, BUT the baptismal pool in a given
ACCESSIONS THAT REMAIN time — ir-
spective, ap-

parently, of the heavy percentage that, under such a procedure, soon begin to drift out of the church and join the growing group of ex-Adventists. It is not simply the number a man can baptize that is the true gauge of his success as a minister but also the number of accessions that remain faithful to Christ and to His Church at the end of one, two, or even five years. We need to change our basis of evaluation. We need to stop glorifying initial numbers. We need to shift from short-range, temporary, seeming results, to long-range, permanent, and really abiding fruitage in our estimation of evangelistic success. We must build for eternity. It is of little value to bring in a hundred souls if fifty are unprepared and slip away from the fold of the church. In their carelessness and drift, they lower the standard and injure morale. Infinitely better is it to instruct thoroughly and baptize fifty soundly converted men and women who will remain an integral part of the advent movement. The other fifty who leave us are often harder to reclaim, once they have wandered away. These losses constitute liabilities that are very real. Fellow ministers, we are dealing with souls, not "cases" or goals. We must not trifle with the only truly worth-while thing on earth. Once our basis of judging ministerial success is revised, men will automatically be more careful and thorough in the preparation of candidates. Baptism will come to mean more and to be more in the church. Our losses will not be such a plague to us, and our membership statistics will present a much more wholesome and satisfying picture. It means vastly more to become an Adventist than to join one of the popular churches. Entry into the remnant church is and should be a fundamental and lasting step. It means breaking with the world, its pleasures, its indulgences, and interests. We are to be a people apart, separate from much that is accepted as commonplace in the religious world about us. If candidates are not willing to make such a permanent break, it is better for them to wait until their convictions have matured and their decisions have become clear and firm. Let us call a halt to premature, hurried baptisms that are only temporary. We need abiding accessions—men and women who will pass through the great crisis that impends, and go through triumphantly to the kingdom. This should be our unserving goal.

¶ "A MINISTER's life should be a signboard pointing the way to heaven."

¶ APPROPRIATE days of national significance may well be capitalized by our ministers in various lands. In America, for instance, the Fourth of July gives opportunity for a strong setting forth of the principles of civil and religious liberty during an evangelistic effort. Thanksgiving Day affords a unique opportunity for an impressive morning service in our churches. Features can be presented that not only will prove helpful but will put us in an advantageous light in the community. Opportunity is afforded for remembering the less fortunate in our midst at this time. Gifts of food and provisions may be arranged neatly at the front of the rostrum and after the meeting distributed to the needy. When the minds of men and women are stirred by special days, let us capitalize on them. We should let our light shine through these windows of opportunity.

¶ A VOICE needs to be lifted again concerning the garb worn by some of our ministers while officiating in the sacred desk. Tan shoes, colored socks, bright ties, and various colors of clothing seem strange. Dressing like businessmen, we tend to act the part, and are, in turn, often regarded and treated as such. The responsibility for changing this concept lies in our own hands.

¶ "BEWARE of no man more than thyself."

¶ THE Baptismal Certificate, authorized by Autumn Council action in 1941, and superseding all private certificates, covenants, and pledges, has just been reprinted with an additional feature often requested by the field—a signature and date line for the candidate to fill in. Even though the certificate is retained by the candidate, it is highly desirable that this be duly signed and dated. The addition, placed at the bottom of page 4, after the questions, is as follows:

Subscribing to these principles, I now purpose, by the grace of God, to walk in the light of present truth.

Signature _____

(Isa. 44:5.) Date _____

Ministerial Council Postponed Until 1946

¶ AS MINISTRY readers are aware, a four-day ministerial council and evangelistic institute was scheduled to immediately precede the General Conference session planned for St. Louis, Missouri, this spring. But present world conditions and transoceanic travel problems make overseas delegations to such meetings (and their return) impossible for this year. Then the recent governmental ban on conventions in excess of fifty finalized the postponement of the General Conference and its preceding councils until 1946. The new dates authorized are Ministerial Council, May 24-28, 1946; General Conference, May 28-June 9, 1946; scheduled for the same city, St. Louis. Full information will be furnished as the time approaches.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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Revised *D & R* in Relation to Denominational Doctrine

By MERWIN R. THURBER, *Secretary of
"Daniel and the Revelation" Revision Committee*

PERHAPS the most difficult and potentially dangerous problem which faced the committee appointed to revise *Daniel and the Revelation* lay in the relation of their work to denominational doctrine and fundamental beliefs. This was recognized by denominational leaders everywhere, and expressed to committee members frequently by word of mouth and by letter. Even before the committee was appointed, denominational thinkers recognized the difficulties and endeavored to discover a proper path through the maze.

Foremost among the considerations was a desire to avoid anything like an official pronouncement on doctrine. It is no secret to the readers of THE MINISTRY that there are those who hold divergent views in regard to certain aspects of prophetic interpretation. On the fundamental prophecies, the foundational doctrines, Seventh-day Adventists are united as one man. The Sabbath, the second coming of Christ, the nature of man in death, the outline prophecies, the signs of Christ's coming, and the last great movements of earth's history—all are firmly fixed in denominational thinking and belief. But on minor items of prophetic application there are a few points of understandable difference in view.

Would the revision of *Daniel and the Revelation* at this late date, either by what was changed or by what was left untouched, constitute an official pronouncement of denominational belief? The answer was No. As the president of the General Conference has publicly stated, "We do not establish our doctrines by vote of a committee, however official it may be." The Adventist Church from its very beginning has accepted the Protestant pronouncement that the Bible, and the Bible only, is the authority for faith and doctrine. Revelation of truth is progressive. As long as time shall last new views of God's truth will be discovered in the Scriptures. Says Mrs. E. G. White:

"We are not safe when we take a position that we will not accept anything else than that upon which we

have settled as truth. We should take the Bible, and investigate it closely for ourselves. We should dig deep in the mine of God's Word of truth."—*Review and Herald*, June 18, 1889.

"New light will ever be revealed on the Word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that no more truth is to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the Word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God."—*Counsels on Sabbath School Work*, p. 34.

The book *Daniel and the Revelation*, according to these standards, did not contain all the light for God's people. Neither does the revised edition. It is entirely possible that the book may still present inaccurate views on minor points. Mrs. White remarked, "The fact that certain doctrines have been held as truth for many years by our people, is not proof that our ideas are infallible."—*Review and Herald*, Dec. 20, 1892. It would be extremely dangerous and entirely out of harmony with denominational principles for anyone to take the position that the revising of this book constitutes an official statement of belief.

Fortunately, we have specific instruction for just this contingency. I quote again part of an extract used in a previous article: "Let such matters [the correction of published books] be considered by those regularly appointed to have the oversight of our publications."—"Preach the Word," *Elmhaven Leaflets*, No. 1, p. 7. Thus an official pronouncement is avoided. Because it was considered best for the three major publishing houses in the United States to co-operate in republishing Uriah Smith's book, the General Conference Committee, and more particularly the officers of the General Conference, gave special study to the project and appointed a revision committee. That committee was given power to act. It has never reported to anyone the details of the revision. Its decisions have not been subject to review by the body which appointed it, and its work could in no sense be considered official.

The revision committee itself as a whole was

entirely in harmony with these principles. The members approached their task with a keen sense of their personal limitations, and the heavy responsibility which had been laid upon them. As one of the first principles of action, it was agreed that the committee had not been appointed to settle denominational doctrine. It was also agreed that the revised book should still be essentially the work of its original author. He must not be made to teach a view he did not hold. Because of this, some things in the book remain untouched—things which many might wish had been changed. The committee took the position that disputed doctrines and interpretations should be left as they were, since there is no unanimity of opinion to dictate new expositions. And after all, the book bears the signature, and is the writing, of Uriah Smith.

Seventh-day Adventist writers today probably all feel that what they write should be entirely in harmony with what has been revealed through the Spirit of prophecy. But apparently Mrs. E. G. White herself never checked up her brethren on this matter, for there were several places in *Daniel and the Revelation* where the revisers were able to produce a better harmony with the Testimonies. Concerning one such point, W. E. Howell, the chairman, reported to the Cincinnati Autumn Council on October 22, 1942:

"In dealing with matters of fundamental doctrine in our work, we found only one instance in which it seemed advisable to make a change, namely, in the teaching on the eternity of Christ. It is a matter of record that Uriah Smith once believed that Christ was a created being.* But later he revised his belief and teaching to the effect that Christ was begotten sometime back in eternity before the creation of the world. Since his day, later books of the Spirit of prophecy, such as *Desire of Ages*, came out in the nineties and later on, making clear with the support of the Scriptures that Christ is coeternal with the Father.† Since there is some difference of view among us on this point, it seemed to the committee wise to omit this teaching without comment. This was easy to do, because it had no direct bearing on the interpretation of prophecy."

This report raised the question in some minds as to whether this decision did not constitute the settling of a doctrine for the church by a small group of men. In a supplementary statement on October 28, 1942, W. E. Howell told the assembled Council:

"I want to say a few words in addition to my extemporaneous talk on the revision of *Daniel and the Revelation*. Apparently I did not make clear to all what I said as spokesman for our revision committee on the doctrine of the eternity of Christ. Let me say it more clearly. Our committee had no thought of making a pronouncement on the doctrine for the denomination. But knowing there are some differences of view among us, it was our judgment that it would be better to omit the subject altogether from the book, without comment, and leave the matter open for all to study without let or hindrance."

OTHER doctrines, or interpretations, not specifically corroborated by the Spirit of prophecy were handled on their merits. Where there was a marked difference of view, the decision

was in favor of the author's presentation, with no intention that the decision settle the difference. For this reason the "daily" of Daniel 8 was left almost exactly as the author wrote it. The interpretation of the "king of the north" was unchanged. Some other points, very minor in character, on which there is no current differing, were modified slightly. On this very subject W. E. Howell reported to the church soon after the Autumn Council of 1942:

"In regard to such subjects as the daily, the passing of the Turk, the 144,000, and the seven heads of Revelation, on which there has been some difference of opinion, the author's teachings are left substantially as they were. It is pertinent to remark in this connection that on some points of secondary importance, such as Armageddon, the number of the beast, some parts of Daniel 11 and Revelation 17, and the lake of fire, Uriah Smith was not so dogmatic as some have thought, nor as some have chosen to be on their own."—*Review and Herald*, Oct. 29, 1942.

In all this the committee members had no thought that they were "settling" anything. They tried to imagine what the author himself would be pleased to do if he were alive today, after having progressed with the denomination through forty-five years of growth and study.

In the field of confirmatory evidence of well-established doctrine, the committee found itself on less difficult ground. Right at the beginning of the work it was agreed that new evidence, better quotations, and more up-to-date authorities could be used in the revision without violating the author's rights. It was in such lines that the committee directed most of its time and effort.

As a fundamental guide in dealing with doctrine and prophetic interpretation, the committee decided right at the beginning of its work that no change would be made in the book unless the members were in unanimous agreement. When the committee met for the last time at Cincinnati, the members took a retrospective glance over their weeks together. They joined in thanking God for His blessing and guidance in their work, and rejoiced that they had been able to abide by their decision to make all their actions unanimous. In harmony with this the chairman prepared the following statement and the members all signed it:

"For our mutual satisfaction and for the information of any concerned, we desire hereby to express somewhat of the spirit that has prevailed and the method that has been followed in our work as a committee appointed to revise the book *Daniel and the Revelation*.

"First of all, we wish to say that we have felt the special blessing of the Lord in finding a solution to the problems that have arisen in pursuance of the difficult and delicate task of reviewing and revising a book written sixty to eighty years ago, and in doing our work some forty years after the author's death.

"From the beginning we pledged ourselves to mutual confidence to the end that we might enjoy the utmost freedom of discussion in the progress of our work. We have not knowingly betrayed that confidence in the intimate exchanges of views in our co-operative work, over a period of nearly ten months for the most of us, from the first of December, 1941, to almost the end of October, 1942.

"In reaching our conclusions that affected the teachings of the book or the rights and privileges of the

—Please turn to page 30

* *Thoughts on the Revelation* (1865), p. 91.

† Some of the quotations from Mrs. E. G. White which gave the revision committee helpful guidance on this subject will be found on page 14 of this issue of MINISTRY.—EDITOR.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Diligent Sowing Brings Bountiful Harvest

By TAYLOR G. BUNCH, *President
of the Michigan Conference*

"Cast thy bread upon the waters: for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:1, 6.

IT is evident that "waters" as here used represents the sea of humanity, the inhabitants of the world. "Bread," in our text, obviously means the bread of life, the Word of God, the gospel seed. The gospel seed is to be "cast" over the world in anticipation of a harvest. It has been suggested that Jesus' parable of the sower is drawn from the custom of the farmers along the river Nile, who sow grain from boats as the waters recede toward the channel. The seeds disappear in the water and sink into the muddy soil, and "after many days" produce a bountiful harvest.

Gospel seed sowers must be at their task "in the morning" and "in the evening" and all the time between. They are commissioned to work all day long, early and late, from dawn to dusk, with the same diligence required of successful farmers. There is no assurance of success to indolent sowers. In seed sowing the reaping is in proportion to the amount of seed sown. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully," is the divine and unchangeable rule of seed sowing. "Whatsoever a man soweth, that shall he also reap," applies to the quantity as well as the quality.

This principle applies with equal force to the sowing of the seeds of truth. The minister who preaches the most sermons and makes the most contacts with the public through Bible studies, visits, and the use of gospel literature, will reap the largest harvest in souls saved, everything else being equal. The Bible instructor who is the most diligent in her divinely appointed work will present the most persons for baptism. The colporteur who puts in the most hours and makes the most exhibitions will report the highest sales and scatter the most seeds of truth. There may be a few exceptions due to certain conditions, but this is the general rule. On the other hand the workers who are not getting results are usually lying down on the job of seed sowing. Some have a great burden to minister to the saints, making no effort whatever to convert sinners and bring them into the church. Thus the church membership dwindles under their ministry. A scanty harvest is always the result of indolence.

The reason we should be diligent in seed sowing beside all waters, early and late, in youth and old age, in sunshine and rain, in all kinds of soil, under all sorts of conditions even where prospects of results seem hopeless, among all classes and races, is that "thou knowest not whether shall prosper, either this or that." There is no way of knowing whence the results from gospel seed sowing will come. There is an element of uncertainty that makes the work interesting. Sometimes we get the best results where least expected, in fields that seemed the most unpromising.

In the parable of the sower the seed was sown everywhere. We should be encouraged by the fact that some of the seed always falls "on good ground" and brings forth a harvest. In every evangelistic effort there are both disappointments and happy surprises. Some on whom we count the most will fail to take their stand, and others who were hardly noticed will be among those who join the baptismal class. Some who do not make an immediate decision become obedient "after many days."

In seeking for souls every gospel worker should have the diligence and vision of Christ. We are told that "in every human being, however fallen, He beheld a son of God, one who might be restored to the privilege of His divine relationship." —*Education*, p. 79. Christ continued His interest in men and women when they seemed "as hopeless as if they were dead and in their graves." In His estimation every human being was a potential candidate for heaven.

Absolute Certainty of Harvest

The absolute certainty of a harvest as the result of gospel seed sowing is indicated by the statement, "For thou shalt find it after many days." Just as the grain sown in the water or soil disappears from sight and is apparently lost or forgotten, and then "after many days" reappears again in a bountiful harvest, so the seeds of truth are hidden in the hearts and minds of hearers who are sometimes apparently uninterested, but after many months or years the seeds take root and transform sinners into saints.

The divine promise is: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6. There is no doubt about results when the sower is diligent and in earnest, for *no seed sowing is in vain*. There is bound to

be a harvest. But results require time and patience. "See how the farmer waits for the precious crop of the land, . . . till he gets the autumn and the spring rains; have patience yourselves." James 5:7, Moffatt. Patience alone is not enough, however. There must be diligence in seed sowing. Some ministers have more patience than ambition and zeal. Patience in waiting for a harvest is useless unless diligent labor has prepared the soil and broadcasted the seed. "A little sleep, a little slumber, a little folding of the hands to sleep," may indicate patience, but the results will be poor.

One of our greatest faults as gospel workers is that we are in too great a hurry for a harvest. After sowing the seed we want an immediate harvest and are not willing to patiently wait till "after many days." The success of men and women is often judged on the basis of quick results, but the final ingathering will show that some who have the largest and quickest results in baptisms will have fewer sheaves than others who have faithfully preached the truth to a more stable class, and waited "many days" for results. It is often the "stony ground" hearers who are the first to respond and the first to fall away after the evangelist moves on.

We must remember that it takes centuries for the giant redwood to reach maturity, and that the most valuable trees and shrubs and flowers are of slow growth. Mushrooms spring up overnight, but they are of little value. Likewise the more desirable class of people are more deliberate in making decisions. They are not controlled by their emotions. They carefully count the cost before making important and far-reaching decisions. We need a long-range program that builds for future results. It is true that some good results are obtained quickly, but this is usually due to former seed sowing or other influences that have prepared the way for quick decisions. More often than we realize we enter into the labors of others.

We are now in the seed-sowing time, and the chief part of the harvest is still future. It will come "after many days," and mostly during the latter rain. The chief concern of Christ during His earthly ministry was to sow the seeds of truth. In fact, He did not seem to be much concerned over results. He did not refuse to conduct public meetings and preach to the multitudes, because His hearers could not be properly dealt with by a large force of helpers. "Follow-up work" did not seem to be His major problem. We are told that after one of His greatest sermons "from that time many of His disciples went back, and walked no more with Him." John 6:66. Even the twelve were tempted to forsake Him.

Christ's earthly mission ended in apparent failure on the basis of immediate results. But when Pentecost came and the refreshing showers of the early rain fell upon the seeds of truth He had so diligently and faithfully sown, there was a glorious harvest. We are told that the Pentecostal harvest was largely the result of Christ's labors as the great Sower. This was the follow-up work in which He was most interested and on which He

largely depended for results. He knew that the Holy Spirit would do a perfect work of following up every interest He had created. In fact, the Holy Spirit is the only One who can bring the convictions that lead to right decisions. Jesus did not beg or urge immediate decisions.

Refreshing Showers of Latter Rain

Many statements in the writings of the Spirit of prophecy indicate that we are now in the sowing time and that the chief part of the reaping will come as the result of the refreshing showers of the latter rain:

"The Lord . . . commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors *have nothing to do with consequences*. They must perform their duty, and leave results with God."—*The Great Controversy*, pp. 609, 610. (Italics mine.)

"The good seed sown may lie some time in a cold, worldly, selfish heart, without evidencing that it has taken root; but frequently the Spirit of God operates upon that heart, and waters it with the dew of heaven, and the *long-hidden* seed springs up and finally bears fruit to the glory of God. We know not in our lifework which shall prosper, this or that. *These are not questions for us poor mortals to settle. We are to do our work, leaving the result with God.*"—*Testimonies*, Vol. III, p. 248. (Italics mine.) (See also *Education*, pp. 205, 206.)

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. *The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit.* The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. . . . A large number take their stand upon the Lord's side."—*The Great Controversy*, p. 612. (Italics mine.)

Those who take their stand during the latter rain as the result of previous seed sowing are described in *Prophets and Kings* (pages 188, 189) as "a firmament of chosen ones" whom "God has in reserve" "among earth's inhabitants, scattered in every land," who "have not bowed the knee to Baal" but will yet "shine forth when darkness covers the earth and gross darkness the people," "revealing clearly to an apostate world the transforming power of obedience to His law." Then follows a solemn warning for modern Israel not to make the mistake of Elijah in trying to number God's people. During the latter rain "every truly honest soul will come to the light of truth."—*The Great Controversy*, p. 522.

Archaeologists digging in the sands of Egypt uncovered a mummy with a bulb of a plant clasped in his bony fingers. The bulb had been there two thousand years, but when it was planted and watered it came to life and blossomed again. In the tomb of another was found some grain, which when sown produced a harvest after lying dormant for more than two millenniums. Recently rain fell in Death Valley and what had been a lifeless waste was quickly transformed into a Garden of Eden in beauty. Seeds long buried in

the dry sand literally leaped into life, and the botanists who hurried into the valley found and classified 136 varieties of plants, the seeds of which were only waiting for the coming of the rain.

If we are faithful in sowing the seeds of truth throughout this waste and desolate earth, the coming of the latter rain will produce a glorious harvest and diligent sowers will be abundantly rewarded. That will especially be the reaping time for the literature evangelist and the radio broadcaster. As the radio speaker sends out his message to an invisible audience he knows not what will prosper, this or that. He will have many happy surprises when he reaches the kingdom. Contacts and follow-up work with the majority who hear the message are impossible, and he must not be too much concerned about immediate results but leave the consequences with God. Many of the best class of hearers will never indicate their interest, but they will be found among the innumerable multitude who will come to fruition when the refreshing showers of the latter rain water the seeds of truth.

The Place of Literature Ministry

By BERNARD BELTON, *Publishing Department Secretary, North England Conference*

SOME years ago a young Methodist Sunday school teacher in the north left home and went to sea as an employee of the Marconi Company. He spent his spare time examining the Bible, gradually finding the Sabbath question of absorbing interest, although at the time he was not aware of any particular controversy over this issue. So interested did he become that he searched various books for knowledge.

In due time his ship put in at Cape Town, South Africa. One day a bundle of old magazines was put on board for the officers and men. Two magazines came into the young man's hands. The editorial of one of these attracted his attention, for it dealt with the matter so long troubling him. This magazine was the *Signs of the Times*, published in South Africa. The editorial was so convincing that he began to recognize the seventh-day Sabbath, without making an all-out stand, however. Later, arriving home on leave, he waved the *Signs* magazine before his parents, saying, "I told you so; here is the evidence!"

Force of circumstances then brought him to Calcutta, India, where he prayed earnestly that if the seventh day was to be kept as the Sabbath, he might somehow meet people of like belief, if there were such anywhere. So he searched the city from church to church, but without avail. One morning a native servant handed him the daily paper and his eye caught an insertion advertising the first of a series of lectures on Bible prophecy. The meetings were conducted by two Seventh-day Adventist evangelists. He attended, accepted their instruction, and joined the church.

Although he lost touch with the believers ashore when his ship sailed for the Middle East, he was able, by the help of God, to observe the Sabbath as the one Adventist on board. After about a year in these circumstances he joined a vessel bound for England. On the way home he became convinced that he was soon to part company with his seafaring life, but for what reason he could not then see.

While on leave he interviewed his employers for the purpose of securing official sanction of his having the Sabbath free, but after prolonged consideration they found it impossible to grant his request. So he resigned his position as chief radio officer.

This made him eligible to be called up under the Military Service Act, and it was not long before he was required to appear before the tribunal in Newcastle, where one of our pastors gave evidence for him as witness. The ruling authority was so favorably impressed by the young officer's sincerity and his willingness to leave a reserved occupation on religious grounds that a verdict of unconditional exemption was returned.

About this time the publishing committee had decided that, owing to the paper shortage, no more recruits to the colporteur work could be enlisted. However, when this young radio officer made application and his remarkable story became known, it was unanimously agreed that God had worked wonders to bring into His service a recruit of His own choosing. So it came about that our brother attended the colporteurs' conference, where he commenced training for the literature ministry. He was then associated with a man of long experience, and together they have been blessed with good success in circulating our full-message book *The Bible Speaks*.

As we recount the sequence of providences in the life of this young radio officer and his call to the work of God at a time when ordinary recruiting has ceased, we see how remarkably God can take matters into His own hands and supply us with men from sources outside our own planning. Thus we are led to appreciate once again the great importance and place of the literature ministry.

In Conjunction With Public Evangelism

That article in the *Signs of the Times* so convinced the young man that he could stand before unbelievers and say with great assurance, "Here is the evidence!" But he then needed further instruction not only on the Sabbath doctrine itself but on the other advent truths. So he was providentially led to the meetings of the evangelist, and through these he was brought fully into the message. Surely this is the ideal procedure—first the printed page, then the evangelist to bring to fruition the seed sown. Here in our own conference this course is frequently followed.

Apart From Public Evangelism

War conditions seem to be bringing us to the place where circumstances are largely dictating our evangelistic program. Bound by circumstances! Halls, houses, and congregations are

difficult to secure. How cheering, therefore, is the assurance in 2 Timothy 2:9, "The Word of God is not bound"!

In what way, then, will the message go to the people everywhere? Isaiah 52:7 gives us the answer: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Even though hindered by restrictions connected with public preaching, the truth must be carried to its place of conquest. The aggressive principle is necessary, and well does the literature ministry fulfill this requirement. At such a time as this heaven's eulogy through the prophet surely applies to each faithful colporteur—evangelist as he daily pursues his saving mission—"How beautiful . . . are the feet of him that bringeth good tidings."

Such a work as this leads our colporteurs to all classes of the community. To illustrate, for some months one of our colporteurs has been selling *The Bible Speaks* in many hotels. He reports placing more than a thousand in such unusual places already. One proprietor, when ordering a leather copy, related how a friend in another hotel is studying a page a day in the copy he purchased. Then he places the book in a glass-fronted cupboard standing near the counter in the bar. Time and time again, as the customers stand drinking at the counter, that copy of *The Bible Speaks* is taken out and the questions with their Bible answers are discussed with lively interest! Thus the gospel message reaches many who are altogether outside the circles of ordinary religious activity.

Advertising for the Initial Audience

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

THE Lord Jesus Christ made the observation that the children of this world are sometimes wiser in their generation than the children of light. I wonder whether our fellow religionists are sometimes wiser in their efforts at advertising to attract large audiences than the men of the advent, who really have something which the world needs to know.

In August, 1943, Jehovah's Witnesses staged an evangelistic effort of three days' duration in the magnificent \$3,000,000 Municipal Auditorium in Minneapolis. The key lecture of this short series was scheduled for Sunday night of August 22, under the title "Freedom in the New World."

It is interesting to note the extraordinary advertising campaign which they put on to fill the auditorium to overflowing on this Sunday night. The magazine *Consolation* gives this illuminating picture of their advertising plans for filling the auditorium:

"On August 9, 701 streetcars and 269 buses began carrying advertisements of the lecture; taxis and private cars cropped up wearing hundreds of purple-and-white streamers inviting the public to attend the 'Free Nation's' Theocratic Assembly. Posted in eye-catching spots throughout the 'Twin Cities' were fifty billboard

signs. Twelve hundred show-window placards were placed in the display windows of the downtown business section. Adding to this array of mute testimony, beautifully stenciled announcements of the main lecture blossomed forth on the sides of automobiles. Topping all these for impressiveness were the two mammoth banners stretched out on the Municipal Auditorium itself. Nearly ten feet high and fifty feet long, these huge streamers were visible for great distances.

"Dominating the advertising campaign, however, were the hundreds of living, breathing, moving 'advertisements' that appeared at strategic points on the streets of the 'Twin Cities.' These were Jehovah's Witnesses themselves. Carrying on the front and back of their persons placards informing passers-by of the big lecture, these workers distributed hundreds of thousands of leaflets to the people. It was this part of the advertising campaign that was stressed at the Friday afternoon 'assembly for advertising,' and it constituted the final push that climaxed a highly successful publicity drive that resulted in an overflow crowd on Sunday, August 22."—Nov. 24, 1943, p. 38.

Think of the intensive and extensive advertising effort concentrated on one Sunday meeting! It might give us some idea how extensively we ought to advertise when we go into a city to conduct meetings for three or four months. When we are to conduct meetings for several months, our need of an extra large audience on the opening Sunday is far greater than it was for these people to have a capacity audience for the one Sunday of their meetings.

It would appear that the day of securing a large audience in a large city on little advertising is past. Competition from meetings and amusements of all kinds—churches, lodges, theaters, movies, dance halls, and sports—and the unique methods used to secure the attention of the people make it necessary for us to offer something really appealing, something that will catch the eye and grip the mind, if we are to succeed in getting people to listen to the stupendous and solemn truths of God's Word.

This situation of the present-day world needs to be thoroughly understood by conference executives in making a budget for a large city effort, and the evangelist himself must know how to meet this situation with advertising methods which will draw an audience.

Bible School in Africa

By E. L. CARDEY, Evangelist,
Cape Town, South Africa

FOR many years we have believed that "the final movements will be rapid ones." While we have been inclined to apply this to the movements among the nations of earth, there seems to be no reason for not applying it to the work of God also. As the rapid events of earth's last tragic hour are coming into focus, the Lord may be expected to cause His work to move in rapid strides to counteract the work of Satan and to carry His message to the ends of the earth. To a careful observer it is very evident that the method of the correspondence Bible schools is one of the

most effective methods so far devised to reach the masses in a short time.

Since we were not permitted to use the radio in the Union of South Africa, we decided to publish short articles in the newspapers. These articles vary in length from seven to ten inches in one column and introduce a number of questions which appeal to the public, but no attempt is made to answer them in the paper. The last part of the article explains the purpose of the Bible school and offers a series of free lessons, wherein questions will be carefully and fully answered. In this way names are secured.

The response to these articles has been tremendous and has come from all classes of people, but mainly from the better-educated classes. Our church members also have given us much help in securing readers, and our students themselves have sent us long lists of friends. We keep a series of advertisements about the lessons going out all the time, both to our students and to our churches.

During 1945 we are putting on the greatest drive so far attempted. With the Lourenço Marques radio station in Portuguese East Africa, through the newspapers, and with the help of our church members we hope to secure tens of thousands of new readers for our studies.

We are now carrying on five courses of studies, each in two languages—English and Afrikaans, which are the two official languages of South Africa. The two languages are about equal in enrollment. We work on the theory that we shall not secure much in the way of definite results by simply sending out a few pieces of literature to a person. We have learned that results can be secured only by keeping the people studying and going through the entire series of lessons. We therefore send our lessons to people until they say Stop. When they have finished the first course of twenty-four lessons, we send a series of advanced lessons on Daniel and Revelation to those who request them. These two courses keep the people studying for about a year. To all those who have continued through the advanced course we furnish another series of fifty-two lessons for Sabbath study.

It can be readily seen that when one voluntarily takes these last two series of lessons, after knowing definitely what we teach through the first course, he may be considered well indoctrinated with this message and in sympathy with the work we are doing. From this class we believe we shall reap a large harvest of souls.

We have introduced a youth's series of lessons, and these will follow the same methods as are followed in the senior course. We have also introduced some lessons for the blind. Our Fellowship-of-Prayer Circle has gone a long way in making our work appealing to the general public. It is well understood that our prayer circle meets every morning and holds a longer meeting on Friday nights. We have it on Friday nights to get the people accustomed to meeting with us at the beginning of the Sabbath.

We expect our present enrollment of forty thousand to be doubled in another few months, and in this large enrollment we have a complete cross section of what may be expected in winning souls, as one reaches out to touch the entire country. We have proved quite definitely that at least ten per cent of the people will study these lessons if rightly approached.

Who can measure the results from having ten per cent of a population definitely studying the Bible in this way? We believe the percentage would be just as large in any country where the literacy of the people is sufficient to warrant it. Truly the harvest of earth is ripe, and the amount of grain to be gathered in for the Master's garner will be greater than we have realized.

More on "Advertising Your Church"

By J. R. FERREN, Secretary,
General Conference Bureau of Publicity

IN the March issue of THE MINISTRY B. A. Scherr, of the Kansas Conference, wrote on a subject of vital importance. As one method of "advertising your church," he urged that you place upon the church building, or in the yard, an attractively lettered sign, with the name of the church, time of services, and name and address of the pastor or elder.

I was very glad for this appeal to pastors and church leaders from a departmental secretary who travels among our churches. The Publicity Bureau is constantly being implored to wage a campaign that will awaken our local church leaders to the need of making it possible for people looking for Seventh-day Adventist churches to find them. Time after time disappointed church members tell us of their vain search for Adventist churches in places where they are obliged to spend the Sabbath day.

The newspaper is of first importance as a means of helping people find your church. You can usually arrange for the local newspaper to carry your church announcement regularly. This may or may not cost something, but the charge is nominal. Some papers give this service free to churches, especially in small towns. But, in any case, it is very much worth while to have this regular announcement appearing each week with the listing of the other churches. It is a silent witness to the existence of a Seventh-day Adventist church, with its Sabbath (Saturday) services. Its continuity has a definite influence for good locally. And strangers inquiring for the Adventist church will get the information they desire at the newspaper office.

The objection may be raised that the church-announcement page usually comes in the Saturday paper, and thus does not allow time to announce the sermon subject in advance. We know this, but even so, your being represented advertises your services, and this week's announcement may bring someone to your church next Sabbath. Occasion-

ally, however, a paper will make an exception and run the Adventist church notice on Friday.

We earnestly encourage our pastors and church leaders where this is not done now, to take early action to have their churches properly represented by way of standing weekly church announcements in their papers. Such a notice takes about an inch of space for the name and address of the church, time of services, pastor's (or elder's) name, address, and telephone number.

In a city where there are a number of churches, it is impressive to have them listed together under "Seventh-day Adventist Churches."

Securing Desirable Locations

By C. L. VORIES, *Evangelist,
Spokane, Washington*

MEN who are not old in the ministry can well remember when they went into a city, rented a lot for the tent or tabernacle, and started their evangelistic effort without asking permission of anyone. All that concerned them was the securing of a suitable lot. Today the procedure is vastly different.

Every man who has been engaged in public evangelism for a few years has learned from experience that there are now so many city ordinances barring a tabernacle from certain districts and zones that to get permission to erect the tabernacle in anything like a desirable place within the city limits is almost equal in worry, time, and effort to conducting the whole series of meetings. At least there are times when this is true. There is no doubt but that our evangelists lose weeks, months, and years trying to get permission to hold their meetings in choice locations.

As far as I know, no suggestions have been published in *THE MINISTRY* or elsewhere as to the best method of getting permission to erect a tabernacle in restricted districts. Therefore everyone has had to learn, as I did, by experience.

Almost invariably, when one makes inquiry about erecting a tabernacle on a certain lot, he is advised to go to the mayor or building inspector and ask for permission. But a recent experience has caused me to doubt that this is the best thing to do, and I know of no better way of showing what steps should be taken than to relate my experience. A lawyer, with whom I had been talking about renting a lot, had told me not to ask information of the building inspector, and I decided to follow his advice. Before leasing a certain lot I went to the mayor to learn whether or not it was in a restricted area. The mayor expressed no particular objection to putting a tabernacle on this lot, but during my conversation with him the building inspector came to the office. When told of my desire, he read the law and immediately voiced his opinion as being opposed to it, because the lot was in the fire zone, and the ordinance prohibited our nonfireproof building's being erected in this zone.

Not wanting to give up all hopes of securing this location for an effort, I asked that members

of the church visit or phone the councilmen of their ward and tell them they would appreciate it if they would use their influence to secure permission for the tabernacle to be located in this restricted zone. I then asked one of our church members to go with me to the councilmen of the various wards. This member was well known throughout the city. I took with me a handbill which showed a picture of our tabernacle. After calling on the majority of the councilmen, showing them the picture of the tabernacle, and laying before them our desire as clearly and tactfully as I knew how, I went again to the mayor, just before the time for the council to meet, and asked if I might present the matter at the council meeting. This privilege was readily granted. At the meeting I gave a brief speech which was something as follows:

"This series of anticipated lectures is not a money-making project. Although hundreds of dollars will be invested in the campaign, admission to the lectures will be free. The purpose of the lectures will be for the uplift of humanity, to make better men and women. This series is a part of a great campaign which is being sponsored in cities throughout the United States, and the building which we desire to erect has stood in a number of the principal cities in the State. Now, I know you have a city ordinance which would prohibit a permanent building from being placed on the lot, but I have found in my experience that councilmen in some cities have made exception to these ordinances because the building is only a temporary structure. Furthermore, there are citizens in the city who are interested in this project, and I know that some of them have put thousands of dollars into this organization. So altogether we feel that you men might do as much as councilmen have done in other cities, and kindly permit us to erect our building on the site we have chosen."

Almost immediately it was unanimously voted that we could occupy the lot which we desired. The building inspector was present at the meeting, and I thought he appeared to be rather chagrined, but he spoke not a word.

This experience proved to me that the building inspector's emphatic *No* does not always have to be taken as the ultimatum of one's hopes. It has also led me to believe that it is better first to lay the proposition before the councilmen as individuals and then before them assembled in meeting than to wait and try to do it all at a meeting of the city council.

If all portable tabernacles could be made of fire-proof materials, it would be a big step toward greater success, for it would do away with much worry, expense, and waste of time. And many times it would mean a desirable, instead of an undesirable, location for the effort.

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☞ HE has attained to a fine degree of spiritual maturity who is able to possess his soul in patience and allow time to work out some of his problems. The person who has a calm confidence in the good will of God and His interest in our welfare is content to wait. Time is his ally.—ROY L. SMITH.



Ministerial Training and the Church's Expectation*

WHAT has the remnant church a right to expect of her ministerial graduates who, after finishing college and completing their period of field internship, come to the Seminary for final training ere they go forth to take their places in full-fledged service in the cause of God? What basic concepts and attitudes, what fundamental training and outlook, what imperative backgrounds and equipment, may the advent movement properly expect from these recruits upon whose shoulders must rest the burden of finishing the work? What is the ideal training that should be wrought into practical reality? The difficulties involved in the task of deciding the pattern of that training should only spur us to the most candid survey of our basic objectives. Truly, we face a moment of supreme importance, when the plans and actions of today will materially affect the whole course of the advent movement of tomorrow. If ever we needed divine guidance we need it now. And the formulation of this training program is obviously more than a departmental or even a Seminary affair; it is a denominational concern.

It is but axiomatic that the longer the period of training is extended, the more important the molding impress of its later years becomes. To whom much is given much is, of course, expected. Such training should therefore be cast in a broad, comprehensive mold. It should be an impress provided by a representative group of instructors, not only of special training and experience, but of ministerial strength and contribution. It obviously should not be built about particular personalities available today, but around certain basic needs and requirements. The most competent men in the movement should surely be brought in for special courses from our various institutions and conferences. In this way too great an impress from a very small group will be obviated.

All will agree that this training must be fundamentally ministerial in character. These men are to be preachers, not schoolmen. For teachers, another training is provided, suited to their

special needs and leading to a different degree and objective. The two should not be confused. To meet our needs, our advanced ministerial training must be wholesomely practical, not preponderantly theoretical. It must be well rounded, not one-sided. It must be sound, thorough, and comprehensive. And all will agree that it must be distinctively and thoroughly Adventist, not merely Christian, Protestant, or even Fundamentalist. It must fit men for the *Adventist* ministry, with precisely what that connotes.

Above all else, the church has a right to expect that her young preachers will come forth with a basically sound attitude toward truth. This is of paramount importance. Their outlook on life, service, the church, and the world is important. But their relationship to truth—its sanctity, its certainty, and its sovereignty—is of supreme moment. A reverent search for truth, unreserved subservience to truth, confidence springing from that truth, and the overmastering sense of obligation to proclaim established truth with persuasive power and winsome skill cannot be overstressed.

Truth lies at the foundation of every great conviction. It is the source of all sound certainty, the spring of all compelling conviction, and the mainspring of all true service and sacrifice for God. Our ministry should be characterized by that reverence for truth that will lead to the eschewing of loose, careless, and inaccurate statements, to the rejection of untrustworthy arguments and misleading quotations, and to spurning the use of all fabricated and discredited citations.

THE church has a right to expect that her ministerial product shall have more than the broad general background that can be obtained in the seminaries of the world and the universities of the land. Such cannot be our pattern or our norm. Our ministers must go forth specifically trained and equipped for a specific task—the heralding of God's designated message to mankind for this generation, amid all the challenging complexities of this last hour.

They must not only be equipped with adequate tools but be taught how to use those tools with professional skill and competence—not with groping or bungling. They should not have to strive through this experiment and that to find a satisfactory way of ministry. Practice, under skilled guidance and supervision, is therefore imperative in this advanced training.

Obviously, this over-all training should be complete and comprehensive, so that its product can

* This presentation appears by voted request of the Committee on Denominational Theological Training, which met on February 20 and 21, just prior to the Spring Council in Takoma Park. The personnel comprised the General Conference officers, the North American union presidents and two local presidents, college presidents, heads of college Bible departments, the Seminary faculty, and the secretaries of the Department of Education and the Ministerial Association.

cope with the manifold ills of the soul, as the medical graduate does with the afflictions of the body. Our theological graduates must therefore also understand the various ills that afflict mankind, so as rightly to diagnose the disease and to prescribe and apply the proper remedy for the soul. Actual clinical experience is consequently essential, conducted under the eye of experts and with balanced emphasis on rural, small town, and city evangelism.

The church has a right to expect that our theological graduates shall know the Word—its truths, its doctrines, its prophecies, and its saving provisions. They must, above all, be specialists in the Word—the Old Testament as well as the New. Whatever else they may be and have, they should be experts in the Book. That must be the heart of our advanced theological training. They must, first of all, be rooted and grounded in the eternal verities of the everlasting gospel—the basic truths of the deity of Christ, His vicarious atonement, and the related truths and provisions of salvation and righteousness by faith. They must really know the special truths for this hour—the Sabbath, the sanctuary, the Spirit of prophecy, and the prophecies. For example, they should know the vicissitudes of the Sabbath through the centuries. They should be thoroughly acquainted with the historical development of prophetic interpretation. They should have a clear understanding of the introduction and development of our own distinctive doctrines in the early decades of this movement, of the molding hand of the Spirit of prophecy, and the subsequent history of our own denomination.

To be pre-eminently men of the Book, our graduates not only should know the English Bible but should also have knowledge of the original Greek and Hebrew. But that knowledge should be sacredly dedicated to the clarification and support of the great basic truths, and not be used as a medium for introducing the novel and speculative.

Further, all will agree that our theological graduates must know church history—the history of truth and its conflict with error, the troubled pathway of the Jewish and Christian churches, the hand of God in history, and the fulfillment of prophecy in history. They should likewise know the basic principles of science, so as to be able to teach creationism intelligently and wisely in this age of evolutionism, and have knowledge of God's wonders in the heavens. They should, in addition, know the basic principles of sacred music in its inseparable relation to the worship of the church and to the evangelistic program of the last message. These graduates of ours must, of course, be thoroughly trained in the effective and persuasive use of the voice. These particular areas need to be strongly developed in our future plans.

The church has a right to expect that our graduates shall understand pastoral and evangelistic techniques—the care and conservation of the flock as well as the winning of the worldling. This is vital to the conservation of the church. They will be expected to have a clear understanding of

the science and art of successful personal work, with all that involves. They should know how to present our health message effectively, so as to appeal to the scientifically trained as well as the needy layman. They must understand how to appeal to the trained mind—the neglected upper classes, such as teachers, lawyers, doctors, preachers, business executives, and statesmen, from among whom we should have increasing accessions.

Moreover, the church rightly expects that they shall come forth with the world concept of our mission to mankind, and think and labor in terms of finishing a world task, no matter where they may be stationed locally, and thus be prepared for their part in that world work. Such are some of the more specific aspects. But, someone will say, isn't this rather visionary? Not if we transform the vision into a practical reality. We must have an ideal toward which to rise, an objective toward which to press. Is that ideal too high?

REVERTING to those important larger concepts and relationships previously noted, may we add that the church has a right to expect our young ministers to come from their training with clear, firm convictions. It expects them to go forth as heralds of a positive message to mankind. Our young preachers must emerge as crusaders for great certainties, not as cautious proponents of tentative positions. They must never become like the students of the world's seminaries—hobbled with uncertainties, ever learning but never able to reach vital conclusions or to preach certainties that produce conviction. The church expects our preachers to go forth with wholesome confidence in God, His message, and His messengers, not with protruding question marks, indefiniteness, and reservations that nullify positive witness and strong leadership.

They are expected to discern clearly between the great centralities that matter—those basic truths that make and keep us Seventh-day Adventists—and the many minor things that have little or no bearing upon soul salvation and sound faith. They are to magnify the first and minimize the second. They must press the fundamentals and refuse to agitate upon the secondaries. They need to be able to penetrate to the heart of great issues and to take a positive stand for right and principle. They must not be drawn into such quibbles and squabbles as plagued the schoolmen of the Middle Ages. They must dwell upon living issues and vital principles, on which the welfare and the health of the church depend.

The church has a right to expect that they shall come forth to exert a positive, not a negative, influence. And Christ's messengers can never produce positive convictions in others unless they themselves are possessed of them. They must fan the flames of hope, confidence, and assurance among those to whom they minister, and not smother the fires of assurance with a blanket of uncertainty.

They must radiate the spirit that made the

martyrs, the Reformers, and the pioneers. At the same time they must recognize that there are mysteries that cannot be solved till the light of heaven and eternity illuminates the dark spots of earth's pilgrimage, and not attempt to project speculations and immature conclusions that only perplex the people. They must learn to practice the principle that on certain matters silence is golden.

They must be trained to search till they find the full facts that form the foundation of truth. They must be taught how to analyze and organize their findings into sound conclusions—and then to use them to bless and to upbuild the faith of the church. They must learn how to toil as other men may be unwilling to do—forgoing pleasure and diversion, in subservience to the only all-consuming passion of being workmen approved of God, towers of strength to the church, and worthy examples to the flock. Such are some of the larger

aspects and ideals of what the church has a right to expect of her oncoming preachers who must finish the work.

The pitfalls and departures that have beset the Protestant churches that have lost their bearings are to be found in the departures that crept into their theological training setup as it veered away from the clear premises and objectives of their founders. Their catastrophic mistakes must not be repeated in the remnant church. Her training must ever be kept so clear and true, so sound and loyal, that instead of being a potential peril, our theological training will be a tower of strength, the very citadel of Adventism. The pitfalls of the past in Protestantism will be avoided by us only as we keep our vision of objectives clear, remembering the pathway over which God has led us thus far, remaining unswervingly true to the inspired blueprint, and keeping our last-day-ministry-for-God concept ever in the forefront. L. E. F.

Ministerial Training Provisions Strengthened

Authorized by 1945 Spring Council Action

ACTIONS of far-reaching import have just been taken by the Spring Council of the General Conference Committee concerning our ministerial training program—first in our colleges, then in the field training internship period, and finally in our Seminary graduate provisions. Further study has led to certain readjustments and distinct improvements over the Cleveland Autumn Council actions reported in the January *MINISTRY*.

Two full days were recently spent in intensive discussion by a large committee representing the General, union, and local conferences, the senior colleges, the Seminary, the Department of Education, and the Ministerial Association. These discussions were crystallized into unanimous recommendations. They were then considered by the General Conference Committee in Spring Council assembly, where they were adopted in essentially identical form. The improvements pertain to three general features.

First, the recognized need of a more adequate senior college training for the ministry before granting the B.A. degree has led to the adding of twelve semester hours to the present 128 hours required for graduation from our college schools of theology. This will enable the student to obtain a broader and more adequate basic training. Additional subjects of a cultural nature and others meeting specific needs will absorb these supplemental twelve hours and make for well-rounded ministry. These added hours will be equivalent to an added summer term.

Second, the development of a more adequate field training and supervision of ministerial interns during their two years in the conferences follow-

ing college graduation was, after discussion, referred to the minority committee for detailed study and recommendation. These will ere long be brought forward for action.

Finally, the Seminary training program was restudied and has been strengthened through the following provisions:

1. A one-year graduate course of basic requirements in Bible, practical theology, systematic theology, church history, archaeology and history of antiquity, Biblical languages, research, health evangelism, sacred music, and various vital electives, which will lead to the professional degree of M.A. in Religion.

2. This one-year course may be applied as the first year of the full two-year course previously authorized, and leading to the B.D. degree for those who can continue on, or return later to the Seminary for this second year of advanced work.

3. The guaranteeing provision voted by the Cleveland Autumn Council for the two-year course has been amended to a voluntary support of the plan on the part of the conferences, who have given assurance of purpose to send to the Seminary each year not less than one worker for each five thousand members or major fraction thereof.

4. A course in health evangelism is to form an integral part of the one-year course leading to the degree of M.A. in Religion, but this will be concentrated in a four-week interterm period, coming annually just prior to the close of the first full year. This will make possible the taking of this special course by workers unable to come to the Seminary for other studies, and will begin with the summer of 1946.

5. A special school of evangelistic and church music for singing evangelists and church musicians

will be held in the same four-week interterm period, just before the close of the school year. This will likewise be offered yearly, beginning in the summer of 1946. In the case of the two-year B.D. students this will normally come before the close of the second year. The course will likewise be open to those who desire this special work but who cannot come for other courses.

6. Bible instructors desiring to take the M.A. in Religion course will be given special courses of instruction in practical theology, specifically adapted to their needs—these to be in lieu of the usual courses in preaching and evangelistic organization.

7. The general Master of Arts course for Bible, church history, and Biblical language teachers will continue essentially as heretofore. This is a research course, with its Master's thesis and related requirements, thus differing from the two professional ministerial courses leading to the M.A. in Religion and the B.D. degrees.

8. The Seminary continues to remain open to special students who can come for but one or two quarters. Experienced workers who do not have their B.A. degree or its equivalent may also attend the Seminary classes with real benefit, but not having graduate status, they must of necessity be on an audit basis.

One of the principles for future Seminary teaching is the enlarging of the instructional staff of each major department. This will be achieved by securing competent teachers and ministers for special classes in the respective fields of their specialty. In succeeding issues, other contributors will give a more detailed, over-all picture of the denominational ministerial training program here briefly outlined. We are confident that the world brotherhood of the ministry will be vitally interested in these matters.

L.E.F.

Statements on Pre-existence of Christ

From the Spirit of Prophecy

"THROUGH His own suffering, Abraham was enabled to behold the Saviour's mission of sacrifice. But Israel would not understand that which was so unwelcome to their proud hearts. Christ's words concerning Abraham conveyed to His hearers no deep significance. The Pharisees saw in them only fresh ground for caviling. They retorted with a sneer, as if they would prove Jesus to be a madman, 'Thou art not yet fifty years old, and hast Thou seen Abraham?'"

"With solemn dignity Jesus answered, 'Verily, verily, I say unto you, Before Abraham was, I AM.'"

"Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, 'whose goings forth have been from of old, from the days of eternity.'—*The Desire of Ages*, pp. 469, 470.

"The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God."—*Review and Herald*, April 5, 1906.

"From the days of eternity the Lord Jesus Christ

was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.'—*The Desire of Ages*, p. 19.

"The personality of the Father and the Son, also the unity that exists between them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

"The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one."—*Ministry of Healing*, pp. 421, 422.

"When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity."—*Acts of the Apostles*, pp. 38, 39.

"In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him."—*Signs of the Times*, Aug. 29, 1900.

"Here Christ shows them that, although they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures."—*Ibid.*, May 3, 1899.

"Christ, the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God. 'His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' Isa. 9:6. His 'goings forth have been from of old, from everlasting.' Micah 5:2."—*Patriarchs and Prophets*, p. 34.

"However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our 'everlasting Father.' And He says, 'I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.' What a statement is this!—the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be 'the Man that is My fellow,'—the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!"—*The Desire of Ages*, p. 483.

"The only way in which the fallen race could be restored was through the gift of His Son, equal with Himself, possessing the attributes of God. Though so highly exalted, Christ consented to assume human nature, that He might work in behalf of man and reconcile to God His disloyal subject. When man rebelled, Christ pleaded His merit in his behalf, and became man's substitute and surety. He undertook to combat the powers of darkness in man's behalf, and He prevailed, conquering the enemy of our souls, and presenting to man the cup of salvation."—*Review and Herald*, Nov. 8, 1892.

"Still seeking to give a true direction to her [Martha's] faith, Jesus declared, 'I am the resurrection, and the life.' In Christ is life, original, unborrowed, underived. 'He that hath the Son hath life.' The divinity of Christ is the believer's assurance of eternal life."—*The Desire of Ages*, p. 530.

"All created beings live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the source of all life. He is the spring, the fountain, of life. Only He who alone hath immortality, dwelling in light and life, should say, 'I have power to lay down My life, and I have power to take it again.'"—*Youth's Instructor*, Aug. 4, 1898.

—Please turn to page 18

Treading Pioneer Trails With a Camera

By **TERENCE K. MARTIN**, *Art Director,
Review and Herald Publishing Association*

IN the vicinity of the village of Washington, New Hampshire, a small company of earnest believers in the second advent met every Sunday, a little over a century ago, in a little white church. Here they prayed and preached on the hope of the soon-coming Saviour. In their midst was a visitor, Rachel Oakes (later Preston), a Seventh Day Baptist, who insisted that in keeping Sunday they were breaking one of God's commandments, and that He would not save those who knowingly broke His commandments. In exchange for her undeniable arguments on the Sabbath truth she was given, by members of the church, equally convincing proof of the second coming of Christ. The Word of God is as a two-edged sword. Surely it worked in both directions at this time and place.

In the fall of the year 1844, during a meeting in the little white church, William Farnsworth stood up, acknowledged the truth of the seventh-day Sabbath, and determined to keep it. He was followed by several others, including his brother Cyrus. With a heart full of gratitude to God, Rachel Oakes sat weeping for joy as she witnessed the work of the Spirit upon their hearts. She later accepted the second advent truth. Thus in this church three miles from Washington, New Hampshire, there came into existence the first little company of Sabbathkeeping Adventists.

A hundred years later, the Sabbath of August 26, 1944, was set aside by the New England Conference for a special service to be held in the Washington, New Hampshire, church, commemorating the 1844 advent movement. A large number of visitors from the Atlantic Union and other fields were in attendance at the church on this beautiful Sabbath morning. J. L. McElhany, president of the General Conference, was the guest speaker. It was my privilege to be assigned by the Review and Herald to record the occasion photographically.

The services began with Sabbath school. The church, which seats a little over 200, was crowded to the doors, with a large number outside listening to the service through amplifying equipment. A unique feature during Sabbath school was a musical trio by three members of the church—Carroll and Waldo Farnsworth, grandsons of Cyrus Farnsworth, and Mrs. Lessie White, great-granddaughter of Rachel Preston.

At the church service Elder McElhany preached a sermon that will be long remembered. Moved by the solemnity of the occasion in this historic place, he recited the story of the great advent movement, its humble origin, its divinely nurtured growth, and its present world-wide scope. In solemn, respectful quiet we listened, feeling a sense of reassurance and confidence in the certainty of the

movement of which we are a part. Would that this memorable service in so historical a spot could have been shared by every Seventh-day Adventist in North America!

In the afternoon an interesting symposium service was held, and the services were brought to a close by the song "God Be With You Till We Meet Again." Reluctantly we drove away from this hallowed place, out over the narrow, rough road which leads from the seclusion of the little white church, onto the open highway.

The following day we visited Low Hampton, New York, just across the Vermont border. Here is William Miller's home, the Adventist chapel, and his grave. As we drove up to the neglected rural cemetery that beautiful Sunday morning and were quietly walking to the grave of William Miller, the radio in one of the cars was turned on, and with startling significance there rang out over the air the theme song of the Voice of Prophecy, "Lift up the trumpet, and loud let it ring: Jesus is coming again!" What a unique synchronizing of events! What a thrill came to us while we reverently looked down upon the grave of the one who a hundred years ago so mightily gave voice to the prophecies of Daniel and Revelation, heralding the first angel's message.

As we heard the Voice of Prophecy proclaiming the mighty third angel's message, our hearts were again made to realize, by this unique occasion, that the message of the soon-coming Saviour was not to die with William Miller, but we today are to continue the work with a louder cry and a greater magnitude as heralds of that grand event. His message has decreased, but the third angel's must increase. He died in disappointment; we live to see a glorious triumph and the realization of our hopes. We must finish what he began.

THE grave of William Miller is unique. The tombstone stands about six feet high and bears the inscription—

"At the time appointed the end shall be"

WILLIAM MILLER

Died

Dec. 20th, 1849,

IN THE 68TH YEAR OF HIS AGE

"But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days."

The enemy, death, how long will he,

In triumph o'er God's people reign?

When Christ shall come they will be free;

From the enemy's land return again.

Some letters are almost illegible from years of exposure to the elements. Lucy, the faithful wife of William Miller, is buried beside him, a smaller stone marking her grave. Other members of the Miller family are also buried there. We felt a



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(1) Elder McElhany Preaching at New Hampshire Church, Andover, N.H. (2) William Miller Is Buried. (3) William Miller Near His Home Retired to Pray. (4) Advent of Christ in 1844 (Antique Shop) W.H. Maine. (11) The Birkenhead Schoolhouse at Portland, Maine. With Her Serious Accident Had Her First Vision. the Dormer on the St.



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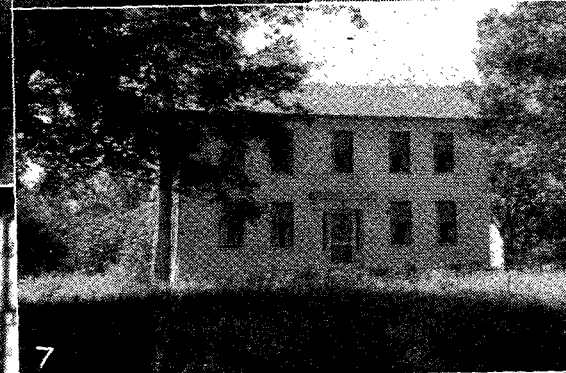
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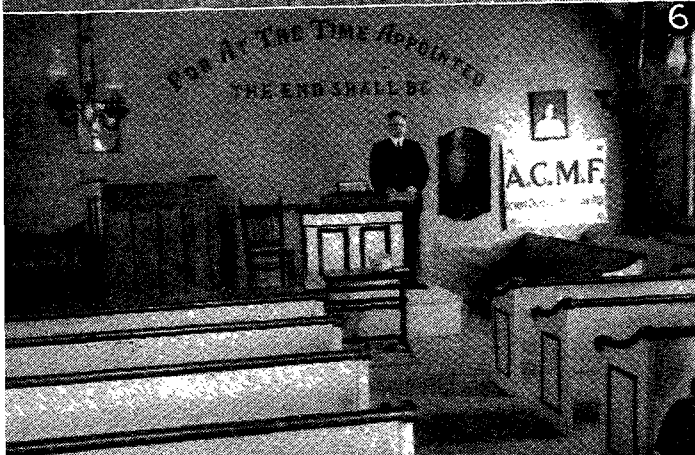
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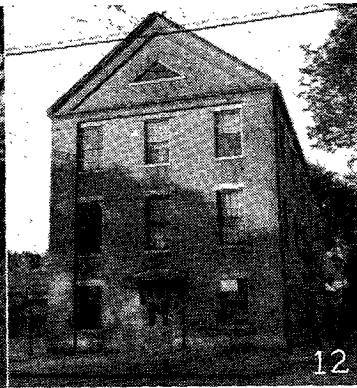
reaching at the Hundredth Anniversary Service, Washington, New August 26, 1944. (2) The Little White Church at Washington, The Cemetery Near Low Hampton, New York, Where William The Grave of William Miller. (5) The Chapel Built by William (6) Interior of William Miller's Chapel. (7) The Home of Hampton, New York. (8) The Woods Where William Miller: The Rock Ledge Where It Is Said Several Believers in the Second 44 Awaited Their Lord's Return. (10) The Printing House (Now here the Review and Herald Was First Printed in 1850 at Paris, thplace of Mrs. E. G. White Near Gorham, Maine. (12) The d, Maine, Where Mrs. White Attended as a Child When She Met ident. (13) The House at Portland, Maine, Where Mrs. White The Room (With Double Windows) Appears Immediately Under e of the House



sense of loss to leave such a hallowed spot without contributing something to the much-needed upkeep of the cemetery. The grass was long, and many of the gravestones were tilted one way or another. The whole cemetery had a neglected appearance. But we had to hurry on to the next place, to make our schedule for the day.

Not far from the cemetery is the William Miller chapel. Because of stressing the prophecies concerning the second advent, William Miller, with others, had been ejected from the little Baptist church he used to attend, and from which he received his license to preach in 1833. Not far from the Baptist church, which was later destroyed by fire, William Miller built his chapel in 1848. This plain little white frame building looked pathetically lonesome, even on this bright Sunday morning. It is not used regularly for services. The door was locked. We waited until the caretaker could be found to open the chapel, that we might spend a few minutes inside. The chapel seats from fifty to seventy persons, and is furnished simply. On the wall above the rostrum is inscribed, "FOR AT THE TIME APPOINTED THE END SHALL BE."

The property adjoining the church is the farm homestead of William Miller. The home is on a slight rise of ground about one hundred yards from the road. It is a white frame, two-story building of simple design. To the right, and at the rear, are the barns and the woods to which, in 1831, William Miller retreated to pray, struggling with a strong conviction that he must tell the world of his Scriptural findings and conclusions on the second coming of Christ. The inner conflict was so great that his little daughter, Lucy, who had accompanied him to the woods that Saturday in August, ran back in distress to her mother, saying, "Something's the matter with daddy." Upon his return to the house where awaited the messenger from Dresden whose invitation had sent him to the



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woods, he agreed to speak in that town on the second coming of Christ the next day, in the absence of their minister. After dinner he accompanied the lad to Dresden, sixteen miles away. That Sunday morning Mr. Miller gave his first public discourse on the second advent of Christ. Thus began, in America, the great second advent movement.

William Miller's home is now occupied by a private owner. We sought admittance to the home but were at first refused, not through prejudice, but simply because of the inconvenience of frequent requests from visitors. However, since we had the president of the General Conference with us, and visitors from the West Coast, the kindly owner permitted seven of our company to enter.

It was a privilege indeed to stand in the very room in the northeast corner of the house in which William Miller studied. It was here that this great American reformer, with his Bible and concordance, diligently searched the Scriptures. It was here that the Lord enlightened his mind on the prophecies and their significant fulfillment, and brought him an irresistible conviction to make known to others the truths opened to his mind. True to his convictions, Miller preached fearlessly and effectively till, weary and broken in health, he waited for the Lord's return in 1844. We thanked our gracious host and with solemnized hearts departed.

This had been a blessed experience to all of us. We had walked through the quiet of the little wooded area near the barn where William Miller struggled with God in prayer over his responsibility to the world. We had entered his house and stood in that spot where the Word of God was so diligently studied by him. We had sat in the pews of his little chapel and wandered through the unkept cemetery where "angels watch the precious dust."—*Early Writings*, p. 258.

No written description or pictured representation could compare with the experience of actually seeing with one's own eyes the very place where this remarkable movement was born. It brought a sense of renewed loyalty and deeper consecration to the great work that God started with so humble an instrument.

Our one regret is that these memorable spots are owned by individuals indifferent to their historical and educational value. They are places every Seventh-day Adventist should visit and know as a part of his education in Seventh-day Adventist history. It would strengthen his faith in the movement that has grown out of those humble early beginnings. This, of course, could not be possible under existing conditions. Would that these properties might be purchased by the denomination and used as centers of propagating the truth to the thousands of tourists and others that frequent that historical country. This would be a very practical and successful way to correct the flagrant errors extant as to the beginnings of Seventh-day Adventism.

Continuing our interesting trip, we visited the Belden home, where the *Review and Herald* was first published in 1849, at Paris, Maine. The place is now being used as an antique shop. The next

stop was at Gorham, Maine, at the little farmhouse where Mrs. E. G. White was born. Some later additions have been made to the house, so that it is now much larger than originally.

We concluded our tour by visiting the places of early advent historical interest in the city of Portland, Maine. Here was the quaint old stone schoolhouse which Mrs. White attended as a girl until she received a serious injury to her nose. There was also the Chestnut Street Methodist church which the Harmon family attended, and from which they were later cast out because of their faith in the second advent of Christ and their sympathies with William Miller. Then, finally, we visited the house where Mrs. White, while still in her teens, knelt in prayer with a few friends and while praying was taken off into vision—her first vision—late in 1844. The house is now used as a store.

What a trip! What an inspiration! What a blessing to have been privileged to make this most interesting and educational tour!

Pre-existence of Christ

(Continued from page 14)

"But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. 'The Word was with God, and the Word was God.' Before men or angels were created, the Word was with God, and was God.

"The world was made by Him, 'and without Him was not anything made that was made.' If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. . . .

"There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible."—*Review and Herald*, April 5, 1906.



NOTHING on earth can smile but man. Gems may flash reflected light, but what is a diamond flash compared to an eye flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy—these three. It is a light in the window of the face, by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between them both.—HENRY WARD BEECHER.



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

Should Our Physicians Be Ordained?

By G. A. ROBERTS, Associate Secretary, General Conference
Medical Department, Medical Extension

IT was said of Jesus that He "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Matt. 9:35.

"Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart."—*Counsels on Health*, p. 528.

Jesus was anointed "to preach the gospel to the poor; . . . to preach deliverance to the captives, and recovering of sight to the blind, . . . to preach the acceptable year of the Lord." Luke 4:18, 19.

Why, then, did He spend most of His precious three and a half years of preaching time doing the work of a physician? Is a Christian missionary physician today justified in following His example? The answer is found in *Ministry of Healing*: "The gospel which He taught was a message of spiritual life and of physical restoration. . . . The same ministry is committed to the Christian physician."—Page 111. Is Christ's work still the pattern for doctors in this day?

"He was the greatest physician the world ever knew, and yet He combined with His healing work the imparting of soul-saving truth. And thus should our physicians labor. They are doing the Lord's work when they labor as evangelists, giving instruction as to how the soul may be healed by the Lord Jesus."—*Counsels on Health*, p. 544.

Is there any other field of work more important or more successful in soul winning than that of the faithful, God-fearing physician? No. "There is no missionary field more important than that occupied by the faithful, God-fearing physician. . . . There is no field where a man may accomplish greater good, or win more jewels to shine in the crown of his rejoicing."—*Testimonies*, Vol. V, p. 448.

Should Christian doctors seek to do both lines of work? Yes. "As you walk and work in the counsel of God, doors will be opened before you of opportunities for uniting the work of the ministry and that of a physician."—*Counsels on Health*, p. 547.

Let us ask a few more pertinent questions, and find their answers in the Spirit of prophecy.

What recognition does heaven give to a Christian physician? "The physician who is converted and sanctified through the truth is registered in heaven as a laborer together with God, a follower of Jesus Christ."—*Testimonies*, Vol. VI, p. 229.

How responsible a position does he occupy in the sight of heaven? "The physician . . . occupies a position even more responsible than that of the minister of the gospel."—*Ibid.*, Vol. V, p. 439.

What influence will such a doctor have, even in his bedside ministry? "As he stands by the bedside of the sufferer, striving to speak words that will bring to him help and comfort, the Lord works with him and through him."—*Ibid.*, Vol. VII, p. 72.

"The physician who ministers in the homes of the people, watching at the bedside of the sick, . . . speaking hope to the dying, wins a place in their confidence and affection, such as is granted to few others. Not even to the minister of the gospel are committed possibilities so great or an influence so far reaching."—*Ministry of Healing*, p. 132.

Should a Christian doctor leave his medical work to enter the ministry? "I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the Word."—*Counsels on Health*, pp. 503-504.

How should a Christian physician labor? "Every physician should know how to pray in faith for the sick. . . . He should labor as one of God's ministers."—*Ibid.*, p. 544.

"There is efficiency and power with one who can combine in his influence the work of a physician and of a gospel minister."—*Ibid.*, p. 546.

Physician's Work as Exalted as Minister's

How should the Christian physician's work be regarded by himself and others? "The Christian physician should regard his work as exalted as that of the ministry. He bears a double responsibility; for in him are combined the qualifications of both physician and gospel minister. His is a grand, a sacred, and a very necessary work."—*Testimonies*, Vol. VII, p. 111.

What trust is committed to the physician? "To the physician equally with the gospel minister is committed the highest trust ever committed to man. Whether he realizes it or not, every physician is entrusted with the cure of souls."—*Ministry of Healing*, p. 119.

What bedside ministry can the physician do for others in addition to that done for the patient? "In attending to the sick, the physician will often find opportunity for ministering to the friends of the afflicted one."—*Ibid.*, p. 121.

"To the relatives of the sick, whose hearts are full of sympathy for the sufferer, he may find opportunity to speak the words of life."—*Testimonies*, Vol. VI, p. 231.

What is really the work of the medical profession? "The physician who loves Christ and the souls for whom Christ died will seek earnestly to bring into the sickroom a leaf from the tree of life. He will try to break the bread of life to the sufferer. . . . This is the solemn, sacred work of the medical profession."—*Ibid.*, p. 230.

What part does the missionary doctor act? "As he . . . gives advice to those who are mentally and physically diseased, the physician is acting his part in the great work of making ready a people prepared for the Lord."—*Ibid.*, p. 233.

Will the importance of bedside, soul-winning ministry increase or decrease as we near the end? "On the sickbed Christ is often accepted and confessed; and this will be done oftener in the future than it has been in the past; for a quick work will the Lord do in our world. Words of wisdom are to be on the lips of the physician, and Christ will water the seed sown, causing it to bring forth fruit unto eternal life."—*Ibid.*, p. 233.

What should be the attitude of the conferences toward talented Christian physicians? "Talented Christian physicians, having superior professional ability, should be sought out and encouraged to engage in the service of God."—*Ministry of Healing*, p. 117.

Proper Recognition for the Physician

As our final question, we would ask, *When talented Christian physicians respond to the call, what recognition should be given them?* To sum up what has gone before, it would appear that the work of such a consecrated Christian physician, whether largely at the bedside of the sick and dying, or in public service, is of such a high, holy, sacred, and ministerial nature that he very properly should be ordained to the ministry.

"The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands; he therefore should be as *sacredly set apart* for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians, are to be set apart as such."—*Counsels on Health*, p. 540.

The term "set apart" employed in these statements is the same term employed in designating the ordination of Barnabas and Saul. "He [the Holy Spirit] instructed the church by revelation to set them apart publicly to the work of the ministry. Their ordination was a public recognition of their

divine appointment to bear to the Gentiles the glad tidings of the gospel."—*Acts of the Apostles*, p. 161.

Before doctors are ordained, their Christian experience and work should indicate clearly that they have "already received their commission from God Himself," for ordination "adds no new grace or virtual qualifications." The church, in ordaining doctors, sets its seal "upon the work of God."

When God's commission was to be more fully carried out, the Holy Spirit laid upon the church the work of ordaining Paul and Barnabas. However, they were not ordained to, or because of, any official position, but to become missionaries to the heathen, to a sacred work. For this same purpose should doctors be ordained now when they engage in the sacred work of gospel medical ministry at home or abroad.

It was from the date of his ordination that Paul reckoned the beginning of his apostleship in the work of the church. He was to carry the gospel to the Gentiles, a special ministerial work for that time. Christian doctors are as verily called of God to a special ministerial work for this day, uniting true medical ministry with the proclamation of the gospel to all the world.

We shall need specially qualified ordained men around the world to carry on the peculiar work of the message in that time, soon to come, when there will be no other "work done in ministerial lines but medical missionary work."—*Counsels on Health*, p. 533. It could even be that because of persecution in some places in the world the only free ordained ministers will be ordained doctors. What a blessing they will be to the cause then, for among those who will engage in the medical missionary work of the last days, physicians will be best qualified.

We are told that ordaining physicians "will strengthen them against the temptation to withdraw from sanitarium work to engage in private practice."—*Ibid.*, p. 540. Will it not also strengthen them in every other way? No doubt there are now unordained physicians in our work who could well and profitably be ordained, and others who should be sought out who would qualify. They "should be sought out and encouraged to engage in the service of God."—*Ministry of Healing*, p. 117.

When ministerial students finish their theoretical course in college, they serve an internship in field work, practicing the theories they have studied while in school. After that they take up their regular work, first as ministerial licensees, then as ordained ministers. Students in the College of Medical Evangelists are privileged to begin their soul-winning evangelistic internship at the beginning of the third year of their course, while still in college, and at this time they begin the work of personal ministry after the same pattern of their entire future lifework. Therefore, when a student of the medical college has finished his fifth year of study and work, actually he has already served three full years, equivalent to a practical evangelistic internship.

Students whose lives and work have shown the call of God might be given recognition at the close of their fifth year, if called into denominational service, in the granting by the conference of a medical-evangelistic license, which would be comparable to the ministerial license given to ministerial graduates who are called into the work. Later, at a proper time, when experience in service and other conditions and circumstances warranted it, ordination would follow, the same as ordination follows a ministerial licensee's successful experience in soul-winning work.

One's life background and Christian experience lead up to this sacred ordinance. Paul's background for ordination was not that of Christian experience or Christian education under Christian influences, but rather a violent, though divine, reversal of his whole past and a renunciation thereof. By all means let us recognize and capitalize on the evangelistic and ministerial importance of true medical missionary work.

Health Talk Outline

By IRA F. WHEELER, R.N., *Florida Sanitarium and Hospital, Orlando*

SUBJECT: "Citrus Fruits and Health."

INTRODUCTION: Although the health-giving properties of citrus fruits have long been recognized, it is only within the past few decades that they have become available to more than a small percentage of the world's population. A variety of citrus products of superior quality now come to market, are available everywhere, and have taken an assured place in the diet of civilized man. Delicious, refreshing, attractive to sight as well as to smell and taste, they appeal to both sick and well, adults and children, while their ready availability and comparatively low cost make them an important dietary factor. Hence, it seems appropriate to study these useful fruits.

DEMONSTRATION MATERIAL: Various types of citrus fruits—oranges, lemons, grapefruit, tangerines, limes—attractively and colorfully arranged.

I. CHEMICAL PROPERTIES OF CITRUS FRUIT.

Rich in vitamins and minerals.

- a. Outstanding source of vitamin C (ascorbic acid).
- b. Fair amounts of calcium, phosphorus, and iron, traces of copper, magnesium, and manganese.
- c. Calcium assimilation.

When vitamin C intake is sufficient, calcium storage is greater, growth is more rapid.

II. VALUE IN INFANCY AND GROWTH.

1. Orange juice should be added to infant diet after first month as protection against manifest or latent scurvy.
2. Milk poor source of vitamin C.
3. Citrus fruit juice usually well tolerated.

4. During period of maximum growth, vitamin demand great. Children of school age require approximately twice as much per kilogram of body weight as do adults.
5. Two fluid ounces, for small children, up to eight to twelve ounces at twelve years.

III. VALUE IN RELATION TO TEETH.

1. Lack of vitamin C may be a factor in dental caries and pyorrhea. (Cause of spongy bleeding gums in scurvy.)
2. Lack of vitamin C interferes with formation of dentine, cementum, and enamel.
3. Citric acid stimulates oral secretions.

IV. RELATION OF VITAMIN C TO DISEASE.

1. Vitamin C concerned with integrity of tissues and resistance to disease.
2. Frequent intake of vitamin C necessary. Utilized so rapidly that stores must be maintained by frequent intake.
3. Illness causes rapid assimilation of vitamin C.
4. Digestive disturbances can be caused by multiple vitamin deficiencies.

V. RELATION OF VITAMIN C TO SURGICAL RECOVERY.

1. Citrus fruit juice in generous amount given preceding operation, because anesthetic tends to lower vitamin content of body.
2. Lessens postoperative nausea.
3. Aids in healing surgical wounds.

VI. CONCLUSIONS:

1. Latent deficiency states not uncommon.
2. Citrus fruits rich in vitamin C and minerals.
3. Vitamin C necessary to optimal health, resistance to disease, and promotion of growth.
4. Vitamin C necessary for good dentition.
5. Fruits an important part of the original diet planned for us by the Creator. "In grains, fruits, vegetables, and nuts are to be found all the food elements that we need."—*Counsels on Diet and Foods*, p. 310.

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How I Found Christ in a Doctor's Office*

By MRS. SALINA PUTNAM, *Registered Nurse,
Providence, Rhode Island*

FOR ten years I had gone from one church to another with a restlessness I could not overcome and with an unsatisfied longing for something which I could neither explain nor define. I did not go to church because I believed in a personal God, but I did believe in prayer, and I believed that prayers were answered regardless of what was prayed to, be it an unknown force that ruled the universe or the little Egyptian talisman I carried in my purse. Needless to say, my prayers were not supplications of a humble heart, but, rather, defiant utterings born of desperation. The sense of my ineptness in prayer led me to the New Thought cultists, who would pray daily for anyone at the rate of a dollar a week.

Regardless of my motive I decided to find a church in which I could be reasonably happy, and attend regularly. I had at different times gone to many Protestant churches, so I was persuaded by friends to attend a Catholic church. For about a year I went to a cathedral that was considered to be one of the largest and most beautiful of the churches in our city. I listened to the robed priests sing their masses, usually in Latin, which I could not understand. I found the choir voices beautifully trained but lacking in the spiritual appeal I had realized as a child in the singing of simple Protestant hymns.

The interior of the church was impressive, with its marble pillars, elaborate altar trappings, stained-glass windows, and life-sized statues of saints before which people knelt at intervals. But the service failed to satisfy my soul hunger, and my loneliness was unrelieved by all this splendor. When the priest came forward to speak, instead of hearing a beautiful, inspiring sermon, we would hear a harangue against Protestants, and I would leave the church, filled with rage and bitterness. I decided that attendance here was a waste of time, and did not return.

A notice was left one day in my mailbox, inviting me to visit the Presbyterian church, "the friendliest church in the city." But during the several months I was present at its services, no one ever asked my name or who I was. I found that two factions in the church were warring, and one day, when the minister was about to open his sermon, a woman got to her feet and carried on with an outburst which disrupted the whole meeting. I did not return.

I next turned my attention to a Christian Science church, and while the simplicity of the building was restful and its lack of ornamentation refreshing, something was missing. I was urged to go to a Methodist church—a little ivy-covered structure, poorly attended. Its appeal for me lay in its simple

friendliness and the absence of ritual. This did not last long, however, for one Sunday the minister appeared in a long black robe, such as intern priests wear. I recalled the words of one of our early Pilgrim governors, "I . . . have nought that savors of papalism," and left, not to return.

Occasionally I went to the local Episcopal church, because it had been my mother's place of worship and because friends had told me of the beautiful sermons preached by a minister upon whom lights were focused in such a way that he "looked just like Christ." I found little that resembled Christ in the service, for it was like that of the Catholic Church in that there was too much ritual and haste. When the Lord's prayer was repeated, the congregation raced through it so fast that the words were unintelligible.

FRIENDS told me that I would never be satisfied, because I did not know what I wanted, and they were partly right. I now turned to the Baptist church. The sermons were modern, and I found them inspiring. One of the deaconesses talked with me and said I should belong to a church, for when one joins a religious body, it becomes his, and after that no other church can mean so much to him. But I found excuses—I was afraid of water and did not want to be immersed. Then I was told that immersion was not necessary. There was nothing said about forsaking my sins and starting life anew, nothing about accepting Christ as my personal Saviour, nothing about worshipping God and keeping the commandments. All that seemed necessary to salvation was simply to join the church.

About this time I was having trouble at my work, my family life had become intolerable, and I found myself on the verge of a nervous breakdown. I had been referred to a neurologist by my doctor, who had found no cause for my many symptoms. Mentally tormented and spiritually bankrupt, disappointed and frustrated at every venture, I faced suicide as the only alternative. This I told the specialist. He then asked me whether I had considered what suicide would mean to my eternal life. Did I believe in God, and was I acquainted with what the Bible has to say on the subject? I told him that I was not sure there is a God, that I did not believe the Bible, and that I did not think he did either.

I was not prepared for his answer when he said very earnestly that he believed in God and was certain there is a hereafter. As he talked I caught a glimpse of something I had never encountered before—a faith that was alive and certain. Coming at a time when I needed it most, it gave me impetus to carry on when everything else seemed hopeless. I remembered the answers my father, who was an atheist, had for those who talked religion

* This interesting experience of a nurse who came to an Adventist physician as a patient was obtained through the courtesy of Dr. L. A. Senseman, of Saylesville, Rhode Island.

to him. But somehow they seemed unimportant in the face of such a belief, and when he told me that what I needed was to find God for myself, and urged me to think about it, I decided to talk to my Baptist minister about religion. When I did I found little help, for he said we should not take the Bible literally, and we should take for granted that there is a God, and not question it, because that only adds to one's confusion. But I wanted more from him than that, and again I felt the wave of hopelessness sweep over me. I knew there was little help for me there.

I decided to go back and talk to the doctor. He was the only person I knew who had a religion that would apply to everyday living, and if there was a heavenly Father, I wanted proof. He referred me to the Bible. He said you either believed everything in the Bible, or you could not be certain of any of it. Therein was contained all the proof I needed of God and of the hereafter. My training as a nurse to have confidence in a doctor helped me now to believe what he said. But more than that, when he spoke I knew there were no doubts in his mind, and I, too, wanted such a faith. Being very busy, he referred me to the elder of his church, which turned out to be Seventh-day Adventist. He in turn sent a Bible instructor to study with me, and invited me to attend the services of the church; this, of course, I wanted to do.

There was a spirit of reverence in this church. There was no gossiping or laughing such as I had observed in other places, and when prayer was offered I was surprised to see the congregation kneel. I found that I wanted to kneel with the others, and in doing so felt the joy that comes with humility.

Here I found a people who believe in keeping all of the Ten Commandments instead of only those that are convenient. I found the members friendly and without pretense. They appeared to be very well but simply dressed, and in contrast to their simplicity my rings and dress ornamentation made me feel like an overdressed shop girl. I found also that they tried to live up to the new commandment of Christ which is found in John 13:35: "By this shall all men know you are My disciples, if ye have love one to another." But more than this, I had a conviction that at last I was in the true remnant church. I had found God, and now I, too, had a faith that I could live by, and a belief in a hereafter to live and work toward. With all this what happiness became mine! The worries and heartaches of yesterday are today of no importance, and I am rejoicing in my new-found happiness and Christian hope.



MEDICAL missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes. God's people are to be genuine medical missionaries; for they are to learn to minister to the needs of both soul and body.—*Counsels on Health*, p. 497.

CURRENT SCIENTIFIC COMMENT

B₁ LOSSES IN COOKING OF POTATOES.—The quantities of potatoes prescribed by the Army (How, '42) would contribute 0.23 mg. or 11 per cent of the total thiamine content of the ra-

tions. Certainly a food which could supply as much as one sixth or one ninth of the daily allowance of a nutrient must be considered a fairly significant source of that nutrient.

The thiamine content of Green Mountain potatoes has been studied at various steps in the cooking and serving procedures. The percentage loss in thiamine incurred at each step has been computed on a dry-weight basis. Small losses resulted from soaking the potato prior to cooking and from holding the potato in a steam-oven for a period as long as 1½ hours. The greatest loss, 14.1 per cent of the original value for thiamine, occurred during the steam-cooking process. The mashing of the potato did not appear to be destructive of the thiamine. The over-all loss in thiamine exclusive of that during soaking approximated 20 per cent.—*Journal of Nutrition*, October, 1944, pp. 260, 261.

NEW SERUM FOR A NEW PURPOSE.—Within the past few years a group of Russian biologists have opened up an entirely new area of research, based on evidence that the injection of material from the human body itself can stimulate the reticular system to a state of higher activity, which manifests itself in enhanced power to combat disease. This is a phenomenon of increased vital resistance against various maladies, rather than a specific immunity against any single foreign protein; and is related to the activity of connective tissue—a tissue which is conceived, not as primarily a mechanical framework of the body, but as a system of primary importance in the regulation of nutrition and metabolism. We may someday say that a man is as old as his connective tissue—rather than as old as his arteries.

The procedure developed by A. A. Bogomolets and his associates, at the Institute for Experimental Biology and Pathology of Kiev, involves the production of an "Anti-Reticular Cytotoxic Serum" by the injection of horses with the cellular material from human spleen and bone marrow. . . . The Russian experiments suggest that this serum: (a) stimulates the production of hemolysins and agglutinins and the process of phagocytosis (in a general rather than a specific sense), and is of value in puerperal and other infections; (b) aids materially in the treatment of war wounds and other surgical conditions and of frostbite; (c) produces definite lowering of abnormal blood pressures; (d) in animals, checks the development of malignant growths. . . .

All this is, in high degree, startling and revolutionary; but the evidence presented is comprehensive and highly suggestive. This may prove to be one of the most far reaching of the many interesting discoveries which have come to us from the great institutes of scientific research of the Soviet Union.—*American Journal of Public Health*, May, 1944, p. 528.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

The Lutheran Denomination*

By MARIE H. SCHMIDT, *Minister's Wife, College Place, Washington*

THE NAME.—The name "Lutheran" was first used by Luther's opponent, Dr. John Eck, on July 4, 1519. Luther preferred to have his followers called simply Christians or Evangelicals. But up to 1580 the Catholics had used the term "Lutheran" as a nickname for the heresy of Luther and his followers. Shortly after 1580 the name was adopted as a name of honor.

FOUNDING.—Luther's open break with the Catholic Church came with the posting of his ninety-five theses on Wittenberg's castle-church door, October 31, 1517. Luther's beliefs became established by the Augsburg Confession in 1530, when the Protestants of Germany were invited by imperial diet to present their views in writing. The document consisted of twenty-eight articles, of which twenty-one clearly defined the tenets of the teaching, while seven pointed out the errors and abuses which had been abolished by the Lutherans. The document was written by Melancthon and approved by Luther.

TEACHINGS WHICH LED TO ORGANIZATION.—From Luther's study of the Bible he found Christ and justification by faith through imputed righteousness. Luther urged a living faith in God as taught by Christ and the apostles. This primacy of forgiveness of sins was emphasized by the Reformers. The sacraments of baptism and the Lord's supper formed an important part of belief, and the Reformer's views on Bible doctrines and prophecy led to a complete separation from the Roman Catholic Church. Luther's study of Daniel 7 and 8 led him to discover the antichrist. All Christians were urged to obey the command, "Come out of her, My people." To these early Christians it was clear that separation from the Papacy was separation not from Christ but from antichrist. Luther maintained that both the law and the gospel should be preached. He believed in salvation by faith, justification, conversion, and the Lord's supper.

PROGRESS IN EARLY PERIOD.—Following 1530 Luther wrote two catechisms and started universities and colleges under the dominant leadership of Melancthon. In 1535 Luther introduced the rite or order of evangelical ordination at Wittenberg. The Formula of Concord in 1577 gave fur-

ther strength to the movement by uniting three territorial states. The Book of Concord published in 1580, the fiftieth anniversary day of the presentation of the Augsburg Confession to the diet, further stabilized the church. This collection was signed by fifty-one princes, thirty-five cities, and about nine thousand theologians.

INFLUENCE ON CHRISTIANITY.—Luther's teachings aroused a wide interest in spiritual matters throughout Europe. He gave the Word of God to the people in their own tongue. His translation of the Bible into the German gave great impetus to the Reformation.

PRESENT STANDING.—The Lutheran Church is among the leading denominations of this country. Its influence is strongly felt in modern Christianity. Its followers are widely scattered in America and Europe, and the church maintains missions in other lands.

PRESENT SIZE.—The membership of the major synods is over 2,000,000 in the United States. The Lutherans have been much divided due, at least in part, to language difficulties. Their institutions and churches are scattered through the land, but are strongest in the Midwestern States. St. Louis is headquarters for the Eden Publishing House, and many leaders live at this center.

PRESENT DOCTRINES.—Luther's catechisms and Formula remain the same as originally. Beliefs of American Lutheran Churches as contained in the Augsburg Confession are:

1. The cardinal doctrine that of justification by faith alone.
2. The ordinances of baptism and the Lord's supper, not mere signs or memorials, but channels of grace.
3. Belief that "in the holy supper there are present with the elements and are received sacramentally and supernaturally the body and blood of the Lord Jesus Christ."
4. Observance of various festivals of the Christian year.
5. Acceptance as fact the inspiration of the Bible.

"The Lutheran Church is a firm believer in thorough Christian indoctrination and education; hence insists upon catechetical instruction preparatory to confirmation. The Lutheran faith centers in Christ as the only Saviour of sinful man."—*Religious Bodies* (1936), Vol. II, part 2, Lutheran Section—*Doctrine*, p. 852.

ORGANIZATION.—Among Lutherans the distinction between the laity and the clergy, or ministry, rests solely upon the orderly exercise of a function which is necessary to the being and continuing

* Continuing the discussion of the beliefs, organization, founding, etc., of various church bodies.

life of the church, namely, the preaching of the gospel and the administration of sacraments. The congregation is composed of the people and the pastor. The pastor is elected and called by the voting members of the congregation, usually without any time limit. The congregation has the power, however, to terminate the relationship, but it may not depose the pastor from the ministry of the church. Ordination to the ministry is, as a rule, an act of the synod at its annual meeting.

CONSOLIDATION. CHURCH FEDERATION.—All the major Lutheran bodies have appointed commissions to meet and consider a more complete consolidation of Lutheran forces in this continent. With this in mind they have formed a Lutheran World Convention. The National Lutheran Council during and after the first World War aided the needy in Europe, and this developed a unity in this country. The years 1918-1933 are considered the age of solidarity. Many of the synods united during this period, including the larger bodies. On October 12, 1940, the American Lutheran Church and the United Lutheran Church of America in convention voted to unite. Their attitude toward Lutheran solidarity is recorded in the following words:

"So far, so good. God grant that Lutherans everywhere in this critical period of history, may have the humility, the unselfishness, the love and spirit of Christ, to put first things first in the kingdom of God, and to pool their spiritual and material resources for the furtherance of the gospel and a ministry of service to a war-torn, sin-sick world."

This effort to unite within the church is an initial step toward federation, or uniting with other Protestant churches.

EDUCATION FOR YOUTH.—Lutherans maintain thirty-seven theological seminaries, thirty-three senior colleges, and eighty-seven junior colleges and academies, and much attention is given to elementary Christian education. They have youth's organizations—Walther League Societies, with headquarters in Chicago. In this country Lutherans operate 25,310 congregational, or church, schools with 199,150 teachers employed, and 1,938,548 youth in attendance.

FOREIGN MISSIONS.—Lutheran mission stations are established in Argentina, Brazil, Cuba, China, and India. There are 162 schools, 206 teachers, and 7,067 pupils attending. There are also home and inner missions.

NONCOMBATANCY.—The fact that in the recent World War about six per cent of the membership of Lutheran congregations enlisted, as against only four per cent of the total population, is evidence that they do not believe in noncombatancy.



❧ ALL over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in. —*Acts of the Apostles*, p. 109.

Protestant Episcopal Church

By ROSE REISWIG, Bible Instructor,
Vancouver, British Columbia, Canada

HOW FOUNDED.—The Church of England may be regarded as a product of the Protestant Reformation. Its history is held to begin with the refusal of Henry VIII to own further allegiance to the pope. Then the Protestant Episcopal Church is the lineal descendant and successor in America of the Church of England.

EARLY PROGRESS.—When Sir Francis Drake (1579) made only a temporary landing on the coast of what is now California, his chaplain, Francis Fletcher, held regular services out of the *Book of Common Prayer*, and in a manner claimed the new territory for the Church of England. The early patents, or charters, granted to Sir Humphrey Gilbert, Sir Walter Raleigh, and others who landed on the coast toward the close of the sixteenth century, particularly stressed the obligations to convert the heathen aborigines, and it was stipulated that the Christian faith as taught by the colonists should be in agreement with that of the same church. Records exist of baptisms performed about this time. The first church building of which there is any reliable account was erected at Jamestown, Virginia, under the auspices of Robert Hunt.

FOREIGN MISSIONS.—It was not until the organization in 1701 of the Society for the Propagation of the Gospel in Foreign Parts that the church began its more aggressive career in America. Missionary work began at the very outset of its history, even in colonial days, among the Indians and Negroes. As to work in foreign and heathen lands, the church began to show her interest and sense of responsibility early in the nineteenth century.

The heterogeneous character of the country's population has led the church to organize special missions for the benefit of its different elements. Special work is also undertaken among the blind, the deaf, soldiers, the inmates of various institutions—both benevolent and penal—etc.

DOCTRINES.—Sole and supreme authority of the Scriptures is emphasized as in the doctrine of justification by faith. But the Church of England, while recognizing the supremacy of Scripture, recognizes also the authority of the church, and says, "The church hath power to decree rites or ceremonies and authority in controversies of faith." But it is always subordinate to Scripture: "It is not lawful for the church to ordain anything that is contrary to God's Word written."

The church expects of all its members loyalty to the doctrine, discipline, and worship of the one holy Catholic apostolic church of three historic Catholic creeds—the Apostles, the Nicene, and the Athanasian—in all the essentials, but allows liberty in nonessentials. It believes in infant baptism by sprinkling, the creed of the Christian theory of the sacraments, and also in the advent hope.

The Church of England, and the Protestant Episcopal Church of the United States of America

tolerate two classes of opinion—Anglo-Catholic or “High-Church” view, and the “Low- or Broad-Church” view.

The Anglo-Catholic (“High-Church”) view of the episcopate is in essential particulars that of the Roman Catholic Church. It does not, however, recognize the superior authority of the pope as the Vicar of Christ and the infallible successor of St. Peter, nor even place ordination among the sacraments. But it regards episcopacy (church government by bishops) as indispensable to the very being of the church; holds to the transmission of grace by the imposition of hands; accepts apostolic succession; and denies validity to any ministry not ordained by bishops.

The “Low-Broad-Church” view regards the episcopate as desirable and necessary for the well-being of the church. The episcopal is not the only form of government with Scriptural authority (if it, or any other, be recommended by Scripture), but the one best adapted for forwarding the interests of Christ’s kingdom among men.

How LARGE TODAY.—At the end of the year 1939 the total membership in the United States was 1,996,434.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Religion at the Peace Table

By CARLYLE B. HAYNES, *General Secretary, War Service Commission*

IN a forceful statement, 1,600 religious leaders of various denominations have protested to President Roosevelt, Prime Minister Churchill, and Premier Stalin against involvement of the democracies in any “deal” in which either the Vatican or any Protestant or Jewish religious organization has part, either as principal or mediator.

Among the signatories to the declaration are such influential names as Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Henry N. Wieman, Divinity School of the University of Chicago; Dr. Rufus W. Weaver, executive secretary of the Baptist Convention of the District of Columbia; Bishop Francis J. McConnell, New York resident bishop of the Methodist Episcopal Church; Dr. Edward McNeill Poteat, president of Colgate-Rochester Divinity School; Rev. W. Stanley Rycroft, executive secretary, Committee on Co-operation in Latin America; Pierre van Paasen, author; and Kenneth Leslie, editor of *The Protestant*. It is a good statement and will exert a much-needed influence. Here it is:

“In making the following declaration we proclaim our feeling of spiritual kinship toward all people who, whether individually or as members of religious establishments, manifest their allegiance to the spirit of the Nazarene.

“Establishments of religion, however widely representative, however exalted, have no place at the council tables of the state.

“For a hundred years or more it has been assumed in all democratic countries that freedom of conscience had become a permanent achievement in human society and would spread with the spread of democracy throughout the entire world. Further, it was assumed that this freedom rested securely on the basic principle of the separation of church and state.

Papal Abstention Cited

“During the Papacy’s abstention from overt political activity, in the half century between 1870 and 1929, it was blessed on its ecclesiastical side by an extension of its power and influence on a scale unparalleled in any previous age. Its growth was particularly marked in non-Roman Catholic countries, where it enjoyed the most harmonious relations with existing free cultures. It is tragically significant that when, in 1929, the Papacy re-entered the political field, it did so in alliance with enemies of those very cultures in which its church had thrived. As a political power it gained its first fatal successes in treaties of friendship with fascist powers. Supporting Mussolini in Italy, Dolfuss and Schuschnigg in Austria, Hitler in Germany, Franco in Spain, and Petain in France, the Papacy has thrown its weight into the scales of the present human struggle on the side of the enemies of democracy.

“We do not believe for one instant that the loyalty of United Nations’ soldiers of the Roman Catholic faith had to be purchased by any political dealing with the Vatican. On the contrary, we believe these soldiers, understanding the issue better than the ‘statesmen’ of their church, will consider such dealing a betrayal of what they are fighting for.

“We speak not as churchmen who would interfere in the affairs of state but as men of the state who are also men of the church and desire the freedom of both. In accordance with sound democratic principles we insist that a church which would link its destiny to that of the state must be kept at arm’s length by the state.

“We therefore oppose any attempt under whatever formula to involve the free democratic states in any deal in which the Vatican State or its representatives, or the representatives of any Protestant or Jewish establishment of religion, has part or place, either as principal or mediator.”

Superstition—Pagan vs. Christian

TWO special dispatches to the *New York Times*, appearing in its issue of February 10, 1945, are of peculiar interest. They deal with superstition. One from Guam, wirelessly by Special Correspondent Robert Trumbull, transmits the remarks of Catholic Bishop Thomas T. Wade, vicar apostolic for the northern Solomons, deploring the “backsliding” of natives to pagan “superstition” under Japanese occupation. When the Japanese occupation of Guam took place, a Spanish bishop and ten American priests were removed, leaving but two native priests, Fathers Calvos and Duenas. Unable to conceal his personal hostility to the Japanese, Father Duenas was beheaded, leaving Father Calvos to carry on alone.

The Bishop took occasion to voice his uneasiness at “the resurgence of native superstitions.” He was solaced, however, as he philosophically observed: “As long as the superstition is harmless, it doesn’t hurt anybody and we aren’t concerned.” In the same paper, on another page, is printed the following wireless dispatch:

“Paris, February 9.—Catholic circles learned with gratification tonight that, at the request of the French episcopate, the Pope has proclaimed Saint Therese of the Child Jesus as second protectress of France. The first is Saint Joan of Arc.

"The papal decision coincides with preparations to bring to Paris at the end of this month the body of Saint Therese in a magnificent reliquary given by Brazilian Catholics. The body will be received in Notre Dame by the French cardinals and archbishops, and will later be moved successively to the principal churches in the capital.

"The basilica in Lisieux where the saint was born and died, was much damaged during the Allies' landing."

Pope Accused of Condoning Nazis

THE newly revived Russian Orthodox Church, at the gathering of its leaders in Moscow for the election of a new Patriarch, broadcast a statement over the Moscow radio, accusing the Vatican of condoning Fascism by attempting to excuse Germany for its crimes. The broadcast was recorded by the Federal Communications Commission. It declared that the delegates "lift their voice against the efforts of those, particularly the Vatican, who, attempting in their utterances to absolve Hitler-Germany from responsibility for all the abominable deeds she has committed and pleading for mercy for the Hitlerites who drenched all Europe in the blood of innocent victims, are thereby seeking in our estimation to allow the continued existence on earth after the war of misanthropic, unchristian fascist doctrine and its agents."

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Music's Vital Place in Evangelism

By A. R. M. LAURITZEN, *Director,
Department of Music, Union College*

THE singing evangelist is a soul winner. For several years this fact has motivated my attitude toward the song leader. In scores of contacts with young people who love to sing the gospel songs of Zion, my heart has been wrung in anguish at the apparent indifference manifested by some workers who view the labors of the consecrated musician as an offshoot of the whole evangelistic program. I am confident that we have lost scores of young men to the ministry of gospel music because we have failed to recognize the important place of singing in evangelism and because we have been wholly unprepared to train them for this work.

With the 1944 Autumn Council the long-looked-for recognition became a reality. From now on, when I interview young people and encourage them to dedicate their talents to music evangelism, it will give strength to my plea and courage to their hearts to know that the church considers such work of vital importance.* Thank God for such a recommendation! This is the dawn of a new

day for those who will catch the spirit of this recommendation and give it living power in our schools. Seventh-day Adventist colleges train for service, and they must not omit the music of evangelism.

Men who occupy positions of administrative responsibility in our cause have told me that too many schools are reluctant to train our young people in the art of music in evangelism. It seems that we have set up musical standards which do not permit of anything in the realm of the humble gospel song. The professional musician is prone to dispose of all gospel songs as being of the cheap jazz type, or "sawdust trail" melodies. But I fear this conception of evangelistic music is due to our underestimation of the place, the power, and the purpose of the gospel song.

At one time I was asked to lecture on "Hymns Versus Gospel Songs." I refused. But I stated that I would gladly deliver an address on "Gospel Songs Versus So-Called 'Gospel' Songs." And I meant just that. The gospel song has been abused by those who write musical ditties and trite words, palming them off as "gospel" songs. They aren't. Thousands of these tunes are ground out and sung in evangelistic campaigns, over the radio, and published in campaign song sheets. In musical structure and content they are just as bad as anything executed by a modern dance band. Thus the devil strikes again at the gospel song, the gospel of Christ, and the whole Christian movement.

A truly converted man with any sense of musical proportion is able to distinguish between the true and the false. This is where our college music departments may serve in training for the acceptable use of legitimate gospel music. We do not condemn evangelism simply because there are modern revivalists who use tactics and antics which smack of trapeze performers and clowns. Is it any more reasonable to condemn the music of evangelism because there are those who write so-called "gospel" songs of the saccharin type and the jazz-band variety? We must weigh values.

There are hundreds of good gospel songs which probe into the depths of the human heart and sing praises to the saving grace of Jesus. They *sing of an experience in Christ and are indispensable to the evangelistic advance*. As teachers of music in our schools we must be quick to recognize the priceless opportunity of the present moment in training young men and women for a musical place in God's work. The time is ripe for strong courses in methods of music evangelism, voice and instrumental training, group work, choir training, conducting, and allied courses. This training should include project experiences in meeting the problems of the fields, and *it must be practical*. Evangelism is dynamic. A passion for souls will quickly finish the work and hasten the return of our Lord.

*"8. That inasmuch as gospel music forms a vital part of our evangelistic program, where a singing evangelist has spent a sufficient number of years in the work and has proved his worth as a soul winner, he be recognized and dealt with on a parity with ministerial workers of like years of experience."

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THE BOOK SHELF

Books, Reviews, and Discussions

Choose Ye This Day,* Elmer G. Homrighausen, Westminster Press, Philadelphia, 1943, 152 pages, \$1.50.

The basic issue of obtaining decision and commitment to preached truth is the subject of this helpful book. The teacher or preacher who is conscious that men are not brought under conviction and moved to a decision by his presentation, who is concerned about reaching persons with Bible truth through an intelligent, vital, relevant approach, who would study afresh the nature, elements, meaning, and implications of decision and commitment to Jesus Christ, should read this book.

The book has eight chapters: The Place of Decision in Our Times; The Modern Decline of Evangelism; Some Objections to Evangelism; The Nature of Decision and Commitment in Christian Personality; The Significance of Jesus Christ in Decision and Commitment; The Point of Contact, or the Relation of the Gospel to Human Personality; Decision and Commitment in Childhood and Youth; and Preaching, Decision, and Commitment. The author is professor of Christian education at Princeton Seminary.

CARLYLE B. HAYNES.

The Midnight Cry, Francis D. Nichol, Review and Herald, Takoma Park, D.C., 1944, 560 pages, \$3.50.

The subtitle of this book, "A Defense of William Miller and the Millerites," denotes its field of discussion. The message of the imminent second advent of our Lord Jesus Christ, preached in America by William Miller and his associates from 1831 to 1844, received in its time much scurrilous opposition, and in more recent accounts has been branded as a fanatical and irrational movement,

significant only as an example of religious psychopathy. The men of '44, though engrossed in their absorbing mission of warning sinners and succoring saints in view of the cataclysmic event they believed at hand, took time out to refute and disprove in their periodicals the most flagrant tales of misbehavior of advent believers; yet with indiscriminating malice modern writers have seized upon these discredited reports to point a dubious moral and adorn a lurid tale. The book, *The Midnight Cry*, is a complete rebuttal of these accounts, and it leaves the gullible or invidious writers in an unenviable spotlight.

The Midnight Cry, however, is not concerned mainly with a refutation of slanders. From indubitable sources it builds a case for William Miller and his associates that makes them emerge as worthy comrades of the champions of Christianity through all time. Their sound scholarship, balanced judgment, sobriety, energy, devotion, eloquence, were qualities to which contemporary witnesses, even though grudgingly, gave testimony. We whose roots strike into the soil of '44 need not the figure of the lily sprung from the ooze, for our immediate spiritual forebears were worthy of all Christian admiration. We shall do well if we stretch to their stature.

An immense amount of research has gone into the preparation of the book. All available sources of the second advent history in America have been studied; contemporaneous opinion, both favorable and unfavorable, both in attack and in defense, has been canvassed by aid of the journals and newspapers of the '30's and '40's; and the arguments of both sides have been carefully marshaled and weighed. The result is a scholarly work well planned and integrated, its arguments buttressed by abundant proofs, presented with dispassionate judgment, and spiced by occasional sallies of ironic wit. Voluminous appendices relieve the main text of cumbersome evidence, and copious footnotes, a bibliography, and indexes make it a ready handbook to present knowledge and further research. *The Midnight Cry* will be a classic manual to every worker and believer in our ranks.

ARTHUR W. SPALDING. [Director of Social Education, Madison College.]

THE RELIGIOUS PRESS

Valuable Current Excerpts

VATICAN'S GLOBAL PRESTIGE.—*News Story* magazine (December) carried a most significant article, with pictures, showing how the shaping of the future pattern of human affairs is more and more coming into the hands of "the tiniest sovereign state in the world." The writer shows that the global prestige of the Holy See is second to no nation on earth. . . .

"It is one of the historical wonders of the world," says *News Story*. "that tiny Vatican City, without taking sides, without firing a shot, without any tangible defenses except its picturesque Swiss Guard and a small police force, has been able to rank in influence with any of the

* Elective, 1945 Ministerial Reading Course.

belligerents." All this in spite of the strong anti-Catholicism everywhere, including the Eastern Orthodox Russians.—*Prophecy Monthly*, March.

SHRUNKEN WORLD.—This once wide world has been reduced to the size of a neighborhood. Undreamed of inventions, magic means of production, transportation, and communication have brought the peoples of the whole earth in close contact. Measured by travel time, the world is actually smaller today than our country was in the days of Washington. It took him seven days to go by horse-drawn vehicle from Mount Vernon to New York to be inaugurated. Now our Army bombers fly from the United States to China and India in less than three days. Today one can travel from New York to Moscow by plane in less time than one can go from New York to Miami by train. No spot on the globe is more than sixty hours distant from your local airport. In this shrunken, interrelated, and interdependent world the peoples of all races and nations jostle each other in the streets.—**REPRESENTATIVE CUNNINGHAM** in *Watchman-Examiner*, March 1.

U.S. SPENDING.—In 1944 the U.S. Government collected more, spent more, and borrowed more money than in any previous year of its history. The year's deficit was \$52,000,000,000. Of the \$97,000,000,000 expenditures, war spending amounted to about \$89,000,000,000.—*Prophecy Monthly*, March.

CHURCH OF ENGLAND.—There is talk again of the disestablishment of the Church of England. Of course, from our American point of view, a state church is contrary to the principles of both church and state. In England this disestablishment will be difficult, because great cathedrals with vast properties have grown up through the centuries. It is our understanding that our nonconformist people in England are in no sense taxed to keep up the Church of England, but that church does exert a political power and authority which is contrary to all our conceptions of Christianity and democracy, and has a vast amount of untaxed property.—*Watchman-Examiner*, February 8.

BAN ON CONVENTIONS.—Churchmen have often been rightly criticized for taking undue advantage of the Government's leniency in respect to wartime travel for religious purposes. Ministers have been severely criticized for using more gasoline than they really needed for their work. Now, in view of the immediate ban on meetings in excess of fifty persons, some religious groups are busy finding ways and means of "getting around it." The Roman Catholics have simply ignored it and have much to explain to a questioning public; the so-called "National Association of Evangelicals," a group of Fundamentalists who have left the Federal Council of Churches, are setting up a bombarding campaign against ODT to allow special privileges for their sect in setting up "Bible Meetings" all over the country. As Americans, we should co-operate with these necessary governmental requests; as Christians we must co-operate!—*Zions Herald*, February 21.

GRATUITOUS ASSUMPTION.—An Army chaplain recently provided *The Christian Century* with samples of "some Catholic literature which is being distributed indiscriminately to men in the service." A pamphlet entitled *Hundreds of Churches but Only One Is Christ's*, bearing an archbishop's approval, contains this passage: "First of all let me say that by Christianity is meant the religion of Jesus Christ, and by the religion of Jesus Christ is meant that of the Catholic Church, for Christ founded one church only, and the only church in the world which owes its origin to Him is the Catholic Church. Every other church dates from a time later than Christ and was founded by someone other than Christ. The only church which goes back in a direct line to Christ is the Catholic Church. The present Pope is a direct successor of St. Peter, the first pope, who was so designated by the divine Founder Himself."—*Prophecy Monthly*, March.

BAPTIST LOSSES.—Ten years ago Northern Baptists had 1,475,000 members, with 216,073 of them non-resident. In 1944 we had 1,555,914 members, with 313,-



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634 nonresidents. We lose by erasure from our church lists fifty-one per cent of our baptisms. We pay all too little attention to the new members, old and young, who are received into our churches.—*Watchman-Examiner*, February 8.

EVOLUTION DISCARDED.—In a recent book entitled *The Material Basis of Evolution*, Dr. Richard Goldschmidt, brilliant German biologist now teaching at the University of California, maintains that between large species there are bridgeless gaps with no transitions from one to the other. He maintains what opponents of evolution have long maintained, that changes within groups never amount to enough to form new species. Dr. Goldschmidt is an outstanding authority in biology. One wonders how long it will take high school biology textbooks to catch up with this latest criticism of the evolutionary theory of origins.—*Gospel Herald*, quoted in *Gospel Minister*, February 8.

CAN CATHOLICISM WIN?—The series of articles by Harold E. Fey entitled "Can Catholicism Win America?" has found the public eager for the kind of information which these articles set forth. . . . He opened up a delicate subject and provided the non-Catholic citizen with the factual knowledge which, by the very nature of its organization, the Roman Catholic Church recognizes no obligation to share with the general public. . . . His purpose was primarily informative—to open up to the general public the inner workings of the Catholic Church in this country, together with an interpretation of the purposes avowed or implied by the power mechanism through which the Catholic Church operates. He began with the question, Can Catholicism win America?

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WORLD'S Y.W.C.A.—The Young Women's Christian Association has nearly as long a record as the Y.M.C.A., for it has ninety years of service behind it. A milestone has been passed with the celebration of the fiftieth anniversary of the World's Y.W.C.A., a union which now includes thirty-six affiliated Associations representing forty-eight countries and some form of work in twenty-one more.—*Bulletin of the International Missionary Council*, January.

UNDERTAKING RACKET.—*Zions Herald*, of Boston, Massachusetts, declares that there is a considerable racket now in the undertaking business, and urges ministers to see to it that bereaved families are not emotionally worked upon to plan funerals whose expenses are beyond their ability. The *Herald* says, "More than one minister has taken baskets of food to homes where a few days previously he had conducted a \$405 funeral!" When in sorrow and distress, people are easily persuaded into "doing one's best for one's loved ones."—*Watchman-Examiner*, January 18.

Revised Daniel and the Revelation

(Continued from page 4)

author, while preserving the right of every man to his individual convictions, we have followed the practice of recording no action until our decision could be made unanimous.

"While conscious enough of our shortcomings in the pursuance of a task fraught with difficulties, yet of outstanding importance in a great cause, we have been privileged by the blessing of the Lord to close our work in a spirit of unanimity, with the utmost good will and mutual confidence as brethren. We shall long enjoy the memory of the Christian fellowship and personal respect that prevailed throughout our work."

And his answer at the end was Yes. He found in Catholicism an organization so vast and so integrated, with its powers so centralized, its purposes so inclusive and its strategy so intelligent, that in the present disunity of American society, including the disunity of Protestantism, the ultimate predominance of Catholicism in American culture was not an unreasonable expectation. Mr. Fey's Yes was not a prophecy. He did not say that Catholicism *will* win America, but that under the conditions which now obtain, wherein Catholicism is confronted with no equally effective or adequate alternative or resistance or competitor, the way is open for Catholicism to attain its goal in this country.—*The Christian Century*, February 7.

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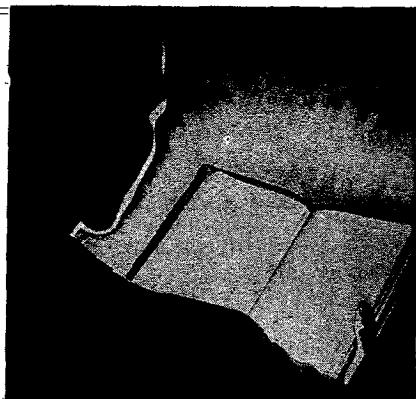
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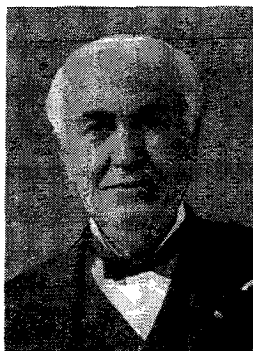
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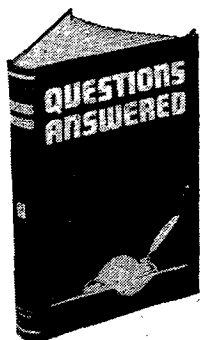
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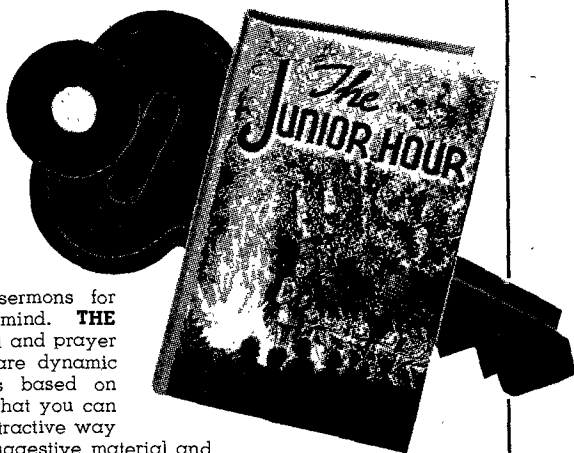
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