

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

December, 1945

Vol. 18, No. 13

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## NOTES AND NOTICES

### Information and Sundry Items

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#### Information That Concerns YOU

Publishing houses of the world, along with our own, are frantic over problems of labor, paper, and supply. They simply cannot meet either their own date lines or the expectations of their customers. The aftermath of the war still thwarts the best of plans. In spite of this, the Review and Herald Publishing Association, as distributors of the annual Ministerial Reading Course, is doing its level best to get the 1946 Course into your hands as soon as possible. Here is the latest schedule: The first two volumes—*Spiritual Gifts*, III and IV, and *Pastoral Work*—will be sent out November 25; *Evangelism* will be mailed out December 25; and *Prophetic Faith of Our Fathers* by the middle of January. This separate mailing is more costly, but the Review and Herald is glad to assume this extra expense in order to serve our workers to the best of their ability. The 1946 Reading Course will therefore reach you in three sections. We hope for normal conditions by next year. Meantime we are doing our best. The books are worth waiting for. And after all one can read only one book at a time.

¶ THE first North American Conference response on the 1946 Ministerial Reading Course is from the Georgia-Cumberland Conference, giving the cheering word, "You may be sure that the Georgia-Cumberland workers will all be enrolled." A fine example of prompt co-operation, Cumberland!

The next response was also from the Southern Union. The president of Alabama-Mississippi says: "We have decided to give to all our ministers and Bible instructors a set of the 1946 Ministerial Reading Course as an award for faithfulness in their Ingathering endeavors."

¶ IF you live in a large city in the U.S.A. that has been divided into postal zones, your MINISTRY address should include that zone number. Please check the address on your MINISTRY wrapper and see whether the postal zone number appears. This simplifies distribution and speeds up delivery of mail. If you have moved recently and do not know your zone number, ask your postman.

¶ RESOLVE to do a little reading every day, if it is but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of the year. —HORACE MANN.

¶ THE Sundaykeeper, with his holyday scheduled from midnight to midnight, has the beginning and closing edges of his "Sabbath" considerably handled by the heads of state, the directives of presidents, the acts of Congress, and the customs of the people—as witness the recent return to standard peace time from war time here in the United States, when the nation set back its clock one hour on Sunday, September 30. The wisdom of God in giving to man a Sabbath gauged by the

setting of the sun stands forth in undeviating contrast. It is a boundary that all can recognize and understand—child as well as adult, untutored as well as civilized, with or without a timepiece. Time zones, daylight-saving provisions, wartime or peacetime notwithstanding, the sun continues to rise and set with its divinely ordained fidelity and regularity beyond the manipulations of man. God's way is always the best way.

¶ DOES anyone have back numbers of the earliest issues of THE MINISTRY? We find that we are very low on several numbers in the years 1928 to 1935. We have enough copies for our "seed" files, but now and then we get a special request from a librarian, a college Bible teacher, or an editor who is building up a complete file of all volumes of THE MINISTRY, and we would very much like to help out by supplying certain numbers that are lacking. If you can spare any of these early numbers (from 1928 to 1935) or know of a deceased minister's library from which they might be supplied, please communicate with us at once. Complete volumes, bound or unbound, would be of great value, but single copies would also be very acceptable. Reimbursement will be made if requested. Send card, letter, or the back numbers themselves to Editorial Offices, THE MINISTRY, Takoma Park 12, D.C.

¶ WE ARE happy to note that Oakwood was the first college to send in its MINISTRY club for theological students for the school year 1945-46. May the journal bring inspiration, understanding, and practical help to you in both your classroom and your field work.

¶ FOR the fourth year in a row, Union College has led all colleges in theological student use of THE MINISTRY—175 subscriptions having just been received for the present school year, 1945-46. CONGRATULATIONS, Union, on your prompt and aggressive action; and success to your theologues in training!

¶ THE third of the facsimile reproductions of early denominational works is being released through the 1946 Ministerial Reading Course—*Spiritual Gifts*, Vols. III and IV (combined). We hope to have other early documents released from time to time, until our earliest literature is thus reproduced.

#### Note to "Ministry" Readers

¶ WITH this issue of THE MINISTRY (December) the great majority of single subscriptions expire. Please note the date of expiration on your wrapper and renew promptly upon receipt of notice. The conference and institutional clubs do not expire until next June. If you are receiving THE MINISTRY as a gift from your employing organization, a word of appreciation to those responsible would not be amiss. If you are responsible for your own subscription, perhaps you would like to renew for more than one year, thus saving time and correspondence and avoiding missing numbers.

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

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## The Application of Christian Integrity\*

By M. E. KERN, *General Field Secretary  
of the General Conference*

**M**ALACHI'S description of the true Levite reads: "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with Me [God] in peace and equity, and did turn many away from iniquity. . . . For he is the messenger of the Lord of hosts." Mal. 2:6, 7. Preachers and teachers are the Levites of the Christian dispensation; so these are the ideals set for us who have been called to be the messengers of the Lord of hosts.

My subject is Christian integrity—just common honesty—or perhaps I should say uncommon honesty; for I sometimes think that men who are honest in thought, word, and act, and free from all deceit and dissimulation, are as scarce now as in the days of Diogenes, who, with his lantern, went searching for an honest man.

God is the embodiment of truth. It is impossible for Him to lie. (Heb. 6:18.) From that first lie in Eden, down through the centuries, Satan has dealt in falsehood, duplicity, and unreality. In this way he destroys individuals and nations. A current commentator has well said that future freedom from war depends on the peoples of the world changing their attitude toward truth and toward distorted propaganda. But, thank God, the devil and "whosoever loveth and maketh a lie" will soon be utterly destroyed. (Rev. 22:15.)

There will not be one liar in the kingdom of God. "Who shall ascend into the hill of Jehovah? And who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully." Psalms 24:3, 4, A.R.V. "The seal of God," we are told in the Spirit of prophecy, "will never be placed . . . upon the forehead of men and women of false tongues or deceitful hearts."—*Testimonies*, Vol. V, p. 216. Of the 144,000 it is written, "In their mouth was found no lie; they are without blemish." Rev. 14:5, A.R.V.

\* Chapel talk, Theological Seminary, Aug. 22, 1945.

Jesus said, "I am the . . . truth." John 14:6. And standing before Pilate a few hours before He went to the cross, He said, "For this cause came I into the world, that I should bear witness unto the truth." John 18:37. And Pilate, weak and time-serving, a stranger to truth, an adept at political chicanery, bewilderingly asked, "What is truth?" In that tragic hour behold the outstanding figures—Jesus and Pilate—the one the transparent symbol of truth and purity, the other the dark symbol of falsehood and duplicity.

The apostle Paul, looking forward with prophetic insight to this very time, wrote to the church at Philippi: "This I pray, . . . that ye may be sincere and without offense till the day of Christ." Phil. 1:9, 10. It has been said that the original word here translated "sincere" has the idea of being tested by sunlight, translucent, pure, without defect. The genuine Christian, waiting for his Lord, is transparent, single-minded, solid, and strong, with no flaws or wormholes of deceit in his character. In this world of deception and make-believe, sincerity is surely a crowning virtue.

Yet there is perhaps no greater temptation in life than to seek to appear to be what we are not—the unholy urge to live a double life. The church is not free from split personalities—men and women who live on a lower level than their profession. But such an individual, unless he is totally depraved, cannot even respect himself. How can he expect the confidence of his fellow men or the approval of God?

The most terrible woes ever uttered by our Lord were pronounced against hypocrites. "Woe unto you, . . . hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them." Luke 11:44.

"A false balance is abomination to the Lord: but a just weight is His delight." Prov. 11:1. The true child of God will be scrupulously honest in all his dealings, whether in his own personal affairs or in business connected with the cause. He will not "connive at any dishonest practice or breach of

trust." He will not accept the gain of oppression.

A little story, which I cherish, was told me by an uncle regarding my grandfather, who was a pioneer in southern Indiana. Going to a neighbor, he said, "Oscar, have you a sow you would sell me?"

"Yes, Uncle Albert," said the neighbor, "I think I can spare you one."

Looking over the hogs, grandfather said, "How much will you take for this one?"

"Well, Uncle Albert, I think I should have \$4 for her."

"Why, Oscar, that is not enough! I'll give you \$6." And he did. This is a type of honesty, you will agree, that is not very common.

Forty-five years ago something happened which is an outstanding landmark in our denominational history. Our printing house in Norway failed financially, and the creditors accepted a bankruptcy arrangement which would have given them but a small percentage of their money. After this agreement was made, the whole denomination, under the leadership of the General Conference Committee, set to work and raised the money and paid every dollar of this just indebtedness. I wonder whether anything ever happened in that country which had a greater influence for the advancement of the advent message.

Let us in our individual business, in our institutional management, and in our conference work, be true to these high standards of business integrity set for us by the leaders of this people forty-five years ago.

Note this very high standard which is set for our businessmen: "Men possessing the genuine article of true religion will in all their business transactions show as clear a perception of right as when offering their supplications at the throne of grace."—*Ibid.*, Vol. IV, p. 494. What an ideal! Do we always have as clear a perception of right in the midst of a business transaction as when bowed before the throne of grace? It is very evident that if we were able to maintain such standards of business integrity in our institutions and business offices, we would be saved some heart-breaking experiences such as have come to us.

#### **Administrative and Institutional Integrity**

This denomination has many institutions and administrative organizations. Several years ago the *Washington Post* called attention to the fact that there were two institutions in Washington, D.C., whose business extended to the ends of the earth—the State Department of the Federal Government and the Seventh-day Adventist General Conference. In a special sense our institutions and governing committees represent the advent message to the world; and they also mold the sentiments and set the standards for our youth and all our people. How important that our managers, boards, and executive committees should themselves be controlled by principles of strict integrity. But, alas, how often we fail! For lack of discernment or Christian fortitude unsafe men are sometimes kept in positions of trust, and financial and spiritual disaster follows.

How often we fail for lack of perfect frankness

in dealing with our fellow workers! Some years ago a young man who had sacrificed his paternal inheritance for the sake of the truth was connected with one of our institutions. He was self-sacrificing, active in missionary endeavor, and a good teacher. At a certain annual board meeting, he was not re-elected. He was given to understand that it was because the institution could not afford to continue his department. But within a very short time another man was employed to do the same work he had been doing. You can appreciate, I am sure, the terrible shock and discouragement that came to this young man. He finally gave up the faith, and I wonder what will be the verdict of the righteous Judge above.

Such a lack of frankness is altogether too common. Of course, there is no place in God's work for brutal, discourteous frankness, devoid of Christian love and sympathy, but we do ourselves and others great harm when we fail to be straightforward and strictly honest in all our relationships.

I believe that one of the strongest factors in saving the erring, whether he be a student or a fellow worker, is frank, unequivocal discipline, administered in tender love. But, oh, the lifelong bitterness and loss of souls that sometimes come from lack of such loving frankness.

We all know that it is not easy to tell a brother his shortcomings and administer discipline face to face, but that is the Lord's plan. I once facetiously remarked to a friend, "Our frankness sometimes gets us into trouble." Quickly the reply came back, "But it also keeps us out of trouble." And that is true. When you have been honest and perfectly sincere in dealing with an individual, it brings peace to your own heart, and you do not have to avoid meeting him face to face thereafter. And in the case of discipline there is a basis for further efforts to heal a wounded soul. The highest compliment I have ever heard paid to a college president was spoken by an unruly student. Said he, "During those anxious days when my case was being considered, I knew that if it became necessary for President ——— to expel me from school he would still be my friend."

Unfortunately, there are some who seem to feel that "the end justifies the means." But that slogan, my dear friends, originated with Satan and was nurtured in the dark counsels of an apostate religion; and those who follow it will perish in the lake of fire with the beast and the false prophet. It is doubtless this evil principle that the Spirit of prophecy calls "policy" when we are told, "Honesty will not tarry where policy is harbored. They will never agree; one is of Baal, the other of God."—*Special Testimony Relative to Tract and Missionary Societies and Our Preachers*, pp. 23, 24.

Let us note a clear statement from the apostle Paul to the church at Corinth. And for emphasis, let us read from the twentieth Century New Testament. "Indeed, our chief satisfaction is this—that our conscience tells us that our conduct in the world, and still more in our relations with you, was marked by a purity of motive and a sincerity which come from God. It was not based on

worldly policy, but on the help of God." 2 Cor. 1:12.

May each one of us always have this same "chief satisfaction." But let me say (with shamefacedness, but with charity and no malice), that even on Seventh-day Adventist committees there are those who, in the discussion of problems, take their positions from the standpoint of how they themselves will be affected by the decisions. But, dear fellow workers, do not be guilty of such insincerity. Do not be an Ananias or a Sapphira, who tempted "the Spirit of the Lord" and "lied . . . unto God." (Acts 5:1-9.) Let us ask ourselves whether our conduct individually or when working on committees has always been marked by "a purity of motive and a sincerity which come from God."

Many questionable things are done in the name of Christian diplomacy. Some years ago I heard a conference president commending himself for his cleverness in operating his work without friction. And how did he do it? Really, according to his own statement, by duplicity. He avoided friction by pretending to agree with both men on different sides of a controverted question. Instead of self-praise, this administrator should have been ashamed of his cowardice and lack of integrity.

Some things are far worse than controversy. Peace and harmony are most desirable, but conflict and controversy in the open forum is far better than the semblance of unity resulting either from executive domination or political scheming. The Master surely did not believe in "peace at any price," but rather in truth at any price.

While great respect should be shown those who are chosen as presidents, managers, and chairmen of committees, the Lord's plan for church government is not totalitarian. I believe the cause suffers far more from "yes, yes" men on committees than from contentious critics. The most valuable committeemen are those who think and have definite convictions, who will courteously and frankly express these convictions, whatever the opinions of others may be. The man who is merely an echo of some other member of a board or committee is either weak or dishonest.

And be it said, furthermore, that there is no greater weakness in an administrator than seeking to dominate the thinking of those associated with him in management. It weakens the administration and tempts his associates to be weak or insincere followers.

In *Testimonies to Ministers* we read: "My heart aches to see presidents of conferences taking the burden of selecting those whom they think they can mold to work with them in the field. They take those who will not differ with them, but will act like mere machines. No president has any right to do this."—Page 304. The strong executive is the one whose wise planning appeals to his associates, but who encourages and appreciates their contributions and counsel, and honestly executes the decisions arrived at in open discussions. True unity is that which comes from earnest prayer, independent study, and free counsel.

Honesty is of the heart. Unless a man is true

and honest in his inmost soul, he is not a man of integrity in God's sight. As students and teachers of truth we must be absolutely honest in our thinking. God gave us minds and established our processes of thinking. He expects us to gather evidence and think things through. We are to be sincere seekers of truth. The finest tribute I have heard paid to a Seminary teacher was this. "He seems to study the Spirit of prophecy to guide his thinking rather than to prove what he has thought."

Unfortunately, some Christian workers are afraid to think. Such an attitude weakens one's faith in God and tends to destroy confidence in one's own sincerity. Then there are those who think, but stultify their own minds by adopting conclusions, however illogical, that are in harmony with what they believe they are expected to think. Such an attitude is intellectual dishonesty. There are repressive attitudes, all too common, that tend to create both of these unfortunate conditions, that is, being afraid to think and being reluctant to express convictions.

The man who honestly finds himself out of harmony with the teachings of the church and voluntarily withdraws is nearer the kingdom than the man who continues to teach, and accepts wages for teaching, what he does not believe. Take for example, a leading worker in an offshoot from this message who drew his salary as a conference worker while teaching that which the denomination had condemned as heretical, at the same time denying that he was carrying on this nefarious

(Please turn to page 8)

## The Church a Divine Institution \*

By T. KENNETH LUDGATE, *Instructor, Bible Department, Southern Missionary College*

THE Christian church is defined in the Bible as the body of Christ, beautifully portrayed under the figure of marriage, with Christ as the head of the body. This close relationship between the body and the head, or the husband and the wife, reveals the intimate nature of the fellowship that God has planned shall exist between Himself and His church on earth. This relationship is emphasized by the inspired statement that "Christ and His church are inseparable."—*Testimonies*, Vol. III, p. 418. The church is also presented in the Holy Scriptures as a building, or temple, of which the members are stones, and Christ is the chief cornerstone.

WHAT CONSTITUTES THE CHURCH? These rhetorical figures indicate certain characteristics of the church and its relationship to Christ but do not state the nature of its composition. Peter, speaking of the believers in Christ, says, "Ye also, as lively stones, are built up a spiritual house, thus indicating that the church is composed of those who believe in Christ. Believers in Christ are found in heaven as well as on earth; therefore it

\* Paper presented in the class on church organization at the Theological Seminary.

can be said that there are two sections of God's church, consisting of the unfallen beings in heaven and regenerate humanity. This interpretation of the church is supported by the messenger of the Lord in the following words:

"From the beginning faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. . . . God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven."—*Acts of the Apostles*, p. 11.

These "faithful souls" constituting the church of God on earth are found in many societies and communities, not yet gathered out into one select group; nevertheless, God has a specific body of people known by their relation to His law, and their possession of the inestimably valuable gift of the Spirit of prophecy, who in the last days of earth's history constitute His visible church.

**AUTHORITY OF THE CHURCH OF GOD.** The great commission given by Christ to His followers prior to His ascension points to the authority which accompanies the activities of the properly organized church. The continual presence of the Holy Spirit with the church on earth is an assurance of unlimited power, which is available for the victorious prosecution of the work entrusted to the church by God. Mrs. White repeatedly emphasizes the great power and authority vested in the church by God, and the following extracts from her writings are typical of the instruction given in this connection:

"The church of Christ is God's agency for the proclamation of truth; she is empowered by Him to do a special work; and if she is loyal to God, obedient to His commandments, there will dwell within her the excellence of divine power. If she will honor the Lord God of Israel, there is no power that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind."—*Testimonies*, Vol. VIII, p. 11.

"He who despises the authority of the church, despises the authority of Christ Himself."—*The Desire of Ages*, p. 806.

"The church is God's delegated authority upon earth."—*Testimonies*, Vol. V, p. 107.

Speaking of the procedure to be followed in dealing with recalcitrant members, the same writer says:

"The world's Redeemer has invested great power with His church. He states the rules to be applied in cases of trial with its members. After He has given explicit directions as to the course to be pursued, He says, 'Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever [in church discipline] ye shall loose on earth shall be loosed in heaven.' Thus even the heavenly authority ratifies the discipline of the church in regard to its members, when the Bible rule has been followed."—*Testimonies*, Vol. III, p. 428.

The church, composed of individual believers in Christ who are loyal to the law of God and rejoice in the help granted through the Spirit of prophecy, is seen to constitute a divinely ordained and empowered body, whose authority is to be greatly respected.

**INDEPENDENT RELATIONSHIP NOT SANCTIONED BY GOD.** There are those who consider that it is permissible to enjoy a religious experience and de-

cide for themselves what the will of God is, independently of the organized church. But this is a mistaken conception of God's plan, as will be seen from the following statements:

"God has made His church a channel of light, and through it He communicates His purposes and His will. He does not give one an experience independent of the church. He does not give one man a knowledge of His will for the entire church while the church, Christ's body, is left in darkness."—*Ibid.*, p. 414.

"The Redeemer of the world does not sanction experience and exercise in religious matters independent of His organized and acknowledged church. . . .

"Many have the idea that they are responsible to Christ alone for their light and experience, independent of His acknowledged followers in the world. But this is condemned by Jesus in His teachings, and in the examples, the facts, which He has given for our instruction. . . .

"Jesus is the sinner's friend, His heart is ever open, ever touched with human woe; He has all power, both in heaven and upon earth; but He respects the means which He has ordained for the enlightenment and salvation of men."—*Ibid.*, pp. 432, 433.

This authority and power has been with the true church of God throughout the centuries, since Christ first ordained the apostles and sent them forth to proclaim His word and heal the sick. Apostasy caused changes in the outward designation of the true church, as when the great falling away of the church, headed by the Bishop of Rome, resulted in the faithful believers dissociating themselves from that organization, and finding refuge in the mountains and desolate places.

**God's ESTIMATE OF HIS CHURCH.** It appears that the true church of God always has been and always will be weak and insignificant according to worldly standards, but the church is none the less the ordained channel through which the truth, mercy, and grace of God are to flow to the world: "The church, endowed with the righteousness of Christ, is His depository, in which the riches of His mercy, His grace, and His love, are to appear in full and final display."—*The Desire of Ages*, p. 680.

When conversing with His disciples concerning the kingdom of God, Jesus comfortingly said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Today the same thought regarding the outward appearance of the church of God is expressed by this statement from Mrs. E. G. White's pen:

"During ages of spiritual darkness, the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard."—*Acts of the Apostles*, p. 12.

Whatever philosophers and worldly scholars may say, the institution planted in this earth by God, first in the patriarchal age as the church of Israel, later reorganized and revived by Christ when He was on earth, is a peculiarly favored and mightily endowed body of individuals, who are called out of the world to witness before the universe to the mysterious and irresistible power of the glorious gospel of Jesus Christ in the lives of all who surrender to His control.

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# CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

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## Training National Evangelists in China

By NATHAN F. BREWER, *General Field Secretary, General Conference*

THINK of it, nearly 475,000,000 must be reached with the advent message in China. As we think of this enormous mass of people with only a very small percentage professing Christianity, we are face to face with the fact that by far the larger portion of these people must be reached through the efforts of the national workers. In many ways the properly trained national evangelist, if truly converted and consecrated, has many advantages over the foreign missionary in the work he may be able to do.

In the first place, the mission boards could never think of sending over enough foreign missionaries to accomplish this gigantic task. Then, too, the national evangelist already has an easy grasp of language. He understands the background and psychology of his people, and can therefore approach them in such a way as to secure their attention.

A large number of consecrated Christian Chinese youth can be trained to do a mighty work in evangelism. This matter of training evangelists should commence in the church school. Winning souls to Christ should ever be kept before our children. Many an evangelist has received his first desire to be a preacher from his church school teacher.

I know of one church school here in America that secured returned missionaries from many different lands and invited them to speak to the pupils. Time was given for mission study, and each student had to write up a report of the missionary's talk. The work of God was kept before the students constantly, in order to create in each a desire to become a worker for God. Where it is difficult to secure missionaries to talk to the students, the teacher or some of the students can be assigned various mission lands and can give a report of their findings. We are to keep ever before the children and youth the importance and value of soul winning. This same idea can be used in China or other foreign lands. We might not have returned missionaries to visit our church schools there, but let the teacher lead out in the study of some province in the students' own division. We must create in these youth an interest and a desire to give the gospel to others.

After a young man has finished his schoolwork and has studied the theory of evangelism, what is the best way of training him in the field? There are two methods. One is the old method of as-

signing him to some territory and telling him to "go to it." He must sink or swim. Many a good soul winner and preacher has started out in the work that way and has made good. However, I think there is a better way, especially for national workers in mission lands. I believe that if we would train our preachers as we do our colporteurs, we would have more and better preachers.

It has been my experience that the best way to train national evangelists is to demonstrate to them how to carry on a public effort by doing it with them. Let the director or superintendent of the mission gather the national evangelists of a given area into one place. Let him carry on a public effort for a month or six weeks, speaking every night of the week. For the mornings, arrange devotional meetings and classes in public evangelism, pastoral work, denominational history, church organization, and a round-table period during which problems may be discussed and experiences related. Let the workers know that examinations in these classes will be given. Notebooks are furnished all workers, and they are expected to keep notes on all classwork. These notebooks are gathered up several times during the effort, looked over by the teachers, and graded.

Arrange for the workers present to go out visiting in the afternoons. The city in which the effort is being held should be divided into districts, and a group of workers and a leader should be assigned to each district. The first few days the workers may engage in giving out programs and inviting the people to attend the meetings. As the meetings progress and names of interested persons are received, let the workers visit interested persons. From these visits experiences will be gleaned and requests for prayer will be made that should be brought into the round-table hour.

In the evening let the missionary conduct the public effort, exemplifying and working out the principles taught in the morning classes. Encourage the workers to take notes on the sermons in the evenings and to keep a scrapbook of all advertising matter and tracts used.

Organize the group of workers so that each worker has some specific duty in connection with the evening service. Generally stereopticon slides are used. When in China I made it a practice to have every text I used written on a slide. Several workers who can write well may be assigned to this task. If there are workers who can draw well, they may be used to make illustrated slides. Mimeographing material for the morning classes should be assigned to several.



Every evening an offering is taken up, to help defray the expense of the meetings. Our efforts should be as nearly self-supporting as possible. At the evening meetings let the workers act as ushers.

A music committee should be appointed to care for the music. A song service is generally conducted fifteen minutes before the sermon, and the people can be taught to sing gospel songs. Songs are generally written on slides. This saves the expense of providing songbooks and makes it much easier for the audience to follow as the music leader points out the characters.

In my work I asked the ushers to try to secure the names and addresses of several persons each evening and remember their names, so that when those persons came the second or third time the ushers could greet them by name. Nearly everyone likes to hear his own name and to know that it is remembered. This makes a favorable impression and has drawing power in keeping people coming to the meetings.

As our workers gather and study plans and methods, they receive a double incentive to go out and do great things for God when they have actually seen how these methods work. At the close of the public effort Bible classes are formed which are carried on by the local pastor, and from this group baptismal classes are organized. Generally we hold the Bible class for about one month, and the baptismal class for another month, so that the candidate for baptism is thoroughly indoctrinated and converted before he becomes a member of the church.

At the close of the effort and before the workers return to their stations, plans should be made by the local mission committee for a number of public efforts to be held by these workers in their own districts. Several may work together for a strong effort in the center of their districts. It is best to hit the iron when it is hot and keep it hot by hitting. While the worker is still enthusiastic, plan with him aggressive evangelistic work in his own district.

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## The Application of Christian Integrity

*(Continued from page 5)*

propaganda. Such a man is both a hypocrite and a thief.

The teacher of God's truth should be meticulously accurate in all his utterances, whether it be in exposition of Scripture, the use of illustrations, or the relation of mission experiences. The apostle Paul, remembering that his preaching was "a savor of life unto life" and "death unto death," wrote to the church at Corinth that he had "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Cor. 4:2. Paul was an honest, courageous, stalwart man, delivering to his people the whole counsel of God, and yet with the most tender regard for the feelings and consciences of his hearers.

Some ministers seem to have an itching desire to preach something new and startling, and are led to make strained or fantastic interpretations of Scripture, which they must know are not sound exegesis. Such a practice is hardly sincere, and it does not by any means commend itself to a man's conscience.

A banker once told me that he had attended the first part of a series of lectures by an Adventist minister and was very much interested. "But," said he, "one night he preached from the book of Nahum, and made an application of prophecy in a way I was sure he knew was not right, for the reading of the remainder of the verse would have spoiled his exposition. And so I went to hear him no more." We often speak of reaching the honest in heart, but we eliminate honest and discerning people from our audiences if we practice intellectual trickery.

E. W. Farnsworth, a pioneer of this movement, who had worked with D. M. Canright, who later became one of our most bitter opponents, told me that before Elder Canright left the church he was a great debater and was quite unscrupulous in his use of Scripture. He would take phrases and texts entirely out of their setting and use the form of words to prove his points. There are still those who ignorantly or knowingly wrest the Scriptures in this way.

I ask in all seriousness, Is it honest to use the words of Scripture to teach what obviously is not the meaning of the text? Is it right to argue, in defending Sunday work, that the fourth commandment obligates us to work on Sunday? If we employed a lawyer to defend an Adventist in court, would it be right to approve his using such an argument? Is it right to announce in a handbill that you will prove from prophecy that the island of Crete is to be sunk? Is it proper for an evangelist, called to teach sacred truth, to advertise himself to be what he is not?

In the world we expect exaggeration in advertising, but this should not be found among the messengers of truth. Is it right to exaggerate mission stories? Would it be right for me, in an effort to make an illustration very vivid, to say that a certain thing happened to me or was observed by me if that was not true? Is it right to present to the public apocryphal writings, such as the letter of Pontius Pilate, in such a way as to leave the impression that we are presenting authentic history? Is it right to preach that a nation is spoken of by name in prophecy when it is not? Is it right to show an audience parched corn which the speaker himself took from the ruins of Jericho, as evidence that the city was burned in the days of Joshua? If, perchance, such a statement is made in sincerity, it reveals the credulity of the speaker in believing unscrupulous guides, and shows a lack of honest investigation.

Oh, how much we need men who are mighty in the Scriptures, who teach the Word of God in purity and power, not handling the Word of life deceitfully, but making mighty appeals to the consciences of men by the unvarnished truth.



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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## The Minister's Relation to Church Officers

By FRED A. SPEARING, Minister,  
South England Conference

MANY years ago I noticed this statement in the *Testimonies*: "Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received."—Volume VII, p. 20.

We all recognize that this phase of the minister's work is of the utmost importance. Not a small part of the success he enjoys in his ministry is due to the helpful co-operation of church officers and members. How can this spirit of co-operation be fostered? What should be the relationship of the gospel worker to the church officers, who are the natural leaders of the church, in all their labors for souls?

When a minister is invited to labor in an unentered field, there is no one to consult, apart from his fellow workers, and therefore no one to influence. But when he is called to work in a town where there is already an established church, the situation is entirely different. Whether the minister is asked to conduct a public campaign or not, he cannot afford to dispense with the services of officers and members. Church officers do not like to be forgotten. Even though they may be unable to give much help along public evangelistic lines, yet they do know the layout of the town, and they do know, to some extent, the people, and should be in a position to make valuable suggestions. Their assistance is needed and should be requested for bill distribution, ushering, etc. It is hardly fair to ask for their help in this manner unless we are prepared to take them into our confidence, so far as is practicable, in other and possibly more interesting phases of the work. Besides, how can they pray intelligently for individuals if they know little or nothing about them?

It is a good plan for the conference worker to hold an officers' meeting once a month, or oftener, during a campaign, with the object of presenting interesting facts and problems that are associated with the effort. Such a meeting would enable the minister to discuss his needs and perplexities. It would also give him the opportunity of teaching, educating, and molding the characters of his hearers. As the officers discover through these monthly meetings that the worker is not sharp or critical or exacting, they will strive to overcome these faults in themselves, if the faults exist.

The worker's responsibility for the helping and training of local leaders does not end with the suggested officers' meeting. He can do even more important work for them when he deals with them individually. Let us, then, consider the relationship of the minister to the holders of some of the offices of the church.

**LOCAL ELDER.**—In the absence of the minister the elder is the recognized leader of the church. Normally he is the home missionary leader, the one who promotes, guides, and controls the religious activities of the members. There should be the closest possible co-operation between the minister and this officer. Where this happy, cordial association is lacking, one of two things is likely to occur. Either the worker will take entire charge of the direction of the church, leaving the troubled elder to fret and fume inwardly; or the leader will magnify his office to such an extent that the worker himself is ignored. Let the minister not think it beneath his dignity to seek the advice of the elder with reference to the church work in general, and even with regard to the campaign. Often such advice, supported by years of Christian experience, would prove of great value.

**THE DEACONS.**—While I would not go so far as to say that these brethren can make or mar an effort, I would say that they can be of very great help, provided they know in what way they can help, and provided they are assured that their assistance is welcomed. Many of the brethren have not had the educational privileges that our workers enjoy, but quite often they have a good stock of common sense, as well as the spirit of consecration and devotion to the cause for which they have sacrificed. It pays the worker to know these men intimately, to make them his friends as well as his collaborators.

**CHURCH TREASURER.**—The treasurer is usually a trustworthy, discreet church worker who goes on his way efficiently and unostentatiously. What can the conference worker have to say to him? He can say something that will encourage him. A word of appreciation as to the thorough and painstaking way in which the treasurer does his work will always be in order. Also this officer should know that he has the entire confidence of the minister, who will be glad to give special counsel that might be needed from time to time. For example, old members understand the system of tithing by means of envelopes, but new members have to be instructed concerning such matters. The treas-

urer can tactfully help them, and thus assist the minister in training the new believers.

**SABBATH SCHOOL OFFICERS.**—These may be divided into three classes—good, bad, and indifferent. Can we do anything for the good ones? Yes, a great deal. By showing ourselves to be interested in their work, by attending Sabbath school regularly, by always being there on time and having studied our lesson seven times each week, we can make the good officers better ones. They will be so inspired and encouraged by the example of their pastor that they will make up their minds to do their very best. They will discuss their plans with him, and thus give him the opportunity of passing on friendly and brotherly advice.

Can we help the poor officers in any way? We can, in much the same way as we help the good ones. Generally they are holding office because there is no one else. But because they are poor, it does not follow that they cannot improve. Many a superintendent, for example, started out with fear and trembling; yet in the course of time he became efficient, alert, confident, happy in his work for God.

What about the indifferent ones? They are the most difficult ones to help. It is unfortunate that they are in office. But there they are, and it cannot be helped. What can we do? Let us try to do for them what we would do for the others, and then just a little bit more. Let us take them on our hearts in a very special way, praying for and with them, in our homes and in their homes, about the missions, about the teachers, about the youth and the children, about the Sabbath school itself—in fact, about anything that may fan into a flame the spark of interest that the indifferent one may still cherish. Their case is not helpless or hopeless. Remember the story of the Laodicean church and the counsel given in connection with that church.

**MISSIONARY VOLUNTEER OFFICERS.**—Much has been said concerning the need for encouraging our youth, but not too much. Many ideas and plans have been thought out and carried into effect in behalf of our young people, but not too many. No sacrifice that could be made to save our boys and girls for the kingdom of Christ would be too great. That is why it is necessary for the conference worker to associate very closely with the officers of the young people's society in their efforts to hold our youth. The worker should not take the place of the local leader but should help him with the programs and with the activities of the society. There may be times when the minister or other conference worker would be advised to act as leader of a local young people's society. But if a layman can be found who is at all qualified for the work, it is better that he should do it. The worker, however, will attend the meetings of the society and take part in them as he may be invited from time to time. He should always be accessible to the local young people's leader, ready to lend a sympathetic ear to the recital of difficulties and problems as they arise; and he must not only be ready to listen but ready to help in facing the difficulties or solving the problems.

**WHAT** the conference worker is to the officers we have mentioned here he should be to the rest of the believers who hold office in the church. To him they all stand on an equality before God, because they are all engaged in essential work for God. He should have no favorites. He should not prefer one above another. He should support them all alike, realizing that they are all striving toward one common aim: the salvation of precious souls.

**LAY PREACHERS.**—There is one class of church workers which cannot be described under the general heading of church officers, and that is the lay preacher. He is surely a worker, even though he holds no office. He is a worker whom the minister should take delight in encouraging in every possible way. We may increase the number as well as the efficiency of these lay preachers by:

1. Publicly presenting the need for such workers.
2. Publicly presenting Christ's methods in soul winning.
3. Personal work among the members.
4. Personal work among the lay preachers themselves.
5. Conducting classes for members willing to take up work of this nature.

The work of increasing the efficiency of lay preachers is actually no easy matter. Not all of them show eagerness to improve. Some feel that they can take a meeting, that their efforts are acceptable, and that further study is superfluous. Probably they do not know that the gospel minister is always trying to become more efficient.

For those lay members who humbly and sincerely desire to conduct efforts, however small, and who have taken the elementary course of evangelism, something a little more advanced should be prepared. In the absence of such a course the minister should group them together into a sort of pastoral training class, where special training can be given as to the selection of subjects for public work, the order in which they should be presented, and the best method of handling them.

Whatever the conference worker may do for the officers of the church, as such, he should take the lay preachers particularly under his wing and be an example to them and say to them: "Follow me, but only so far as I follow Christ, the Master Teacher, the greatest Preacher and Evangelist of all time. As you co-operate with me in the glorious work of saving souls, I shall give you the benefit of my experience and help you in every way. Let us be workers together with God."



¶ THERE is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining, or fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal His grace. If His people will remove the obstructions, He will pour forth the waters of salvation in abundant streams through the human channels.—*The Desire of Ages*, pp. 250, 251.

# The Evangelistic Challenge of the Hour

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

IF we had a list of all the lines of work and activity to which men today are devoting themselves, it would be of almost endless length. If you were handed such a list and were asked to place at the top of the list the two most important matters in the world to which a person should devote himself, what two would you write? Surely we would all agree, in the light of the prophecies of God's Word, that the two most important matters in the world to which any man can devote himself are, first, being ready himself to meet the Lord, and, second, helping others to get ready.

As workers and leaders in the advent cause we need an "understanding of the times, to know what Israel ought to do." How can we have a true realization of these times? These last days are like the days of Noah before the Flood. Among all the multitudinous matters that engaged men's attention and effort in Noah's day, there were two things that were more important than everything else in the world. What were they? *Being ready for the flood, and helping others to get ready.* Nothing else at that time really counted for anything in the end.

These two objectives naturally go together. If a man is ready to meet Jesus he will be doing all he can to help others to get ready. He cannot do otherwise and deliver his own soul. If, as a faithful watchman, he warns those around him of the coming of the Lord and does what he can to help men to get ready, God says that he has delivered his own soul. But if an Adventist fails to warn men of what is coming, and makes no effort to help them to be ready, they will be unprepared and lost. God will require their blood at our hands. How sad it is that so many Adventists, and even some of our ministers, are doing little or nothing to help anybody to get ready!

The Lord Jesus makes it plain in Matthew 24 that the wise servant, who is ready for His appearing, is the one who will be found giving the people meat in due season, or the truth for the times. If Adventists ever had a call to a greater evangelism, they have such a call now. The nearer we come to the close of probation, the more important evangelism becomes. The world-shaking events of the last few years proclaim in thunderous tones that man's day is about over and the great day of God is about to begin. Men's chance of being saved is being narrowed down with every passing day.

We have been told in *Gospel Workers*, page 29, that "hundreds are waiting for the warning to escape for their lives." What a pity that we are so slow in getting the warning to them! A leading clergyman on the Pacific Coast, in speaking of the swift-moving events of our day, said, "We are desperately in need of a new perspective. *We need an interpreter and an interpretation. If men will not think now, they will never think again.*"

God has given us a message which contains the only true interpretation of the present unprecedented situation. That message alone explains the destiny toward which our world is so swiftly moving. It shows the only way out. There has never been an hour, since the rise of the third angel's message, when that message was so perfectly suited and adapted to current conditions as it is now.

In a time like this we ought to have, in the North American Division, five hundred strong evangelists holding large city efforts—men who would mightily stir the multitudes with God's warning message and win thousands to the Lord every year. The question comes, Why do we not have five hundred or more? Or as our General Conference president once asked, "Where are the Pauls today?" Why is there such a scarcity of men who can put on strong, successful efforts in our larger cities?

We could have had, and would now have, hundreds of strong city evangelists, if we had been training men for evangelism, but too often our young men with ministerial training have come out of our colleges, to be placed under the burden of the promotion program in the churches. Often their internship period has provided little or no opportunity to prove their calling as soul winners. Should we not be asking ourselves, "Is our method of ministerial training making 'fishers of men'?" Or have we swung away from God's primary purpose for the ministry in utilizing the time and energy of the majority of our ministers in pastoring churches? Have we forgotten our commission to 'go and make disciples'?"

## One Reason for Lack of Progress

The Spirit of prophecy has definitely pointed out that it is not God's plan to have our ministers burdened with the cares of the church, spending their time looking after the details of church business, to the neglect of taking the truth to those who know it not. This is surely why we have not made the progress we should have made in finishing our work of witnessing to all the world. We read in Volume VII of the *Testimonies*: "If nine tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made!"—Page 18.

Our work might have been nine tenths nearer completion today if nine tenths of the effort that has been put forth for those who know the message had been bestowed upon souls who have never heard the truth. And if at the same time the churches had been actively enlisted in communicating the truth to those in darkness, the churches themselves, even without constant ministerial help, would have been ten times as strong as those companies which have depended entirely on the minis-

ter to impart to them constantly and instruct them.

This is not some uncertain evaluation of mine, but rather the authoritative voice of the Spirit of prophecy. In a chapter entitled "Hovering Over the Churches," in *Testimonies to Ministers*, we read, "The time you devote to imparting constantly to those who understand the message of warning, will not give one tithe of the strength which they would receive in taking hold of the work to communicate life to save perishing souls."—Page 232.

What, then, shall the church do to meet the compelling evangelistic challenge of this closing hour? The following eleven points are suggested:

#### How to Meet the Compelling Challenge

1. The enlisting of our ministers and other workers, the laity, old and young, and our colporteurs, in a world-wide, concerted, co-ordinated evangelistic advance, to quickly gather out every sincere soul who will receive the truth.

2. The training of churches to care for their own interests, carrying forward their own work to a large degree, supplying their own needs, officering and supervising their own activities, thus releasing the ministers for ever-advancing evangelistic endeavor, while the churches themselves become evangelistic agencies in their own surrounding territories.

3. Plans for the immediate holding of every possible public effort.

4. The setting apart of more ministers exclusively for the task of year-round aggressive evangelistic efforts.

5. Instead of demobilizing young ministers from aggressive evangelism by making them pastors of large churches or by putting them over districts, let us take the young men who have successfully conducted public efforts in the smaller cities and begin to step them up into larger efforts.

6. Revamping the use of ministerial interns, so that each ministerial intern will be connected with four public efforts during the two years of his internship, two of which will be headed by him.

7. Enlarging the scope of instruction in evangelism at the Theological Seminary, so that courses would be offered in public evangelism, pastoral evangelism, and advanced city evangelistic methods.

8. Supporting the course at the Seminary for the training of Bible instructors.

9. Arranging for certain of our evangelists to visit our colleges to lecture on the importance of evangelism, that more of the keenest minds among our young men and women may be attracted to the ministry and the Bible work.

10. The enlisting of ministers who are not engaged in public evangelism, in holding several neighborhood Bible schools a week with groups of interested persons. Effective work can be done by organizing the lay members to cover certain residential sections with literature from week to week, for the purpose of gathering out interested persons for Bible schools.

11. The training of hundreds of lay preachers and other qualified laymen and young people to utilize the Bible school plan of evangelism, consisting of the systematic distribution of literature, and following up the interest with weekly Bible schools for the interested.

## Representative Church Edifices

By H. J. DETWILER, *President of the Potomac Conference*

THE need of providing a representative church building wherever a newly organized group of believers is effected, is paramount. Too often the newly organized church is left to worship in halls, vacated rooms, or private homes for months and years before serious consideration is given to the need of providing a suitable house of worship.

In many places the number of believers is small, and their financial strength is in like manner limited. To some it would appear under such conditions to be presumptuous to launch out upon a building program that would provide needed church and Sabbath school facilities in building and equipment.

To provide such facilities, however, for every group of believers is the very thing that we have been counseled to do by the messenger of the Lord. Failure to follow this counsel has greatly retarded the work of God in numerous places. We read in the *Testimonies*:

"When an interest is aroused in any town or city, that interest should be followed up. The place should be thoroughly worked, until a humble house of worship stands as a sign, a memorial of God's Sabbath, a light amid the moral darkness. . . . Wherever a company of believers is raised up, a house of worship should be built. Let not the workers leave the place without accomplishing this."—Volume VI, p. 100.

Of a particular effort it was stated: "Had there been a pleasant and commodious house of worship there, more than double the number that were really gained, would have taken their stand for the truth."—*Ibid.*, Vol. IV, p. 67.

For many who first hear the truth, it is most difficult to sever their former church relationships and their fine church buildings, even with their earnest desire to obey the truth, when they know that no church facilities of any kind have been provided for them. To worship in halls or in other public places not dedicated to religious purposes, and in many instances not at all suitable for Sabbath services, is a real trial to their faith.

It is not the Lord's plan that His commandment-keeping people should continue their religious services indefinitely in such places. Regardless of the magnitude of the building problems that may be involved in providing an ample and suitable house of worship under such conditions, the project should be launched at the earliest possible moment. Too often the plan for the erection of the much-needed church edifice is put off until the spirit to build dies out, the new believers become discouraged, and the work comes to a standstill.

Courage, faith, and hard work bring their reward in the promotion of every denominational enterprise among us. These qualities are also required of those who would make proper provision for adequate church facilities under difficult circumstances. The messenger of the Lord writes: "In preparing a house of worship, there must be a great exercise of faith and trust in God."—*Ibid.*, pp. 76, 77.

In building a house of worship, much more thought than usual should be given in order to provide the best possible location. A lot in a poor section of the town or city, with meager or inadequate bus or transportation facilities, difficult to find, even though fully donated, may in the end be the most expensive when considering the possibilities of building up all the interests of the cause. When money is difficult to raise, and the believers are few in number, it is so easy to rest satisfied with a lot and church edifice of almost any character and description. This is a great mistake, and God's cause has suffered much as a result of the lack of vision and foresight displayed. Here is where the conference should exercise strong and wise leadership.

A conservative, faltering attitude on the part of conference leaders and ministers will not meet the present need for many memorials to be erected in multiplied towns and cities and hamlets where the truth has already been proclaimed but where faithful groups of believers still have no place of worship.

To secure a good location where all classes may be reached with the solemn message entrusted to us, even though the cost is greatly increased, is the best possible investment for the cause, and should be a primary consideration in the purchase of a church building lot. It is a fatal mistake to erect a substantial church building in a poor and undesirable location. If necessary, it would be better to erect a less costly building upon the most desired location.

The seating capacity of the church auditorium should be in keeping with the growing needs of an expanded work, taking into consideration the population of the city or town and the possibilities of growth. The house of worship need not be pretentious. A simple construction, but well planned to meet the church, Sabbath school, and church school needs, in the best location available, will bring its compensation in souls won and added financial strength to the cause.

## Effective 2300-Year Device

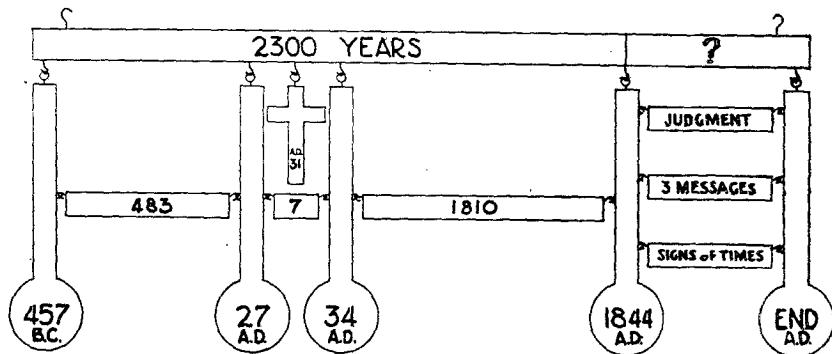
By ORLEY FORD, Superintendent, Costa Rican Mission, Central America

THE accompanying illustration shows a simple device I have used effectively for several years to simplify and increase interest in the study of the 2300-year prophecy.

It is made of light lumber or plywood. The longest, or principal, piece should be made according to the use desired, but for a small hall I would say it should be about six feet long. It is preferable that it be hinged in about three places, so that it may be folded up when not in use. The separate sections are all painted white and have black lettering. The cross is painted a bright red, to set it off from the rest. Each piece has either a staple or a hook to fasten it to the others, so it can be put together quickly as the study progresses. I do not make it to an exact scale, as that would require that some parts be too small.

After an appropriate introduction I begin to use the chart by producing the longer piece, doubled up as a carpenter's rule. This represents a period 2300 years long, plus an additional unknown portion of time. I hang this on the wall near the pulpit, on previously placed hooks, or on a wire stretched across the platform. To ensure proper prophetic interpretation, I put the cross at its proper place and date, A.D. 31. This is our anchor, to which all else must conform.

The first date (from Daniel 9:24-27) is 457 B.C., and this is hung as a beginning. Then the 69 weeks, or 483 years, is added, and this measure is hung from the 457 date board, which takes us to the year A.D. 27 as the next post, or landmark. The seventieth week, or seven years, takes us to A.D. 34, and this seven-year measure is hung in place. The cross is hanging, just as it should be, in the midst of the last week. Seventy weeks, or 490 years, have been cut off from the 2300 total, and we have 1810 years remaining. Connecting this 1810 piece to the A.D. 34 date, we stress that it extends to the year 1844, at which time the judgment began in heaven, and the judgment message of Revelation 14 began to go to the world. At the close of this work the end comes; so we hang up the last date,



The Principle of Progressive Development Is Here Worked Out. Each Piece Is Explained and Understood as It Is Added, Until the Full Picture Is Progressively Built Up Before the Hearers

"End." From 1844 to the end the judgment is in progress, so the line "Judgment" is fastened in place. This coincides with the three angels' messages, and this board is hung up. Since many will doubt the judgment message and the approaching end, Jesus offered to send signs of His coming. The "Signs" board is then put up. The cross has anchored our 2300-year period and, seen on all sides, shows that the end is near; so we cannot doubt the truthfulness and reliability of our interpretation.

## Instructions to "Guardians"

By GLENN A. COON, *Pastor-Evangelist, Rochester, New York*

THE "guardian" plan is used by some evangelists to help conserve the product of their evangelistic efforts. Each newly baptized member becomes the responsibility and special interest of a brother or sister who will assist in "pastoring" a new convert. I have found the following suggestions to be helpful, and have passed them out to my members in mimeographed form.

"Watch for . . . souls, as they that must give account." You have accepted a sacred responsibility in becoming an "assistant pastor" to help a precious soul who is still a babe in this message. What love and tenderness and faithful attention he needs from you, that he may grow in grace!

The work of the evangelist is to win souls; the work of the pastor is to care for the flock so well that not one will drift away. If you are faithful in this new duty, think of the time that will be saved for the evangelist-pastor and his associate workers in which to win still others for the Master.

The following suggestions may be of value as you study how to succeed in your purpose:

1. Never let one service pass without speaking a few friendly and loving words to the one in your charge.
2. Frequently introduce him to others, that he may gradually feel acquainted with all who attend church.
3. At times invite him to sit with you during a service, especially if he is alone.
4. If he is absent on a Sabbath, do not let one week pass without learning the reason, preferably through visiting him; but if that is impossible, then reach him by telephone or correspondence.
5. Visit him often in his home. Give him a definite invitation to your home, possibly to have a meal with you.
6. Help him to become familiar with your papers, magazines, and best books (especially Mrs. White's) by lending him such.
7. Take him with you in missionary endeavors, such as visiting the sick, Dorcas work, Red Cross work, literature campaigns.
8. Remember him in prayer every day before the throne of grace. Pray with him when in the home, and invite him to pray also.
9. When visiting with him be careful of your conversation. Talk to him only of those things

(Please turn to page 47)

## THE BOOK SHELF

Books, Reviews, and Discussions

**Evangelism, Ellen Gould White, Review and Herald, Takoma Park, D.C., 1945, \$3.50.**

Of the many books produced from the writings of the Spirit of prophecy, none is more intimately the preacher's own than the latest book compiled from the writings of Mrs. E. G. White, entitled *Evangelism*.

The hour has come for the launching of the greatest evangelistic program of the church. It is most essential now that every minister and soul-winning worker among us avail himself of the full measure of God's counsel to the remnant church upon the great question of evangelism. We must not miss the way in reaching out after greater things in our evangelistic ministry.

This volume is the only book of its kind in the E. G. White productions, and covers the whole field of evangelism. Many of the statements found within its covers have never before appeared in print, and will be treasured by every evangelistic worker because of the clear, detailed counsel of God which it carries.

Besides bringing to the evangelist himself much helpful advice and many suggestions whereby his work can be more effective, it points out in a very clear way the safest and most successful approach to many difficult conditions and antagonisms which we shall increasingly be called upon to meet in these final days of service. The compilers of these wonderful counsels from the messenger of the Lord have assembled them under twenty sections, which will make this volume one of ready reference to the various topics in which the worker may be interested. The careful study of guiding and guarding counsels of this comprehensive volume cannot fail to add great strength to the knowledge of the one who will study this most timely and useful counsel.

Following my own perusal of the material presented in this new Spirit of prophecy volume, I have no hesitancy not only in urging every one of our workers and leaders to read this work carefully, but in saying that no greater inspiration has ever come to me in the reading of any E. G. White production than that which has touched my heart through study of this material from the pen of God's messenger.

LOUIS K. DICKSON. [Vice-President of the General Conference for North America.]

**Spiritual Gifts, Volumes III and IV, Ellen G. White, Review and Herald, Takoma Park, D.C., 1945, 620 pages, \$3.**

In recent years book digests have become very popular. As such, a condensation of Ellen G. White's *Patriarchs and Prophets*, with more than 750 large pages, into a small pocket-size volume, would no doubt, be welcomed by many readers,

even though they might have the complete book. *Spiritual Gifts*, Volumes III and IV, now made available by the publishers, possesses all the advantages of brevity. Yet it is not a condensation of the larger work (*Patriarchs*), but rather contains the original writings of the author on the first portion of Old Testament history. With some additions, it was reprinted in 1870 as Volume I of *The Spirit of Prophecy*, and in 1890, with further amplifications and a few omissions, as the first of our present Conflict of the Ages Series.

These two volumes of *Spiritual Gifts* appeared almost simultaneously in 1864, bearing the subtitle, "Important Facts of Faith in Connection With the History of Holy Men of Old." These "facts," says the author in the preface, "have been opened to me in vision," and it was her avowed hope that what she had written might help some minds by dispelling the ignorance which, she asserted, constituted the "grand bulwarks of infidelity."

The phenomenal swing toward evolution at that time, not only in scientific but in religious circles, had been heightened by the publication of such works as Charles Darwin's *Origin of Species*, and Thomas Huxley's *Man's Place in Nature*; the former five years earlier, and the latter even while the author was writing the manuscript for her book. In the light of these facts we today, much better than those living then, can evaluate the revelations given through Mrs. White in the earlier chapters describing the conditions of the earth and of animal life before the Flood, also the changes wrought by the Flood, which are in complete accord with the Scriptures. The possession of a facsimile of the book then published, with the dated title page, furnishes a valuable asset, showing the consistency of the instruction given to the remnant church through the Spirit of prophecy, especially in these days when even scientific men are publicly discounting the claims in support of evolution made so confidently eighty years ago.

A year after its publication J. H. Waggoner wrote of his impressions following a rereading of the volume. In commenting on the detail given in connection with the very brief biographies as recorded in Scripture, which have sometimes been made the basis for regarding God as indifferent to the sins of those whose records are thus given, he wrote:

"We see in a clearer light the unchangeable character of God, and His ways to man are fully vindicated. . . . If the gifts of God's Spirit vouchsafed to the church of this age had done this service only, I should yet thank God that it has increased and strengthened my love for the Old Testament, and that I can read the Bible record of ancient times, especially the memoirs of ancient saints in the light of the instruction of that volume, with greater interest and pleasure than ever before."—*Review and Herald*, July 4, 1865.

The simplicity of the language, as well as the brevity of these early books, may recommend to some a plan, suggested by J. N. Andrews, that "heads of families" read them "aloud in the family circle, that all, especially the young, may listen to their wholesome admonitions and excellent instruction." He adds, "You may be sure of delighted

listeners, and may hope with good reason to communicate to the young, especially, instruction of peculiar value."—*Ibid.*, Dec. 13, 1864.

The comprehensiveness of the first published counsels on health by Mrs. White, and their soundness in the light of the findings of later years, will be noted by the reader of Volume IV of *Spiritual Gifts*. This feature will be especially valued by many of our workers.

DORES E. ROBINSON.

[E. G. White Publications Staff.]

**The Prophetic Faith of Our Fathers, Volume III, L. E. Froom, Review and Herald, Takoma Park, D.C., 1945, \$4.50.**

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

The inspiring sense of belonging to a great cause, of being the companions-in-arms of heroes of the cross, inheriting the faith of the fathers and commissioned to close the conflict, is next in importance of stimulus to the consciousness of being one with God. The heralds of the advent are not a new, detached, schismatic segment of Christendom; they are the legitimate successors of patriarchs and prophets, apostles and reformers, students and expositors and missionaries, who through the ages have held to the "blessed hope" of redemption to be completed in the coming of the Christ.

How conscious are we of this great cloud of witnesses that compasses us about? The average Seventh-day Adventist becomes familiar with the names of Miller and Wolff, perhaps of Newton and Mede and Bengel, as great figures in prophetic interpretation; but these alone scarcely make "a cloud of witnesses." He calls to mind the worthies of Bible record—Noah, Abraham, Moses, Isaiah, Daniel, John, Paul; but with the close of the apostolic period he leaps into the Dark Ages and severs the cord of the prophetic succession. For him the beginning of the advent message was in 1831. With so limited a view of the history of millennialism there lodges in the believer's mind an uncertain hope or a dogmatic assumption that he and his people are the lawful heirs of the Christian fathers. He needs a genealogist to marshal forth the lineage of the spiritual family of Christ.

*The Prophetic Faith of Our Fathers* (Volume III of which is just being published) is such a genealogy, and it is far more. It reveals the working of God antecedent to the 1844 movement, in preparation for that great proclamation. As God answers our prayer for our daily bread by His providence in seed sowing, growth, and harvest long before the bread is given, so He answers the prayer, "Thy kingdom come," by sowing the gospel seed in the minds of men and bringing it into fruition long before the breaking of the second advent bread. With impressive thoroughness this book presents the array of millennial heralds for two centuries before the mid-nineteenth, when the first angel sent forth his challenge and invitation.

Well-nigh two hundred writers, American and English, are noted in this period, and from the



writings of most of them copious extracts are given or digests made. Biographical notes preface these quotations, so that we see the living men stand forth, and not the mere abstractions of their books. These notes and excerpts are interwoven in a running account of the political, social, and ecclesiastical warp of each period and place. The result is not merely an account of the millennial faith of the period, but a fresh viewpoint, a new light upon American colonial history especially, and a revelation of the role the divine mind gave to the New World in the completion of the mystery of God.

"To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished . . . from the face of the serpent." The men who fled to the New World from persecution in the Old were convinced that America was the far reaches of that hospitable wilderness. Particularly was this true of the New England colonists—protesters, reformers, theologians every one, so energetic in their revolutions that they produced dissenters within dissent, which in the end made for American freedom. But for all their disagreements, they were essentially at one in their application of Bible prophecies and their interpretation of its symbols and seasons.

What a roll call is this list of prophetic writers in America, seventy-nine in number, beginning with the Puritan John Cotton, of Boston, and the dissenter Roger Williams; including John Eliot, apostle to the Indians; the Mathers, Samuel, Increase, and Cotton; and governors, judges, legislators, college presidents, teachers, poets, physicians, and many ministers. The procession moves on from the first half of the seventeenth century through the eighteenth into the nineteenth, to the very beginnings of William Miller's studies. In the early period the voices are wholly from New England, but in the late eighteenth century the testimony of men in the middle colonies, or States, is heard, and in the early nineteenth century the influential voice of Davis is lifted in the South.

We turn now to Europe. Early in the nineteenth century there rose a powerful second advent movement in England, reflected on the Continent, which in volume of literature and impressiveness of oratory outdid the American movement. It was in general a revival of Reformation principles and positions in prophetic interpretation. A large section of this Volume III is devoted to the presentation of these writers, over a hundred in number. While there was not complete unanimity, and while, with the dubious exception of the Catholic Apostolic or Irvingite Church, there was no crystallization of believers into an ecclesiastical body, the great tide of the second advent message in England, engaging hundreds of clergymen of the Established Church and as many more from the dissenting sects, is one of the glorious episodes in the second advent movement. Its rise, its high crest, and the causes of its disintegration are well portrayed.

The names of great men of God pass before us in review: William Hales, whose *Chronology* became standard; Cuninghame, Hatley Frere, Ma-

son, Bayford, Lewis Way, Hugh McNeile, Croly, Wood, Daniel Wilson, Alexander Keith, Mourant Brock, John Cumming, Edward Bickersteth, the brothers Bonar. The brilliant Irving swings through its skies like a comet; the charming and indefatigable Wolff flashes from London to Washington, from England to the Levant, Bokhara, India, Abyssinia, "missionary to the world."

The famous Albury conferences, for the study of the prophecies, first suggested by Lewis Way to Henry Drummond, princely patron of missionary and adventural enterprises, were held at the palatial country seat of Drummond from 1826 to 1830. They welcomed a scholarly and earnest band of clergymen and laymen, including Irving, Wolff, McNeile, Cuninghame, Frere, Wilson, Lord Mandeville, and the Duke of Manchester. Out of these conferences came the foremost second-advent periodical, *The Morning Watch*, and they sparked the great literature that poured forth in behalf of the coming event.

An intriguing though comparatively brief section deals with Roman Catholic expositors of the prophecies, including Manuel Lacunza (Ben Ezra), whose book, *The Coming of the Messiah in Glory and Majesty*, was translated from the Spanish into English by Edward Irving; Père Lambert, Dominican monk of France, whose *Exposition of the Predictions and Promises Made to the Church* presented the millennial view so antagonistic to accepted Roman Catholic authority; and other writers in Mexico and South America are mentioned.

*Prophetic Faith of Our Fathers* is planned as a four-volume work. The first two volumes, covering the centuries from about 300 B.C. to the time of the Protestant Reformation and French Revolution, are in manuscript, ready for publication. The fourth volume will deal with the American second advent movement begun by William Miller in 1831. This present volume, III, is published first to meet an immediate need in denominational study. The other volumes will doubtless soon be published in order.

This book is helpfully illustrated with ingenious charts, diagrams, and graphs presenting the chronological and historical features, with facsimile reproductions of old-time title pages and extracts from works of colonial dates, and with plates from paintings of historical scenes especially done for this work.

It is not too much to say that this work is one of the most scholarly of all Adventist publications to date. Magnificent in breadth and depth of research, sure in the grasp of essentials, well organized in pattern, exact in notation, lucid in style, it will stand as one of the great monuments of Seventh-day Adventist literature, a magazine of source material for all students of church history. The long and arduous toil and the organizing ability demanded in its preparation invite not merely congratulation upon its completion and publication, but the gratitude of the people it serves. Before the Last Legion of Christ it unrolls a panorama of the mighty men of yore, who "through faith subdued kingdoms, wrought righteousness,

obtained promises, . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." "Compassed about with so great a cloud of witnesses, . . . let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

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

**Pastoral Work, Andrew W. Blackwood, Westminster Press, Philadelphia, 1945, 252 pages, \$2.**

Dr. Blackwood has held pastorates in Pittsburgh, Columbia, South Carolina, and Columbus, Ohio. Since 1930 he has served as professor of homiletics at Princeton Theological Seminary. He is the author of numerous helpful books for ministers.

During his years of service, of reading and teaching, he has developed a working philosophy out of his own experience. With the conviction that men serving in the pastorate are eager to be of the greatest possible service to their people, and are conscious of real need in this direction, he prepared this book in order to present to his colleagues a series of practical suggestions, both for the young pastor just beginning to get acquainted with the tools of his profession and for ministers who, although long in service, are seeking fresh ideas to make their work more efficient and fruitful.

The author does so in practical ways, discussing the special difficulties which beset today's minister, and the enlarged need for more skillful work in the stress of these tense times. He does not overlook the spiritual equipment a successful pastor needs—bravery, self-discipline, skill, kindness, understanding, sympathy, hope.

Pastoral work in its many-sided, practical aspects is outlined here. The pastoral call upon the sorrowing, the sick, the newcomers, the backsliders, the indifferent, is keenly analyzed. The advisability of reading the Bible and offering prayer at the time of such calls is dealt with.

The art of winning Sabbath school attendance and co-operation in mission endeavor is discussed. The value of keeping records, complete and detailed, such as files of sermons, speeches, marriages, births, baptisms, visits, is emphasized. The worth of a pastor's time, his handling of moral problems, the maintenance of standards, the treatment of those who are sick in soul, are all helpfully presented.

Dr. Blackwood quotes with approval a statement of Dr. George A. Buttrick to a study group of ministers to the effect that "you can never build up a strong congregation solely by preaching. You must go to the people yourself. You build up a spiritual church by wearing out shoe leather and automobile tires. You can hold it together by worthy preaching." He points out that there are no acceptable substitutes for the pastoral nurture of the people, one by one or by households. Nothing secondary can absolve the minister from his God-given privilege of shepherding the flock, including stray sheep.

The book is divided into two parts, with fifteen chapters in Part One, which deals with basic forms of pastoral work, including excellent chapters on "The Making of a General Plan," "The Call in a Typical Home," "The Art of Winning Children," "The Ways of Attracting Men," and "The Place of the Pastor's Wife." There are nineteen chapters in Part Two, which deals with other kinds of pastoral work, including helpful presentations on "The Openings for Evangelism," "The Treatment of Special Cases," "The Attitude Toward Sex Tangles," "The Value of a 'Pastor's Hour,'" and "The Rewards of Pastoral Work."

The comprehensive index as well as the excellent bibliography, will be found most helpful. Altogether a study of this book will be found to be richly rewarding in the things which matter most in the work of a pastor. CARLYLE B. HAYNES.

[Secretary, Council on Industrial Relations.]

**Public Relations for Churches,\* Stewart Harral, Abingdon-Cokesbury, Nashville, 1945, 136 pages, \$1.**

This new book shows how to harness the full power of that vital force—public relations—for your church. It is a guide to pastors and church leaders on how to interpret the work of the church to the large numbers outside the church, and how to build a friendly feeling.

Methods are also given for holding the loyalty and enthusiasm of the members. The book is designed to vitalize the whole church program. It is nontechnical, stimulating, educational, and practical. The author, experienced in public relations, has a deep conviction that the church, above all other organizations, needs to cultivate good will and draw people to it. This is based on Jesus' instruction, "Let your light so shine—"

The chapters in the book are "Your Partner: Public Opinion," "A B C's of Public Relations," "Pitfalls in Public Relations," "How Firm a Foundation," "Profitable Press Relations," "Putting Power Into Print," "Making Contacts That Count," "Not by Preaching Alone," "As Editors View the Church," "Little Leads to Leadership," "Put the Postman to Work," "Suggested Readings." It has a complete index and eight full-page illustrations.

We are heartily recommending this book to all pastors and church press secretaries.

J. R. FERREN. [Secretary, Bureau of Publicity.]

**Say What You Mean,\* John B. Opdycke, Funk and Wagnalls, New York, 1944, 681 pages, \$3.75.**

This is grammar which is not hard to take. It is a presentation of the leading principles of diction and grammar (including spelling and punctuation) unimpeded by forbidding terminology and intricate rules. There are more than 2,500 common faulty expressions listed. They are examples

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## MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

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### Consecration Service for Choir

By KARL P. McDONALD, Choir  
Director, Madison College, Tennessee

A MOST impressive consecration service for the choir was held in the chapel at Madison College on a Sabbath near the beginning of the new year. The service opened in the usual way, and after the prayer the choir director gave the following study from the Spirit of prophecy on the power of song and the place of music in worship. At the conclusion of the choir's consecration, newly elected church officers were set apart, and then the pastor presented the subject, "Obligations and Privileges of Church Officers," at the close of which all were asked to join in consecration of their lives for service throughout the coming year. Possibly such a plan could profitably be followed in other churches at the beginning of the year.

"The church of God below is one with the church of God above. Believers on the earth and the beings in heaven who have never fallen constitute one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam. While angels drink from the fountainhead, the saints on earth drink of the pure streams flowing from the throne, the streams that make glad the city of God. O that we could all realize the nearness of heaven to earth! When the earth-born children know it not, they have angels of light as their companions. A silent witness guards every soul that lives, seeking to draw that soul to Christ. As long as there is hope, until men resist the Holy Spirit to their eternal ruin, they are guarded by heavenly intelligences. Let us all bear in mind that in every assembly of the saints below are angels of God, listening to the testimonies, songs, and prayers. Let us remember that our praises are supplemented by the choirs of the angelic host above."—*Testimonies*, Vol. VI, pp. 366, 367.

"The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song."—*Education*, p. 161.

"When human beings sing with the spirit and the understanding, heavenly musicians take up the strain, and join in the song of thanksgiving."—*Testimonies*, Vol. IX, pp. 143, 144.

"The ability to sing is the gift of God; let it be used to His glory."—*Ibid.*, p. 144.

"The song of praise, the prayer, the words

spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth."—*Ibid.*, Vol. V, p. 491.

"The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls."—*Ibid.*, p. 493.

"The history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

"It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard pressed and ready to despair, memory recalls some word of God's,—the long-forgotten burden of a childhood song,—and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!

"The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.

"As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power.

"As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise."—*Education*, pp. 167, 168.

"Those who in heaven join with the angelic choir in their anthem of praise must learn on earth the song of heaven, the keynote of which is thanksgiving."—*Testimonies*, Vol. VII, p. 244.

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# BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

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## Why Send Bible Instructors to the Seminary?

By LUCILLE WHISNANT, *Bible Instructor,  
Arkansas-Louisiana Conference*

WHY not send Bible instructors to the Seminary? The conferences send their ministers, and if they have a capable church school teacher, they send her to summer school to increase her efficiency. The church school teacher deals with the minds of children, who have no distinct prejudice against learning the things she teaches, whereas the Bible instructor must deal with mature minds, intellectual minds, stagnant minds, and oftentimes, prejudiced minds. Her work, just as the teacher's and the minister's, is a work for eternity. So why not do everything possible to help her become more efficient in her task of dealing with souls?

To present the message publicly is the task of the minister, but here the work is only begun. The real work, that of getting the decision, must be done in the home. In the following quotation we see the importance of the Bible instructor's work in connection with that of the ministry.

"Of equal importance with special public efforts, is house-to-house work in the homes of the people. As the result of the presentation of truth in large congregations, a spirit of inquiry is awakened; and it is specially important that this interest be followed up by personal labor."—*Review and Herald*, Feb. 21, 1907.

More than once I have heard an evangelist say that the success of his labors was largely due to the work of the Bible instructor. On the other hand, I am sure that no Bible instructor would want to carry on her task apart from public ministry. This is as it should be. Although the Bible instructor cannot do the personal work which the minister should do, neither can he do all the personal work that should be done. His efforts will not be successful without personal work in connection with the public presentation of truth. Therefore, does not this condition speak eloquently of the need of more Bible instructors? Yes, and it also calls for more efficient Bible instructors, and one of the best places to learn efficiency is at the Theological Seminary.

You may say, "Our Bible instructors were trained in Seventh-day Adventist schools, and they have a good background of knowledge. They can meet all the questions that arise, so why send them to the Seminary?" Yes, they were trained in Seventh-day Adventist schools. Our ministers were, too, were they not? But do they not feel the need of keeping themselves up to date? We all feel the need of renewing and reviving our fund of knowledge with new thoughts, new illustra-

tions, new material, new methods. The Bible instructor constantly has to meet strange beliefs and the same old arguments against the truth that the minister has to answer, and it is even more difficult for her, for she meets them in the homes, where there is more opportunity for the people to ask questions. She must be able to answer and clearly refute all arguments and isms, so as to build confidence in the message preached from the pulpit.

The argument that the minister should be sent to the Seminary is also true, in the same proportion, for the Bible instructor. If she does not have the background of education in our own schools, then surely she is due the privilege of studying under godly instructors the truths she is to present. Thus will she acquire that wider, broader view of the message which one needs in order to teach it to others. She needs that background of denominational history and interpretation which one does not easily pick up by himself, and which is most readily obtained in association and study in our schools. The denomination would scarcely think of permitting a man to enter the ministry as a regular minister without some background of training or experience, but our conference will often take women on as Bible instructors, not seeming to realize that they need training.

This training cannot be gained in the spare time allotted to the Bible instructor for her private devotions. It takes that widening, broadening experience that comes only as one discusses these things with others, guided wisely in group study by an instructor who thoroughly knows the facts of the subject. We do not expect interested people to study all the points of this message for themselves; nor do we expect our preachers to prepare themselves for the ministry by their own private studies. Neither should we expect as much of the Bible instructor.

Native ability and consecration are essentials for the instructor, but this is not enough. She must have, along with her zeal to win souls, a fund of knowledge and a background of training that will enable her to go about her work in a way that will bring results. She is not to be merely a bell ringer. She is to deal with the souls that the minister hopes to baptize at the close of his effort.

"The manner in which the truth is presented often has much to do in determining whether it will be accepted, or rejected. All who labor in the great cause of reform should study to become efficient workmen, that they may accomplish the greatest possible amount of good, and not detract from the force of the truth by their own deficiencies."—*Gospel Workers*, pp. 90, 91.

When we think of the work of the Bible instructor in this light, and recognize its true importance to the success of the ministry, we shall put forth a greater effort not only to prepare the instructor for her work, but to help her keep abreast of the times and trends by giving her every opportunity afforded the ministry. This will not only make for greater efficiency but be a source of encouragement to those capable young women who should be entering this field of service.

## Answering God's Call

By ALMEDA GUSTAVSEN, *Bible Instructor, Vancouver, B.C., Canada*

**D**URING my days of training there was one quotation from the Spirit of prophecy which meant much to me. It was, "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, p. 327. It had always been my ambition to become a worker in God's cause ever since my parents had accepted the truth when I was but a child. So when I first heard this quotation, it somehow stayed with me. I knew God would have me prepare for that special work, even though as yet I did not know just what it would be.

Before I had completed my junior college course I was called to do conference office work. This I accepted, feeling that God had pointed out to me that special place I was to fill. For a number of years I continued in the office work and felt perfectly satisfied and contented. Then an opportunity was given me to complete my junior college work.

During my college days I spent two summers in the colporteur work. It was this experience that gave me a glimpse of the world's great need. The people whom I met were without Christ. Some realized it and longed for a better experience, but some were quite satisfied and indifferent to spiritual things. As a result of this there was rolled upon my heart a burden for lost souls, a burden to bring Christ to those looking for something better, and to help the indifferent ones to realize their need. To prepare myself for this work was my definite plan during the rest of my college days. I believed that God was opening up to me a different field in which I should labor for Him.

When one receives a vision of what God's plan for him is, Satan gets tremendously busy, not only throwing obstacles in the way, but doing all he can to blind one's vision. This was my experience. When I was graduated, for various reasons I went back to office work, the main reason being that I had lost my vision, although I did not realize it then. Once more satisfying myself that my place in God's great work was in the secretarial field, I settled down quite contentedly, forgetting all about lost souls who were crying out for Christ.

But God began to speak to my heart, first through the annual Ingathering campaign and then through the endeavors of the home missionary society of the church. Each time I went out in these

channels of missionary work I felt a tugging at my heart, and the desire to enter soul-winning work in a definite way grew stronger. Soon I felt definitely convicted that God would have me join the front ranks and go out and gather in the ripened fruit. But, of course, the harder God worked on my heart the more the enemy tried to direct my attention elsewhere. I saw my own weakness and inefficiency, and was sorely tempted to think this work was for someone else.

Like Moses of old, I was slow of speech and decided God could better use me to "stay by the stuff" while others were being used on the front battle lines. After all, I argued, I was winning souls in an indirect way by handling the materials used by soul winners. But somehow the handling of that material had its influence for good. Day by day, as I wrapped and mailed books and literature to be sent out to the field, it brought back the old urge that I ought to be out there feeding this food of truth to hungry, dying souls. And so as the inner voice made use of every means possible to influence me, and kept speaking to my heart, the conviction grew and grew until I knew I had to do something about it.

A visiting worker to our camp meeting last summer addressed the conference workers one morning, and the burden of his message was soul winning. Everything he said went straight home to my heart, and I left the meeting with a definite conviction that God was speaking to me in a definite way, and that I must offer my services in this phase of the work. This I did, although not without a further struggle, for the enemy was still working hard. But when I willingly laid all on the altar for service, dedicating my life to win souls for Christ, I was more happy and contented than I had ever been before. The many obstacles Satan had tried to throw in my pathway all disappeared, and while I still felt my weakness and inefficiency, I had peace in my heart.

And so it was that I finally joined the ranks of our Bible instructors. When I reached my field of labor I went to work as well as I knew how. I found my fellow workers most helpful and encouraging. I did not know much about methods, nor how to use them, but I knew God had promised to work through me if I would let Him, and I trusted in that. As I went from door to door, an unspeakable joy filled my heart as a result of witnessing for God. Teaching the blessed truths of the Bible to hungry, sin-sick souls brought to my heart a greater satisfaction than anything else ever had. I was deeply impressed with the fact that the work of saving souls is the finest work ever committed to man.

I saw a great interest manifested on the part of the people in general to know more about what the Bible teaches. Hundreds are groping for more light and waiting for someone to bring them the truth. Even at that it is not always easy for them to accept when the truth is brought to them, for it is astounding how the devil has sown his seeds of error. As I met the many false teachings of the enemy, I had a better vision of the great task to be

accomplished and a greater burden for the hundreds and thousands of innocent people caught in the devil's net. Many of them are struggling to get out, but do not know how. They are reaching out their arms to us for help. May God give us grace and strength to help them before it is too late.

My heart has been stirred as I have been given a larger vision and a greater burden of the great task God has entrusted to His people. Sometimes I am overwhelmed and feel like crying, "Who is sufficient for these things?" But it is God's work and we know He will finish what He has begun. All He asks us to do is to allow Him to use us.

## Outlines for Bible Studies

### Today's Need of Faith

By MRS. WALTER L. MAZART, *Minister's Wife, Panama City, Florida*

INTRODUCTION: Uncertainty of world—nothing sure but God and Word. Nations being conquered. Well-grounded institutions crumbling. Faith in man's opinions undermined. Men's hearts filled with fear.

1. What is faith?  
Substance or confidence. Heb. 11:1; 10:35, 38.
2. What are the things hoped for?  
Promises of God.  
a. Many mansions. Return and receive us. John 14:1-13.  
b. Be with us to the end. Matt. 28:20.
3. Just shall live by faith. Heb. 10:38.  
When we cannot see, hold firmly to God's hand. Fearing nothing, go dauntlessly forward.  
*Illustration:* Chinese officer needed a message delivered. It was night, and there was no one to deliver it. He gave it to his daughter, who was very timid. She had recently learned about Jesus at the mission. When she returned from delivering the message, her father asked whether she had been afraid. Oh, no, the missionary had taught her that Jesus would go with her. So we should walk in faith, knowing Jesus is with us.
4. In 2 Peter 1:5-8 we find the divine plan for development of Christian character. These strike keynote of victory and constitute ladder of Christian progress.

Charity

Kindness

Godliness

Patience

Temperance

Knowledge

Virtue

Faith

5. Having received faith of the gospel, next step is to add virtue to character. Cleanse heart and then prepare for knowledge, etc. Love is fulfilling of law.
6. Some attempt to ascend the ladder of Christian progress by putting their trust in power of man. Such soon lose sight of Jesus. Result: failure. All that was gained is lost.
7. He that lacks is blind. 2 Peter 1:9, 10. Peter was convinced that there is no failure for one who advances by faith up the ladder which reaches portals of heaven. He will not fall.
8. Obstacles. If we cannot see through a barrier, look higher. Let us look up in faith to God.  
*Illustration:* Man traveling in Europe. Told he could see the Alps, but could see only mist. When told to look higher, he saw snow-covered peaks. Same with Jesus—we must look up.
9. CONCLUSION: Jesus with us. Have faith in God. Isaiah 43:2.

*Illustration:* Man fearfully crawling on ice over river. Colored man drove over ice with four horses pulling load of coal, singing all the way. Many Christians creep out on promises. Others, of stronger faith, go along singing, upheld by God's word. Rev. 14:12.

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### Crowned With Many Crowns

By FRANCIS M. BURG

THE banished seer in vision saw  
A conquering Rider leading forth  
The armies of the sky.  
Upon His head were many crowns;  
And on His bloodstained vesture writ,  
The "King of kings, and Lord of lords."  
A glorious victory He has won  
In conflict sore with potentates  
Who would not own His scepter's sway,  
Who spurned His sovereign right.

He cleft the waters of the sea;  
They stood like walls of granite firm  
Till Pharaoh's armies, rushing on,  
By surging waves were overwhelmed.

When once Assyria's haughty prince  
A message of defiance sent—  
A challenge to the living God—  
Our conquering Lord His fiat gave  
And turned the trembling monarch back  
To perish by the sword.

So kings have fallen one by one,  
To join with monarchs gone before,  
And welcome to the yawning grave—  
To death and dark oblivion's realm,  
All who, like them, their Lord denied.

So wrote the psalmist long ago:  
"In vain do all the heathen rage  
And counsel take against the Lord,  
And 'gainst the One  
Whom His decree declares  
Shall rule the world."

He's coming soon, a conquering Lord.  
Before His face all kings of earth  
And all the great and mighty men  
Shall flee and hide themselves  
In dens and rocky clefts.  
Then will the sun refuse to shine,  
The moon her face will hide,  
When Christ shall reign forevermore,  
Creation's Lord and King.

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## PULPIT AND STUDY

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### Biblical Exposition and Homiletic Helps

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#### Ministerial Intern's Study Life

By RUBIN WIDMER, Intern,  
Mitchell, South Dakota

A MINISTERIAL intern, like an intern in any other field of endeavor, is laying the foundation during the time of his internship for a life either of increasing service and success or of constant disappointment and failure.

The chief tool of the minister is his mind. And the development of his mind, or in other words his ability, depends upon his study. This may be divided into what he studies and the way he studies. An intern, then, should develop habits of study that will tend toward making his mind an efficient tool.

It is no mere coincidence that the Bible contains three books of counsel and instruction written to some who were young in the ministry, and every intern will do well to become familiar with the advice given there. The key text is this: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. Farther on we read, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:2. In order to preach the Word, one obviously must know the Word.

No one needs to be told that the Bible should form the basis of all study. Yet we are told in *Testimonies to Ministers*:

"There is a sad neglect of reading the Bible and searching it with humble hearts for yourselves. Take no man's explanation of Scripture, whatever his position, but go to the Bible and search for the truth yourselves. . . . There is the mine of truth. Sink the shaft deep, and you will possess that knowledge which is of the highest value to you. Many have become lazy and criminally neglectful in regard to the searching of the Scriptures, and they are as destitute of the Spirit of God as of the knowledge of His Word."—Page 155.

Then in *Gospel Workers* we read:

"Ministers who would labor effectively for the salvation of souls must be both Bible students and men of prayer. . . . If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times."—Page 249.

What a challenge this presents to every intern who desires to see his life count for Christ. Again we read:

"The cause of God calls for all-round men, who can devise, plan, build up, and organize. And those who appreciate the probabilities and possibilities of the work for this time, will seek by earnest study to obtain all the knowledge they can from the Word, to use in ministering to needy, sin-

sick souls."—*Ibid.*, p. 94. (See also *Testimonies*, Vol. IV, p. 260.)

"Ministers should become Bible students. Are the truths which they handle mighty? Then they should seek to handle them skillfully. Their ideas should be clear and strong, and their spirits fervent, or they will weaken the force of the truth which they handle. . . . A great work must be accomplished for ministers, in order for them to make the preaching of the truth a success. The Word of God should be thoroughly studied. All other reading is inferior to this."—*Testimonies*, Vol. II, pp. 337, 338.

This puts the Bible first, with all other reading and study subordinate to it. Men who stand out as great in the work of God are men who live close to God through studying His Word. Every intern should learn to make God's Word first in his life.

Next to the Bible we have the writings of the Spirit of prophecy. A good study habit to form is that of systematically reading these books. The counsel given there can but give one a more earnest desire to follow Jesus—the master Pattern of every intern—and to learn His methods. There are also other books with which an intern should become familiar, such as history reference books and the Ministerial Reading Course books.

Then there is the field of current reading material. Usually more time is spent in this than is necessary or profitable. Newspapers and news magazines should be read with definite aims in view. Scanning of headlines will usually give us an idea of what will be worth our time. Reading with a red pencil or scissors in hand will also save time wasted in rereading a paper to find some clipping we wanted.

Our own denominational periodicals should be included in an intern's reading. Among these we might mention *THE MINISTRY* as a "must" each month. Thus we learn of the experiences and methods of others, can profit by them, and keep in touch with the progress of our message in all the world.

#### Changing Ordinary Men Into Success

The practical aim of all study is, of course, to produce Bible studies and sermons filled with the love of God, that will transform lives by the Holy Spirit's aid. U. S. Brown, in the book *If the Minister Is to Succeed*, gives this thought: "Wide general reading, plus regular habits of intensive Bible study, plus continuous study of people and their needs, plus meditation and earnest prayer, have changed many ordinary men into successful ministers of the gospel of Christ—made them specialists in spiritual therapeutics."

Every intern should seek to develop an efficient system of filing sermon notes and material. When reading, we should jot down thoughts or ideas that come to mind, and file them under the proper heading. With a little practice we shall find sermons growing and ripening in our files.

Thus even after preparing and using a sermon,  
(Please turn to page 47)





## Preaching the Full Message

**S** AID Paul, "I have not shunned to declare unto you all the counsel of God." What a sense of satisfaction it must have been to the great apostle to realize that while bidding farewell to those for whom he had labored, he could do so with a clear conscience! No features of faith had been left untouched; no testing truths left for others to present. They understood their responsibilities because their teacher had not shunned or side-stepped his duty.

The kind of evangelism that appears afraid to declare the whole counsel of God, or that of necessity has to hurry off to another field before the people have been thoroughly instructed, leaves behind it a trail of grief. The time to instruct converts thoroughly is *before* their baptism. At that time they are eager to learn and, in the fire of their "first love," are already making all kinds of spiritual and social adjustments. Yes, that is the time of all times to open up to them the full privileges and responsibilities of church fellowship.

Accepting the light on health reform or systematic giving, or recognizing the divine gift of prophecy to this people, is easy then; whereas if these and other features of the message have to be discovered afterwards, as is far too frequently the case, then it is not to be wondered at that confidence commences to break down, and the fire of first love begins to die out. We have doubtless all known of some who have given up the truth and lost their way simply because at the time they were brought into the church some things were not made clear.

The tendency to hurry people into decisions always makes for weak work. Building up a baptismal report is not a worker's only responsibility. He must build up the church of God; and he can do that only as he builds into its members confidence in the truth, confidence in the organization and leadership of the movement and in the church's world-wide program of evangelism, and confidence in the principles of sanctification and holy living, which must characterize those who are waiting for their Lord's appearing.

It takes time to make an Adventist. There is not only much to learn but also much to unlearn. And that takes time. Nor can it all be successfully accomplished in classes, for there are always individual problems that need careful counsel and prayer. We enter the kingdom of God through the new birth, and that must be an individual experience. The great weakness of certain types of high-pressure evangelism is that in far too many

cases people are hurried into church membership. We might call them premature spiritual births. In the effort to get a report in at a certain time, the needs of the individual are often overlooked or ignored. It is better far to give one opportunity to grow in grace and knowledge, even if it means delaying his baptism a few weeks or months.

To change one's nationality requires time. Great care is exercised by the responsible authorities to discover both the knowledge and the attitude of the party presenting himself for citizenship in a new country. Can it be that in this as in other things "the children of this world are in their generation wiser than the children of light"? If we were more thorough, we would have far fewer losses. It must not be imagined, however, that lack of instruction on the part of the evangelist is the greatest cause of apostasy in our ranks. Far from it! There are other causes which we should face candidly; causes which can and must be removed. But there must be a more thorough piece of work done in our preparation of candidates for church membership.

**T**HE following plan we have found helpful. Having covered rather fully each feature of the message in the preparatory classes, at least two weeks before the baptismal service place a baptismal certificate in the hand of each candidate, asking him to review the fundamentals of our faith as outlined on the inside pages. (This certificate was prepared by a committee appointed at the 1941 General Conference session and adopted at the following Autumn Council.) Then a day or two before the baptismal service, visit all the candidates either separately or in families. Give them opportunity to ask questions, but be sure that their confidence is established in the majesty of truth and the message they are embracing. At the same time help them to discern the deeply spiritual implications of the ordinance itself. This latter feature is most important, for baptism is more than an ordinance. It can be, and should be, a mighty experience. This final, brief visit means much to the candidate. It not only gives opportunity to make clear any minor point of doctrine, but helps him to prepare himself to claim the power of the Holy Spirit as he rises to walk in newness of life.

We have been both surprised and gratified at times to discover that the baptismal certificate had been accepted as a kind of catechism, and that the candidate memorized the whole summary of belief, including all the Scripture references, and sometimes even the entire wording of the texts. This is especially the case if he comes to us from

one of the older established churches. Folk who come into church fellowship out of that kind of background usually come to stay. Of course there will always be a Demas or a Judas somewhere, but these will be few and far between, if we are more careful and prayerful in our preparation of those to whom we extend the right hand of fellowship.

In one city in an overseas division, where for a few months we had been conducting an evangelistic effort, baptizing almost two hundred, it was necessary because of other responsibilities for us to leave our work while the interest was at its height. This was far from ideal, but there was no other way out. So laying before this large group the responsibilities of faithfulness, and laying on the hearts of the four or five churches in that city the challenge of the care of these babes in the truth, we committed them to the Lord and took our departure.

That was years ago, and we have never seen those dear folk since, but we were gratified to learn from an unsolicited report sent us three years later by one of the leaders there, that after a thorough investigation, in company with the local workers, they had discovered that out of the 193 baptized, 186 were still rejoicing in the truth, faithfully supporting the cause of God by their tithes and offerings, and joyfully giving of their service. In fact, 180 of them had, that very year, raised their Ingathering goal through public solicitation. This leader, in sending the report, said he felt "it would cheer our hearts." It did. It always cheers the heart of the worker to learn that those he led into the waters of baptism are continuing to walk in newness of life, and going on to perfection.

"Ye are our epistle," wrote the missionary-evangelist to the Corinthian church. And to them as verily as to the elders of Ephesus, he could say, "I have not shunned to declare unto you all the counsel of God." Acts 20:27. It is not the number appearing on the conference report, but the number that stand with us at last on the sea of glass that will be the true measure of our success.

THERE is a certain type of conference administration which virtually demands so many converts for so much financial investment, or even worse, which requires that the evangelistic effort be consummated within a specified time, and that results be commensurate with some other field or some other evangelist. But this is bound to react unfavorably in the end. Such administration encourages the workers to be superficial in their endeavors. The tendency is to force-feed these new converts in order to make a favorable showing. But, brethren, that kind of work makes us guilty of the charge of trafficking in souls.

As conference leaders, evangelists, Bible instructors, and church elders, we must all face facts together. Too often a spirit of competition or rivalry is engendered. That is a weak position on which to build a successful work. We are not competing with one another. But we are all competing together with the enemy of our souls. And as an army we must move forward together, determined by God's grace to capture as many pris-

## Shepherd, Lov

By M. CAROL HET  
Review and Herald P

THIS is the story of a lost flock—a flock wandering through the wilderness that is called Sin. No shepherd is with them to guide them safely on the way, to fight off the beasts that slink beside the path they trod, or to bind up their wounds from the sharp thorns and the jagged rocks over which they oftentimes stumble. They walk alone, and their steps are faltering and slow with the dread of uncertainty. In their eyes lurks a terror of the unknown that they needs must face alone, and in their hearts is a desperate longing for the shelter of the fold.

It is not a large flock; nor was it ever. But it was once a beautiful flock, young in the way of Truth and full of the life of Good Works. Then one day the shepherd saw on another hill a larger flock feeding in a greener pasture, and he left his first charge, which was yet small and reliant on the hand of the shepherd.

Other shepherds followed who had other sheep also needing their care, and because this flock was, in their sight, not as profitable as the other flocks on the neighboring hills, it was left to its own devices, with only an occasional shearing. And since its pasture was poor and the care it received was meager, the shepherds found the shearing to be likewise. And they left the sheep to wander alone, whilst they tended the larger flocks that were fat and good to look upon.

Without a shepherd the flock dwindled. The coats of the sheep became shaggy and torn and full of burrs. The bear of Disen-

oners for the Lord as we can. If some other soldier of Christ gets more than we, then thank God. That is a time when we should "rejoice with them that rejoice." No, we are not competitors. We are a fellowship. Competition breaks the spirit of fellowship. Without fellowship the very existence of the church is imperiled. We are laborers together, building together, fighting together. Our work is one. Paul may plant, Apollos may water, but only God can give the increase. And unless God does give the increase, our fruit will not remain, or redound to His glory.

A powerful preacher and a persuasive soul winner in the city of London was riding in a streetcar some years ago, when a poor, unfortunate fellow,

# e Thy Sheep!

ELL, Copy Editor,  
Publishing Association

sion rushed in among them occasionally and scattered the sheep. The wolves of Temptation stole away many of the lambs, and the lynx of Laxity caused the older sheep to depart from the flock. No strong arm defended them nor heard their bleating, and without a guide many fell into the chasm that is cold and barren, and is called Indifference.

And yet they wander on—the few strong sheep that remain—turning this way and that, searching and pleading for a shepherd to find them and carry them in love home to the fold. At times other lost sheep have turned to them to see if haply they might join them. But when they saw there was no shepherd, they turned away. They sought to join a flock that would promise security from the dangers of the wilderness—a flock kept safe by the vigil of a brave and loving shepherd. But the end of their seeking was not here.

Now the winter of the Last Days approaches, and the flock will dwindle still further as they face its icy blasts unprotected, unsheltered. Soon will come the spring of The Judgment, when the Master Shepherd will require an account of His undershepherds. And He who once braved the darkened, storm-swept wilderness to seek and reclaim one lost sheep, will ask them, "Where is the flock that was given thee, thy beautiful flock?" And the silence of their answer will be the silence of eternity thundering in their ears.

This is the story of a lost flock. This is the story of a forgotten church.

much the worse for drink, recognized him and came over to occupy the vacant seat next to him. He was talkative, and soon all the other passengers were listening to his loud and somewhat disjointed conversation. It was embarrassing, for the preacher was well known to the public. Noticing his reticence to reply, the inebriate said, "Don't you know me? I'm one of your converts." That was more embarrassing still. But the preacher with a heavy heart replied, "I think you must be one of my converts. Alas, there are all too many! Would God you were a *real* convert to the *Lord Jesus*, and you would not be in this state." Then he began to labor with the poor fellow, endeavoring to bring him into captivity to Christ.

If we would have our converts stand at last in the presence of God, we must prepare them now. If they would stand with the church through the last great conflict, they must not only know their Bibles, they must know their Lord. They must let His grace mold their lives. Preparing converts for church membership is a work both joyous and solemn. This God-given task demands a thorough consecration of ministers and lay leaders alike.

The church has a right to expect much from its leaders. Our lives must become saturated with the Word of God and permeated with prayer. Well may we cry out, "Who is sufficient for these things?" But, with the apostle we can answer, "Our sufficiency is of God," in whose name and for whose sake we must declare His whole counsel to the whole church.

R. A. A.

## Moral Accountability of Preacher

WE preachers are not exempt from the everyday, ordinary ethics of mankind. The accepted canons of civilized society apply to us as fully as to any other group. In fact, because of our recognized place of Christian leadership, more is rightfully expected of us in moral rectitude than of others. A preacher, for example, has no more right to borrow and permanently retain a brother preacher's book than anyone else. Indeed, as an exemplar of the moral law, he is the more conspicuous and censurable offender when he violates the mandate, "Thou shalt not steal," which he presses in his preaching.

The same principle holds as regards the purloining of another's sermons. None of us are original; nor can we be. We are composite, made up of what we read, hear, see, and think—adapting, recasting, expanding, applying. Thus these elements, gathered from every source, become our own. This is necessary and proper and inevitable. But to take another man's sermon and reproduce it virtually intact—even mimeographing or printing it, possibly in paraphrased form—is indefensible. Nevertheless, this has been done.

"Our sufficiency is of God," in whose name and for makes for weakness. It stultifies; and its reflex action is ruinous. But basically, it is unethical, immoral, and unsound. And it violates the fundamental canons of the brotherhood of the gospel ministry. This is a serious matter that cannot be brushed aside as immaterial. It calls for careful introspection, and sometimes for reformation.

Similarly, to take the writings of another without credit for printed reproduction—borrowing freely from a brother worker's creations—reveals a serious lack of understanding of common courtesy and common literary honesty. These are his property just as much as his automobile or piano. Yes, more so, for they are the product of his mind and heart, and are his in a unique sense. Perhaps there has been failure to think through the implications of this "help yourself" practice, and to sense the seriousness of such infractions. A craftsman's pride and the sovereignty of ministerial

ethics should cause one to digest and adapt the productions of others, thus to make them his own before use. Every minister and author is glad to help others in that way.

When the product of long and arduous toil must be copyrighted by a worker, so that someone else cannot, without toil and sweat, exploit it as his own production, a problem has been introduced that should never have to be considered. Yet it is obvious that we need to restudy and apply to ourselves the common ethics of humankind—apply it as preachers, dealing with preachers. We do not have “all things common,” so that what belongs to one belongs to all. There are still property rights.

The same sovereign principle applies to radio broadcast scripts. To make up a composite script, based chiefly upon extracts from denominational books, periodical articles, and Spirit of prophecy selections, with a few original connectives, and yet to present it as one's own without due credit, is called plagiarism in the world about us. It is not a pleasant word; neither is it a happy situation. To send out as an original production what is really taken wholesale from others, without acknowledgement and permission, is none other than literary dishonesty. And to put a marginal credit on the script for the station manager's eye—but to omit reading it over the air—is a technical compliance with the letter of the radio law while violating its spirit. More than that, it is flouting the moral obligation of elemental honesty and forthrightness. In all these things we need to practice the primary principles of the gospel we preach.

Fortunately, these infractions are not universal, nor even general. And most trespasses are the result of failure to think through the practical applications of the moral code to the workaday ministerial life. We have inherited an easy attitude from the past. But it is a field for study and improvement. Let us make things our own before using them. Thus there will be growth and strength individually, and wholesome regard for the ethics of our profession.

L. E. F.

## Consecration Service For Choir

(Continued from page 18)

THE reading of the foregoing paragraphs was followed by a pledge of consecration on the part of the choir. It was impressive to hear the singers thus consecrating their talents to God in the following responses, after which the consecration anthem was sung. (This anthem appeared in the November, 1944, *Volunteer Choir*, Lorenz Publishing Company, Dayton, Ohio.)

### Consecration Response by Choir

LEADER: To the worship of God and the ministry of sacred music—

CHOIR: We consecrate our voices.

LEADER: To an appreciation of the great hymns of the church and to the development of the language of praise which belongeth both to earth and heaven—

CHOIR: We consecrate our voices.

LEADER: To the expression of the joy of the glad in

heart who have sought the Lord in His temple and there found Him—

CHOIR: We consecrate our voices.

LEADER: To the sounding forth of the eternal Christian messages of peace on earth and good will to men, the joyous, triumphal entry, the forgiveness of the crucifixion hour, and the challenging faith of the empty tomb—

CHOIR: We consecrate our voices.

LEADER: To sing for Him and to bring our lives into harmony with His Spirit, that we may be better instruments in proclaiming the divine message in song—

CHOIR: We consecrate our voices.

CHOIR: In the joy of our Lord Jesus Christ we consecrate our voices for the worship of God immortal, in whom all harmonies are one, who made us so that in music we can hear His voice. To Christ, our Master and Saviour, we rededicate ourselves for the advancement of His kingdom in the hearts and lives of others.

Grant, O Lord, that what we sing with our lips, we may believe and practice in our hearts and lives. Make us more worthy, we beseech Thee, to lead the praises of Thy church; and may we so worship Thee here below, that we may worship Thee forever hereafter in Thy kingdom.

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## One Solution for Christmas Shoppers

HERE'S a happy solution to the puzzling problem of that Christmas gift—at least in some cases. If you know of some ministerial or medical intern who is not receiving THE MINISTRY magazine, a progressive local church officer who would benefit by it, an active lay preacher or colporteur, a young man who is planning on the ministry for his lifework, a young woman who might make a good Bible instructor someday, a song leader who would be interested in the Music of the Message section each month, a doctor or nurse who would enjoy reading the Medical Missionary department, an alert teacher in college or academy or even church school—why not make one or more of them forever grateful to you by subscribing for THE MINISTRY for them at a special gift price of \$1 a year?

A year's subscription to a friend would mean that twelve times in 1944 he would be reminded of your kindness, for each monthly issue of THE MINISTRY would continue the spirit of your Christmas gift. Furthermore, it is doubtful whether anyone else would duplicate your gift. However, make sure first that he or she is not already receiving this journal.

Upon your request a gift card will accompany the initial number of THE MINISTRY. Please be sure to state that the subscription is a gift, so the special rate will be granted.

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⌘ THERE is grave danger that our distinctive reformatory principles shall become blurred and submerged under the pressure and the appeal of the world about us. It is the natural and the inevitable course, unless there is positive and ceaseless pulling against the current in the flowing stream of life.



EDITORIAL COUNCIL: H. M. WALTON, M. D.

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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.

¶ Why our medical work is  
part of a religious movement

## Blended Ministry for Body and Soul\*

By FRANCIS D. NICHOL, *Editor  
of the Review and Herald*

YOU have come to the end of a long and arduous course of study. You have filled your minds with innumerable facts and figures. And if you are like unto us who have attended school before you, you have sought to remember enough important facts to pass successfully the final examinations. That is both understandable and sensible. You will quickly discover that there are some things you can forget without harm to your professional skill, but there are some facts and techniques you must ever remember and apply.

However, I am not concerned with the medical facts you should remember, but rather with more important spiritual truths. You have been tutored in an institution that is an integral part of a religious movement. You have studied the Bible as well as *materia medica*. You have been taught ideals as well as isolation techniques. There are some principles in the realm of religion and ideals that I would have you remember at all costs.

1. HIGHER TRAINING CREATES GREATER RESPONSIBILITY.—You have been trained, not for a job, but for a profession, the profession of nursing. To every honorable profession there belongs a code. And nursing is no exception. That code you must never forget. To acquire the skill and the financial possibilities that professional training gives, without accepting its ethical code, is like acquiring a high-speed car but refusing to use its brakes and its steering gear. Your specialized training simply places on you a greater responsibility to order your life conformably to high ideals. If those who have had the opportunities of better tutoring of the mind fail to make a genuine contribution to the good side of earth's ledger, what justification can they offer for their much-vaunted higher learning? You belong to the ranks of the educated. Act like educated people in the best sense of the word. There is Florence Nightingale's lamp that must be kept lighted. The oil you pour in to maintain the

flame must be the oil of your devotion to the high ideals of the nursing profession.

2. INJECT CHRISTIAN TOUCH INTO PROFESSIONAL SKILL.—But it is not sufficient that you should remember you are nurses. You must ever remember that you are *Christian nurses*. It is this combining of your profession with the Christian religion that gives to nursing its richer possibilities. As Christian nurses you see yourselves ministering, not to biological entities, not to co-ordinated masses of protoplasm, but to beings made in the image of God. You are ministering to the descendants of Adam, whom the Scriptures describe as a son of God. That is what gives a true sense of sacredness and dignity to your profession.

The qualities of mercy and compassion—indispensable in a truly successful nurse—are raised to their highest point in the Christian nurse. You are following in the steps of Him who had compassion on the multitudes and who mercifully ministered to the sick. If the love of God is in your heart, it will come out at your finger tips as you bathe a fevered brow. And if the voice of God is sounding in your soul, it will echo out in the tones of your voice as you seek to bring restful sleep to a troubled sufferer.

3. MIND, BODY, AND SOUL INTERLOCKED.—However, I would have you further remember that you are not Christian nurses in a vague sense of the word. The term Christian is often loosely used. You are *Seventh-day Adventist Christian nurses*. That means you hold a very distinctive idea of the nature of these beings whom you are called upon to nurse. You view man, not as a soul temporarily encased in a relatively worthless shell, the body. Instead, you view him as one closely integrated entity—body, mind, and spirit all inextricably fused as parts of one whole. This view of man is not only good Seventh-day Adventist theology but also good medical science. There is a very respectable and significant branch of medicine called psychosomatic medicine that deals with the problem of man's maladies on the premise that mind and spirit and body are all interlocked, that man is really one and indivisible.

\* Address at graduation exercises, Washington Sanitarium School of Nursing, Takoma Park, Maryland, September, 1945.

In your Bible classes you studied the doctrine of the nature of man, and thought of it as rather a strictly theological matter. Indeed, you probably viewed this doctrine as significant only because it gave you the facts regarding the state of the dead. I would have you remember that this doctrine provides most valuable information as to the state of the living. And it is to the living you minister.

According to our view of man's nature you can never permit yourself to think that you are simply caring for a stomach ulcer called Mrs. Jones or a hypertension called Mr. Smith. Instead, you will always see yourself caring for a sensitively integrated organism, a personality, whose every part interacts on every other part. And that will unconsciously affect all your ministrations to the sick.

The most frequent and also the most flattering comment that patients offer on our sanitariums is that the atmosphere is so different from that of the average hospital. By this they do not mean that perfumed prescriptions are used, or that scented sprays are given in hydrotherapy. They mean instead, if they are able to phrase their feelings in words, that the manner and attitude of those who minister are, in some mysterious way, a little different from the ordinary, that there is a sweet incense in the personality of those who wait upon them.

I think the difference is an unconscious reflection on the fact that our Adventist belief as to the nature of man leads us to view each patient, not as a collection of organs, one or more of which we are treating, but as a living, pulsating being. And according to this view you deal not simply with Mrs. Jones' stomach ulcer but also with Mrs. Jones, who has the ulcer. You do not confine your ministry simply to Mr. Smith's hypertension, you minister also to Mr. Smith, who has the hypertension. And that change of emphasis makes a vast difference in the kind of service you give.

Now, a stomach ulcer may be due to a bad diet or to a bad conscience or a combination of both. And hypertension may find its etiology in a nephritic pathology or in a tension of the spirit. There is a pathology of the mind and spirit as well as of the body. And what begins as a malady of mind or spirit may metastasize until it affects remote bodily organs. The stomach ulcer and hypertension can provide classic illustrations of this.

**4. PHYSICAL MALADIES A BY-PRODUCT OF SIN.**—It is in the setting of these facts that I wish you to remember that in dealing with physical maladies you are dealing with a by-product of sin. There was originally a mortal malady of the mind and soul that fastened upon our great father Adam. That malady slowly metastasized until it spelled death for the body as well as the mind and soul of Adam. When God declared to him that if he disobeyed he would die, the Lord was making no arbitrary statement; He was announcing a sinister fact of cause and effect.

The body cannot be in health if the mind and spirit are ill. And when man, who was made to live in fellowship with God, severed that bond, an inevitable and fatal sickness of mind and spirit en-

sued. When men are alienated from the life of God, as all sinful men are through evil works, the divine stimulus to living is gone, for it is in God that we live and move and have our being. The wages of sin is death—death first of all to the spiritual nature of man, death to the ideals and standards that should govern beings made in the image of God. And finally it is visible death to the physical man, for the physical is inseparably fused with the spiritual.

He that soweth to the flesh shall of the flesh reap corruption. Dissipation is only a way station on the road to dissolution. The apostle Paul, in his inspired recital of the shocking depravity into which mankind sank after Adam's fall, gives the sequence we are here setting forth. Men turned from God in mind and spirit and from that to debasing physical practices, which practices brought their own "recompense" of judgment on outraged bodies, as the Scriptures declare.

That is the extreme illustration, the most startling exhibit of the relation between sin and bodily ills. But the principle applies to all the children of Adam. All the physical maladies of man find their original etiology in the infection of the spirit that took place in Eden. The truth of this becomes obvious when the question is raised: Would mankind ever have been plagued with sickness and death if sin had not entered?

**5. SOFTENING THE TRAGEDY OF SIN AND DEATH.**—I would have you remember, therefore, that in seeking to heal the maladies of mankind you are striving to soften the tragedy of sin. You are in league with God and the angels. Our Lord sought to heal men's maladies. Of Him it is written that He went about doing good and healing all that were oppressed.

But if you confine yourself to treating visible maladies, if you think of your nursing ministry only in terms of the physical, you continually treat only end results. That is like treating boils without treating the systemic condition that produces the boils. Most certainly when you minister to physical maladies you are in league with God and the angels, but such an alliance is on a rather earthy level.

When Christ healed a man, He solemnly gave him this spiritual prescription: "Sin no more, lest a worse thing come unto thee." Our Lord was not content to deal exclusively with end results. His whole public ministry strikingly shows how He regarded sickness. He saw it in the setting of a world tragedy of sin. He followed His healing of a blind young man with the declaration, "I am come that they might have life, and that they might have it more abundantly." And to the Jews, who suffered most acutely from that primal malady of the spirit, rebellion against God, He sorrowfully said, "Ye will not come to Me, that ye might have life." The life of which Christ spoke was both physical and spiritual. He offered men life if they would walk in the ways of godliness. And inspiration assures us that godliness is profitable unto all things, having promise of the life that now is as well as of that which is to come.

You, as nurses, watch the actual process of disintegration that is at work in our sinful bodies. You witness the slow, and sometimes not so slow, execution of the awful edict, "Dust thou art, and unto dust shalt thou return." All pathologies produce necrosis, death to at least a limited area of the body. Even in the small area of cell destruction that a pathological state may produce, there is found in miniature the tragedy of decay and dissolution that has haunted the steps of all men since Adam, and has finally overtaken all, save Enoch and Elijah.

So far as your strictly medical tutoring is concerned, you have been trained simply to help men gain a stay of the execution of death. But are you content with this? Are you content merely to add length to men's lives, without adding height and depth and breadth to those lives?

**6. GRAPPLING SUCCESSFULLY WITH SUFFERING.**—That question brings us to the very heart of the matter of your life's objectives and leads me to call upon you to remember that your goal as Adventist Christian nurses must be to build your league with God and the angels on the heavenly level. We must learn to minister not only to men's and women's bodies but also to their minds and spirits, bringing them again into contact with the life of God. Thus only can we hope to grapple successfully with the tragedy of human suffering and woe. It was with this goal in view that our medical work was founded. And only as this goal is kept in view can our medical work hope to accomplish its mission as an integral part of a religious movement.

God did not call upon this advent movement to do so unusual a thing as to build medical institutions as well as churches, and to train doctors and nurses as well as ministers and Bible instructors, just because He desired these doctors and nurses to care only for the bodies of men. Such care can be given in numerous hospitals in the land, and in some instances better care may be possible because of huge endowments and special equipment. But God called upon us to foster medical work because, rightly carried on, it can play a part in the divine plan for the salvation of men. The medical and ministerial are not two separate and distinct lines of activity. They are parts of one whole, and the link that connects them and provides the full justification for a medical side to this religious movement, is the fact that all physical woes and maladies are a by-product of our sinful state. The kind of service you render to the cause of God and to suffering humanity will help to reveal whether the goal of Adventist medical work is being maintained.

**7. NURSING MINISTRY A SACRED OPPORTUNITY.**—Remember that you, above all others in the advent movement, have access to the minds and spirits of men and women. You care for them in the hours of illness, when they seek, more than all else, a strengthening word. You minister to them when they lie in quietness, thinking long thoughts away from life's hurrying duties. You minister to

them in the night seasons, when the mantle of darkness shuts out all the fearsome phantoms of their troubled minds. Here are opportunities, unparalleled, for service. Will it be written in the indelible ledger above that you administered only food from the diet kitchen when you might also have dispensed fruit from the tree of life? Or that you gave to drink only water from the fountain, when you might also have offered water from the river of life?

Remember that the last face and voice impressed on the consciousness of many who go down into the valley of shadows is that of their nurse, and the next to burst upon them is the voice and the face of their God. Whether they meet God in peace may depend on whether you planted the peace of God in their hearts before they slipped from your hands.

I charge you solemnly to view each patient, not as a case number, but as a sacred opportunity. Remember that while you may have no power to lift up his physical frame to health, you may be able to lift up his mind and spirit to communion with Him who is the resurrection and the life.



## Pertinent Health Facts

☐ THE number of persons under 25 years of age who are drowned each year is the equivalent of the normal complement of 30 U.S. Navy destroyers, according to the National Safety Council.



☐ THE common cold affects more women than men, and hits office employees much harder than factory workers, according to a two-year study conducted by Joseph H. Kler, M.D., of New Brunswick, New Jersey.

Dr. Kler's report, appearing in the June issue of *Archives of Otolaryngology*, published by the American Medical Association, covers basic and detailed facts about the occurrence in industry of the common cold, which, he said, is responsible for more than one third of the total number of days lost in American factories. Colds cause a loss of 100,000,000 working days each year, with the annual cost running up to \$2,000,000,000. Dr. Kler's study disclosed that:

1. There is a definite pattern to the incidence of colds, with the highest peak in December and the lowest in July.

2. The incidence of colds was consistently higher in Chicago than in the East, especially during the summer months.

3. There is a definite correlation between temperature and the onset of colds, every sudden drop in temperature being followed in a day or two by a rise in the number of colds.

4. The highest incidence of colds was found in the age group 20 to 29 years and the lowest in the age group above 50 years. However, the percentage of time-losing colds increased with age—17.2 per cent in the group who were under 20 years



to 26.8 per cent in the group who were 50 years of age and over.

5. There were more colds among women than among men.

6. There were consistently more colds among office employees than among factory workers.

7. There were fewer colds in air-conditioned plants, with the incidence of colds highest in drafty places.

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¶ A PERSON is injured in a home accident every six and one-half seconds, says the National Safety Council. That means that injuries from home accidents total more than 13,000 every day in the year.

\* \* \*

¶ ACCORDING to etymologists, the English word "bath" comes indirectly from a Greek word meaning "to drive sadness from the mind." Which goes to prove again that the classic Greeks were a modern people and that they knew the full value of bodily cleansing. Bathe frequently and thoroughly, and thus "drive sadness from the mind."

\* \* \*

¶ THE widespread diphtheria epidemics in Europe during the war show that the disease has lost none of its power to strike with devastating force when control measures are relaxed. In 1943 and 1944 alone, Stowman reports that there were about 2,000,000 cases of diphtheria in Europe, excluding the Soviet Union, and the number of fatalities was probably well in excess of 100,000. The greatest increase was in adults who had never been immunized against diphtheria. At the wartime peak, the prevalence of diphtheria in Europe was comparable to that of a generation ago, before immunization against the disease began to be practiced on a wide scale.

\* \* \*

¶ *Epilepsy—The Ghost Is Out of the Closet* is the title of a new Public Affairs pamphlet which fills a long-felt need in explaining to epileptics, their families, and the public at large the real nature, causes, and cure of this disease. "Doctors now are learning how to control epilepsy, but they are having a hard time rolling away the ignorance, superstition, and fear that block the way to the most effective use of their new knowledge," says the author.

Epilepsy is a fairly common disease, and it affects persons in all walks of life. As many people suffer from it as from diabetes or active tuberculosis—at least 500,000 in the United States. After the war we shall have more epileptics than ever. This is because head injuries and the strains of military life may contribute to the onset of seizures.

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¶ EVERY righteous physician regards his practice as a social service, a means not only of bodily but also of social reconstruction and of moral and intellectual health.—CLIFFORD ALBUTT.

## Master Comrades at Takoma Hospital

STANDING high on a hill on the outskirts of Greeneville, Tennessee, is the Takoma Sanitarium and Hospital. Erected about fifteen years ago by Dr. L. E. Coolidge, it has been a light that has shone forth in the city and neighboring countryside, and into far-flung places where its nurses have gone.

The plant consists of a three-story brick hospital, a brick sanitarium building, with bed capacities of one hundred or more, a two-story brick home for nurses, a cabin for recreation, a parsonage for the church pastor and Bible teacher, a neat brick church, and two church school rooms, with several homes for sanitarium workers. In addition, a fine modern laundry building is being erected to replace the one now in use. All this is evidence of the vision and foresight of the doctor who, under the direction of God, established the work in this place. And God has prospered the work, which has proved a blessing through the years.

Always this institution has held forth the high standards and principles of this message, and several young women not of our church, but of high moral character, who have been admitted to the nurses' course have joined with the remnant church. The institution is primarily a missionary one.

A busy man is Dr. Coolidge, director of the institution, but he has found time, along with his other duties, to become a Master Comrade. Seeing the value of this work, he has encouraged the nurses to take it up, and since 1940 every nurse who has graduated from the training course, with the exception of one, has gone forth as a Master Comrade. It is not required in the course, but has been such a help and inspiration to the nurses that it is a delight in spite of their heavy program while in training.

It was my happy privilege to participate in an investiture service in which twenty-three Master Comrades, six Companions, and two Friends were invested. The church was artistically decorated with greens, red apples, and red candles that December Saturday night when the investiture service was held. C. L. Bond, a representative from the General Conference M.V. Department, was present to give the charge and give timely counsel to the candidates. The entire program was the work of the candidates, who proved their fitness to receive the award by presenting in story, verse, and song their various progressive activities. One who had come from a home not of our faith testified that it was the Master Comrade work which made her decide to join this people.

We feel constrained to say to other such institutions, "Go thou and do likewise, if you would have your nurses better trained in missionary endeavors." It was an occasion long to be remembered by all present.—MARION G. SEITZ in *Southern Tidings*, Jan. 3, 1945.

## Health Talk Outline

By ESTHER LEACH FOLEY, *Student,  
School of Dietetics, Loma Linda, California*

SUBJECT: VITAMIN C.

### INTEREST APPROACH:

As we begin our study today I would like to tell you the story of little Jackie. When I learned about this baby, he was nine months old. He had been living almost exclusively on a milk diet, with the addition only of a little cereal. The mother noticed that the baby was becoming more fretful and acted as if he were in pain every time she moved his legs. This condition did not clear up, but became worse. So she took the baby to the doctor with the explanation that the children had been playing with the baby, and it was feared they had dropped him and injured his back.

Examination showed that the baby cried whenever he was touched, but objected most to having his legs moved. It was also noticed that his gums were a bluish-red color and bled easily. When questioned, the mother remembered that although the baby seemed hungry when she gave him the bottle, after a moment he pushed out the nipple and started crying. It evidently hurt him to suck on the nipple.

This baby had never been given any food that contained vitamin C. His condition proved to be due to a lack of this vitamin, and not to an injury of his spine. Here was a clear case of scurvy. The X-ray films of his bones showed typical changes. All the symptoms disappeared in a few days after the addition of orange to the diet. About a year later the father reported that his boy was growing fast and enjoying perfect health.

Meet vitamin C and learn something about this miracle worker which we cannot do without.

### I. DISCOVERY.

1. Scurvy afflicted Crusaders in thirteenth century; and near end of fifteenth century, when Vasco da Gama made his historic voyage around the Cape of Good Hope, he reported death by scurvy of 100 men out of his crew of 160.
2. In 1536, when Cartier was obliged to winter in Canada on his second voyage to Newfoundland, scurvy killed twenty-five of his men. Nearly all the others were severely ill with it, but on advice of natives a remedy was found in decoctions of twigs and needles of evergreen trees.
3. As early as 1720 a physician named Kramer wrote: "Neither medicine nor surgery is any good in scurvy, but if you can get green vegetables, if you have oranges, lemons, citrons, or their pulp given to the quantities of three to four ounces of juice, you will without assistance cure this dreadful evil."
4. In 1757 a surgeon named Lind from the ship *Salisbury* showed very conclusively that oranges and lemons were sure cure

for scurvy. He was ship's physician on voyage when supply of such fruits ran very low, and consequently was able to treat only two or three of a dozen cases of scurvy under his care with the use of oranges and lemons. He found these men recovered almost immediately, but others, who were given various patent medicines of the time or other suggested remedies, did not recover at all. By 1795 an adequate issue of lime juice was compulsory among the sailors of the British Navy, and scurvy became very rare; previous to this time there were thousands of cases each year. Because of this, British sailors are now known as "limeys."

5. In 1906 Hopkins, of Cambridge University, definitely included scurvy among diseases due to nutritional deficiency.

### II. WHY VITAMIN C IS VITAL. What does vitamin C do for us?

1. Controls normal intercellular substance.
2. Prevents scurvy. With no vitamin C, scurvy develops within a few months. Scurvy long a common disease in Northern Europe. Also prevalent among sailors, for their diet on long voyages is practically devoid of this vitamin.

Symptoms:

- a. Swollen, bleeding gums.
  - b. Loose teeth.
  - c. Petechiae (small skin hemorrhages).
  - d. Pallor; sallow complexion.
  - e. Tender joints.
  - f. "Growing pains" often mistaken for rheumatism.
3. Essential for normal development of teeth. When shortage of vitamin C occurs, teeth among first to be influenced. Investigators have shown that it takes twice as much vitamin C to ensure normal development of teeth as to prevent development of scurvy. Deficiency causes teeth to become brittle. Tissues surrounding teeth become swollen and hemorrhagic; teeth loose.
  4. Maintains normal strength of blood vessels. A relation between amount of vitamin C in diet and condition of capillaries. When this vitamin is insufficient in amount, inner lining of capillaries is affected in such a way that blood seeps through into tissues and forms minute subcutaneous blood spots.
  5. Increases resistance to disease. Deterioration of tissue when vitamin C is lacking favors possibility of bacterial infection.
  6. Promotes growth. Infants with scurvy fail to grow normally, and adults lose weight.
  7. Aids in use of calcium in body.
  8. Aids in healing of bone injuries and surgical wounds.
  9. Of great importance in maintaining a condition of positive health.

### III. HOW MUCH VITAMIN C DO WE NEED?

For good health tissues of body must be kept saturated with vitamin C. Vitamin C is only slightly stored—one may go through life able to do ordinary work with the vitamin C level lower than it should be, while if a higher level were maintained, optimum health could be enjoyed with a feeling of well-being and efficiency.

1. Recommended daily allowance of the Committee on Food and Nutrition of the National Research Council:  
75 milligrams for men.  
70 milligrams for women.  
100 milligrams during pregnancy.  
150 milligrams during lactation.
2. Needs of infants increase from month to month. Allowances should be built up gradually to amount for children one year of age—35 milligrams daily.
3. Fevers and infectious diseases markedly increase requirement, and not infrequently to as high as five times that of the healthy individual.
4. It has been estimated that daily amount of vitamin C that a man must have to protect him from scurvy is amount contained in one ounce of orange, lemon, or tomato juice, or one pound of cooked cabbage or potato, or a pint of milk. However, this is only a fraction of amount one needs for best health and vigor.

### IV. WHERE CAN WE GET VITAMIN C?

Citrus Fruits	Fruits	Leaves
Oranges	Strawberries	Cabbage
Lemons	Cantaloupes	Lettuce
Grapefruit	Black currants	Broccoli
Limes	Apples	Kale
Tangerines	Guavas	Turnip greens
(Fruit juices)	Tomatoes	Celery
		Watercress

#### Vegetables

Potatoes	Summer squash
Turnips	Onions

1. Citrus fruits best source of vitamin C. One glass of orange juice provides day's requirement, even if nothing else is provided in the diet. Tomato juice has one-half the vitamin value of orange juice. Fruit juices exposed to air lose vitamin-C potency. (Canned orange juice opened and kept in refrigerator loses about 3.7 per cent daily.)
2. Raw milk contains varying quantities of vitamin C, depending partly on diet of cow. In boiled, pasteurized, condensed, and evaporated milk the vitamin C originally present has been destroyed. Use of such milk in the feeding of infants will result in development of infantile scurvy unless some fresh or canned fruit or vegetable juice is added to diet.
3. Some foods, while not high in vitamin C, are good sources because used in large

quantities. Potatoes are examples of such foods. Scurvy used to be a regular scourge in Europe, but gradually disappeared after introduction of potato.

4. Tendency for this vitamin to be lacking in diet during the winter months. Many people in early spring seem to develop a mild scurvy and crave greens, such as dandelion and cowslip, and soon obtain relief by eating an abundance of fresh foods.
5. Lack of vitamin C constitutes real problem in many parts of world, especially in time of war, where it is impossible to secure fresh fruits and vegetables in large quantities.

### CONCLUSION:

We do not need to fear acute scurvy today, for it has become very rare. Latent scurvy, a condition in which the early symptoms of scurvy are seen, is, unfortunately, not so rare. We may have enough vitamin C to prevent scurvy, but not enough to prevent these early symptoms. "Plimmer emphasizes strongly the danger of injuries to health from even relative shortages of vitamin C. He says: 'Before definite symptoms of scurvy appear, there is a period of ill-health, characterized by certain symptoms which may also be looked for in those who habitually take too little vitamin C, though they get enough to prevent scurvy.' These symptoms are a sallow, muddy complexion, loss of energy, fleeting pains in the joints and limbs, especially in the legs, usually mistaken for rheumatism."—HENRY C. SHERMAN, *Food and Health*, pp. 133, 134.

Symptoms due to lack of vitamin C are less common in adults, since their diets include a greater variety of food. Adults found to be suffering from inadequate diets often among wealthy classes. In some cases necessary foods are omitted because a person does not like them or because he does not believe these foods agree with him; still others follow faddist diets. An incongruous example was a case of scurvy that occurred in a wealthy man who owned a large orange grove.



### Note to Our Readers

¶ WITH this issue of THE MINISTRY (December) the great majority of single subscriptions expire. Please note date of expiration on your MINISTRY wrapper and renew promptly when you receive your notice. Most of our sanitarium clubs and medical college subscriptions do not expire until later. If you are receiving THE MINISTRY as a gift from your employing institution, a word of appreciation to them would not be amiss.

¶ As you send in subscriptions, articles, etc., we would request that you always designate your professional status, as M.D., R.N., or whatever it may be. This is of definite help in keeping our lists straight.

## CURRENT SCIENTIFIC COMMENT

**NUTRITION OF SCHOOL CHILDREN.**—Discussion of the part played by nutritional disorders in the reactions of young men for military service directs attention again to the im-

portance of proper nutrition during the period of growth. Too little thought has been devoted in the past to this aspect of child care. The need for improvement is emphasized by recent surveys made on the dietary habits and nutritional status of children in this country. . . . Over 2,000 children of rural and urban communities from grades 1 through 12 were examined for the presence of specific signs of nutritional deficiencies and anemia.

The incidence of such findings was disconcertingly high, the more so because they occur in an area where sunshine and fresh produce should be plentiful. For example, in some sections well over 50 per cent of the children showed at least slight signs of rickets and also indications of vitamin-C deficiency. In one isolated rural area 50 per cent of those examined had gum signs indicative of a lack of vitamin C. . . . Anemia was not encountered as frequently in these children as the more specific entities. . . .

Not only were many valuable types of foods, such as colored vegetables, citrus fruits, and milk, missing from the diet lists of a goodly proportion of the children questioned, but the reports show also that many children go without one meal during the day, usually the breakfast, or eat a breakfast which is totally inadequate. . . . [Another survey] found that a distressingly high percentage of children from all types of homes receive meals which are poorly selected. These studies show that many children are not receiving their share of the benefits of this country's resources in the way of good foods for the maintenance of good nutrition.

Scientific investigation has demonstrated the dietary needs of children and adults for optimal health. Invariably the foods can be made available if the proper knowledge and interest are applied. . . . The extent of the problem calls for more and more communities to avail themselves of all means of improving the nutrition of their children if the health and efficiency of future generations are to be safeguarded.—*Journal of the American Medical Association*, Aug. 25, 1945, p. 1233.

**EFFECT OF SOY FLOUR ON NUTRITIVE VALUE OF WHITE BREAD.**—Volz and her associates state that the addition of 15 or 20 per cent of soy flour significantly improves the protein quality of bread, but the product is so different from white bread that it is not accepted by the average consumer. Since 5 per cent of soy flour can be used without appreciably altering the appearance or flavor of white bread, it seemed of interest to determine whether such an addition would improve the protein quality. In a study on rats the authors found that the addition of 5 per cent soy flour signifi-

cantly improves the growth-promoting value of white bread, which contains 3 per cent of whole-milk solids. White bread containing 3 per cent of milk solids gave 0.97 gm. gain per gram of protein consumed and bread with 5 per cent soy flour, containing an equal amount of milk, 1.17 gm; this difference is significant. The biologic value of the protein of the white bread as determined by the Mitchell method was 43.3 as compared with 47.7 for the bread with 5 per cent soy flour.—*Journal of the American Medical Association*, July 7, 1945, p. 764.

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## Medical Work in Morocco

WE take a train leaving Casablanca (Morocco, Africa) at eight o'clock in the morning, and, going south, we arrive at Berrichid at ten in the evening. Here a sister receives us with all possible cordiality, and places her home at our disposal during our stay in this region, from which we can carry on our medical missionary work.

Beginning with the afternoon, our colporteur, Brother L., delivers the heavenly message of the printed page. Whenever a person shows interest, he is invited to the meetings, which we hold every evening at the home of our sister.

During this time our nurse comes in to treat the sick Arabs who have gathered in the vestibule of the house. Most of these Arabs have eye diseases, but some have leg and arm infections with large festering sores. Thinking to prevent festering, these unfortunate people often cover the sores with dirt, and before we can proceed in our work it is necessary that we remove all foreign matter which has been applied. When they return home after treatment, they are happy to have been the objects of care and sympathy, and are proud of the clean dressings which have been applied.

The news of these treatments spreads rapidly among the Moslems, and soon the house is crowded with those who are sick. Often we work until midnight. I am engaged in the afternoon in bringing the bread of life from the Bible to friends in the village desiring to acquaint themselves with the heavenly message. In the evening a number of friends and neighbors meet in the square, open court of the home of our sister, under the starry dome, singing hymns and kneeling for prayer. Then we study together the main points of the third angel's message until after midnight.

The next day and during the four remaining days of our stay at Berrichid, we perseveringly continue our task. It is through our colporteur work that the gospel work enters the homes. Souls refreshed through the Word of truth are restored to peace and health, and through the medical work, health is restored to many unfortunate people who otherwise would probably be subject to continual suffering.

On our return home, our European friends, and especially the many Mohammedans who have been the object of our sympathy, gather around us and are profuse in their expressions of gratitude.—HENRI PICHOT, *Australasian Record*, Oct. 16, 1944.

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# THE REALM OF RESEARCH

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## III. Ethiopian Church Teaching and Custom

### Saturday and Sunday in the Coptic Church

By ERNEST L. BRANSON, *Superintendent of the Middle East Union Mission*

THE first reliable report which Western Europe had from the fabled empire of Prester John was in 1521, when news of the expedition of 1520 reached Portugal. There had sailed with Diego Lopes de Sequeira, governor of Goa (a Portuguese province in India), an auditor named Pero Gomes de Teixeira. This auditor journeyed a few miles inland and visited two churches up the mountain toward Asmara. At one of the churches, through an interpreter, he spoke to a priest named Samara Christus about the supremacy of the pope.

"The auditor suggested to him that they should give him a letter of obedience for the pope, and another for the King our Lord. He agreed; but he at once went on to say that it was now night, and that next day was Saturday, and they could not talk with him nor do anything, because they kept it in honor of Our Lady, the same as on Sunday, and that they could not write—nor could he wait."<sup>43</sup>

Alvarez, one of the Portuguese who landed in 1520 and lived there for six years, told of his visit to the monastery of Bisan:

"There is a tomb in this monastery which they say is of an Abba or provincial of this monastery who is named Philip, and they give him the merits of a saint, saying that there was a King Prester John who commanded that Saturday should not be observed in his kingdoms and lordships, and this Abba Philip went to that King Prester with his friars, and undertook to show how God had commanded that Saturday should be kept, and that whoever did not keep it should die by stoning, and that he would maintain this before all the fathers of Ethiopia: and he made it good before the king. Therefore they say that he was a saint for making Saturday to be kept, and they treat him as a saint, and they hold a feast for him every year, in the month of July, which they call Castar Philip, which means funeral or memorial of Philip."<sup>44</sup>

Lima was in charge of this embassy to the court of Prester John, who visited a considerable portion of the country.

"Leaving this mountainous district, they dropped down into more open and fertile country, where they came across the first of the rock-hewn churches for which Abyssinia is famous. This particular one was in charge of some very hospitable and worthy friars, and it is a great tribute to the strictness with which these Abyssinians kept their Sabbath (Saturday) that, though their gardens abounded with vegetables and fruits of all kinds, yet because it was Saturday they could not gather anything to give us, asking us to pardon them, and so the Portuguese were fed on boiled cabbage of the day before and dry garlic—an unpleasant-sounding meal."<sup>45</sup>

Alvarez, in describing the communion service, said that the people partook of both the bread and the wine. "On Saturdays and Sundays, and feast

days in all the churches and monasteries, blessed bread is distributed."<sup>46</sup> In describing the baptism of infants he reports: "They always perform this office on a Saturday or a Sunday, and it is done in the morning at mass, because every child that receives baptism receives the communion."<sup>47</sup>

Job Ludolphus was probably the greatest Portuguese scholar in Gize, the ancient language of the Ethiopians. He had access to the *Writings and Discourses* of Gregory the Habessinian and Claudius' *Confession of Faith*. In a passage dealing with the Lord's supper he makes the following comment:

"These Holydaies they keep two days every week; that is to say, upon the Sabbath and the Lord's day. That they call *Sanbat Ejehude*, which they say they celebrate in commemoration of the professed creation, and therefore they do not keep it so solemnly as the Lord's day. But upon the Lord's day, which they call *Sanbat Ehod*, or the Sabbath of the first Holyday; or *Ehude*, the first Holyday, singly, or *Sanbat Christejan*, the Christians' Sabbath, they keep after the custom of the Catholic Church, and read over all the offices and services requir'd."<sup>48</sup>

Concerning servants, the Ethiopians had this to say: "Let the servants labor five days, but let them keep the holydays, the Sabbath, and the Lord's day in the church for the sake of pious instruction."<sup>49</sup>

And Gregory Nyssen, whose writings the Ethiopians had among them, said, "'With what eyes dost thou behold the Lord's day, who hast defiled the Sabbath? Know'st thou not that these two days are twins, and that if thou injur'st the one, thou dost injury to the other?'"<sup>50</sup>

JESUIT INFLUENCE.—The Jesuit priests sent out by Ignatius Loyola worked hard to win the Ethiopian Church over to the Roman see.<sup>51</sup> They had varying success, until finally under the influence of Paetz, who built the great royal palace at Gondar, the emperor Za Dengel expressed his desire to unite with the Church of Rome. The Negus began to issue edicts against the old faith. He decreed "that no person should any longer observe the Sabbath as a holyday."<sup>52</sup> The priests rebelled against Za Dengel, and insurrection broke out on all sides. "The Abuna excommunicated the king as having betrayed the national religion, and in spite of the aid of two hundred Portuguese soldiers the king was defeated and slain by the insurgents."<sup>53</sup>

Soon afterward, however, in 1622, the new king of kings, Socinus, openly united with the Roman church and tried to force it upon his people. He "sent out another proclamation forbidding all persons to keep Saturday but only Sunday as the true Christian Sabbath."<sup>54</sup>

Again a wave of fury swept through the country, and an anonymous letter in which "he was devoted to hell" was addressed to the king and distributed everywhere. "This so enraged him that he issued yet another proclamation ordering everyone to work on Saturday under pain of all sorts of drastic punishments."<sup>55</sup> "He commanded the husbandmen to plough and sow upon that day,"<sup>56</sup> and by "way of showing that he meant what he said, he ordered a monk to have his tongue cut out for upholding the single nature, and caused a general who refused to work on Saturday to be beaten with rods and publicly degraded."

The people rebelled again and again, but with the aid of Portuguese firearms the king maintained his stand. A new papal envoy, Mendez, seemed determined to win Ethiopia no matter what the means. One Jesuit priest, Tellez, stated that anyone who had had any experience in Ethiopia would "know that without arms in hand to defend and authorize the Catholic preachers, we shall never have the desired success among those schismatics."<sup>57</sup> Under Mendez there were eleven principal Jesuit stations operating, and they claimed 100,000 converts.<sup>58</sup> But finally one rebellion after another arose, and in one bloody battle more than eight thousand lost their lives in a day, fighting for their faith.

The emperor's family united in opposition, and even he became sick at heart by so much shedding of blood. He decided to abdicate in favor of his son, Fasilidas, and gave a proclamation in June, 1632, restoring the ancient faith to his people.<sup>59</sup> There followed a joyous time of celebration. Even a chant of deliverance was written.

"At length the Sheep of ETHIOPIA free'd  
From the Bold Lyons of the West,  
Securely in their Pastures feed.  
St. Mark and Cyril's Doctrine have o'ercome  
The Folly's of the Church of Rome.  
Rejoyce, rejoyce, Sing Hallelujahs all,  
No more the Western Wolves  
Our ETHIOPIA shall enthrall."<sup>60</sup>

All Jesuits and Catholic priests were ordered to leave the country. Those who refused to go were beheaded and hanged in 1640. So the work of one hundred years was all undone. The pope and others were convinced that failure was due to too much of a militaristic spirit on the part of the missionaries.<sup>61</sup>

**PRESENT PRACTICE.**—Personal contact with church authorities in Ethiopia in 1942 and 1943 revealed that the theoretical observance of both Saturday and Sunday is still taught, while the people attend church services on Sunday only, as is the case in Egypt. An elderly priest connected with the palace in Addis Ababa explained that the Ethiopian Church did not say Sunday had taken the place of Saturday, but that in the course of

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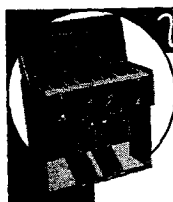
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years Sunday had come to be thought of as a little more holy than Saturday.

### V. SUMMARY

From the many references in Christian literature in Egypt and Ethiopia, it is evident that both Saturday and Sunday have been observed by the Coptic Church throughout most of its history. Some gave more prominence to Sunday through the years, and others exalted Saturday. But today the common practice is to rest from ordinary work and attend church services on Sunday and not Saturday. In this may be seen a parallel to the same experience which took place in the Latin and Greek churches much earlier and in a much shorter period.

<sup>42</sup> *The Discovery of Abyssinia in 1520* (London: British Museum, 1938), p. 79.

(This is the earliest account of the Portuguese landing in Ethiopia. It was printed in Portuguese in 1521. Then it was lost and a copy discovered in London in 1935. This edition has a facsimile of the original and an English translation.)

<sup>44</sup> Father Francisco Alvarez, *Narrative of the Portuguese Embassy to Abyssinia, During the Years 1520-27* (London: Hakluyt Society, 1881), p. 34.

<sup>45</sup> C. F. Rey, *The Romance of the Portuguese in Abyssinia* (London: H. F. & G. Witherby, 1929), p. 59. (Very well written from old Portuguese sources.)

<sup>46</sup> Alvarez, *op. cit.*, p. 27.

<sup>47</sup> *Ibid.*, p. 49.

<sup>48</sup> Job Ludolphus, *A New History of Ethiopia* (London: S. Smith, 1682), p. 299.

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<sup>49</sup> *Ibid.*, p. 244.

<sup>50</sup> *Ibid.*

<sup>51</sup> M. P. Harney, *The Jesuits in History* (New York: America Press, 1941), p. 220.

<sup>52</sup> Ludolphus, *op. cit.*, p. 234.

<sup>53</sup> Rey, *op. cit.*, p. 234.

<sup>54</sup> *Ibid.*, p. 253.

<sup>55</sup> *Ibid.*

<sup>56</sup> Ludolphus, *op. cit.*, p. 332.

<sup>57</sup> Andrew Steinmetz, *History of the Jesuits* (Philadelphia: Lea and Blanchard, 1848), Vol. 1, p. 326.

<sup>58</sup> Rey, *op. cit.*, p. 278.

<sup>59</sup> *Ibid.*, p. 286.

<sup>60</sup> Ludolphus, *op. cit.*, p. 357.

<sup>61</sup> Rey, *op. cit.*, p. 297.

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**BRAZILIAN CATHOLIC CHURCH.**—A new and interesting feature of the religious movement in South America is the Brazilian Catholic Church. It is a movement centering in Christ. It does away with saints but retains the sacraments of baptism, communion, and marriage. It is a movement for the regeneration of the people who have been so grossly exploited by both church and state. In the last census of Brazil only 49 per cent of the people said they were Roman Catholic, while a vaster number than ever before claimed to belong to Protestant denominations. The census showed that the morale of the evangelical constituency was far better than it had been in previous census periods.—*Religious Digest*, October.

**FEDERAL COUNCIL DOMINATION.**—We are constantly reminded by our radios of the free time that is given to the Federal Council of the Churches of Christ in America as the representative of Protestantism. We have yet to hear the gospel of Jesus Christ presented by any of these leaders of the Federal Council. The Federal Council is working for a new social order. The present one is wrong in principle. It distresses us greatly to realize that this time given by the radio stations to the Protestant churches is not being used to save the souls of men and to hold up before men Jesus Christ and His atoning blood. The Roman Catholics and the Jews do not fail to use their time. The Federal Council does not represent Protestantism. . . .

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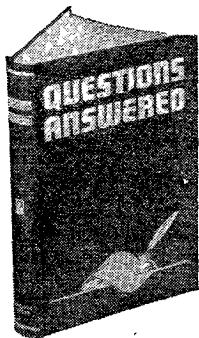


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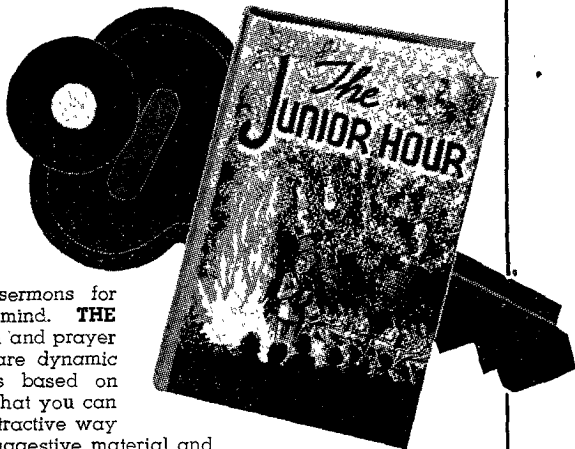
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claims that prerogative and is recognized as such by many organizations and institutions. Christians may also circulate literature showing concrete evidence of the position of the Federal Council.—*Christian Beacon*, August 17.

**DANGEROUS DRUG.**—It is estimated that the world's annual need of opium for medical purposes is not more than 440 tons, but that the annual world production of opium is about 2,647 tons. The United States Government has called on all poppy-growing nations to enter into an agreement to reduce the production of this dangerous drug to the amount needed for medical and scientific purposes.—*Watchman-Examiner*, October 4.

**FUNERAL CUSTOMS.**—Revision of modern funeral customs has been suggested by the Ministers' Association of Lakewood, Ohio, suburb of Cleveland, after several conferences with the city funeral directors. The association recommended encouragement of permanent memorials, such as college scholarships or library endowments, instead of "excessive floral displays"; closing of the casket before the religious service, and elimination of final examination after the service. The association also suggested that churches were appropriate places for funerals.—*Religious Digest*, October.

**PREMIER APOLOGIZES.**—Prince Higashi-Kuni, premier of Japan, recently invited missionaries who remain in Tokyo to his official residence, where he apologized for their "inconveniences and unpleasant experiences" during the war. He also expressed the hope that missionaries would remain in Japan to assist in lifting what he spoke of as the "severely deteriorated morality" of the Japanese people.—*Christian Century*, October 3.

**CATHOLIC INSTITUTIONS.**—Roman Catholics have 11,035 educational institutions in the United States, including 53 seminaries and 210 colleges and universities, according to the new *Catholic Directory*. They have 786 hospitals, an increase of 16 over last year. They report a total population of 23,963,671.—*Watchman-Examiner*, October 4.

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*NOTE: The following questions should be answered in the affirmative before the church by candidates for baptism.*

1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?
2. Do you accept the death of Jesus Christ, on Calvary, as an atoning sacrifice for the sins of men, and believe that through faith in His shed blood men are saved from sin and its penalty?
3. Renouncing the world and its sinful ways, have you accepted Jesus Christ as your personal Saviour, and do you believe that God, for Christ's sake, has forgiven your sins, and given you a new heart?
4. Do you accept by faith the righteousness of Christ, recognizing Him as your Intercessor in the heavenly sanctuary, and do you claim His promise to strengthen you by His indwelling Spirit, so that you may receive power to do His will?
5. Do you believe that the Bible is God's inspired Word, and that it constitutes the only rule of faith and practice for the Christian?
6. Do you accept the Ten Commandments as still binding upon Christians, and is it your purpose, by the power of the indwelling Christ, to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord?
7. Knowing and understanding the fundamental Bible principles as taught by the Seventh-day Adventist Church, is it your purpose, by God's grace, to order your life in harmony with these principles?
8. Is the soon coming of Jesus "a blessed hope" in your heart, and is it your settled determination to prepare to meet Him in peace, as well as to help others to get ready for His coming?
9. Do you believe in church organization, and is it your purpose to support the church by your personal effort, means, and influence?
10. Do you accept the New Testament teaching of baptism by immersion, and do you desire to be so baptized as a public expression of your faith in the forgiveness of your sins and of acceptance with Christ?
11. Do you believe that the Seventh-day Adventist Church constitutes the remnant church, and do you desire to be accepted into its membership?

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.....

*NOTE: After the candidates have satisfactorily answered the foregoing questions, the church body should be asked to vote their acceptance into the church, subject to baptism, which ordinance should not be unduly delayed, and this should be followed by the right hand of fellowship and a few words of welcome.*

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THE MINISTRY, DECEMBER, 1945

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**BAPTIST CRUSADE.**—A world mission crusade, to begin next October and end in April, 1947, with \$14,000,000 as its goal, was voted unanimously by the finance committee of the Northern Baptist Convention at its recent meeting in Chicago. A Christian life crusade; with a spiritual education program of six weeks, will be another feature of the movement.—*Religious Digest*, October.

**GERMAN CHURCHES.**—The most authentic information concerning the churches of Berlin comes from Major General Floyd L. Parks, joint commander of the First Airborne Army and U. S. Berlin District, who announces that approximately 122 Protestant and fifty-two Catholic churches are functioning in the one-time German capital. Of these, it is estimated that one third are inside the American zone.

From such reports as are available it is evident that attendance is on the increase, among both Catholics and Protestants. "There is complete religious freedom in Berlin today," General Parks reports, and then adds that there seems to be no disposition on the part of any of the churches to engage in the dissemination of Nazism or militarism. Instead, "they all seem more than anxious to get the German people back to religious fundamentals and the doctrines of their respective creeds."—*Christian Advocate*, September 27.

**EIGHTH MORMON TEMPLE.**—A million-dollar temple of the Latter-day Saints (Mormon) Church was dedicated in a three-day ceremony September 23-25 at Idaho Falls, Idaho. This impressive, tower-topped, white stone structure, situated on the banks of the Snake River, is the eighth temple to be dedicated by the Mormons.—*Watchman-Examiner*, October 4.

**RADIO WORKSHOP.**—The joint radio committee of the Congregational, Christian, Methodist, and Presbyterian churches is sponsoring a second Religious Radio Workshop in Hollywood, California. The purpose of the project is to acquaint church leaders with professional standards for religious use in broadcasting.—*Religious Digest*, October.

**VATICAN PROTEST.**—The Vatican, according to Religious News Service, is reported to be protesting the failure of Italian educational authorities to consult ecclesiastical leaders in preparing academic programs for the schools of the country. The church's right to exert control over higher school programs has been an issue ever since the concordat signed in 1929 by the Italian Government and the Vatican.—*Christian Century*, October 3.

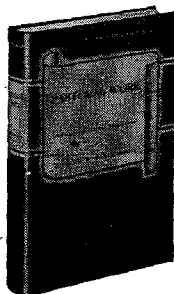
**NEWFANGLED DOCTRINE.**—Psychiana Religion boasts that their presses are producing 300,000 sheets of free information every day about this newfangled doctrine. One wonders where they get the paper, when orthodox publishing houses are obliged to reduce production.—*Gospel Minister*, August 9.

**SPIRITUALISM IN ENGLAND.**—A wave of Spiritualism is said to be sweeping England as a result of war grief. It is reported that practically all public halls are booked in advance for seances. In some instances halls so large as to require loud speakers are crowded to the doors. Faith in the reality of hearing the voices of loved ones is so great that women refuse to be convinced by casualty notices that their loved ones were only wounded.—*Religious Digest*, September.

**BIBLE IN SERVICE.**—Members of the Army, Navy, and Merchant Marine were provided with 8,213,070 copies of Bibles, Testaments, and portions of the Bible by the American Bible Society during the five-year period ending June 30 last. The total included more than 5,500,000 copies of a special edition of the New Testament, streamlined to fit the blouse pocket.—*Religious Digest*, October.

**SMOKERS IN U.S.A.**—The Gallup Poll declares that 75 per cent of the men of our nation and 33 per cent of the women are smokers.—*Watchman-Examiner*, September 27.

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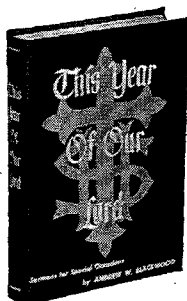
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 Ministerial Training Provisions Strengthened—May.  
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 Setbacks as Steppingstones to Success—Sept.  
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#### EFFECTIVE ILLUSTRATIONS

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 Shun Extravagant Statements—March.  
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 Our Youth and Prayer Meetings—Aug.  
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#### HEALTH TALKS

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 Safeguarding Mental Health—March.  
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#### KINDLY CORRECTIVES

I. How Good Is Your Memory?—March.  
 II. Gospel Visitation—April.  
 III. Keeping the Evangelistic Concept—June.  
 IV. "Preach the Word"—July.  
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#### LARGER OUTLOOK, THE

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 Uriah Smith and the Charge of Plagiarism—June.  
 Arranging and Placing Flowers—June.  
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#### MEDICAL MISSIONARY, THE

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 "My Witness Is in Heaven"—Feb.  
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 How I Found Christ in a Doctor's Office—May.  
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#### MESSAGES FROM OUR LEADERS

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#### MORE EFFECTUAL MINISTRY, A

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#### NOTES AND NOTICES

(Appear in Each Issue)

#### PERTINENT HEALTH FACTS

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#### POETRY & VERSE

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 Punishment of the Wicked (sermon outline)—Oct.  
 The Bible (Isaiah 34:16) (sermon outline)—Nov.  
 Ministerial Intern's Study Life—Dec.

## QUERY COLUMN, THE

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## RADIO EVANGELISM IN ACTION

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## REALM OF RESEARCH, THE

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Pope Accused of Condoning Nazis—May.  
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## VITAL TESTIMONY COUNSELS

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Present Important Matters—Minor Matters Will Adjust Themselves—June.  
To Laborers Entering a New Field—Aug.  
God's Infinite Love—Sept.

## Year's End

By MAY COLE KUHN

TODAY we thank Thee, Lord, again  
For all the pleasure—and the pain—  
That has been ours throughout the year,  
The bitter and the sweet, the fear,  
The clouds, the sunshine, and the rain,  
For apple blossoms in the lane,  
For suns that rise, and moons that wane,  
For warm, true hearts, and friends sincere,  
We thank Thee, Lord.

For music from some old refrain,  
And hopes that rise when sight is vain;  
For days that were bleak and austere,  
And for the glad and sturdy cheer  
That victory brings. We, who complain,  
We thank Thee, Lord.

## The Intern's Study Life

(Continued from page 22)

as our thoughts return to it, we shall discover new illustrations, new approaches, new appeals, and new and different titles. And even if we use the same framework the next time, it will not be a "rewarmed" or "rehashed" sermon, but will be fresh and vibrant with life to us and to those who listen. Besides all the knowledge we can gain, there is yet other preparation that is essential. We are told in *Gospel Workers*:

"Let those who are in training for the ministry never forget that the preparation of the heart is of all the most important. No amount of mental culture or theological training can take the place of this. The bright beams of the Sun of Righteousness must shine into the heart of the worker and purify his life, before light from the throne of God can shine through him to those in darkness."—Page 94.

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## Instructions to "Guardians"

(Continued from page 14)

that will uplift and encourage him, remembering that our words are a "savor of life unto life" or "of death unto death." Speak of your blessings, of what God has done for you and for others, and of the truth.

10. Report to your pastor any grave problem or crisis or any question you cannot answer. But do not take his time for minor things.

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## Book Reviews

(Continued from page 17)

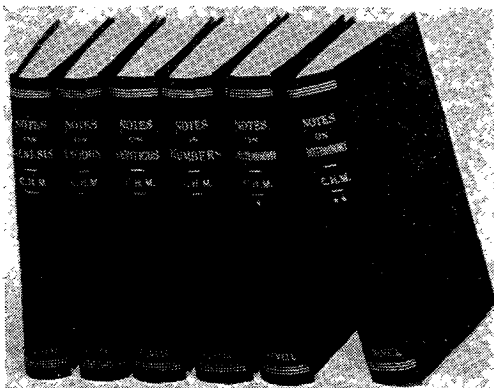
of the prevalent slipshod composition in every field of writing and speaking, with kindly correctives put in a way which are easy to retain in memory.

There are cultured people who find it difficult to believe that the theology of any man can be right whose grammar and speech are wrong. When a preacher stands in the pulpit, it is for the purpose of teaching men truth. The error of his speech is no contribution to that result. Many a hearer has been fatally prejudiced against a worthy and sincere minister because of wrong words and wrong sounds. Such considerations provide every incentive to painstaking care in the matter of language and speech.

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