

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



December, 1948

Vol. 21, No. 12

THIS MONTH

| | |
|---|----|
| RELIGIOUS WORLD TRENDS | 3 |
| Significance of the 1948 Lambeth Conference | |
| LITERATURE EVANGELISM | 6 |
| Give a Message—Leave a Message | |
| THE LARGER OUTLOOK | 6 |
| The Meaning of Loyalty | |
| CHALLENGE OF A WORLD TASK | 7 |
| Mission Service Worthy of the Best | |
| THE BOOK SHELF | 9 |
| <i>Spiritual Counseling—The Witness of Science—The Bible Instructor—</i> <i>Prophetic Faith of Our Fathers</i> | |
| THE MINISTER IN THE MAKING | 14 |
| Asheville Field School of Evangelism | |
| REALM OF RESEARCH | 16 |
| How Old Is the Earth? | |
| BIBLE INSTRUCTOR COUNCIL | 19 |
| Buddhism and Its Teachings—Origin of Our Bible Work (III. Bible Read- ings Featured at Camp Meetings)—Privileges of the New Birth (study out- line) | |
| EDITORIAL KEYNOTES | 23 |
| Shun Private Printing Ventures | |
| HEALTH EVANGELISM | 24 |
| Popularize Our Health Message Through Advertising—Entering Wedge at Cortland, New York | |
| PULPIT AND STUDY | 28 |
| III. Office and Work of the Holy Spirit (The Holy Spirit and Redemption) —Will Europe Unite? | |
| EVANGELISTIC OBJECTIVES AND TECHNIQUES | 33 |
| Youth Congresses and Evangelism | |

Complete Index to Volume XXI

January-December, 1948, pages 42-47

Notes and Notices

Information and Sundry Items

☞ RUMOR has it that a few of our workers, deprived of a college education and conscious of their lack, have become enamored by the profers of an easy D.D. or Ph.D. “degree” from a

WORTHLESS “DOCTORATES” FOR SALE—CHEAP

diploma mill which grinds them out at so much per—but they are not worth the paper they are printed on. Fascinated by the tinsel prospect of securing a “doctorate” in a few weeks or months, for perhaps \$150, some are said to have parted with their money. We trust this rumor is not true. We would all be chagrined, mortified, and shamed if it were an actuality. That any of our ordained ministers would fall prey to a cheap, worthless, notorious fraud which self-respecting men loathe, is hard to believe. We will not believe it until proved. That any would attempt this short cut for cash is not pleasant to contemplate. It falls into precisely the same dubious category as cheating in a final examination, in order to get an otherwise impossible grade—only it is much more flagrant, for the mature worker is not an irresponsible youth. Of him infinitely more is to be expected. His very position and profession demand irreproachable ethics and the highest moral standards. One cannot impose on the public except at the loss of self-respect, not to mention the respect of his brethren, bringing reproach upon the cause we love and the ministerial fraternity of which we are a part. What a choice morsel that would be for one of our denominational critics to harp on! Let it not be once named among us. It would be like securing a four-year medical degree in one year’s time—plus an emolument. How would one like to be operated upon by such a charlatan? If anyone has fallen a prey to this snare, cast that fraudulent “certificate” into the attic, the cellar, or the furnace. Or better still, return it to the issuing concern with apologies for having been taken in. Pull the shade of silence down over the unsavory episode. Let it pass out of the life as a piece of costly folly, a mental and moral aberration of the moment. This is written as a deterrent. If you wish to retain the respect of your brethren, shun these fraudulent devices. A diploma has no more standing than the institution which issues it and the faculty that confers it.



☞ THE manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected.—*Evangelism*, p. 168.

☞ MORE important than a mere knowledge of the facts is the meaning, the sound interpretation, of those facts. It is essential for us to understand the philosophy and to recognize the principles at stake in the battle between truth and error. That is what gives importance to the new *Reasons for Our Faith*, by Francis D. Nichol. In bold, sure strokes it portrays the fundamental issues involved in the clash between the Second Advent Movement of the nineteenth century and the opposing religious bodies. It portrays the heart of the controversy. Here is a marshalling of evidence and a sound analysis that should become familiar ground for every Seventh-day Adventist worker. This is one of the “must” volumes of the year. Include *Reasons for Our Faith* in your imperative reading, or rather, your study list.

FORWARD IS OUR WATCHWORD

☞ THE consensus of those who have examined the new 1949 Ministerial Reading Course set of four great books is that this is an unusually strong, practical, and well-balanced selection. Each book has been prepared by a specialist in his respective field. Each has been painstakingly checked by a group of experts. Each book is authoritative, and the range is comprehensive and appealing. Their study cannot but make for greater efficiency in our high calling. A great group of ministers, Bible instructors, educators, and physicians who have followed the course for years, have awaited this new course with eagerness. And we anticipate that hundreds of new names will be added. All progressive workers will participate. Especially would we urge all younger workers and interns to read the new course. Our work is growing, and we must grow with it.

We particularly call upon all overseas workers to avail yourselves of the strength that will come to you in your special circumstances. Some of you have been virtually isolated for years. Note the fine scope of the set: *Spiritual Counseling*—inescapable for all workers; *The Bible Instructor*—personal and public teaching of the Word, which is our primary business; *Prophetic Faith*—unrolling the prophetic scroll of the first thirteen centuries of the Christian Era, with prophecy as the great augmenting force of this message; and, finally, the *Witness of Science* to the scientific counsels of the Spirit of prophecy—and this increases in importance with each passing year. What a comprehensive range! What a feast of good things! Enroll now. In North America secure your books through your Book and Bible House or in harmony with your conference provision. Overseas, arrange for your set through the established channel in your divisions. But act now. You cannot afford to delay.

☞ If you have not already enrolled, use the blank which appears on page 13. See book reviews on page 9.



The Ministry



FOR GREATER POWER  AND MORE EFFICIENCY

Official Organ of the Ministerial Association of
Seventh-day Adventists

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Significance of the 1948 Lambeth Conference

By W. L. EMMERSON, *Editor*
of the *British Present Truth*

FOR years, whenever the subject of the reunion of the churches has come up, the discussion has invariably been terminated with the appeal, "Wait for Lambeth." The reason for this is that the Anglican family of churches, which as a result of emigration and evangelization now extends to the ends of the earth, occupies a unique position in relation to the various groupings of divided Christendom.

At the one extreme is Rome, claiming to be the true church and appealing to all separated Christians to return and join her in combating the forces of godlessness, and seeking to establish a Christian order among the nations.

At the other extreme are the churches which broke away from Rome in the Reformation movement. They too are conscious that the church should be "one" in its witness to an increasingly secularized world, but they are equally convinced that unity would be valueless and even harmful if it were achieved at the expense of truth. These churches, therefore, are in no way disposed to yield to the appeals of Rome, which they believe to have departed in many ways from the faith and to be flagrantly arrogant in its claim to be the one true church.

They are convinced, moreover, that if that church were to secure again the paramount power that it had in the Middle Ages, it would set up a spiritual totalitarianism as far removed from the kingdom of God as the godless totalitarianism which it regards as the world's spiritual enemy number one.

In between Rome and the Free churches stands the Anglican Communion. It is not a "separated" church like the Free churches, as it claims to trace its ministry back by visible "apostolic succession" to the first apostles. Yet at the same time it claims also to be "reformed," in the sense that it has purged itself of the errors which led Rome into grievous apostasy.

In actual fact the Anglican Church is not one church but two: the right wing, or Anglo-

Catholic section, clinging to many papal errors and hankering for reunion with the "mother church"; and the left wing, holding firmly to the great truths emphasized in the Reformation movement, and which would fain join hands with the Free churches in the faithful proclamation of the pure gospel of Christ.

For this reason successive Lambeth conferences have been followed with deep interest and concern—on the one hand by Rome for any signs of "repentance" and disposition to return to the "mother church"; and on the other hand by the Free churches for indications of resolute adherence to the great Protestant principles of the Word of God as the supreme rule of life, justification by faith, and direct access of the believer to the sanctifying grace of God.

Lambeth "on the Spot"

The 1948 Lambeth Conference was recognized as likely to be a decisive one, because in the interval since the 1930 Lambeth Conference one regional group of Anglicans (in South India) had, after protracted negotiations, actually consummated a union with the Presbyterian, Methodist, and Congregational churches in the same region, associating one million Christians of these confessions in a united Church of South India.

Among the Free churches this union had been hailed as an indication that the Anglican Church was moving toward an unequivocal evangelical position. It was hoped that Lambeth, 1948, would formally establish intercommunion with the Church of South India and pave the way for reunion in the homelands.

Within the Anglican Church, however, the Anglo-Catholic party viewed the South Indian union with alarm and were determined that Lambeth should not extend intercommunion to it. If their urgings prevailed, it would reveal that the Lambeth fathers were more anxious about reunion with the Catholic churches of Rome and the Orthodox East than with the Protestant churches of Christendom.

After five weeks of private discussions, in July and August, 1948, following the spectacular opening services in Canterbury Cathedral and St. Paul's Cathedral, London, the 329 bishops at Lambeth published their findings on a wide variety of subjects. In a closely printed report of 120 pages many important things are said upon such diverse subjects as Communism, the relation of church to state, gambling, marriage, baptism, and confirmation. But here we must confine ourselves to the subject of widest interest upon which Lambeth deliberated—that is, church unity. On this matter its most momentous decision was that there can at present be no intercommunion between the Anglican communion and the Church of South India.

A Catholic Decision

The reason given for the refusal is stated to be that "we have never yet entered into full communion with any church which does not possess a fully unified ministry, episcopally ordained," which means to say that this great family of churches has decided that at all costs it must safeguard its Catholic connections, even if this means widening the gap between itself and the Protestant section of the Christian church.

It means also that no plans for reunion with any of the Free churches will henceforth be considered unless the negotiating churches are prepared to become Catholic, and re-enter the episcopal system which links the Anglican Church with the Orthodox East and Rome.

That this is a true deduction from Lambeth's attitude on South India is borne out by the fact that while administering this rebuff to the South India Church, Lambeth evidences the greatest satisfaction in the progress toward intercommunion with other Catholic churches and an eagerness for further approaches.

It records its "particular pleasure" that intercommunion has been established with the old Catholic churches on the Continent, which in doctrine are unreformed and differ from Rome only in their refusal to accept the supremacy of the pope. It recommends that "a new joint commission be set up with a view to continuing" discussions with the Eastern Orthodox churches, and it declares that if there is "elucidation from the Roman Catholic side" on the possibilities of cooperation, "no effort will be wanting on the side of members of the Anglican Communion."

No Longer a Protestant Church

If the things that Lambeth has said indicate clearly its future spiritual orientation, the things which it does not say are no less significant. It has been noted that nowhere in the Lambeth report is the Anglican Church stated to be a Protestant church. One paragraph of the encyclical letter, in fact, clearly implies that it is not Protestant, for it says, "We feel

more and more keenly the rift between the different parts of the Anglican Communion and the Protestant churches; and we have a great desire to find a way forward to closer unity with them."

Again, it is most significant that there is no reference in the report to the "Thirty-Nine Articles of Religion," which have hitherto been the criterion of the faith of the Anglican Church, and which so clearly show that, in Reformation times at least, its spiritual leaders conceived it to be a Protestant church.

One cannot but feel that this omission bears some relation to the fact that the recent Orthodox Synod in Moscow has said that "the teaching contained in the 'Thirty-Nine Articles' of the Anglican Church differs sharply from the dogmas, teaching of faith, and tradition confessed by the Orthodox Church," and that "the solution of the question of recognizing the validity of Anglican Orders must first of all be based upon a teaching concerning the sacraments which agrees with Orthodoxy."

Their abandonment has no doubt also been prompted by the realization that if reunion with Rome is ever to be a possibility, these obviously "Protestant" pronouncements will have to be discreetly forgotten.

"Prayer Book" Manipulation

So the Lambeth fathers, with both Orthodox and Roman criticisms in mind, have decided that "the authoritative expression" of the "faith and order" of the Anglican Communion is in its "Book of Common Prayer, together with the Ordinal."

In contrast with the Articles, the Prayer Book can be manipulated, and already has been changed in a Catholic direction by the issue of the 1928 revision, which, in spite of its condemnation by Parliament as inconsistent with the traditional position of the national church, is now in common use. And if the standpoint of Lambeth is the same as that of Newman in his notorious *Tract Ninety* that "we have no duties toward the compilers (of the Prayer Book) and that their views and interpretations of the formularies of the church must, in no way, be a standard for us," there will be no difficulty in making still further modifications in order to bring it back to a theological position identical with Orthodoxy and papal Rome.

In this same connection it is suggested in the Lambeth encyclical that during the year 1949 opportunity should be taken to celebrate "the growth of the English Book of Common Prayer which had its beginning in the first English Prayer Book of 1549."

Now, as J. A. Kensit has pointed out in a letter to the Archbishop of Canterbury, the first prayer book of 1549 was a very imperfectly reformed book which had only a lukewarm reception, and that it was in the revision of 1552 that it assumed its true Reformation

character and determined the "form and substance" of later books down to "the prayer book of today."

The celebration of the 1549 book may thus provide a further opportunity to the powerful Anglo-Catholic party to deprecate the Protestant emphasis in the Church of England and reassert its pre-Reformation Catholic character.

What It All Means

In their comments on the Lambeth pronouncements the evangelical papers representing the Free churches, while expressing some disappointment, have in general sought to minimize the sinister aspects of the decisions at Lambeth, and it has been left to their correspondence columns to underline the real position. Thus in a letter to the *Christian World*, Hubert Cunliffe-Jones, principal of Yorkshire Independent (Congregational) College, writes:

"I have read with considerable astonishment your leading article on the Lambeth Report. . . . Free Churchmen should be under no illusions as to what the section in the Lambeth Report on the unity of the church means. This indicates a new step by the Anglican Communion in the direction of rigidity and intransigence. . . .

"No one would like more than I to see the breach between the Church of England and the Free churches in this country healed. But we deceive ourselves if we do not understand that the Lambeth Report has widened rather than narrowed that breach."

Future Anglican "Strategy"

With these facts in mind as to the position which the Anglican Communion has now taken up in relation to the Protestant churches, we turn to the report of the committee on the Anglican Communion which sets forth its future strategy. This indicates that the church does not intend merely to safeguard its "Catholic" status, but that it has a clear "vision" of its vocation in coming days.

It will, on the one hand, continue its work of evangelization so as to enlarge the Anglican fellowship. On the other hand, it is ready to enter into fellowship with other truly "Catholic" churches and confessions to form larger groupings which would be "no longer simply Anglican, but something more comprehensive," so that "there would be in every country where now exists the Anglican church, and others separated from it, a united church, Catholic and Evangelical, but no longer in the limiting sense of the word Anglican."

The Lambeth fathers, in fact, have the idea that even if reunion with Rome is impossible or at least a very distant goal, the churches which are willing should go ahead to form a Catholic yet non-Roman church which would be world wide in extent. The readiness with which the Anglican Church has joined the World Council of Churches may suggest that they believe this new world organization of the non-Roman churches will provide the stage

upon which this world-wide Catholic church may come into being.

Now, this is a situation for which the student of the prophetic Word has long been watching as one of the final signs of the end. For the Scriptures indicate clearly that in the very last day not only will the Roman "beast" attain a new pre-eminence among the nations after a period of obscurity and weakness, but there will also come into existence a replica, or "image to the beast," which will share with the beast itself the allegiance of a spiritually deluded world, saving only a remnant loyal to God which will have nothing to do with either the "beast" or his image." (See Rev. 14: 6-12.)

That sign is surely now appearing in the new strategy of the Anglican Church as revealed in the recent Lambeth report and in the coming into existence, almost immediately after Lambeth, of the World Council of Churches at Amsterdam. Students of the Word should therefore watch these movements as closely as they watch the developing strategy of the papal church.

Rome may be expected to bend every effort to gather all who will into the fold of the "mother church," and the non-Roman yet Catholic churches will seek to consolidate their position by union with each other and by attracting the Free churches back into fellowship through a "Catholicizing" of their theological position and a reacceptance of the Catholic "episcopacy." Faced with declining memberships and an increasingly hostile world, some of these churches, who might recoil from the idea of reunion with Rome, will be captivated by the alternative prospect of restored power and influence, and will cooperate in the building up of this "image" of the great apostasy.

There will be others, however, in these churches who, when faced with the necessity of decision, will determine in no way to compromise their faith in order to secure such advantages. They will "come out" even more definitely than they have done thus far, and will join with all others who hold to the pure faith of Jesus and the commandments of God (Rev. 14:12), though they become, in consequence, a remnant despised alike by a godless world and a false church. Soon, very soon, this may be the greatest religious issue of our day.

IF YOU MOVE

Be sure to notify us a few days in advance if possible, and send old address as well as new. For quickest service, include an address label from a recent copy of *THE MINISTRY*.

Literature Evangelism

"The Right Arm of Our Strength"

Give a Message—Leave a Message

By ROBERT A. TYSON, *Pastor-Evangelist, Maplewood, New Jersey*

EVERY missionary contact by one of God's evangelists, whether minister or layman, should point some soul to the distinctive message which only the Seventh-day Adventists proclaim. After the first verbal message is delivered, it is always wise to leave a printed message if such a message is in one's possession. This piece of literature should be mailed if it cannot be delivered in person. Concerning giving a message and leaving a message, we have been told, "You should go forth with your hands filled with proper reading matter, and your heart filled with the love of God."—*Evangelism*, p. 159.

Having enjoyed the blessing of five summers of canvassing, I would naturally believe in literature as a major help in giving the gospel. The truth can change the heart only as the mind is led logically and thoroughly to comprehend the Word of God. In a Bible study we create and begin to develop a truth in a receptive mind. Good literature finishes the task.

Recently I mailed out 650 letters to radio listeners, telling them of my change to another station. I added a *Present Truth* to each letter since the postage would be no more. In the last eighteen months we have circulated 100,000 cards telling of the radio broadcast and Bible correspondence courses. Along with these we scattered about 25,000 pieces of literature. Many got our box number from the radio card and wrote for more literature. We put a radio card into each piece of literature and made certain that the rack in the back of the church was well supplied each Sabbath.

When gifts are sent for the radio work, we always send the donor some appropriate book in appreciation. I keep the best interests for baptism in a small file or in my brief case. When I get some new or very appealing piece of literature I mail a copy to each of my choice names.

As pastor I watch for opportunities to buy the best literature for the least outlay. I search closets and attics to see that no bins are bulging with leaflets that ought to be out working. I keep my eye on the church literature rack. If no one else sees that it is filled, I do. I urge the missionary leader to put up public literature racks. I praise and encourage the hard-working literature distributors, both in private and in public. I point the church to visible results of some brother or sister who is doing

effective work. I urge testimonies of success in the missionary meeting.

One brother vowed to cover a whole city with literature. He made this promise to the Lord of his own volition. Some sisters have one whole day a week set aside for literature visiting. When they stir up an interest, I ask them to take care of it. This makes them happy soul winners who are seeing the results of their own labors. I feel that the pastor should accompany literature bands as often as possible, and help in their training.

Within reach of my desk is a file drawer which contains a few copies of each piece of literature that comes my way. These are filed under doctrinal titles. Our literature work is often dead for lack of an organized plan of operation. With this plan it is possible to pick out something on most any topic in a few seconds.

Give a sermon once in a while which shows that it is only pride, coldness, and a Laodicean condition that keeps us from doing more for God through literature. In order to make full proof of our ministry we should use every means within reach.

The Larger Outlook

Principles, Perils, and Developments

The Meaning of Loyalty

By HARRY B. LUNDQUIST, *Superintendent of the Antillian Union Mission*

LOYALTY is a two-way street. It is something that is exercised from below to those above. But it is also exercised from above to those below. If this were not so, it would not long endure, but would degenerate into a mere condition of fealty, which is defined as follows: "Fidelity to one's lord; the obligation or oath of a feudal tenant or vassal to be faithful to his lord."

Loyalty is a strong word, connoting as it does the feeling or sentiment (often strong or even enthusiastic) accompanying a sense of allegiance. It also partakes in a sense of the meaning of homage or devotion. It is that relation that springs from mutual respect and love and characterizes the enjoyable experience which is shared by the sovereign or employer as well as by the subject or employee.

In a time of national crisis, not to exercise this quality is tantamount to treason, and is punishable by death. To exercise it "beyond the demands of duty"—a phrase so often found in citations for bravery during the world wars—is to make oneself the object of veneration on the part of other subjects. Military annals as

—Please turn to page 36

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Mission Service Worthy of the Best

By ROBERT J. WIELAND, *Superintendent,
Uganda Mission, East Africa*

THIS article is a frank appeal from the mission field to capable workers in the home bases not to disparage a call that may come to them to devote their lives to overseas mission service. I have written out of a full heart, from convictions that have deepened with a few years of experience overseas. In many cases calls from the mission board go unanswered because strong and successful leaders at home are considered by themselves and others as too valuable to devote their lives to ministry in more backward parts of the earth. But my conviction is that backward peoples need more than backward leadership. Their very condition calls for the services of the most far-sighted and capable men the church can send.

It is true that on the whole the mission fields need the services of young recruits who are physically able to endure any hardships and personal adjustments necessary to life in new and strange places, as well as being able to and willing to master a difficult language. Youth and physical hardihood are indeed excellent assets to missionaries. But if mission work overseas is to be built solidly, and native believers are to be given clear, inspiring spiritual vision, some of the most capable and successful workers who have already proved themselves must also be secured for mission service. Unfortunately this is contrary to the rather widespread opinion taken for granted in the home bases, that a man who has made an outstanding success in either evangelistic or administrative work is entirely too valuable to "waste" on the more or less primitive mission fields. The scope of the work there would be too limited for a man of real capabilities, it is concluded. He can accomplish more for the Lord where his outstanding talents will attract the plaudits of the denomination and its constituency.

So it is thought that the mission fields should be content to secure the services of practical folk who can lay bricks, keep books, saw timber, repair broken machinery, start stalled model T's, and manage a hundred and one other things, as well as "pinch-hit" at either preaching or classroom teaching. Although it is true that practical men with mechanical and building abilities will always be needed where

mission work is growing, yet it should be stressed that if the work is to be finished in the mission fields, more and more men are needed there whose all-consuming life purpose is the winning of souls. The mission fields are in need of the best talents, brains, and spiritual understanding available. Let it be known that the regions beyond are not a "putterer's paradise."

A veteran missionary was once asked by a young would-be missionary, "What, in your opinion, is the first requisite for a missionary?" "Adaptability," was his ready answer. "And what would you say the second requisite would be?" queried the youth. "Adaptability," was the reply again. "And what would you recommend as the third requisite?" asked the appointee. "Adaptability!" was the emphatic reply.

UPON consideration, this well-known reply of the veteran missionary does not seem to be vainly repetitious. A threefold adaptability is the basic essential of a missionary's equipment. Unless he can adapt his ministry to meet the peculiar spiritual needs and problems of an entirely different race of people with exotic religious backgrounds; unless he can adapt his approach and psychological appeals to challenge the thinking of an entirely different type (I did not say level) of mentality; and unless he can acclimatize himself to new, though rarely unbearable, conditions of living, and is willing to sacrifice the physical desire for certain creature comforts indigenous to his homeland, he will certainly not meet the needs of mission fields today.

Actually this same threefold requisite of adaptability is required for aggressive and successful evangelistic work in the homeland. Every city and town entered by an evangelist requires a different approach if the worker is to make a worth-while impression upon it. The stereotyped evangelist in the homeland, with his "canned" loose-leaf sermons, and his bag of psychological tricks, is sooner or later certain to meet his Waterloo. Thus we see that the adaptability which will make a man a good missionary overseas will contribute as well to his outstanding success in the homeland. Conversely, the qualifications that make a man

valuable in the homeland are the very qualifications so poignantly needed in the underprivileged lands overseas today.

It is a grossly mistaken attitude that influences successful men at home to disparage a call to a mission field such as Africa, for instance, on the assumption that their talents would bloom unseen and useless on the desert air. It must be remembered that from a human viewpoint there was a seemingly prodigal waste of ability, talent, and wisdom when the Commander of heaven quit the land of light to enter the dark and depraved mission field of this earth, where He was unknown and unappreciated. And it must also be remembered that the work He thus began will never be finished until men endowed with rich capabilities and ordained of the Holy Spirit condescend to follow His example.

An experienced and capable ordained African minister recently stated that in his lifetime he had known only three Europeans who had come to understand the African mind and how to labor for the African. His was not an expression of chronic grumbling and discontent but merely a revelation of how seldom the threefold requisite of adaptability in missionaries appears evident to the African. His remark did not mean that other missionaries were not loved and respected, but indicated that the most capable talents of pastoral and evangelistic ministry are deeply appreciated by thoughtful native peoples.

To illustrate the fact that what is good for the mission field is good for the homeland, and vice versa, consider the experience of one of the three European missionaries mentioned by the African minister. After three or four terms of service in Central Africa, during which time, according to prevailing beliefs in the homelands, he should have dried up quite thoroughly mentally and otherwise, he grasped the opportunity of engaging in large city evangelism in his homeland while on furlough. As a result, he had the privilege of holding one of the largest and most successful public efforts that had ever been held in that conference, and in the second largest city of the land. It seems evident that the same gifts of adaptability which made for him a warm place in the hearts of his people in the mission field also made his work outstandingly successful at home.

WILL years spent in mission work necessarily make one a mental dullard and mark him as a "back number"? Dr. Albert Schweitzer, after spending many years in the Congo jungles, has made for himself an honored place among the world's great in the fields of music, literature, medicine, and philosophy. David Livingstone, because of his natural abilities, would have been one of the outstanding figures of his century had he never come to Africa. Paul, in the deserts of Arabia,

where he conferred not with flesh and blood, thought through and grasped his wonderful conception of the plan of redemption as revealed in the cross of Christ, that turned the ancient world upside down. Service in the mission field will not make a man *become* a mental dullard; it will merely *show up* his mental laziness.

Rather than be considered a drawback to mental and spiritual growth, mission life should be recognized as a challenge. A lazy-witted and spiritually sluggish worker who can barely stumble along from one ministerial institute until another conference workers' meeting is held, dependent on strength derived from frequent injections of inspirational adrenalin, would do well to pause before accepting a call to the regions beyond. Here ministerial institutes or other such gatherings of workers are often more rare than full General Conference sessions at home. The benighted souls of darkened lands are eagerly awaiting the ministry of men of God who know how to receive inspiration on their knees from open Bibles—men who themselves know how to gather the heavenly manna and to stimulate the thinking of native people.

The average person at home still thinks of Africa as one vast slum reeking with black magic and impenetrable ignorance. The missionary who comes today, however, must come prepared to meet the challenge of a keen intellectual awakening in many parts of the Dark Continent.

A recent issue of the *Uganda Herald* carried the report of a masterful address delivered in Kampala before a group of 1,200 students and parents by a Uganda native who had just flown out from America, having received his Doctor of Philosophy degree in an American University. Crowning one of Kampala's seven hills, stands a lofty and beautiful native cathedral, where the African choirs sing the choral works of Bach with pipe organ accompaniment, creditably rendered by an African organist. This advancement is typical of the awakening evident not only in Africa but in other "dark," heathen lands.

The missionary who comes today must be able to command the interest and respect of clever minds. He must not imagine just because he is a European or an American that other races will be so stupid and naïve that they will perforce flock to hear his every idle word with breathless interest. He cannot depend upon his white skin and his college sheepskin to procure him the love and sincere respect of educated natives today.

The great native church of the mission fields will collapse under the sheer weight of its own numbers unless it can be shown a leadership capable of lifting it out of its spiritual immaturity. Native believers need the ministry of missionaries of keen perception, skillful in

spiritual diagnosis of the deficiencies of their religious experience, able to provide nourishing meat in due season. Surgery on human bodies with black skins requires as much skill as surgery on bodies with white skin. Is it to be wondered at that African believers need just as understanding and skillful pastoral care as believers in more favored lands?

It is nothing short of a tragedy when it is necessary to set over native workers and believers a missionary who has a more superficial experience with the Lord than many of them have. Our people at home have the benefit of reading the *Review and Herald* and other denominational papers which come weekly to their homes, together with all our helpful books and the Spirit of prophecy volumes, to nourish their spiritual life when their own minister may have too shallow an experience himself in order to lead them. Not so with the poor native believers. They can seldom if ever rise above their spiritual leaders, as some of our lay members do at home. The missionary, while himself not a prophet, must—we speak reverently—come in the name of a prophet, and bring to his people in his own teaching and preaching all the soul-building and heart-quickening ministry of the Spirit of prophecy, if his people are ever to be made ready for the coming of the Lord. That glorious gift of the Spirit, so needed in more favored lands for the ripening of the grain for the harvest, is needed as well overseas; and where it cannot be supplied by the printing press, must be supplied in the life and ministry of the missionary. Let him not disparage such a lifework—it brings the reward of a prophet, and brings satisfaction to the soul.

Those who prefer to work in the construction gang rather than in the maintenance crew will find a work to do in Africa challenging their finest capabilities and their deepest consecration. The mission field is no place for weaklings, men who can only “putter around.” The mission fields need the organizing abilities of the finest brains, and the spiritual fervor of the strongest evangelists.

The only power that can lift Africans is the same power that can lift others—the setting forth of Christ among them, crucified by and for them. David Brainerd, in his work for the primitive and depraved Indians of North America, found that the preaching of the cross was the secret of turning them from depravity and sin to nobility and righteousness. He wrote, “I found that when my people were gripped by this great evangelical doctrine of Christ and Him crucified, I had no need to give them instructions about morality. I found that one followed as sure and inevitable fruit of the other.” The Spirit of God is gathering out a remnant of chosen ones who will yet shine amid earth’s darkness overseas, men and women who are attaining to a maturity of Christian experience which abundantly rewards all the toil and sac-

rifice of past labors. Sons of Ham are coming to dwell in the tents of Shem.

Where are the men in the homelands who are able to present the gripping truths of the plan of redemption—men who can make all men see what is the fellowship of the mystery of the unsearchable riches of Christ? They are the men for whom Africa and the other mission fields of the world are waiting. Let them come!

The Book Shelf

Books, Reviews, and Discussions

The Four Required M.R.C. Books

Spiritual Counseling, Psychology for Pastor and People, John Sutherland Bonnell, Harpers, New York, 1948, 225 pages, \$2.50.

We hear a great deal these days about psychology, psychiatry, and psychoanalysis in relation to religious experience. Much that is said and done in this field is poor science and worse religion, and some of it is positively harmful. Those who view man as a kind of machine whose every action and emotion is explainable in terms of material and secular phenomena have sought to capitalize for the exclusive support of their viewpoint the developing fields of psychology and psychiatry. There is nothing new in this, of course. Those who are of the earth earthy have always sought to turn all the developments of science into proofs for their viewpoint.

Fortunately there are others who see in the ever-expanding areas of scientific discovery new proofs that man is related to God, and who use the enlarging scientific knowledge to enhance and enrich that fellowship. This is well illustrated in the field of the scientific study of the mind.

Adventists, above all others, may rightly have a keen interest in this field of the mind in relation to religion. Our view of man calls for integration and interaction of mind and spirit and body to constitute one living entity. We believe that that interaction is involved in both physical and mental health, and in the health of the spirit—the religious part of man. That is why we should take an active interest in the area of ministerial activity known as pastoral counseling. This phrase is used to describe a rather well-defined endeavor based upon sound principles of the mind, that is, sound psychology, in helping people to grapple rightly with various problems of mind and spirit. And that is why we, as Adventist ministers, will find something of interest and practical value for us in the book *Spiritual Counseling*. The author, John Sutherland Bonnell, pastor of a large Presbyterian church, has provided his fellow

ministers with a most helpful volume. In the opening pages of his book he reminds the reader that he is not dealing with a truly new field of ministerial labor:

"It is a mistaken notion to regard a ministry to the individual as something separate and distinct from regular pastoral duties. So much has been written in this field during the past ten years that it has come to be regarded as a new departure—a fresh discovery. As a matter of fact, the practice is as old as the religion of Israel."—Page 8.

He refers, then, to the counsel that Jethro, Moses' father-in-law, gave to him about appointing deputies over the people to deal personally with small matters and various problems of the people. Then the author asks the question: "What is this but spiritual counseling?" He goes on then to observe:

"The burden of Jesus' lifework too was a ministry to men and women one by one. Reading carefully through the Gospels one finds that the record of the Master's life is made up mostly of personal contacts."—Page 8.

He describes in some detail the methods he follows in personal counseling, the setting apart of certain hours during which his church members, and others if they desire, may come to talk with him. He tells of how he seeks to draw them out by proper questions into a better realization of the nature of their difficulty, and then directs them to the One who is the source of all strength.

How sharply his procedure and that of others like him differs from the nonreligious and even antireligious psychologists and counselors, is well illustrated by one incident he records. A man who had been guilty of lapses from the moral code came to see him, stating that he had for quite a period of time been going to a psychoanalyst, and the psychoanalyst had finally told him that now that the cause of all his troubles was evident he could go ahead on his "own steam." "But," said the poor man to Bonnell, "I find that I have no steam." The steam, the power for victory over sin, must come from a higher source than ourselves. That is why the truly Christian counselor is prepared to render a greatly needed service in the world today. The author well remarks:

"There would be fewer broken homes, fewer neurotic personalities, fewer moral lapses, fewer suicides if there were more Christian ministers trained to listen sympathetically to the troubles of their people and to lead them to the Fountain Source of healing, which is God."—Page 67.

True pastoral counseling carries no taint of the Catholic confessional, nor any resemblance to the psychoanalyst's techniques. Rather is it ministerial service for individual souls raised to a high level of personalized ministry, and aided by well-defined principles that govern the mind. We believe the reading of this Bonnell volume will prove stimulating and definitely helpful to the Adventist ministry.

FRANCIS D. NICHOL. [Editor
of the *Review and Herald*.]

The Witness of Science, G. K. Abbott, M.D., Pacific Press, 1948, 380 pages, \$4.00.

With the exception of the well-known story of creation, there is perhaps no more specific scientific statement found in the entire Scripture than that of Hebrews 11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Along with many other scientific observations in the Bible, this remark of the apostle Paul has for the past century and a half been regarded as a poetic ascription of mythical power to God.

Today every high school student has explained to him in his science classes the principle that matter and energy are merely different manifestations of the same entity; that these may, according to well-established law, be transmuted from one form to the other; that verily "things which are seen [matter] were not made of things which do appear."

Peter, under inspiration, pictured the colossal dissolution of this world and its contents, employing terms which were too advanced for even modern thinkers to follow, till they had seen a small preview of that dissolution in an event which brought to an end the Japanese war.

As modern Christians have exhibited a tolerant, though perhaps superior, attitude toward scientific facts noted in the Scripture, many Adventists have assumed that any scientific pronouncements in the Spirit of prophecy are not to be taken too seriously. They would not for a moment speak lightly of the spiritual admonitions of the testimonies, or of the various special books from the same source. At the same time they are not aware that the facts set forth in the health and medical instruction given through Mrs. White three quarters of a century ago are now the subject of intensive research by universities and private laboratories throughout the country.

To the present, no chemical, physical, or biological facts have been uncovered which would in any way cloud our confidence in the accuracy of the Spirit of prophecy writings. Not only that but statements in these works, difficult for many to understand or receive because they appeared to be out of harmony with the popular thinking of the time, are now coming into their own as scientifically accurate.

Lacking access to source material and current medical and research publications, our ministers may find it difficult to inform themselves accurately on the status of these questions. In the absence of authoritative sources of information, many have chosen what they regard as the safest course, and avoided discussion of such questions except in a casual or superficial manner.

Dr. G. K. Abbott, former medical superintendent of Saint Helena Sanitarium, and vet-

eran promoter of, and writer on, health principles, has come to our aid in producing a very readable, accurate, and comprehensive review of the scientific statements of the Spirit of prophecy, in his new book, *Witness of Science* (originally studies in the Testimonies and science given at Pacific Union College). Here he has brought to us the related reports from current medical and research publications, with full documentation. This permits the investigator to pursue further any matter which may appeal to him as of special interest.

Seventy-five years ago strychnine was a common medication prescribed freely by physicians for many disease conditions. The conservative medical world did not question the advisability of the use of this drug. It was at such a time that Mrs. White came out with a strong condemnation of its use, asserting that it was a deadly poison and was of no value as a healing agent. Dr. Abbott shows how far the modern medical world has changed its views now to agree fully with the pronouncement of the Spirit of prophecy of three quarters of a century ago. Strychnine is now found in the medical bags of only a few ancient country doctors who are not willing to endanger their pioneer medical education with any modern heresies.

Many Adventists have not taken seriously the admonition regarding the dangers of flesh diet and the suggestion that it is a contributory cause of cancer. Medical men of the past generation had no such thought. It was a radical suggestion, not to mention a very unpopular one, with many people. This teaching was regarded as faddist and scientifically unsound. Not till many years later had medical research convinced some leaders in this field that "the increase in the consumption of butcher's meat is one of the leading causes of cancer." (Dr. W. A. Jamieson, formerly physician for diseases of the skin at the Edinburgh Royal Infirmary.)

It was in 1915 that Dr. W. J. Mayo, whose standing in the medical fields needs no comment, stated:

"Cancer of the stomach forms nearly one-third of all cancers of the human body. . . . Is it not possible that there is something in the habits of a civilized man, in the cooking or other preparation of his food, which acts to produce the precancerous condition? . . . Within the last one hundred years, four times as much meat is taken as before this time. If flesh foods are not fully broken up, decomposition results, and active poisons are thrown into an organ not intended for their reception, and which has not had time to adapt itself to the new function."—DR. W. J. MAYO in *Medical Record*, May 15, 1915.

A wide selection of data and statements by many medical authorities is presented by Dr. Abbott in his book. Perhaps one of the most enlightening subjects discussed is that relating to the value of dairy products and eggs in the diet. While speaking of the inadvisability of the excessive use of these articles, Mrs. White makes reference to their disease-producing po-

tentialities in terms indicating both a chemical and a biological factor as responsible for the harm to be expected from their use.

Bovine tuberculosis, staphylococcus and streptococcus infections, undulant fever, and typhoid fever were not associated with the use of milk at the time these statements were written. Mrs. White had said that the time might come when the diseases of cattle would be such that milk and its products should be eliminated altogether, but the time had not yet come. (*Counsels on Diet and Foods*, p. 359.) She emphasized that the milk which was used should be from healthy cows, and that the milk should be thoroughly sterilized. How very remarkable that such an understanding of the bacteriological dangers of milk should have been opened up so far in advance of scientific progress.

It was further pointed out in these early writings on health subjects that dairy products and eggs contained materials which, if taken in any considerable quantity, would be definitely conducive to disease. Science now identifies this material as cholesterol, which, when taken in quantity, may be detrimental.

Further, the warning was given that there should be no sweeping, ill-advised withdrawal of these items from the diet, for they contain certain materials essential to health which could not at the time be supplied otherwise. In Mrs. White's remarks we have the vitamin and mineral value of these products brought to light years before their significance was suspected.

In his treatment of these various scientific questions Dr. Abbott shows the broad balance between extremes which is advised in all Mrs. White's writings on health matters. The consistent, intelligent application of these teachings will never lead one to objectionable extremes. The writer of *Witness of Science* not only gives the facts essential to a fair understanding of the problems involved but broadens his subject to include much useful related material, allowing the reader to pursue the subject with the degree of thoroughness he may choose.

Not only does this work bring to us an excellent presentation of the scientific statements of the Spirit of prophecy for our own private reading, but it puts in presentable form much information gathered from various research sources well adapted for use in Bible studies, classes, or lectures.

The author has made an excellent contribution to our denominational literature in producing this sound scientific work. We commend it to both our ministerial and our medical brethren as an aid to better understanding and appreciation of the writings of the Spirit of prophecy.

T. R. FLAIZ, M.D. [Secretary
of the Medical Department.]

See page 13 for Reading Course enrollment blank.

The Bible Instructor, Louise C. Kleuser, Review and Herald, 1948, _____ pages, \$3.75.

The very title suggests immediately to the prospective reader the tremendous challenge contained in the pages of this book just off the presses. Think of the responsibility of being an instructor of the Word! And ponder the privilege!

Long have we awaited such a practical handbook. In order properly to present Adventism to those not of our faith, our personal work must include the teaching and unfolding of the Sacred Word. This book surely goes forth destined to meet the widespread need. Every chapter urges the reader on to a better understanding of the problems of the personal worker, and their sound solution.

This volume is designed to lift the vertical and broaden the horizontal perceptions and dimensions of the gospel worker. The divine call to personal ministry is given its rightful primacy. The "heaven-born idea" of Bible readings assumes its proper proportions under the persuasive guidance of the author, who is associate secretary of the Ministerial Association for the Bible work. Thus the vertical dimension of the gospel call to do personal work assumes its proper emphasis. None can render this service to God and man without that direct contact with heaven. This is placed as primary.

For the unfolding of the horizontal perception as bearing upon the unfinished task of the church, the author deals in logical sequence in part I with the developing phases of personal work. Throughout the volume no chapter assumes the position of being less important. Step by step, the work of the Bible instructor is defined. There is vision and occasional caution promising increasing fruitage to the evangelistic worker.

By lifting the vision of the reader, the passion for evangelism is intensified until that conviction, like the mighty Niagara, cannot be repressed, but overflows in a determined resolve to offer a new consecration to the cause of saving men.

Part 2 deals with the multiplicity of the worker's personal relationships. Here the reader will have his queries answered, all the way from what constitutes a day's Bible work to the matter of vacation periods.

Part 3 furnishes an elaboration of those arts and skills that add beauty as well as skilled service to the Bible work. The contribution of the musician, artist, dietitian, and evangelistic secretary is here well defined. New emphasis is given to the Bible instructor as a teacher of groups and classes, including the modernized Bible training school and other such features. There are many who feel unprepared to meet the challenge of these groups. Here is real help for those who are baffled by these situations. This section is invaluable.

Part 4 will also be a cherished section of the

work, because here is brought together actual study outlines and patterns for Bible readings as used today by more than a hundred successful evangelistic workers in various parts of the world field. Truly, this section is a veritable mine of jeweled treasures.

Seventh-day Adventists have an organization peculiar to themselves. Frequently the personnel changes and numerous moves by our workers tend to develop a sense of relying upon the pulpit or public work to suffice for the ministerial needs. By showing the fallacy of such trends, Miss Kleuser makes one of her most singular contributions to the minister's successful program. This proper emphasis upon the teaching and personal-work phase of the minister's responsibility, as well as that of the professional Bible instructor, is most important.

The author has quite appropriately shown that great soul winners through the ages, beginning with our Lord Himself, had the highest regard for personal and individual labor, and constantly used this supreme form of soul winning. It is the neglect of this phase of the work that constitutes the first step leading to much of the ineffectual ministry and the evangelistic drought so evident today.

While this book, *The Bible Instructor*, has a distinctive feminine touch and will be welcomed by our sisters in the field of personal ministry, it is likewise one of vital importance to every minister, whether he be pastor or evangelist. Because of Miss Kleuser's long association with both evangelistic and pastoral work, she is able to write from the intimate viewpoint of evangelism and church teamwork. It is thus that the high calling of the personal worker at last ranks among the great professions.

The author has not written vicariously, to set forth a beautiful theory, but from a fruitful and tested experience. Books of this character cannot be otherwise than a godsend. This book will assuredly prove to be the most important publication in the field of practical personal evangelism during 1948, invaluable alike both to Bible instructor and minister. M. K. E.

The Prophetic Faith of Our Fathers, Volume I, by L. E. Froom, Review and Herald, 1948, \$5.

Additional Evidence Secured

New and priceless evidence, secured by the author while in England this past summer, as well as from the Continent, together with the inability of the publishers to finish the heavy research checking on schedule time, will delay the release of Volume I of *The Prophetic Faith of Our Fathers* for several months. It is therefore with regret that we must here announce that Volume I will have to be mailed later and separately by the publishers, to all enrollees for the 1949 Ministerial Reading Course. This frank statement is made at this time, concerning this fourth and concluding volume of the new Reading Course set, in order to obviate

misunderstanding and disappointment over the fact that it will not be in the initial package with the other three books.

Evidence that had been sought for years was at last secured from the libraries of Europe this past spring and summer. This augmented material fully justifies the added time required to complete Volume I. The evidence of these invaluable documents does not change the witness of Volume I. It simply adds to and completes the important testimony of the Middle Ages. It supplements the data already in hand, and fills in a gap in the difficult thirteenth century that is vital to us in seeking the complete evidence on the unfolding perception of the great prophecy of the 2300 days as years. The recognition of this principle by a number of widely scattered men in the Middle Ages adds another strong link to the sturdy chain of evidence on this key truth of the prophetic faith of the Advent Movement.

The Ministerial Association Advisory Council therefore craves the indulgence of the field in waiting a few months for this work to be available. The added strength of the presentation will fully compensate for the delay.

Evaluations of Prophetic Faith

The customary book review of Volume I of *Prophetic Faith* will be held for the approximate time of the appearance of the book, in the early spring of 1949. In its stead, a few extracts from many favorable book reviews by prominent professors of church history, editors of leading religious journals, and noted Bible teachers not of our faith, will here be given. These extracts chosen from some twenty book reviews attest the fact that the *Prophetic Faith* set is beginning to accomplish its grand objec-

tive—to get the high heritage of our essential prophetic faith, and its noble origin and historical development, before the world in such a way as to arrest the attention of thoughtful men everywhere, and thus to present its claims for respectful consideration.

The underlying purpose has been so to lift the whole concept of prophecy and its sound interpretation before the world as to impress the open-minded with the fact of its inescapable historicity, its logic, and its credibility in an age that has lost interest in prophecy. It is to present its claims winsomely and effectively before mankind. That it is beginning to accomplish this high objective is occasion for deep gratification. Adventism is destined to come before the world for scrutiny and evaluation, and this set of books is obviously one of the designated means.

CHRISTIAN CHURCH INDEBTED.—"There is nothing like this work for exhaustiveness, freshness, and dependability in our language. When finished, this set will be an indispensable, monumental survey of this particular field of literature. I am amazed at the amount of material that is here, and all the labor that it required. . . . The Christian church will be indebted . . . for exploring this vast literature and bringing the results before the Christian public. . . . I am telling all my friends to whom I am writing that they must secure these two volumes if they are seriously interested in prophetic interpretation."—DR. WILBUR M. SMITH, Professor of Apologetics, Fuller Theological Seminary, Pasadena, Calif.

PAINSTAKING SCHOLARSHIP IN PREPARATION.—"This review might well begin with an expression of appreciation of the painstaking scholarship which has gone into the preparation of this series of volumes in which the whole history of the interpretation of prophecy has been attempted. . . . There is no doubt of the historical importance of this story as told in these four volumes, or of the honesty and scholarship which has gone into the telling of it."—DR. WILLIAM WARREN SWEET, chairman, Theological Faculty, Southern Methodist University, Dallas, Texas.

1949

MINISTERIAL READING COURSE ENROLLMENT

1949

Kindly ENROLL me for the new denominational workers' UNITED STUDY PLAN for 1949. This includes the following REQUIRED volumes for the new year—*Spiritual Counseling*, by Bonnell; *The Witness of Science*, by Abbott; *The Bible Instructor*, by Kleuser; and Volume I of *Prophetic Faith*, by Froom—together with certain ELECTIVES to be chosen by me in harmony with the plan outlined in the supplement of this issue of THE MINISTRY.

Name _____

Address _____

Conference _____ Division _____

(Mail to Division Association Secretary in North America. Address Secretary, Ministerial Association, S.D.A., Takoma Park 12, D.C.)

CORRECTIVE FOR PARTIAL VIEW.—"The author marshals abundant evidence that, for Christian leaders of all persuasions during this period, the prophecies were an integrated and basic part of their thinking. This, as he indicates (I think correctly), most modern historians have largely neglected because of the tendency to see as significant in the past only what is considered significant in the contemporary world. Those, then, who cannot accept the 'grand outline' as the Seventh-day Adventist sees it, will find in the serious study of this volume a corrective for their partial view of the minds of their Christian predecessors. Herein, I think, lies its great value for them."—DR. SIDNEY E. MEAD, Professor of Church History, University of Chicago.

CONTRIBUTION TO SCHOLARSHIP.—"That this set of books will constitute a monumental contribution to scholarship in the specialized field covered, cannot be questioned. An enormous amount of original research and great financial expenditures lie behind this publishing enterprise. The sponsors as well as the author deserve the highest commendation for the thoroughness with which the investigation and the harvesting of the material has been carried out."—C. N. BARTLETT, Editor, *Moody Monthly*.

NOTEWORTHY ACHIEVEMENT IN RESEARCH.—"This massive and noteworthy achievement in research is the third of four volumes on the history of the premillennial, or Adventist, interpretation of the Bible. . . . Mr. Froom's four volumes will be the definitive history of Adventism, and therefore of high value."—ROBERT

HASTINGS NICHOLS, Professor, Union Theological Seminary.

DISTINCT SERVICE TO CAUSE OF CHRIST.—"This large book of 800 pages gathers together an exceedingly broad list of eminent or well-known writers on prophecy in the period referred to. All of it is documented with characteristic quotations, and a prophecy compendium of large scope is provided. . . . A distinct service to the cause of Christ is being rendered by the printing of these books."—DR. JOHN W. BRADBURY, Editor, *Watchman-Examiner*.

PLACED ON REFERENCE SHELVES.—"I find the book to be of such real 'reference' value, because of its thorough documentation, and excellent bibliography, not to mention its fine presentation, that I am placing one of the copies on the reference shelves of our Main Reading Room."—ROBERT W. HENDERSON, Chief of Reading Room, New York Public Library.

PRIZED BY STUDENTS OF PROPHECY.—"This impressive volume seeks not to dogmatize about prophecy, but rather to record objectively, and by means of literally thousands of fully authenticated references, facsimiles, and priceless charts, the historical development of prophetic interpretation. It is such a thoroughly documented work, so magnificently and munificently done in the objective, factual manner, that it will be prized by all students of prophecy, no matter to what school they belong."—DR. LEO H. LEHMANN, Editor, *Converted Catholic*.

THE MINISTER IN THE MAKING

Practical Training Plans and Methods for Theological Students

Asheville Field School of Evangelism

By EDWARD C. BANKS, Associate Professor of
Homiletics, Southern Missionary College

ON JUNE 11 the Bible department of Southern Missionary College, through its Field School of Evangelism, began a series of evangelistic meetings in the city of Asheville, North Carolina. The name of the campaign was "Asheville's Crusade for Christ and Better Living." From the very beginning it was announced in the newspapers and on the handbills as being conducted by the Seventh-day Adventist churches, schools, and sanitariums in the area of Asheville. The meeting began with a strong evangelistic spearhead in the beautiful city auditorium. After three nights the interest was transferred to the centrally located David Millard High School auditorium.

In the sixth week of the effort it became necessary to move into the Adventist church in Asheville. This move was considered by many as being an unfortunate event to come into the meetings just at the time when the interest was at its largest. Without a doubt it did cause some loss of interest, but surely the Lord was with us.

Before the transfer was made to the church

the dark cloud of poliomyelitis was hovering over the city. The plague soon fell upon the city in epidemic proportions, and all public gatherings were closed. But already the people who were most interested had attended a few services at the church and were enjoying the meetings there. After an enforced vacation of almost two weeks the doors of the church were opened again, and the adults began attending. During the last four weeks of the campaign the attendance was large, filling the church auditorium and an overflow room to capacity at almost every meeting.

Twelve students from the theological department of Southern Missionary College took classwork in the field school during the summer. At the end of twelve weeks, before the students left Asheville, the first fruits of the effort were gathered in, resulting in twenty souls for the kingdom. Already four of the new converts have become members of the student body at Southern Missionary College, and are preparing to become workers in God's great remnant movement.

Weekly Program of the School

The students who took part in the Field School of Evangelism found the twelve weeks of its duration packed full of many good things. There were regular college classes six mornings each week. Twelve hours of college class-work were given, consisting of evangelistic and church music (two hours), conducting (one hour), taught by Prof. H. A. Miller; health evangelism (three hours), taught by Dr. Wayne McFarland; public evangelism (four hours), and pastoral methods (two hours), taught by E. C. Banks. The afternoons were spent in study and doing personal work among the interested people. In the evenings there were the public meetings, Bible studies, and cottage meetings.

Monday afternoons and evenings were given over to recreation. It was the plan on these occasions for the entire group to go together to some quiet place in the beautiful Blue Ridge Mountains that surround Asheville. Among the pleasures that will long be remembered were mountain hiking, swimming, cooking and eating the evening meal out of doors, and stories and songs around the campfire as the night came on.

Out of the group of students attending the field school Professor Miller organized a mixed chorus, a male chorus, a ladies' trio, a male quartet, and duets. Every number of special music was carefully prepared and beautifully rendered. There were happy moments of expectation when Professor Miller would step forward, perhaps in the appeal of some sermon, and sing an appropriate new song that he had just written under the inspiration of the meetings, or teach the congregation a new chorus that had just sprung from his singing heart. The evangelistic musical programs were deeply spiritual and greatly appreciated by the audience. Surely the Holy Spirit worked through the music in this series of meetings to draw souls to Christ.

At the time of the baptism each young man who had candidates ready for church membership made a brief statement as he presented a candidate to the evangelist, and in turn the evangelist recommended the group of candidates to the pastor of the church for baptism. The name of each candidate had already been examined and recommended by the church board. The pastor then spoke words of commendation to those who were presented for church membership. After a sincere declaration of acceptance of the beliefs of the Seventh-day Adventist Church they were baptized by the pastor, H. R. Thurber.

September 4, the last Sabbath the students were in Asheville, was a day that made a deep spiritual impression upon all who attended the services. At the morning service there was a fellowship meeting, at which time the hand of welcome was extended to all those who had ac-

THEOLOGICAL STUDENTS: Begin right and start now. Join the march with the regular workers whose ranks you will soon enter, by enrolling in the new M.R.C. Here are four books that are *musts*. Build your library wisely. Enroll now.

cepted the message during the summer campaign. The pastor, the members of the church board, and the evangelistic group extended the hand of fellowship first. Then all the church members came forward and welcomed the new ones. There were many tears of joy as loved ones embraced loved ones and as friends greeted friends. In the late afternoon an hour and a half before sunset the entire group of church members and students came together again for a special communion service. The Spirit of God came very near to each one in this service. At the close of the Sabbath all went forth to face a new week feeling that surely they had been riding upon the high places of the earth, and feeding upon the heritage of Jacob during the hours of that Sabbath day.

The influence of the Field School of Evangelism is already being felt at Southern Missionary College. The students who attended the school have many impressive experiences to tell, and are filled with new enthusiasm to continue their work in saving souls during the school year.

Planning for the Campaign

The Asheville Field School of Evangelism was the first to be conducted by an Adventist college in the United States, where students were given credit and taken out into the field to do actual evangelistic work while studying their courses in evangelistic methods. Since it was the first attempt of this kind, there were, of necessity, many months of planning before the program actually started. The teaching staff had to be arranged, the curriculum decided upon, and student problems solved. Approval had to be secured by the college board and union committee, and then it was necessary to find a conference that had faith enough in the program to open its pocketbook and finance the new adventure. This the Carolina Conference did in good faith, and the Lord has rewarded that faith.

After the official and financial arrangements were all settled, it was then necessary to make several trips over to Asheville to plan with the pastor, the local church, and the city officials. Living quarters for thirty-three people had to be secured at rates that students could afford to pay, and arrangements for classroom space had to be worked out. Most of this was provided by good friends at the Pisgah Institute near by. Professor E. C. Waller and his corps

of workers at the school and sanitarium did all they could to make it possible for the students to live and carry on their work with Pisgah as the base. Food and rooms were provided very economically. Altogether the arrangement proved very satisfactory, and was in full harmony with the Spirit of prophecy statements regarding workers living in the country, and from such outposts going into the cities to do their missionary work. (See *Evangelism*, pp. 76-78.)

The Carolina Conference appropriated \$2,500 for the campaign. One thousand dollars of the amount was retained at the conference office to pay the salary, traveling, and living expenses of the evangelist during the summer. The remaining \$1,500 was turned over to Elder Thurber, who, at the request of the evangelist, was appointed campaign treasurer. One thousand dollars of this amount was allocated to help in the local transportation expense of the students in connection with the personal work of the effort. The remaining \$500 was used in paying rent on the auditorium, and getting the program started. The offering during the effort amounted to \$1,555, and this was also used in the expense of the campaign.

At the end of twelve weeks there was \$139.74 left in the treasury to be used by Pastor Thurber as he continued the meetings. He has an intern associated with him and Mrs. W. H. Anderson, experienced Bible instructor from Africa. They have a large interest to follow up, and it is expected that many more new members will be added to the church as a result of the work that was started during the summer in this field school.

Plans for the Future

Although it is far too early yet to ascertain the full results of the field school, it is felt by those who are in official capacity that the experiment has proved itself to be successful enough to be encouraged and planned for as a definite and permanent part of the program at Southern Missionary College. Where the program has been weak, it will be made stronger. Better plans will be made for future campaigns, and a much larger work will be done.

It is a plan that can expect heaven's approval, for it is surely following the divine blueprint. "There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude."—*Testimonies*, vol. 9, pp. 171, 172. We had all these types of workers connected with the effort this summer, plus the support of good Christian doctors. Besides the help of Dr. McFarland, of Washington, we also received help from Dr. Westcott, of the Florida Sanitarium. Several doctors from the Mountain Sanitarium plan to help in the medical phase of the work as it continues.

Each summer not less than twelve hours of college work will be offered in the field school, and it is the plan to conduct the school in a different conference of the Southern Union each year.

Realm of Research

Historical and Scientific Findings

How Old Is the Earth?

By GEORGE MCCREADY PRICE, *Teacher and Author, Loma Linda, California*

WHEN scientifically educated men talk about the great age of the earth and about the conflict of this idea with the teachings of the Bible, they are not referring to the age of the substance, or mass, of the earth but to the length of time that animals and plants have existed on the earth's surface. The very few exceptions to this statement, or the few instances in which they actually mean the age of the materials composing the earth, are not here worth our consideration. This is a point which needs to be understood by our Adventist workers.

Some time before his lamented death Sir James H. Jeans made a very notable admission: "We must conclude that the universe of stars is still quite young, in spite of looking so old; its many appearances of great age must all be deceptive."—*Nature*, Supplement, Oct. 24, 1931, p. 703.

The astronomical discoveries which were the occasion for this declaration need not detain us, but the principle needs to be applied to the problem here under consideration. If we admit that the many appearances of great age shown by the earth may "all be deceptive"; and cease to be scientifically illiterate about the two great anti-Biblical postulates or pure assumptions, which are always used as preliminaries to the study of geology; then get into our souls an intelligent knowledge of the grossly unscientific methods by which for over a hundred years the geologists have built up this idea of a thousand million years as the period during which plants and animals have been living on this earth, we shall not cower and cringe before the noisy claims of the geologists. And especially when we remember that the badge of our order, the Sabbath, is God's official memorial of His six-day creation only a few thousand years ago, and then in addition remember that the crisis of the very last days will be brought about by this very point—whether we are to believe God and His Bible or believe the claims of those whom Mrs. E. G. White repeatedly called "infidel geologists."

Now, I do not wish to be accused of using violent or intemperate language. But I am stating some facts which either are not known or are not being faced intelligently and courageously. Our Adventist ministers and other workers need intelligence and moral courage in the present situation.

Let me now state plainly and without qualification that there is only one line of geological argument for the great period of time during which we are told that plants and animals have existed on this earth. This is the argument based on the *differential dating of the fossils*, or the theory that geologists can accurately assign certain kinds of fossils to an age either before or after certain other fossils. There is no other method for piling up age on age, and thereby reaching the prodigious total of a thousand million years. And because we can in this way narrow down the problem to this one issue, it should not take any intelligent Adventist long to get his bearings in this matter.

I intend to make only a brief statement on this point; but preliminary even to such a brief statement, it may possibly be well for me to say something about the supposed evidence of great age for the earth, furnished by radioactivity.

The phenomena of radioactivity have been known for about a half century, or from just slightly before the beginning of the present century. Within a few years the geological speculators went to work as usual, seeking to use this new technique to help fortify their other speculations. Soon it was being proclaimed that the new methods were confirming the great age of the Archean, or primitive, rocks, and were even assisting in differentiating between the various successive ages of the fossiliferous rocks. As the modern science of geology has never had any high standard for its evidences in such matters, the asserted proofs from radioactivity were not seriously challenged. But even so, these speculations were never regarded by geologists in general as of very much importance, and only a very few men were engaged in this line of work. Consequently, only a very small number of actual observations in this field were carried on or reported.

But the developments in radioactivity during recent years have thrown into utter confusion what was even then only in a speculative stage. The result is that nobody now knows enough solid undisputed facts about the relationship of radioactivity to the problem of the age of the earth to talk intelligently. Hence, there is nothing further to say here.

Gauges for Estimating Age

There are several classes of geological phenomena which impress one as indicating considerable antiquity. The bare, crystalline peaks of all the great mountain ranges tend to impress the spectator as very, very old, especially

when we know in addition that all the major ranges, the Alps, the Rockies, the Andes, and the Himalayas, are composed of water-formed rocks which have been lifted up and metamorphosed or made crystalline, and enormous quantities of their outer parts eroded away, to leave these peaks sticking up as we now find them. But again the factor about the fossils enters into this picture; for all the mountain ranges (as distinguished from a few isolated peaks here and there, like Ararat in Armenia) are composed of strata containing fossils; and thus cannot be separated in explanation from whatever explanation we give for the ancient burial of the plants and animals.

The familiar geological features, which are sometimes supposed to indicate great age, are not the ones upon which the trained geologists depend for this idea. Many gorges serve as natural chronometers, whose age can be estimated roughly but with a fair degree of accuracy. But G. K. Gilbert and the other specialists on Niagara now give an outside limit of six or eight thousand years for its work, and add that even these figures may need substantial reduction. The similar though more gigantic gorge below the Dry Falls on the Columbia River does not indicate any greater age. Both of these, with other similar phenomena in Africa, South America, Asia, or Europe, are probably not much older than the pyramids of Egypt.

Nobody claims any great age for such geological formations as Yosemite or Yellowstone or for the great volcanoes of the world. Though in the matter of the volcanoes the fossil factor is involved, for all volcanoes seem to rest on stratified or fossiliferous rocks, and on this account are sometimes given a fantastic age in accordance with the dating of the fossils.

With reference to the Grand Canyon of the Colorado, I once heard an eminent man remark about its comparative "youthfulness" in his lecture. After the lecture I sought an interview and asked an explanation. He indicated that he did not suppose anybody thought that the river had dug out this "biggest ditch on earth," as Mark Twain termed it. I asked him how he thought the canyon was made. He replied that undoubtedly a big fissure formed there, probably while the Great Basin was more or less full of water, and then the river just cleaned it out.

There are a great many old lakes scattered around over all the continents, some of which are either dried up or greatly diminished in size. They all agree substantially in the time involved since their period of greatest extent; but this age is not greater than the paltry few thousand years given for Niagara. Indeed, J. Claude Jones, then professor of geology in the University of Nevada, who made a scholarly report on the prehistoric Lake Lahontan of that State, wrote that "the mystery of Lake Lahontan has all taken place within the past

few thousand years," stating also that the lake does not date back more than about two thousand years.—"Quarternary Climates," *Geological History of Lake Lahontan* (Washington; Carnegie Institution, 1925), p. 50.

The deltas of all the great rivers of the world can be roughly estimated as to age, and they are in substantial agreement with the other natural chronometers already mentioned. Fortunately, there is no method by which geologists can differentially date these deltas, placing some in one age and some in other ages before or since. All have to be started at substantially the same time, and this start has to be only after the present land surfaces of the continents were raised above the waters. We think we know when this last event took place.

Evidence of Age of Mountains

Lastly, let us consider the age of the mountains. As I have intimated, the problem of the fossils enters into any estimate of the age of the mountain ranges of the world; for every one of them either is composed almost entirely of fossil-bearing strata, or has fossiliferous beds composing its flanks and bases. Hence these ranges must have been elevated only after the beds had been laid down by the waters. But since the geologists always date the beds from the fossils contained in them, they here have the opportunity to place some of these mountains in one age and some in others. But even thus, the age of the mountains is a very embarrassing subject for them; for no matter how they try to differentiate their ages, the mountain making of the entire world seems to have been substantially one event, and of course accomplished only after all the water-formed strata had been laid down. (This subject is discussed on pages 657-660 of *New Geology*, which unfortunately is out of print, but which can be consulted in most of the public libraries of the country, as well as in most of the university libraries.)

James D. Dana remarked that the very late date of essentially all the mountains of the world "is one of the most marvelous [facts] in geological history."—*Manual of Geology*, p. 392. But Bailey Willis declared that the Himalayas and other mountains of Asia "challenge credulity by the evidence of their extreme youth."—*Research in China*, vol. 2, p. 24.

I cannot proceed further along this line here. But it is important for all our men to know that there is no single geological fact throughout the entire globe which, taken by itself and apart from the evolutionary theories concerning the fossils, indicates any great age since life existed on the earth. And I wish our workers would believe me when I state that there is only one way in which the great age of the earth is arrived at by geologists. This is by their favorite pastime of assigning the various fossils to many successive ages, and thus stretching out the

total period of life on the globe to a thousand million years. There is no other method.

We Adventists are committed to a belief in the Bible and to the short chronology taught in the Bible. By observing the Sabbath we declare to the world that we believe in a literal creation not very many thousands of years ago, and that we repudiate the popular geological teaching of a thousand million years for the chronology of the earth, meaning of course by this term the period during which living things have here existed. And since we claim to have a special message for the world concerning the Sabbath and these matters about creation and the age of the earth with which the Sabbath is so very closely connected, and since the entire Protestant world has now accepted these theories about the geological ages, would it not be well for all our workers to make a much more resolute endeavor to become intelligent concerning the arguments in defense of our position?

Attacks Based on Geological Ages

When our work arose a century ago, the chief arguments against the Sabbath were professedly based on the Bible and the supposed sacredness of Sunday. Today the chief opposition to the Sabbath in every land on earth does not come from a Biblical established Sunday but from the supposedly scientific proofs of evolutionary geology. Why do we not face this situation squarely and intelligently, and shape our campaign tactics accordingly?

For it is abundantly clear that multiplied millions have lost all faith in the religious claims of Sunday. Yet if they repudiate the Sabbath because of the alleged evidences of geology, which may now be regarded as the creed of apostate Protestantism or the false prophet of Revelation 13, are not these millions just as surely destined to receive the mark of the beast as if they were doing as they do because of loyalty to Rome?

If all this is so, or perhaps I should say because all this is so, I do not see how any intelligent Adventist can blame me for insisting that these geological problems are not of mere academic interest but of vital importance to our Adventist message.



☞ THE plan of holding Bible-readings was a heaven-born idea. . . . The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches.—*Gospel Workers*, pp. 192, 193.



☞ "LOVE never asks how much MUST I do, but how much CAN I do?"

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Buddhism and Its Teachings

By MARCEDENE WOOD, Bible
Instructor, Hawaiian Mission

BUDDHISM had its beginning in India. An Indian prince, Gautama, lived in India about 560 to 480 B.C. (Exact dates are uncertain.) For six years he wandered in search of the secret of human life, and the cause of, and cure for, suffering. At about the age of thirty-five, while meditating under the Bo-tree, he received his "enlightenment." *Buddha* means "the Enlightened," and this became his title. This state of peace is called *Nirvana*, a word which means extinction.

BELIEFS.—Gautama "saw that the cause of human misery was desire, and that its cure must be the eradication of desire." Further:

"By desire is meant the craving after wealth, or lust for fame and pleasure and everything else that binds one to human life and causes an anxious longing for what one does not have or fears to lose. . . . It makes a pretty clean sweep of all human desires—good, bad, and indifferent. The whole outlook is different from that of Jesus, who discriminated sharply between the things which harm and those which are wholesome. Buddha could never have said, 'I am come that they might have life, and that they might have it more abundantly.' His whole theory was life denying. . . ."

"This system was based . . . upon the thought that man could not attain the ideal life in company with woman. She was a hindrance to spiritual attainment, and man must be celibate in order to make any progress toward the goal. . . . The end desired was a state of utter calm. . . . This was to be accomplished by discipline. . . . It was all to be done with no reference to any higher power. The Buddha has been accused of being an atheist and an agnostic, but . . . he took the gods of his day in India for granted and never questioned their existence, but they were useless as far as his purpose was concerned. What resulted was a system without a sense of dependence on a higher power, without worship, or prayer, or praise."—EDMUND D. SOPER, *Philosophy of the Christian World Mission*, pp. 179-181.

The Buddhist believes in the golden rule, and he follows eight progressive steps, called the "Middle Way." These eight steps are as follows:

1. *Right View.* A generous attitude, tolerant open-mindedness.

2. *High Aims.* Kindness, a spirit of benevolence, a willingness to help others, contentment, no resentment or harmfulness of manner.

3. *Discipline of Speech.* Speak without lying, back-biting, abuse, idle babble, anger, pride, or criticism. Silence brings poise to mind and peace to heart.

4. *Right Action.* Never take what is not given. Abstain from intoxicating drinks. Hold passion in check. Commit no murder.

5. *Right Living.* No injury to man or beast.

6. *Right Effort.* Self-control and the will to cause good to arise and be fulfilled.

7. *Watchful-mindedness.* Guard the mind against desire or dejection. Prevent impressions which cause desire or dejection or other harmful thoughts to arise.

8. *Concentration of Mind.* This leads finally beyond the sphere of thinking, into trance states in which all desire is crushed and perfect poise and peace is attained.

Buddha taught nothing about life after death or immortality, such as the Christian knows, but his one great objective was to live here in such a way that he could attain to the state called *Nirvana*, which means oblivion to care, pain, and external reality.

There are at least two "schools" of thought: Hinayana and Mahayana. Probably Hinayana is the older. There is a Hinayana Canon and a Mahayana Canon. The Hinayana Canon has three divisions: (1) The *Sutta-pitaka*, or "Teaching-basket"; (2) The *Vinaya-pitaka*, or "Discipline-basket"; (3) The *Abhidhamma-pitaka*, or "Higher Doctrine-basket."

The Mahayana Canon does not ignore these scriptures, but it includes later writings which are somewhat at variance with the original views of Buddhism. The *Lotus of the Law* and the *Paradise Scriptures* are among the writings of this canon.

Hinayana holds no theory of God; reverences but does not worship Buddha; emphasizes salvation for the few by self-effort. This form of Buddhism fails to attract the common people. It is more for the monks and the nuns. It is not really a religion. It cannot satisfy.

Mahayana is more a system of religion with worship for all. It has many gods, teaches immortality of the spirit, salvation for the many from hell, and a happy life after death. This type of Buddhism makes readjustments in an endeavor to meet the needs of the present.

Buddhism is so divided that we might think of it as a number of religions, for many sects have grown out of the two schools of thought. But even though there is much variety in the beliefs of Buddhism, all Buddhists agree on: (1) Reverence for Gautama Buddha. (2) A common ethical background growing out of the moral teachings of the founder. (3) A pessimistic attitude toward human life as full of suffering and misery.

Sects in China and Japan

CHINESE MAHAYANA.—The Pure Land School; the School of Meditation (Chan sect

from the Indian *dhyana*, "contemplation"); Comprehensive Tien-Tai (from the meditation school).

MAJOR SECTS IN JAPAN.—Tendai (the Chinese Tien-Tai); Shingon, the "True Word" sect; Jodo, the "Pure Land" sect; Shin, the "True Pure Land" sect, developed from Jodo; Zen (the Chinese Chan, the Indian Dhyana); Zazen; and Nichiren. The teachings of these various sects are described in *Faiths Men Live By*, by John Clark Archer. (Ronald Press, N.Y.)

After Mahayana thought sprang up in India, the two "schools" (Hinayana and Mahayana) contended for a few centuries; then Hinayana withdrew and Mahayana was merged with Hinduism. After a time Mahayana died in India. Buddhism disappeared there about the twelfth century. There is no organized Buddhism in India today except in Nepal.

The first mission that we have a record of was to Ceylon in the third century B.C. From there Buddhism spread to Burma, Siam, and Indo-China, but some believe the Mahayana type entered Burma, Indo-China, and the East Indies from India earlier than the type carried there from Ceylon, probably during the Middle Ages. The type that flourishes there today is based on the Pali scriptures.

It is said that Hinayana entered China as early as the second century B.C., but it was so unlike the disposition of the Chinese that it did not meet with very great success. However Mahayana followed and flourished because it could be absorbed into their ancestral worship. The earliest date that we can be certain of in Chinese Buddhism is A.D. 65. From China, Buddhism spread to Japan.

Wherever Buddhism has spread, it has incorporated into its teachings the many beliefs and customs of the religions with which it has come in contact. The Buddhism that has developed in China and Japan, and which has spread from there to other places in the Pacific, is mostly the Mahayana type.

Many Buddhists also profess other faiths. In China, where there are the largest number, the followers are usually Confucianists and Taoists as well as Buddhists. The Buddhists of Japan are divided into a number of sects that are usually disguised forms of ancestral cults.

Buddhist lands today are Ceylon, Burma, Tibet, Siam, China, Mongolia, French Indo-China, Korea, Japan, and the smaller native states in the mountains between Tibet and British India. It is also found in some of the islands of the Pacific, including the Hawaiian Islands.

NUMBER OF BUDDHISTS.—There are no statistics for some localities where Buddhism is found. According to Edmund D. Soper, in his book *Philosophy of the Christian World Mission*:

"It is almost impossible to determine the total number of Buddhists. This is glaringly evident when Hume's estimate of 137,000,000 is set beside Rhys

David's of 500,000,000. The disparity is caused mainly by the method of reckoning used in counting the Buddhists in China. If all the Chinese should be included because they are said to be Buddhists, the figure of Rhys David would not be far astray; but very few men today would feel justified in doing that. There are others who claim that only the Buddhist monks and nuns should be counted, and that would bring the figures down very much lower and make Hume's estimate more credible."—Page 178.

ADDITIONAL REFERENCES: Champion, Selwyn Gurney, *The Eleven Religions*. New York: E. P. Dutton and Co.; Plopper, Clifford H., *Chinese Religion as Seen Through the Proverb*. Shanghai: Shanghai Modern Publishing House.

Origin of Our Bible Work

III. Bible Readings Featured at Camp Meetings

ALONG with the development of our early colporteur ministry during the late seventies and early eighties, came the need for training more workers. The colporteur was not just a book agent; he considered himself a missionary. The wives of these "canvassers," as they were often referred to, shared the missionary zeal of their husbands. Indeed, a burden for the spreading of our literature had by then become a part of the warp and woof of Adventism. One would find whole families locating in a new community for the sole purpose of reaching the people of that area with the message of a soon-coming Christ.

But our constituency, mostly humble farmers and day laborers, were anxious to learn the best methods for their missionary work, and we next learn of a new order of things in the conducting of the 1883 camp meetings. Instead of the usual sermons three times a day, there was zealous instruction in missionary work, and especially in the giving of Bible readings. The colporteur's needs urged such a program, and in addition our leaders now felt that our church members should be well taught in the doctrines that had made us a special people. In fact, they feared that the coming Sabbath and spiritism issues might find too many unprepared to defend Bible truth.

The conviction that we should thoroughly instruct our believers in doctrine was growing in every section of the country. It required a patriarchal type like S. N. Haskell to become the father of this Bible reading idea in our denomination. After meditating on the needs of the work on European soil, where the work of the Waldenses was definitely brought to his attention, in 1882 their missionary work of earlier centuries began to shape new ideas for our own work.

Then, too, Europe, with its state churches, presented different problems to our public evangelism from those in America. The needs for a more personal ministry in the homes of the people seemed to be the only alternative for reaching Europe's more conservative types. Furthermore, our message was not as popular

as it was in America. It now became imperative for our leaders to study new plans for reaching the people on our continent. New prejudices against Adventism suggested the immediate need for a more personalized ministry.

It was the camp meetings that provided the right occasions for the gathering of the saints. In a letter to Jennie Owen McClelland, dated April 6, 1936, W. C. White wrote:

"During the camp meetings which I attended with my mother, Ellen White, during the autumn of 1879 and the spring of 1880, Sister White said to our ministers regarding camp meeting work that there ought to be less preaching and more teaching. It was some time before this made any serious impression upon Elder Haskell's mind, but in the spring of 1880, at the Hanford camp meeting, Mother repeated this in such an emphatic way that Elder Haskell was thoroughly aroused, and after thinking the matter over, he invited me [W. C. White] one morning to go with him in the grain field near by for a season of prayer. He said he could not quite understand what Sister White meant, and we talked the matter over and then prayed about it. Finally he said he would try it and see what he could do, and one forenoon meeting in the big tent he started in asking questions on leading features of our faith and asking the brethren to look up the texts that he cited, and read them.

"When the meeting had proceeded this way for perhaps half an hour, it began to rain, and when it came time for the meeting to close it was raining exceedingly hard and no one desired to leave the tent. So Elder Haskell extended his Bible studies until the meeting had continued nearly two hours. The people seemed delighted with the instruction and with the method in which it was given, and they asked that other studies be conducted in the same manner, and thus as far as I know, the Bible reading work in which Elder Haskell led out and others enthusiastically joined in, was begun."

We learn that our leaders were now giving special attention to instructing the constituency, and bringing into real life our Bible reading plan. The ten-thirty hour in the forenoon was set aside at the camp meetings, and within a few months the Bible reading plan was working in various sections of the country. This soon became the daily program at all these camps, and was met with great enthusiasm on the part of both leaders and laity. We have already referred to this new plan which was called "fireside preaching."

In the *Signs* of May 17, 1883, we are told that these Bible readings promised to accomplish more than the tent meetings. Because of meager means and equipment and a scarcity of workers, tent meetings could be held in but a few places at a time. But our churches were calling for public meetings, generally connected with our camp meetings. Therefore, the colporteurs were now encouraged in their missionary activities. They were to remember that when tents failed, Bible readings would still produce an encouraging fruitage for the message.

California Camp Meeting a Turning Point

The Lemoore, California, camp meeting in May, 1883, marked the beginning of the Bible reading development as a project. The immediate need seemed to be to instruct our believers soundly in the Spirit of prophecy. So our lead-

BIBLE INSTRUCTORS: For the first time you have a Ministerial Reading Course volume—*The Bible Instructor*—prepared specifically for you. It will prove a godsend, and will become your inseparable companion. Our goal is every Bible instructor in the movement an enrollee in the M.R.C.

ing ministers began to show aptitude in preparing a Bible study. In those days they used about 150 texts for each study! The study was lengthy, because the many assaults of the enemy had to be met thoroughly. But our believers were equal to their large dosage, and entered into the plan with great interest. A wave of Bible reading zeal seized the encampment, and learning to give Bible readings was the big feature of the day.

The plan was built to include the colporteurs as well as the flock at large. Prospective "canners" were drawn from the ranks of the laymen, both men and women. Mrs. White was present at this camp meeting, and gave her hearty endorsement to the Bible reading plan.

The Los Angeles gathering followed on the heels of the Lemoore camp meeting. The brethren had brought cheering reports of the success of the Bible reading plan at the Lemoore camp meeting, and now our Los Angeles believers were not to be left behind in such a worthy project. Again there was a profound enthusiasm for the plan of studying the Bible personally. In fact, there came a request at the Lemoore camp meeting to have the prepared Bible reading on the Spirit of prophecy made available for general distribution in the churches by having it printed.

Equal enthusiasm for Bible readings prevailed at the San José camp meeting. We read of this gathering in the *Signs*, September 20, 1883. Power attended the study of the Word at the regular ten-thirty morning Bible study. The meeting sent our colporteurs into the field afire with the message. One interesting record suggests that a Sister McClure (wife of N. C. McClure, a licensed minister) was to do home visiting for the purpose of holding Bible readings. This type of worker was referred to as one of the "helps" mentioned by Paul in Corinthians. But we also learn that William Ings and M. C. Israel were to visit the churches and to help establish the saints in the most holy faith. Step by step the Bible reading plan was claiming its promoters.

At the Upper Columbia camp meeting a month later these Bible readings developed a new link in the chain of our missionary organization. A Brother William Russell was instructed to lead out, should we say, in the capacity of a home missionary and Sabbath school secretary. During the following year he was charged to visit every Seventh-day Adventist

family in the conference for the express purpose of indoctrinating and establishing our believers. Community Bible classes were to be conducted in many sections, and Bible readings were to be given in hundreds of homes. Incidentally, Brother Russell's new mission was to be tied in with the Sabbath school work.

At the Indiana camp meeting, late in October, Bible readings were featured the same as in the Western camps, and similar enthusiasm was shown in the central area of the country. It was reported that the new plan of giving Bible readings would receive a real build-up at the coming Battle Creek Tabernacle Institute scheduled immediately following the Michigan camp meeting, which was after the Indiana camp. Our believers were urged to attend. S. N. Haskell, with his Bible reading ability, was made a drawing feature for the Michigan camp meeting. An article by Elder Haskell called attention to these coming events in the following words:

"Not only young men and women are wanted, but men of mature years; even if their heads are sprinkled with gray hairs, they are none too old to visit families and tell what God has done for them, and read the Scriptures."

Bible Reading Institutes Get Under Way

The event of the Battle Creek Tabernacle Institute, October 30-November 7, 1883 (just prior to the General Conference), was of no small importance. All General Conference delegates had been asked to attend this training school. The records state that all ministers were called in for the Tuesday morning meeting. Mrs. White was also in attendance, and brought wonderful help. Ministers from different sections of the country had prepared Bible readings on various themes. The attendance built up from three hundred to one thousand. The Bible reading plan, originally designed primarily to establish the believers in the faith, was here given evangelistic wings, and the Word now grew mightily in our midst. This institute, advertised weeks ahead of time, made it evident that we had already learned the lesson of planned publicity. It was a thrilling occasion, and the power of the Holy Spirit was most evident at this gathering. At the Battle Creek Institute the pattern for Bible training courses for the development of evangelistic lay talent was definitely set.

A recommendation connected with the General Conference proceedings of November 16 carried with it the suggestion that we give further study to developing a "Bible Reading Bureau." Elder Haskell's program of an ever-expanding missionary work was also receiving the brethren's recognition. L. C. K.



If you have not already enrolled in the reading course, use the blank on page 13.

Privileges of the New Birth

By ETHEL MARIE HULL, Bible Instructor, Chattanooga, Tennessee

- I. TWO REASONS FOR NEW BIRTH.
 1. To see the kingdom of God. John 3:3.
 2. To enter into kingdom of God. John 3:5.
- II. CALLED TO BE SONS OF GOD.
 1. Invitation to all who will receive Jesus. John 1:11, 12.
 2. God desires all men to know truth. 1 Tim. 2:4.
 3. Jesus the way, truth, the life. John 14:6.
 4. Now called to be sons of God. 1 John 3:1, 2; Rom. 8:15.
 5. Adoption, a step of faith. Gal. 3:26.
 6. Conversion, a spiritual birth. John 3:5-7. (Saved by faith in God's provision in Christ. By nature children of disobedience, reborn to obey God. Saving grace. Eph. 2:1-9. Accepting God's gift in Christ determines our desire to belong to His family. Eph. 3:14, 15, 17-19.)
- III. SEVEN GIFTS OF NEW BIRTH.
 1. Born into life. 1 John 5:11.
 2. Born into a family. John 1:13.
 - a. Brothers. Matt. 23:8.
 - b. Sisters. Matt. 12:50.
 - c. Father. Matt. 23:9.
 - d. Mother. Gal. 4:26. (Mark 3:35; Matt. 12:50.)
 - e. The family tie. John 13:35.
 3. Born into a name. Rev. 2:17. Those who have a bad name (reputation) may now get a new one. 1 John 3:3.
 4. Born into a home. John 14:3. Our Father provides. Matt. 21:22; 1 John 3:22; Isa. 65:24.
 5. Born heirs. 2 Peter 1:4. Many ancestors. Gal. 3:29.
 6. Born into a happy destiny. 1 John 3:1, 2.
 7. Born into a responsibility. 2 Cor. 5:17; John 15:16; Rom. 6:4; Col. 1:10.
- IV. GOD INVITES US PERSONALLY.
 1. His loving invitation appeals to our reason. Isa. 1:18.
 2. Salvation assured to those who endure to the end. Matt. 24:13.



¶ A GREAT work is to be done. I am moved by the Spirit of God to say to those engaged in the Lord's work, that the favorable time for our message to be carried to the cities has passed by, and this work has not been done. I feel a heavy burden that we shall now redeem the time. The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances.—*Evangelism*, p. 31.



Shun Private Printing Ventures

EVERY once in a while a worker yields to the urge to publish a book on his own. It may be a collection of his favorite evangelistic sermons, or perhaps a single topic on which no standard tract is available, or a theme for which he has a special burden. It may even be some specific field of study given in the classroom and acclaimed by the students. People have praised his sermons and have expressed a wish for copies of various addresses. So he has yielded to this persuasive pressure, and has had them published as a commercial job by a local printer, at a stipulated price. It was, therefore, produced without safeguard to the writer or protection to the denomination or the public.

No matter how affable and obliging the local printer may be—and he may have fair equipment—he is not equipped in personnel and experience to print books as a regular book publisher. He does not have the requisite organization and staff. He has no battery of copy editors, checkers, counselors, and proofreaders. He has not developed an acceptable standard of style, involving consistent punctuation, correct spelling, and a hundred niceties that go into typographical excellence. He has no established reputation as a publisher. His publisher's card, if it appears, carries no weight. In fact, he is not a publisher at all but only a printer, with all the limitations which that implies.

A printer is not responsible for the good name of a book. He is not concerned over the protection of the author, to whose shoulders he shifts the sole responsibility for the book—its thoughts and its excellencies, as well as its errors and the matter of its survival. His is sheerly a commercial job for a price.

Reputable publishers, on the contrary, assume a joint responsibility with the author. Their own good name is involved when they publish a manuscript. They will see that quotations are verified, and obvious facts, names, places, dates, and so forth properly checked. Correct grammatical and rhetorical rules are applied; spelling and punctuation are watched; and the book is given acceptable form.

But even at that, the standard publishing house of the land goes only so far. The responsibility for the teaching in the book, the soundness of its thesis, the acceptability of the authorities and sources quoted, and their fair use are placed squarely on the shoulders of the author. That is not the concern of the publish-

ers of the world. They do not know our faith, and are not concerned about it. They publish books which set forth diametrically opposite views—evolutionist and creationist, modernist and fundamentalist, and a multiple variety of viewpoints and contentions. That is their purpose—to publish what reputable writers and scholars have to say, and publish it competently.

Seventh-day Adventist authors, in our standard productions, are not seeking to air their various private interpretations. They are seeking to convey our commissioned message to mankind. They surrender individualism and become representative spokesmen for a unified movement. They are heralds of a message on which we all stand together. Seventh-day Adventist publishing houses, built by denominational investment, were instituted not to publish whatever a worker may elect, but to produce the finest literature possible to give our basic message the widest consistent circulation in the most representative fashion.

OUR houses are vastly more than printers. They are publishers in the fullest sense. They foster sales and give publicity through our established channels. They are partners in a threefold compact—they serve and protect the denomination itself, the denominational publisher, and the denominational author. They have both a denominational name to safeguard, and a publisher's name and reputation to protect. They, therefore, have book committees to read, evaluate, and recommend specific action and improvements on manuscripts. They have boards to make final decision, skilled staffs to check, edit, and correct the copy, and put it into acceptable form.

They have a talented art department to design the format and style, and to prepare the illustrations. They have competent linotype operators, compositors, make-up men, and proofreaders, as well as trained pressmen and bindery workers, to carry the work through to a successful conclusion. When the finished product carries the stamp of a standard publishing house, it bears denominational approval. It is then a denominational, not a private, publication. It has a measure of authority and dignity not otherwise possible.

When people see a publication without a proper title page, without an authoritative publisher's card, without the legally required "Printed in the U.S.A." (for American publishers), crude in form, and inaccurate in con-

—Please turn to page 27

TO ATTRACT a crowd for almost any kind of public event, one must advertise.

As Seventh-day Adventists we have little use for the Hollywood brand of movies, but we might well consider what Hollywood does to popularize its product. Promoting a motion picture through advertising and publicity gets a large slice of the film budget. It is not unusual for the industry to spend \$300,000 or \$400,000 to promote a single movie, or even a half million and more.

If this sort of expenditure pays dividends for Hollywood, we might well take the hint and apply similar methods to our own endeavors. A good place to start is with our cooking schools and home nursing courses. These features are ideal for attracting non-Adventists.

Popularize Our Health Me

By DONN HENRY
Press Relations, Pacific Union Conference

Through them we can interest women, and men too, in our teachings about health, and with a common ground for mutual respect we have a great opportunity for later doctrinal discussions.

Making preparations for a cooking school is one thing, but getting a crowd is something else. No matter how carefully the event is planned, its success to a large degree must be measured by the attendance. Elaborate plans have often led to disappointment and frustration on the part of those in charge when they saw only a few turn out for the first meeting.

If we wish to acquaint women in the community with our ideas on diet, then why should not we have a hundred at a cooking school instead of twenty? If we are to give helpful instruction in home nursing lines, let us have a capacity class rather than half a dozen.

Failure invariably results from lack of promotion. But we cannot blame the sponsoring laymen, for without proper training they simply do not know how to tackle the problem of advertising. The pastor may know, but, burdened with a hundred pressing duties, he will probably not give the project the attention it needs.

With this in mind, the public relations bureau of the Pacific Union Conference, in cooperation with Dr. Henry W. Vollmer and Miss Della Reiswig, of the medical department, set out to provide help in advertising and publicizing cooking schools and home nursing courses. The results have met with enough enthusiasm to warrant making this material available now to other churches outside the Pacific Union. Here is the material that is ready for distribution throughout North America:

1. Posters in three colors with first-quality art work. A space is provided for

Home Nursing Classes

HERE'S WHAT YOU WILL LEARN

1. HOW TO RECOGNIZE SYMPTOMS OF ILLNESS
2. HOW TO MEET EMERGENCIES IN THE HOME
3. HOW TO CARE FOR SMALL BABIES & CHILDREN
4. HOW TO CARE FOR THE AGED & BED-RIDDEN
5. HOW TO COOPERATE WITH YOUR DOCTOR
6. HOW YOU CAN GUARD AGAINST DISEASE
7. HOW TO PLAN A WELL BALANCED DIET
8. HOW TO GIVE HYDROTHERAPY TREATMENTS
9. HOW THE COMMUNITY PROTECTS YOUR HEALTH

... AND OTHER FACTS ABOUT HEALTH

They're FREE

If you're interested in good health and a better home, you are invited to take this 28-hour course. There is no charge. Open to both men and women. Enroll now by calling telephone number at left or you may enroll at first class period. Lectures will be demonstrated.

Message Through Advertising

THOMAS, Director of
Public Union Conference

printing the location and starting date of each cooking school or nursing class. (See cuts.)

2. Three announcements to be read in church. These are a little different from the sometimes soporific church notice, and are written to highlight various phases of the planned event.

3. Four announcements for the church bulletin, ready to hand to the pastor.

4. Newspaper publicity and advertising, which are helpful in attracting the general public. Only the publicity stories need be retyped.

5. An advertising mat for an attractive display advertisement. This is a duplication of the poster, though smaller of course, and will gain maximum attention, for the similarity of the two will be retroactive in its psychological appeal to the public.

6. Possibility for a radio announcement has not been overlooked, for most small stations will give free advertising to events of this kind when they consider them to be a community service.

With all this is included a detailed bulletin on how to use the material to best advantage. Instruction is given as to how to approach the local newspaper, whom to ask for, and what to say.

Realizing that expenses must be held down in all churches, the public relations bureau is furnishing some of this material free, but will make a small charge for posters and the advertising mats to cover the actual expense of these items.

Posters are only fifty-five cents each, and a minimum of five must be ordered. Actually many churches will want to use ten or twenty posters, for the more displayed the better the possibility of a crowd. However, for smaller congregations, having little to spend for advertising material, the minimum of five

may be ordered. The mat is only thirty-five cents, making a total of \$3.10 for complete promotion for a cooking school or home nursing course.

Although this material is so new that it is just being released to churches on the West Coast, remarkable results have already been seen in the Northern California Conference. During recent months thirteen nutrition classes have been conducted in the Northern California Conference. These were well advertised and well attended. "We agree that the advertising should be slanted toward human-interest appeal, and so we have tried to shy away from plain, dry facts," declared Miss Beeler, medical secretary of the conference.

One of the phrases used in the public re-

Left and Right: Three-Color Posters With Easels. Space Left to Letter in Local Information

lations bureau promotional material was "straight-from-the-stove facts," and this caught on with newspapers and public alike. At Lodi one hundred turned out for the cooking school, and many of them were husbands. Some of the classes "grew 100 per cent as a direct result of newspaper advertising," Miss Beeler said.

Now is the time for all our churches to take full advantage of the opportunity to reach the public through our health message. Having determined to push this program with new vision and vigor, let us promote it wisely and well.



The public relations bureau of the Pacific Union Conference is ready to give you the help you need. Orders for advertising kits in cooking schools and home nursing courses may be ordered from the Public Relations Bureau of the Pacific Union Conference, P.O. Box 146, Glendale, California.



Church Announcement—Cooking Classes

(To be read three weeks before first class.)

"All of us have neighbors we would like to interest in the third angel's message, but often we just can't get them to discuss religion. How many of you have acquaintances like this? Most of you do, I'm sure, but now you'll have a grand opportunity to reach them through our health program. A series of cooking classes will be held at [place] starting [date] at [time], and we want you to invite your neighbors. [Name], an experienced nutritionist from [city], who is [her position], has planned a program that will be interesting and instructive. She'll cook tasty dishes, bake bread and cakes, show you how to make gluten, and give you many straight-from-the-stove facts about balanced diet. This will be a course that all women will enjoy. Remember the date—[date], and be sure to invite your neighbor."

Church Announcement—Home Nursing

(To be read three weeks before first class.)

"How many men know how to make a bed? [Show of hands.] Now some of the men didn't put their hands up, so I know you'll be interested in this announcement—and you ladies can listen too. A course in home nursing will begin at this church [date] at [time], and you men are invited as well as your wives. You'll learn how to make a bed, and what's more, you'll learn how to make a bed with somebody in it. But of course that's only a small part of the instruction in this series of interesting lessons. You'll learn about illness symptoms, disease prevention, home hydrotherapy treatments, and a hundred other things that every parent should know. Classes will be taught by [name of instructor], a thoroughly competent registered nurse. These are not just for Adventists, so invite your neighbors to come too. Don't forget the date: [date], at [time]."

Entering Wedge at Cortland, N.Y.

By M. K. ECKENROTH, Associate
Secretary of the Ministerial Association

JUNE 19, 1948, was a Sabbath long to be remembered in the history of the Cortland, New York, Seventh-day Adventist church. It was on this day that the inspiration of an unusual meeting led us to feel that the readers of THE MINISTRY would be definitely interested in certain techniques employed there for the advance of the message.

Cortland, New York, is a progressive, average-sized city. A company of Adventist believers was organized in 1898, but through the succeeding years the work was slow and difficult, often meeting with bitter prejudice.

A few years ago a medical center was established by one of our Seventh-day Adventist doctors. It was not long until Dr. Donald R. Gibbs gathered around him other Adventist doctors and medical workers in establishing an excellent medical clinic. Through the work of these godly medical workers much of the prejudice of the city has been destroyed.

Although the congregation was small and finances were limited, this group of men and women had looked after the interests of their boys and girls by establishing a school even before they had a church building. For their church services they had been renting the basement of a local church. But the day came when this small, struggling congregation was tersely invited to relinquish their basement tenancy in the Presbyterian church. The congregation now faced a real crisis. Courageously they set about to establish themselves on a firmer basis.

A few months later an intensive campaign was organized in which the church went boldly to the community. No longer were they to be downtrodden; no longer would they accept the role of being an inconsequential group, meeting in some other church's basement, as they had been doing for years.

By enlisting the support of the newspapers of the community and by an intensive, personal visitation campaign by the members of the church, within a few days thousands of dollars were solicited for a new church building. Even though Adventists had been in the city since 1898, it suddenly dawned upon the community that here was an alert, aggressive, energetic group who were alive to the real challenge of this great hour. By frankly stating their purpose, the Adventist church captured the imagination of the public. Prejudices disappeared almost immediately, and the whole city sensed the fact that the Adventists had really become the most aggressive people in their midst. Within nine months that church had risen from obscurity, had brushed aside long-standing

prejudices, and had gained the friendship of the business people and citizenry.

Of course, the medical center had done much to bring about this change, and at the proper time, through a well-coordinated program. The entrance of the medical work proved to be that which the Spirit of prophecy declared it to be—the entering wedge. From the thousands of names in the files of the medical clinic hundreds had been encouraged to enroll in the Bible Correspondence Course.

On the day of the consecration of the new church building 430 people of the community gathered together on Sabbath afternoon for the service. Dozens of bouquets of flowers were sent to the church by admiring businessmen of the city. Telegrams were sent to the leaders of the Seventh-day Adventist church, congratulating them upon the successful erection of the new building. These telegrams came from some of the most reputable citizens of the community.

Ministers of other denominations attended the service. This would have been an almost unbelievable thing just a few months previous. In fact, after the consecration service of the church one of the local ministers, who was greatly impressed with the entire Adventist program and who had been studying the message quietly, definitely made his decision to resign from his pastorate and become affiliated with our people.

Among those who so earnestly participated in this thrilling service was the president of the local ministerial council, who represented forty-two of the churches in that county. He gave us an opportunity to share time with him on his regular weekly radio broadcast, at which time he asked us questions that were deliberately calculated to supply information to the listening audience and thus break down prejudice.

Here, then, is a typical example of how the medical work, properly instituted and carried on, can become a mighty force in directing, establishing, and strengthening the work of God. The undertaking required sacrifice on the part of the medical staff. It meant a risk on the part of the doctors who allowed the names of their patients to be used in an aggressive church program, but here was an unparalleled opportunity to demonstrate how effectively the medical worker and the minister can cooperate together.

HEALTH EVANGELISTS AND MEDICAL MISSIONARIES: At last a book for you—*The Witness of Science*—dealing with the place and the scientific soundness of the health message that has been urged through the Spirit of prophecy. It is part of the new Reading Course.

The struggling church is alive and working today, and ready for an evangelistic campaign. Scores are on the verge of accepting the truth, and the conference committee is planning for a strong, energetic evangelistic program in the near future.

The hour challenges us to the carrying out of the definite blueprint for the entrancing of God's work into communities throughout the world. May we see an even greater and more definite coordination of purpose and labor between the medical worker and the gospel evangelist, and as a result greater advances throughout the world.



☞ THE people are in sad need of the light shining from the pages of our health books and journals. God desires to use these books and journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel.—*Testimonies*, vol. 7, p. 136.

Private Printing Ventures

(Continued from page 23)

tent, they know it is a "private publication," a maverick on the range of literature in the rough. They assume it could not pass the test of a standard publishing house scrutiny, and the authors, therefore, must have been forced to find some other way.

For your own sake, brother worker, for the sake of the good name of this cause, which you have espoused and now represent, for the sake of the church that issues you credentials and whose monthly support you accept—as well as for the sake of the public that has a right to literature that is representative—eschew private printing ventures. Put your literary products through the established channels. This is quite apart from the financial headache often involved, and the questionable ethics of a man's promoting and privately selling his own product.

So, if your writings do not have sufficient merit to pass the protective safeguards of a publisher, better forget them, or earnestly work them over. Many authors have to do that. If they have merit, be sure that it will be recognized, and they will be disbursed more effectively than you could carry through on your own. Our publishers and our movement want ever better and increasingly effective publications to give to the world and to our own people. Play fair with the movement: You will be stronger for the process. Your book or tract will be the better therefor, and you will be pulling in teamwork as a partner in this great movement. Shun private printing ventures.

L. E. F.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

III. Office and Work of the Holy Spirit The Holy Spirit and Redemption

By TAYLOR G. BUNCH, *Pastor,*
South Lancaster, Massachusetts

NOT only was the Holy Spirit the active agency in the original creation, but He also makes possible the new creation. Not only did He inspire the prophets in producing the Scriptures, but through His ministry the gospel is made effective and the plan of redemption is carried into execution. His mission in the work of salvation is summarized in John 16:7-11. This is also the summary of the gospel.

As the gospel is proclaimed, it is the mission of the Holy Spirit to bring conviction of sin, the transgression of divine law; of righteousness, obedience to divine law; and of the coming judgment, when man will be judged by the law. The sinner is first convicted of what he ought not to do, then of what he ought to do, and then of the judgment when he will be judged by his decisions and conduct.

The first mission of the Holy Spirit convinces of the terrible nature of sin and of its consequences, which is eternal death. The greatest of all sins is to reject Christ. In fact, this includes all other sins, "for he that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. The conviction of sin brings sorrow rather than comfort. The pricking of the heart and conscience is not pleasant, but it is necessary to convince the sinner of his need of a Saviour and salvation, and to lead him to repent and forsake his sins. (Job 42:5, 6; Isa. 6:1-5; Acts 2:37, 38; Rom. 7:24, 25; 2 Cor. 7:9-11.)

After convincing the sinner of his spiritually naked condition and unrighteousness, the Holy Spirit reveals a complete remedy in Christ. As he hungers and thirsts after righteousness, he finds salvation and satisfaction in the imputed and imparted righteousness of Christ, which he obtains by faith rather than on the basis of human effort and merit. (Rom. 1:16, 17; 9:31, 32; 10:2, 3.)

"Righteousness is holiness, likeness to God; and 'God is love.' It is conformity to the law of God; for 'all Thy commandments are righteousness;' and 'love is the fulfilling of the law.' Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him. Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteous-

ness obtained; but it is freely given to every soul who hungers and thirsts to receive it."—*Mount of Blessing*, p. 34.

"The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. . . . By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garments of His righteousness. Then as the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."—*Christ Our Righteousness*, p. 141.

"The only way in which he [the sinner] can attain righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son."—*Ibid.*, p. 142.

This is the gospel. It is "good news," "the sweetest melodies that come from human lips, —justification by faith, and the righteousness of Christ."—*Ibid.*, p. 93. It is good news to know that in place of the sins that are blotted out of the books of record the character of Christ is put to our account, and what Christ would have done if He had been in our place is written there instead.

The imputed and imparted righteousness of Christ received by faith is the positive phase of the gospel. "Several have written me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*Ibid.*, p. 80. In *Testimonies to Ministers*, pages 91-93, there is a discussion of this subject. It is stated that the message of Christ's righteousness "is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in large measure." It is declared to be "the third angel's message, in clear, distinct lines."

How can this be possible when the third angel's message, as revealed in Revelation 14, is chiefly a warning against the beast and his

image? Because the most effective way to expose and warn against these false religious systems of righteousness by works is to preach the positive phase of the gospel, which reveals the only hope of salvation and righteousness. Error is most effectually exposed by truth. A mere warning will save no one without a revelation of the way of escape. Therefore, without the way of salvation through Christ the third angel's message is not the "everlasting gospel." Righteousness by faith is possible only through the ministry of the Holy Spirit. (Gal. 5:4-6.)

The Holy Spirit also convicts man of the coming judgment when we will be measured by the law. (Eccl. 12:13, 14.) This was the method used by Paul in preaching to Felix. He convinced him of "righteousness, temperance, and judgment to come," and the governor "trembled" under the conviction of guilt. This is the divine arrangement of the final warning message. (Rev. 14:6-14.) This was the method used by Wesley, who said he first gathered his audience at the base of Sinai to hear the law and the sentence of death by the great Judge; and when they realized their hopeless condition, he led them quickly to Calvary and showed them the way of escape through Christ. This is still the Scriptural way of proclaiming the gospel, convincing the sinner first of the seriousness of the disease of sin and then revealing the complete remedy. This is Christ's method as revealed in the Laodicean message. (Rev. 3:14-22.)

Miracle of the New Birth

Jesus told Nicodemus that unless he was born again of the Spirit he could not see or enter the kingdom of God. (John 3:1-10.) This message startled, puzzled, and irritated the great theologian. It was as if Jesus were speaking to him in an unknown tongue. (See *The Desire of Ages*, pp. 171-173.)

The new birth is imperative. It is one of the "musts" of the gospel. There is absolutely no other way to be saved. The only way to get out of a family is through death, and the only way to get into a family is through birth. Through death to sin we get out of the old Adam family, and by means of the new birth we enter the family of the second Adam. Natural, or physical, birth is common to all men, but those who experience the life that is more abundant must be twice-born men and women.

The new birth is a "new creation" which makes all things new. (2 Cor. 5:17.) In *The Desire of Ages*, pages 494, 495, we are told that the new birth cannot be explained, and can be known only by experience. The new birth is a miracle in which human works play no part. (John 1:12, 13.) Only the twice-born person can bear the ringing testimony of the apostle Paul recorded in Galatians 2:20; 6:14, 15. The new birth makes us new creatures with new names to describe our new characters. We

enter a new family with a new inheritance. We are given new minds, new hearts, new affections, new associations, and a new language. Our citizenship is in heaven. (Phil. 3:20, R.V.)

The spiritual birth gives man "the divine nature" so that he does "by nature the things contained in the law." Then the following experiences become a reality:

"Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, will all be right."—*Testimonies*, vol. 1, p. 158.

"The young are often urged to do duty, to speak or pray in meeting; urged to die to pride. Every step they are urged. Such religion is worth nothing. Let the carnal heart be changed, and it will not be such drudgery, ye cold-hearted professors, to serve God."—*Ibid.*, p. 162.

This is genuine Christianity, the religion of those who have been "born of the Spirit." It is the only religion worthy of the name. The following counsel should be adhered to at this time by the church:

"Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness."—*Ibid.*, vol. 5, p. 267.

How New Covenant Becomes a Reality

Only those who are under the new covenant can be saved, and this covenant becomes a reality through the work of the Holy Spirit. A covenant is an agreement, or contract, between two or more parties in which each promises to do certain things on condition that the other member or members carry out their part of the contract. Failure of either party to fulfill the conditions nullifies the agreement. The plan of redemption is based on a covenant relationship, first between the Father and the Son.

"Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, 'It is finished,' He addressed the Father. The compact had been fully carried out."—*The Desire of Ages*, p. 834.

But there must also be a covenant between God and man:

"In the Bible the sacred and enduring character of the relation that exists between Christ and His church is represented by the union of marriage. The Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His, and His alone. He declares, 'I will

STUDENTS AND TEACHERS OF THE WORD:
The prophecies undergird our message, and are destined to play a major role in the climax of this movement. Volume I of *Prophetic Faith* is the foundational volume, and will prove indispensable. Get it through the new Reading Course.

betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies."—*The Great Controversy*, p. 381.

Only those who have made a covenant with God by sacrifice will be saved when Christ returns. (Ps. 50:3-5.) All covenants, in order to be legal and binding, must be confirmed by a "sacrifice," "consideration," or "pledge," in which each party gives up something of value to show his good faith. This is called "the perpetual covenant" and "the everlasting covenant," because of its permanent nature and its relation to the everlasting gospel. It is called the new covenant to distinguish it from the old, and also because it is made only with those who experience the new birth and become new creatures.

"Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a *new* covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law."—*Patriarchs and Prophets*, pp. 370, 371.

Old and New Covenants Contrasted

The terms and substance of the new covenant are set forth in Jeremiah 31:31-34. This text is quoted in Hebrews 8:6-10. Although the old covenant has been in existence ever since the fall of man and still prevails with all who attempt to obtain salvation through human effort without Christ, the most outstanding example was at Mount Sinai, when it was entered into by a whole nation. (Ex. 19:3-6.) God's promises were good, but depended on the fulfillment of man's part of the compact. This Israel promised to do, and repeated the promise after the giving of the law. (Ex. 24:3, 7.)

A promise is good only when it is fulfilled. The old covenant was therefore faulty because of the false promises of man, which were broken within forty days. Finding fault with them because of their unfaithful promises, the Lord made a new covenant, established upon better promises. The new covenant contains no human promises. The law of God is the letter of both covenants. Under the new covenant this law is written in the mind and heart so that man's thoughts and affections are in harmony with it, and he "does by nature the things contained in the law." Attempted obedience, in human strength, to the law written on stone, on a chart, or in the Scriptures, is the old covenant and is self-righteousness. Obedience to the same law, when written in the heart, is the new covenant. The old covenant makes attempted obedience a burden.

"There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the

Christian life as that which God requires of them in order to gain heaven. Such religion is worth nothing. . . . A profession of Christ without this deep love, is mere talk, dry formality, and heavy drudgery."—*Steps to Christ*, p. 49.

There is no salvation in the old covenant. (Matt. 5:20.) It is the principle of paganism. (See *The Desire of Ages*, pp. 35, 36.) Obedience under the new covenant is a delight. (Ps. 40:6-10; Isa. 51:7.) This covenant is possible only through the agency of the Holy Spirit who writes the law on the "fleshy tables of the heart" and makes us "partakers of the divine nature." (2 Cor. 3:2, 3, 6, 7; 2 Peter 1:3, 4.)

"God is the mighty, all-powerful agency in the work of transformation. By His Spirit He writes the law in the heart. Thus divine relationship is renewed between God and man. . . . The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ."—*Review and Herald*, June 10, 1902. (See also *Christ's Object Lessons*, p. 312.)

The following statements give a striking contrast between the old and new covenants:

"The effort to earn salvation by one's own works, inevitably leads men to pile up human exactions as a barrier against sin. For, seeing that they fail to keep the law, they will devise rules and regulations of their own to force themselves to obey. All this turns the mind away from God to self. His love dies out of the heart, and with it perishes love for their fellow-men. A system of human invention, with its multitudinous exactions, will lead its advocates to judge all who come short of the prescribed human standard. The atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and causes men to become self-centered judges and petty spies."—*Mount of Blessing*, pp. 177, 178.

"You must be good before you can do good. You can not exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others as it is for the rose-bush to yield its fragrant bloom, or the vine its purple clusters."—*Ibid.*, p. 183.

Will Europe Unite?

By GEORGE D. KEOUGH, *Director
Voice of Prophecy, Near and Middle East*

OF ALL the Bible prophecies, there is none more simple and clear than that of the second chapter of Daniel. With a few master strokes the prophet there outlines the history of the world for a period of over 2,500 years, right down to the end of all earthly powers, even to the setting up of the eternal kingdom of God. The outline is both clear and comprehensive.

Concerning the latter part of the fourth of the world empires there depicted, the prophet tells us three things: First, "the kingdom shall be divided" (verse 41); second, "the kingdom shall be partly strong, and partly broken ["brittle," margin]" (verse 42); and third, though they shall attempt to unite, "they shall not cleave one to another" (verse 43). All this was

represented by the mixture of iron and clay in the feet and toes of the image.

Only one way of attempting to unite this divided fourth monarchy is mentioned: "They shall mingle themselves with the seed of men." The mixture of iron and clay suggests a lack of unity, an inherent inability to amalgamate and hold together. Readers of Daniel's words might understand that attempts would be made to unite the broken structure of the empire by force of arms, for that is the natural course of human history. It could hardly be concluded from anything in the nature of iron and clay that they would try to unite the kingdom by intermarriage, so that information is supplied us in the narrative, with the assurance that "they shall not cleave one to another."

Family ties, it may be thought, are stronger, and tend more to unity than political connections, but history reveals that self-interest is still more potent than religion or blood relations in the affairs of nations. Self-interest is the most potent of the motives that move the human heart. Charlemagne allied himself with the alien Saracen against his Christian brother of East Rome, and the emperor of East Rome relied on the support of the Moors in Spain against Charlemagne.

The Holy Roman Empire lasted over one thousand years, from A.D. 800 to 1806, and it was one long attempt to unite Western Europe both by conquest and by intermarriage. The Holy Roman Empire was created by the Papacy to restore unity in the West. But this attempt to revive the Roman Empire of the West brought into play forces that defeated the desired object. The empire would not tolerate the supremacy of the Papacy, and the Papacy could not accept the overlordship of the empire. They continually fought each other for first place, first one gaining ascendancy, and then the other, with no real unity of the secular power, and they did not cleave one to another.

"We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defence of the faith once delivered to the saints. But statesmen will uphold the spurious Sabbath, and will mingle their religious faith with the observance of this child of the Papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling of church craft and state craft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the Papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves."—E. G. WHITE MS. 63, 1899.

Then there were the differences between the East and West Franks, differences that have persisted till today, and which made the unity of Europe a phantom that faded into nothingness when approached.

The beginning of the nineteenth century, which saw the end of the Holy Roman Empire, saw also a new attempt to resuscitate the empire of the Caesars and Charlemagne—a new assertion of superiority of the West Franks over the rest of the world. Napoleon Bonaparte was sure that he was the man of destiny, fated to restore the power of Rome. By the sword and by marriage he sought to bring all Europe under his sway. He defeated the Caesar of New Rome (Russia), and the Caesar of Old Rome (Austria), and married into the House of Hapsburg. He appointed relatives as kings in Naples, the Netherlands, and Spain, and was acclaimed by the German States as their protector. He restored the pope to Rome and posed as the protector of the Catholic Church, though he revoked the donations of previous emperors and named his son "King of Rome." Nothing seemed to stand in the way of the complete restoration of the Roman Empire and the rule of the world from Paris as it had once been ruled from Rome. Nevertheless, the words of the prophet, uttered 2,500 years ago, proved to be true. They did not cleave one to another, and "failure" was written over the map of Europe as designed by Napoleon Bonaparte.

With the passing of a few years there came the turn again of the East Franks, and when Germany was united under the leadership of Prussia, in 1870, the new king took the title Kaiser (Caesar), indicating the position to which he and his people aspired. Like the French, the Germans felt that they were chosen of God, and that to them was given the rightful heritage of world rulership. It is remarkable how many peoples have had their thinking and actions determined by the conviction that they are the chosen of God, and have justified their most barbarous conduct by this premise—as if the chosen of God were not responsible even to God! But the Kaiser of Germany and the Germany of the Kaiser passed away, and their ambitions were unfulfilled. They did not cleave.

For many years past, and with all this history before them, when speaking of political conditions in Europe, Adventist preachers have relied on the "sure word of prophecy," and have stated with confidence that no conqueror would succeed in making the iron and clay amalgamate. With a history strewn with the wrecks of men, great geniuses though they were, possessed of unlimited means and power, yet failing in their efforts to unite that continent under their sway, we cannot but feel confident that the Word of God stands fast forever and ever. In our own day we have seen with our own eyes how failure has attended the am-

bitious; and even when the prize seemed securely within their grasp, we could rest on the assurance that no attempt to unite the divided empire would ultimately succeed. No attempt has succeeded. Through it all this constitutes a call for confidence, a foundation for faith.

Daniel Substantiated by Revelation

The Revelation is the complement of Daniel. Its theme is the conflict between Christ and Satan. It culminates in the destruction of the devil and the victory of Jesus and His people. Its prophecies add many details to those of Daniel. Much is revealed concerning the final phase of the conflict; and the mightiest working of the enemy, with all power and signs and lying wonders, is shown to be accompanied by the greatest victory ever gained by the forces of righteousness.

There is the revival of the Papacy, as given in Revelation 13, of which Daniel, in his prophecies of the little horn, gives no suggestion. There is also the beast out of the earth (Rev. 13:11-17), of which Daniel gave no information concerning his appearance and work. These two are the agents of the enemy in his final attempt to gain possession of the earth. It is against them and their work that the three angels' messages are delivered. The warning that the seven last plagues are to fall on those who yield obedience to these powers in defiance of God's command shows that these messages are final and come just before the close of probation. These are the culminating movements in the conflict that has continued through the centuries.

When all the world wonders after the beast (Rev. 13:3), how will that affect the ten horns? Will they remain divided? The Revelation brings to view a state of unity which is of concern to us. Revelation 17:13, 17 says of the kings of the divided fourth empire: "These have one mind, and shall give their power and strength unto the beast." "For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." We have seen the truth of the prophetic Word during all these ages, and have noted the inability of the iron and clay to unite, and this demonstration of the truth has given us confidence in the sure word of prophecy. Just so, we may have confidence that the unity here mentioned will come about in spite of every element that may work to the contrary. But what sort of unity will it be? It will be a unity in spiritual things. We have the assurance of Daniel that there will be no political unity, and we have the declaration of John that they shall have one mind, and will unite in their opposition to Christ, in support of the beast. It will, therefore, be a spiritual unity.

In these days there is a strong movement; in fact, we may say there are several move-

ments to bring about unity in Western Europe. Some are hoping and working to bring about political unity. There is Mr. Churchill's call for unity against Communism, and there is the expressed desire of the British Socialists for socialist unity in Europe. None of these efforts to unite politically will succeed. The Word of God through Daniel is against them. But others are working for a spiritual unity. Their call is for unity of the churches in opposition to Communism. According to the same Word of God, they will succeed.

A meeting to promote this spiritual unity was held in the Albert Hall, London, on April 25, 1948, under the chairmanship of Lord Halifax. It was attended by the Archbishop of Canterbury, head of the Anglican Church; and by the Cardinal Archbishop of Westminster, head of the Catholic Church of England; and the Moderator of the Free churches of England. Before the meeting was held, the chairman, Lord Halifax, recently British Ambassador to the United States, issued a statement to the press, which was published in the Sunday papers of April 25, in which he said, in part:

"The present crisis is fundamentally spiritual. The battle must be fought on the level of ideas. And it is not so much a fight between two political philosophies as between two religious faiths.

"The conflict in which we find ourselves is, then, at heart a strife between opposing faiths about the nature of man. Marxism, the most logical expression of materialist thought, is as much as Christianity a religion; it has its church, its priesthood, its creed and its eschatology."

"Against this tide of barbarism in the past the Church of Christ waged spiritual warfare. It was the unifying power in Europe upon the basis of which our Western civilization developed. . . .

"Not until the Renaissance and the Reformation did it begin to lose sight of its true end. And its failure to drive home the true character of our present distress has been a disaster of the first magnitude. But though the sands run out there is yet time.

"So today we may draw a parallel with the past. The churches, through Christian action, may become the unifying force in a rapidly disintegrating civilization. Against the new destructive forces menacing human life, Christian unity in action may give the world the chance to stand firm and finally to overthrow them. . . .

"A great alliance can be formed of all those who hold precious the Christian values which past ages have won, and who are determined at whatever cost to preserve them."

Here is a call to unity that has the support of leaders of all the Christian churches. It looks as if it would succeed, but it is a fallacy to think that Christianity is a unifying element, for it was not so during the one thousand years of the Holy Roman Empire. "The final movements will be rapid ones," and we do well to take note of the situation, and prepare to act the part God has given us in these times. May the crisis find us ready.



☛ "THE supreme value of a great man is his ability to increase the value of every other man."

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Youth Congresses and Evangelism

By E. W. DUNBAR, *Secretary of the M.V. Department*

IT IS not necessary for me to write at length in behalf of the Adventist youth of the world field, for they are *already speaking for themselves*. Since the first North American Youth's Congress held in San Francisco in September of last year, there have been a new light in the eye and a new melody in the heart of Adventist young people. The spirit and objectives of this great congress have combined to inspire and encourage our young people the world around. Since the San Francisco meeting, there have been approximately forty similar youth's congresses held on a union-wide scale in various parts of the world. Our hearts rejoice as we hear such reports as the following:

CHINA DIVISION: "The inspiration from the San Francisco Youth's Congress has reached China, and we would like to capitalize on the idea and get our youth together in China for a great inspirational gathering. We expect to set a date soon for an all-China youth's congress in the late summer of 1949."

INTER-AMERICAN DIVISION: "This summer twelve 'Share Your Faith' congresses have ignited a new evangelistic flame in the hearts of our young people of Inter-America."

BRITISH UNION: "The thrilling British Union Youth's Congress held at Watford recently is ushering in a new day of evangelism for the young people of Great Britain."

SOUTHERN EUROPE: "Our great youth gatherings in Portugal, in Austria, and on the eastern frontier of Czechoslovakia this summer have brought new inspiration and courage to our great army of Missionary Volunteers."

EAST NIGERIAN MISSION: "We had 378 baptisms for the last quarter of 1947. Seventy-five per cent of these were won by the Missionary Volunteers."

GERMANY: "The revival among our young people contributes greatly to the inspiration of the churches."

CZECHOSLOVAKIA: "Over half of all our churches have evangelistic services which are being conducted by the young people."

JAPAN UNION MISSION: "May 9 the Missionary Volunteers in Tokyo began a public evangelistic effort of six nights a week. Four young men are doing the preaching. There are 4,000 handbills being distributed every week. They ask us, 'Please pray for God's blessing upon this work.'"

FINLAND: "There is such a revival among our youth, especially in missionary lines, as we have never witnessed before."

NORTH AMERICAN DIVISION: Taking up the torch that was lighted at the San Francisco congress, the seven great union-wide youth's congresses conducted in North America this summer have kindled an evangelistic zeal in the hearts of thousands of our young people in the homeland. Approximately fifty junior students at the College of Medical Evangelists have been busy this year in house-to-house evangelism. In literally scores of cities and towns of North America young people's evangelistic efforts have been in progress this year. From Yakima to Long Island and from Goose Creek, Texas, to Wheelock, North Dakota, young men and young women are bringing forth fruit for the kingdom of God.

ALTHOUGH we are inspired by these great youth meetings, we are not satisfied that they should become an end in themselves. They point us to a great need in our young people's work. Now as always we look to our pastor-evangelists and church officers to lead the flock in the detailed organization of soul-winning plans. The great need now is for pastors and evangelists of vision to direct this new consecration and new enthusiasm of youth into practical outlets. We endeavored at San Francisco to emphasize the practical, and incidentally to foster interdepartmental cooperation in this way. We conducted three soul-winning workshops daily—public evangelism, personal evangelism, and colporteur evangelism. These sessions provided demonstrations by the young people in practical and proved soul-winning procedures.

This same pattern has prevailed in a greater or lesser degree in all the youth's congresses held since then in various parts of the world. A notable example was the British Union Youth's Congress held in Town Hall, Watford, England, during July. It was the general opinion that the three evangelism workshops

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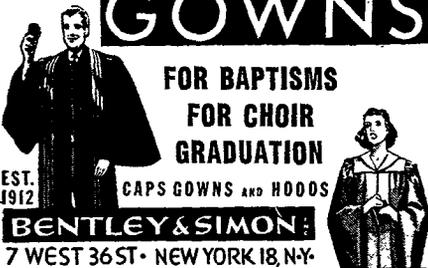
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conducted there were among the most gripping and practical offerings of the congress. Each workshop was very well organized, had its own printed program, and was packed with demonstrations of practical value.

Now we must pick up where the congresses leave off, and train our youth in the practice of holding cottage meetings, operating the still film projector, practice preaching, literature distribution, and so forth. Many alert and capable pastors, teachers, and church officers are doing this wonderful work now and reaping good results in winning precious souls, awakening a sluggish church, electrifying the youth, and at the same time winning the confidence and loyalty of hearts of young and old. Will you join them? In order to get the maximum results in following up the youth's congresses we would make the following suggestions.

1. *Attend your M.V. Society.* It is urgent and vital that you fellowship with the prospective and younger members of the flock. Perhaps no other hour spent during the whole week will yield greater returns.

2. *Meet regularly with the society executive committee.* You are a member. Inexperienced youth need your counsel and the effective tie-in with other church activities which your presence will provide.

3. *Use the young people in the services and work of the church.* Adventist youth have demonstrated that they are anxious to be led in soul-winning endeavor and church activities, such as the following:

- a. Welcoming at church door.
- b. Ushering.
- c. Platform duties, such as hymn announcements, general announcements, offertory and other public prayers, and sermonets for juniors.
- d. Home Bible studies.
- e. Literature distribution.
- f. Sick and new member visitation.

In the last war, when the Allies clasped hands and undertook the great Normandy invasion, taking the battle to the enemies' land, keeping the secret D day appointment, and invading the great European stronghold, there was a cloud lifted from the hearts of millions of men and women. From a million throats went up a shout of joy. Today as we see young men and women of the remnant church on the march for Jesus Christ, and so many of our youth taking the offensive for God, the church has reason to rejoice and take new courage.



☛ THE cities must be worked. The millions living in these congested centers are to hear the third angel's message.—*Evangelism*, p. 35.

☛ PREACH so that the people can catch hold of big ideas and dig out the precious ore hid in the Scriptures.—*Evangelism*, p. 169.

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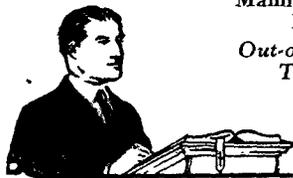
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Meaning of Loyalty

(Continued from page 6)

well as history itself are replete with outstanding examples of the exercise of this quality.

Nathan Hale, the early American, stands out from other patriots perhaps because of the fact that his loyalty represented the highest type, and that which more nearly explains the full significance of the word. During the Revolutionary War, although a loyal American, he resided in England, where he made good use of his time and opportunities in keeping the struggling American Government fully informed as to movements of troops, trends of opinion, and any other thing that might be of service to his people in winning the unequal struggle for freedom. To the Americans, he was a member of the intelligence department; to the British, a spy.

Hale's trial and condemnation to be shot as a spy is common knowledge. But the risks he took, the attitude he assumed when facing the firing squad, and the death he died are anything but common. Every schoolboy knows the dialogue which took place between him and the officer of the British Army in charge of his execution. When asked whether he had any statement to make before being launched into eternity, with head erect and in unflinching tones, he replied, "I only regret that I have but one life to lose for my country." That attitude is a heritage which is worth infinitely more to posterity than a few years added to the life of anyone, no matter how valuable.

Loyalty is a quality greatly needed in the world today. Loyalty connotes all the higher moral qualities—truthfulness, diligence, integrity, faithfulness. Often it may mean putting the interests of another above personal gain or pleasure. It is that quality which leads its possessor to do his duty, at whatever cost to himself, even to the extent of paying the supreme price.

Loyalty may be manifested by staying an extra hour after regular hours, by maintaining a discreet silence when sorely tempted to talk, by keeping patient when one does not understand a certain procedure. In other words, it means the strict application of the golden rule. It is the opposite of the very human tendency to "look out for number one," or, to place the law of self-preservation before the divine law, "in honour preferring one another."

Disloyalty is that despicable trait which was conceived in the heart of God's most favored created being, Lucifer, and which transformed him into an enemy of God and man. As a result of this transformation the universe was filled with suspicion, and the earth with woe and death. It is poisonous fruit, growing on a good stock. Like weeds, it grows without cultivation.

Since the beginning of earth's history, there have been many manifestations of this noxious characteristic. Disloyalty to God and to family induced Cain to nourish a feeling of envy which led him to stain the earth with the first human blood. Aaron and Miriam indulged in a display of disloyal feelings which had to be expiated by public humiliation. Ahab's divided loyalty—sometimes worse than open disloyalty—cost him his honor and his throne. Peter's display of this same cowardly trait caused him hours of the most intense mental suffering. And Judas, by betraying the Saviour of the world with a kiss, surrendered himself into the hands of the enemy of God, became the unwitting instrument employed in the fulfillment of prophecy, and the unwilling standard-bearer of that small but despicable army of traducers and traitors, who from the beginning have constituted the sourest note in human history.

In loyalty, as in other desirable qualities, Jesus has given us the example. Jesus well knew that only by observing the most unswerving loyalty could He attain the object of His earthly pilgrimage. Whereas His great work was undoubtedly that of rescuing man from the pit, nevertheless, no less important was His work of vindicating His Father's name before the universe as a God of love. In the accomplishment of this dual task He could have failed by one angry word or inflection, or by one vexed look or feeling.

Loyalty stands out in pristine purity in Christ's last conversation with the craven Pi-

—Please turn to page 47

Men of Prayer

(Continued from page 48)

pray; he must pray continually. The fire on the altar of prayer must never go out, for only that which is accomplished by much prayer will endure the final test of God.

Prayer is power. When Jesus prayed, the heavens were opened. To pray like that is the greatest accomplishment on earth. Few attain to it because few will pay the price. Too many of us are content with surface piety. Our souls are not drawn out to God in impetuous supplication.

The apostle Paul says, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks." 1 Tim. 2:1. If a candidate's call to the ministry were based on his ability to pray and intercede, as well as his aptitude to preach or to promote, we might then be giving a balanced emphasis. The prayers of the first Christian preachers moved buildings as well as hearts. Prayer had first place in their evangelistic program. Surely we today need to recapture that apostolic pattern.

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\$5,000 REWARD.—The Protestant Truth Society of England offers \$5,000 reward to any Roman Catholic who shall produce a text of Scripture to prove any one of the following 10 points: That prayer should be made to the Virgin Mary; that the wine at the Lord's table ought only to be taken by the priests; that Peter had no wife; that priests ought not to marry; that we ought to pray to or for the dead; that there are more mediators between God and man than one; that Peter was bishop of Rome; that the Virgin Mary can save us; that the church at Rome is the oldest church; and that the pope is the vicar of Christ or the successor of Peter. In all, \$50,000 is offered to anyone from the Catholic church who can prove from Scripture that the tenets of that church are valid and not mere man-made superstitions.—*Watchman-Examiner*, September 9.

CHINA'S NEED.—There are more than 100 Chinese people for every word in the Bible. Of these, more than half are followers of Confucius, 4,000,000 are Catholics and less than one million are Protestant Christians.—*Gospel Minister*, September 30.

INDIA AND VATICAN.—The recent appointment by the government of India of an envoy to the Vatican and the reciprocal appointment of a papal envoy to Delhi do not accord with Prime Minister Nehru's declaration on July 25 that India is to be a "secular" state. At a reception given him by Roman Catholics, the new papal nuncio said that his duties in Delhi differ from those of other diplomatic representatives. Those men represent mainly their own nations, he pointed out, while a papal diplomat represents a spiritual power which identifies itself as much as pos-

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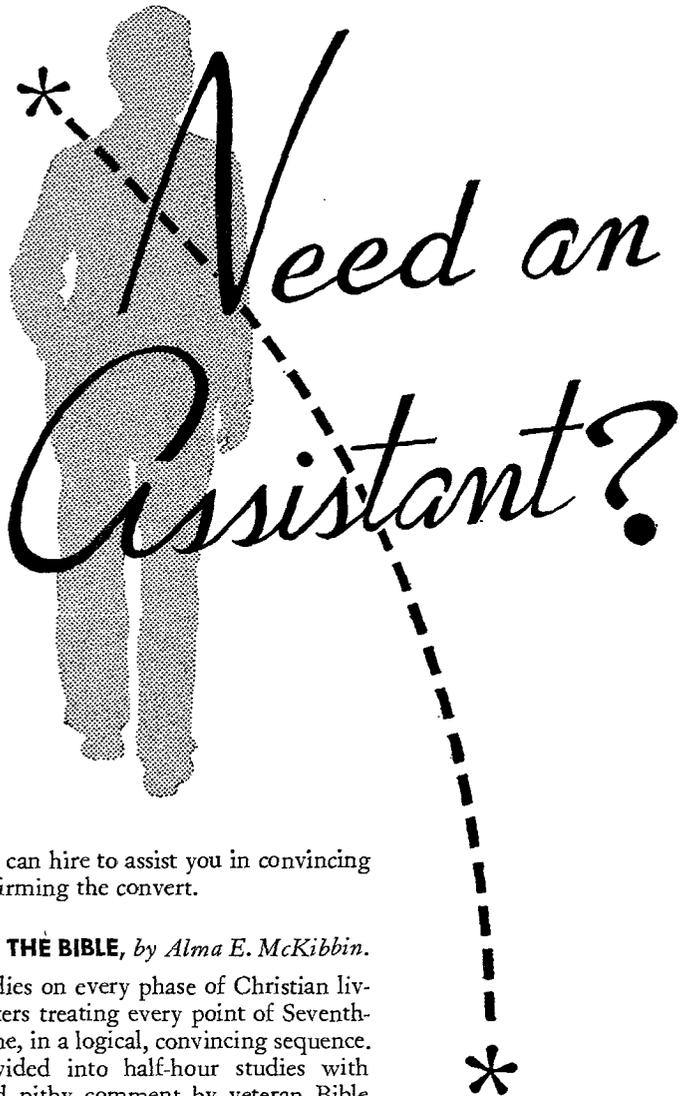
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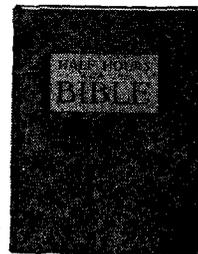


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sible with every country. "The church is interested in the national as well as in the spiritual welfare of all her children," he said. "In that sense, she considers every country her own."—*Christian Century*, September 8.

MISSIONS STATISTICS.—The Foreign Missions Conference of North America reports that United States evangelicals maintain a staff of 239,045 in missions around the world, with 27,577 missionaries operating in 55,395 churches and 61,869 Sunday schools.—*Watchman-Examiner*, September 9.

EASTERN ORTHODOX DENUNCIATIONS.—Charges that Protestantism is using the ecumenical (world church cooperation) movement to lure Eastern Orthodox churches on the side of "imperialistic capitalism" were made in a statement issued here [Sofia] by the Clergymen's Union, which claims a membership of 2,000 Bulgarian Orthodox priests. It denounced both Protestantism and Roman Catholicism. "Protestantism, which, under the influence of imperialism, has already reached an understanding with Rome," the statement declared, "is making gigantic attempts to attract on its side in this struggle the holy Orthodox Church, employing mainly traps of the ecumenical movement embedded in the plan of work of the World Council."

The Union asserted that "from the cradle of Protestantism, America, instead of voices raised for peace and brotherly love among peoples and nations, are being sung praises for atomic weapons and clarions blown for a new war and a new destruction of human culture and civilization."

Sharply attacked also was the Vatican, which, the statement declared, is "an agent of the imperialistic camp and is making all possible attempts to attract the Orthodox countries toward itself, either openly or directly, or through traps of union."—*The Churchman*, September 15.

FREQUENCY OF FIRES.—Every day in the year there are, on the average, some 4,400 fires. . . . Included in the daily total are 6 churches, 6 schools and 2 hospitals. . . . Last year the fire loss in America reached the staggering total of almost \$700 million!—*The Pathfinder*, October 6.

MISSIONARIES PER MILLION.—According to the latest available statistics, the total number of missionaries of all groups bearing the nominal classification of "Christian," in proportion to population, shows these are:

- 2 missionaries per million people in French-Indo-China.
- 13 missionaries per million people in China.
- 14 missionaries per million people in India.
- 21 missionaries per million people in South America.
- 30 missionaries per million people in Mexico, Central America and the West Indies.
- 56 missionaries per million people in Africa.

—*Christian Digest*, October.



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☞ I WISH to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister.—*Counsels on Health*, p. 533.



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MINISTRY INDEX FOR 1948

By Contributor and Department

Contributor Index

A

- Abbott, D. H., M.D.—Integrating Medical and Evangelistic Work—Jan.-Feb.
Abbott, G. K., M.D.—*Wanless of India*—Aug.; Now It's the Glands—Nov.
Allum, F. A.—Stars Received "Marching Orders"—May.
Amundsen, Wesley—*The Church in Our Town*—Feb.; Effective Stones for Your Sling—June.
Anderson, A. W.—Music's Contribution to Worship—Sept.
Anderson, R. A.—Unusual Setting for Evangelism—Jan.; Greater Evangelism Keynote of Autumn Council—Feb.; Echoes From Kansas City Council on Evangelism—Feb.; Pointers to Progress—March, May, Dec.; Postwar Challenge to Missions—May; Developing a Ministerial Leadership—Sept.
Anderson, Mrs. W. H.—Logical Sequence of Subjects—Jan.; The Truth About the Tongues Movement—Nov.

B

- Banks, E. C.—Asheville Field School of Evangelism—Dec.
Battle, Gertrude—Three Great Sabbaths (study outline)—March.
Bayliss, J. H.—What the Evangelist Expects of the Bible Instructor—July.
Beach, W. R.—This Question of Pulpits—Aug.
Bietz, A. L.—*Remaking the Modern Mind*—June.
Bourdeau, M. S., M.D.—Personalize Gifts of Literature—Sept.
Bradley, T. J.—Preaching a Christ-centered Message—Nov.
Branco, J. N.—I Was Taught by the Jesuits—Sept.
Branson, E. L.—Good Word From the Middle East—May.
Branson, W. H.—Your Call to Mission Service—May.
Brash, T. S.—The Bright New Shilling (illustration)—June.
Brown, H. F.—Use Fresh Quotations—March.
Bunch, T. G.—The Pastor-Evangelist, a Spiritual Shepherd—April; The Minister's Qualifications—July; The Ideal Minister—Sept.; Office and Work of the Holy Spirit—Oct.-Dec.
Burg, F. M.—With Him in the Mount (poem)—May; "Behold the Man" (poem)—June.

C

- Campbell, M. V.—Union Evangelistic Centers—April.
Carcich, Theodore—*Life's High Hurdles*—March; *The Formal Wedding*—Aug.; A Heart-to-Heart Chat With Unordained Ministers—Nov.
Caviness, L. L.—*Word Pictures in the New Testament*—July; *Grammar of the Greek New Testament in the Light of Historical Research*—July.
Cemer, R. K.—The Bible-marking Class—Sept.
Chase, J. E.—The Two Working Together—Oct.
Christensen, O. H.—Paul's Defense Before Agrippa (sermon outline)—Oct.
Christian, L. H.—*Fruitage of Spiritual Gifts*—Aug.; Inflation, a Menace to Missions—Oct.
Cleary, Bessie—What the Bible Instructor Expects of the Evangelist—July.
Coffey, C. R.—Visual Aids at S.M.C.—Nov.
Conard, Claude—Seventh-day Adventists in 1946—March.
Conklin, Dorothy W.—The Two Sanctuaries (study outline)—Sept.

- Correia, R. F.—Missing Links—March; *The Bible in the Age of Science*—April; Simplified Lettering Plan—Sept.
Cross, Edith—Importance of Obedience (study outline)—May.

D

- Delafield, D. A.—Health Reform and Character Development—Feb.; Evangelism at Camp Meeting—July.
Detamore, F. W.—Visiting an Interest—Aug.
Detwiler, H. J.—Associate Youth With Experience—Feb.
Dickson, L. K.—Responsibility of Administration—May.
Dower, N. R.—The Joy of Present Salvation—May.
Dunbar, E. W.—*Harmony in Marriage*—May; *Youth's Marriage Problems*—July; Youth Congresses and Evangelism—Dec.
Dzieciolska, Rachel—Approach to the Jewish Problem—Jan.

E

- Eckenroth, M. K.—Cooperative Handbill Exchange—Jan.; Mechanical Preparation for an Effort—Jan.; A Frank Discussion on Revealing Our Identity—Feb.-April; Clergy Insigne—March; Short Campaigns, Long Follow-up—May; Catholic Evangelistic Centers—May; Health Foods and Evangelism—June; Adventists Fill Place as Interpreters of Times—July; Evangelistic Appeal in Church Offering—Sept; Techniques of Spearhead Evangelism—Oct.; *Gleams of Hope*—Oct.; The Evangelistic Bookstore—Nov.; *The Bible Instructor* (review)—Dec.; Entering Wedge at Cortland, N.Y.—Dec.
Edwards, J. E.—Universal Bible Sabbath—Nov.
Ehrhardt, L. J.—Bulletin Board Advertising—Aug.
Elliott, W. P.—Gathering Our Strength—Sept.
Emmer, Ashley—Exercise in the Worker's Program—June-July.
Emmerson, W. L.—Significance of the 1948 Lambeth Conference—Dec.
Esquilla, V. W.—Our Pastoral Program—July.
Esteb, A. A.—Imagination an Effective Tool—Jan.
Evans, L. C.—A Spirit-filled Ministry Needed—June.
Evans, Violet, R.N.—Nutrition Evangelism Pays—Jan.; Nurse's Avenues of Ministry—April.

F

- Fearing, A. C.—Visualizing the Sanctuary Service—June.
Felt, P. P.—I Was Once a Universalist Minister—June.
Ferreira, Ernesto—I Was Once a Franciscan Friar—Aug.
Flaiz, T. R., M.D.—Medical Missionary Symposium in China—May; The Bangkok Sanitarium—July; Pioneers: Do We Still Have Them?—Aug.; *The Witness of Science* (review)—Dec.
Fox, J. D., M.D.—A Physician-Pastor Partnership—April; Doctor of Medicine and Doctor of Ministry—Oct.
Fromm, F. E.—Giving Thanks (sermon outline)—Jan.; Public Presentation of Evolution—March.
Fromm, L. E.—The Form Without the Spirit—Jan.; The Story of the Ministerial Association—March-April; The Pulpit or the Altar, Which?—May; Is More Liturgy to Be Encouraged?—May; We Function in a Representative Capacity—June; A Warning Message or a Saving Gospel, Which?—July-Aug.;

Wanted: Giants in the Word—Aug.; Christian Literature Through the Ages—Sept.; A Lone Preacher on a Floating World—Sept.; Controversy Over Protestant Church Music—Sept.; Successful Field Seminary Conducted in Britain—Oct.; Giant Catholic Strides—Oct.; Dubious Pictures of the Tiara—Nov.; Shun Private Printing Ventures—Dec.

G

Gant, Ollie T.—Music, Its Power and Place—March.
Gardner, Esther L.—The Balanced Diet (health talk)—June.
Gerhart, O. B.—Visiting Our Radio Students—Aug.; Correspondence School Interests—Sept.; Changed Methods of Evangelism—Oct.
Glanzer, Ben—Effective Use of Chorus Songs—Sept.
Goodner, Vinnie—Obedience and Life or Disobedience and Death (study outline)—Nov.
Gordon, A. J.—Relationship of Doctors to Ministers—June.
Grauman, A. H., M.D.—Music and the Communion Service—Feb.
Gruver, H. T.—I Was an Assembly of God Minister—July.
Guild, D. R.—An Outstanding Admission—July.

H

Hackett, W. J.—Strength in Unity—Oct.
Hannum, H. B.—Relationship of Music and Evangelism—April.
Hare, R. E.—Love Divine (poem)—June.
Harlow, Muriel—Church of Latter-day Saints—Oct.
Harris, R. E.—The Sanctuary Device—June.
Harris, S. C.—The Worker's Study Life—April.
Hausted, Ray—Identification Opened the Columns—Sept.
Haynes, C. B.—*The Preaching Ministry Today*—Jan.; *The Old Testament in the New Testament*—Jan.; *Christianity Rightly So Called*—Jan.; *Color and Conscience*—Feb.; *Jehovah's Witnesses*—Feb.; *A Minister's Obstacles*—March; *C. H. Spurgeon's Autobiography*—March; *The Right and Wrong in Divorce and Remarriage*—March; *More Power in Soul Winning*—April; *Two Worlds*—June; *Seven Religious Isms*—June; *Collectivism Challenges Christianity*—June; *Movies and Morals*—June; *Holy Hours in the Holy Land*—Aug.; *The Great Religions of the Modern World*—Sept.; *The Pastor and the Children*—Sept.; *God's Masterpiece*—Oct.; *Beacon Lights of Grace*—Oct.; *Fundamentals of the Everlasting Gospel*—Oct.; *The Holy Spirit in the Life of Today*—Nov.; *Calvin's Commentaries: Romans*—Nov.; *The Power of the Cross*—Nov.; *Decentralize for Liberty*—Nov.; *Commentary on Hebrews*—Nov.; *Commentary on Prophet Isaiah*—Nov.
Henriksen, J. E., M.D.—The Health Work in Scandinavia—Sept.
Hill, Prudence H.—The Minister's Wife—Aug.
Hill, R. B.—The Undershepherd's Work—Aug.
Hoffman, B. P.—A New Day for Evangelism in Japan—March.
Horn, S. H.—Important Archaeological Discoveries—Nov.
Howard, Grace C.—Nature and Effects of Alcohol—Jan.; Some Causes of Alcoholism—Feb.; Pastoral Counseling for the Alcoholic—March; *Beverage Alcohol*—Sept.
Hull, Ethel Marie—Testing the Truth (study outline)—April; Privileges of the New Earth (study outline)—Dec.
Huntington, Mrs. L. L.—Dutch Reformed Church in America—May; Reverence During Benediction—June.

I

Isaac, F. R.—Conversing Upon Bible Themes—March.

J

Johnson, Alfaretta C.—The Problem of Protein Supplementation—April-May.

K

Keough, G. D.—Is Atomic Fission a Miracle?—March; Will Europe Unite?—Dec.
Keymer, Charles—Song Leader as Gospel Soloist—July.
Kleuser, Louise—*Prophecy and the Church*—Feb.; *Life Endures*—March; God's Health Message—March; Balancing the Cup (poem)—May; What About the Trained Bible Instructor?—June; *Things Surely to Be Believed*—June; Appreciation of Reading Course—July; Origin of Our Bible Work—Oct.-Dec.; *Some Preachers Do!*—Nov.; "While I Pass By" (poem)—Nov.
Kranz, A. F. J.—A Glance or a Vision (illustration)—July; The Lamb That Was Slain (sermon outline)—Nov.
Kress, D. H., M.D.—Physical Habits and Spiritual Life—March; The Power of Autosuggestion—Aug.; Promise of Protection From Disease—Oct.

L

Lacey, H. C.—The "Unveiling" of Jesus Christ—Sept.
Lamb, Ruth S.—The Christian and Dress—Aug.
Larson, R. S.—Hymns for Church Services—Jan.
Laurence, J. P.—Is Your Congregation Comfortable?—Feb.
Lawrence, W. S.—Let's Not Become Sidetracked—Oct.
Lee, Donald—Pastor's Duty to Young People—Nov.
Lee, Lucia H.—The Pastor's Assistant—Jan.; The Experience of Baptism (study outline)—Oct.
Lewis, Rayfield, M.D.—*Eating for Health*—April.
Lewis, R. B.—Differentiate Between Sacred and Secular—May; The Conduct of the Sabbath School—Aug.; The Church Business Meeting—Oct.
Lindsjo, Holger—The Archko Volume—July.
Little, Ruth—Testimony Study on Proper Diet—Feb.; Testimony Study on Health Principles—Aug.
Liu, Herbert—Medical Missionary Symposium in China—May.
Livengood, A. D.—Good Music for Public Evangelism—Oct.
Loewen, M. E.—*Preaching Without Notes*—Jan.; *Foundations for Reconstruction*—Feb.; *White Man, Yellow Man*—March; *Evangelism in Sermon and Song*—Aug.; *Leadership for Christ*—Oct.
Lowe, H. W.—*The Book of Hebrews*—April.
Ludgate, T. K.—Helderberg Preaching Band—Nov.
Lundquist, H. B.—Do We Really Believe in Missions?—July; The Meaning of Loyalty—Dec.

M

MacLafferty, G. M.—What Keeps Us Going? (illustration)—July.
Mansell, L. R.—Evangelistic Choir in Soul Winning—Aug.
Mattausch, Louise—The Use of Art in Bible Work—April.
Matthews, J. H.—Advertising in Small Cities—Jan.
Maxwell, S. G.—Bush Evangelism in Nyasaland—April.
Mazat, Ruth S.—What Is Confucianism?—Sept.
McAssey, Eva. J.—Shall We Use the "Ave Maria"?—Oct.
McFarland, J. W., M.D.—The Sanitarium's Place in the Community—March-April; A Combined Work for the Cities—Aug.
Messer, C. B.—Join Local Ministerial Association—March; Evangelizing the Whole District—Sept.
Miller, H. A.—The "Chorus Song"—Aug.; Worship Hymns and Evangelistic Songs—Nov.
Mills, M. L.—Keeping the Flock in the Fold—Sept.
Mills, O. J.—I Was Once a Church of God Clergyman—May.
Moffett, W. C.—Rural and Small City Efforts—Feb.
Moffitt, L. L.—Season With Salt, Not Pepper—Feb.
Moon, R. D.—Let's Have a Singing Ministry—Aug.
Moore, Mary H.—Paul on Social Injustice—Oct.
Mount, Bessie—What Is Bible Conversion? (study outline)—Feb.

Munson, Nina M., R.N.—Sabbath Evening at Loma Linda—Feb.
Murton, Jessie W.—“Let Not Your Heart Be Troubled” (poem)—Oct.

N

Nelson, E. D.—A Doctor-Evangelist Team—July.
Nestler, R. B.—Forthrightness in Advertising—Jan.
Neufeld, Mary—The Mennonite Bodies—July-Aug.
Nichol, F. D.—Spiritual Counseling (review)—Dec.
Ninaj, Bess., R.N.—*Half Hours With the Bible*—May.

O

Ochs, D. A.—Fellowship With the Son (sermon outline)—April.
Odom, R. L.—On the Change of the Sabbath—May; *The Two Horns of Rev. 13:11*—July.
Offer, Marian A.—*The Yoga System of Philosophy*—Feb.
Olson, H. O.—Crusade for a United Church—Jan.
Osmunson, R. L.—Fees for Funeral Services—June.
Oss, John—*The High Price of Leadership*—Oct.

P

Patterson, Edna F., M.D.—*Psychology Applied*—April; *What the Minister Expects of the Doctor*—May.
Phipps, B. H.—*God and the Cosmos*—Aug.
Pitton, L. H.—Responsibility in Church Business Matters—Aug.
Price, G. M.—How Old Is the Earth?—Dec.

Q

Quackenbush, Russell—Church Sponsored M.V. Outings—Aug.

R

Read, W. E.—Care in Speaking and Writing—Sept.; *In the Secret Place of the Most High*—Nov.
Rebok, D. E.—They Must Increase, We Must Decrease—Jan.-Feb.; *The Pew Takes a Look at the Pulpit*—Nov.
Reynolds, K. J.—Evangelistic Opportunities of the Teacher—Oct.
Reynolds, L. B.—*The World and Africa*—June.
Rice, M. L.—What It Means to Be a Preacher—July.
Richards, H. M. S.—First Reading Course Report—May; *Religious Progress Through Religious Revivals*—June; *The Oxford Book of Christian Verse*—June; *A Book About the Bible*—Sept.; *Choose the Great Themes*—Nov.
Roberts, Giles N.—What the Pianist Can Do in an Effort—June.
Robinson, H. A. B.—Radio Work and Results in Mexico—June.
Robison, J. I.—*How to Live in the Tropics*—May; *Christian Missions in a Postwar World*—June; *Source Book on Home and Family Life*—Sept.
Roper, F. G.—How Doctors Can Cooperate—Nov.
Rudge, E. B.—Significance of World Council at Amsterdam—Nov.; *Ecumenical Movement Defined*—Nov.

S

Sanders, F. O.—Successful Aftermeetings—July.
Sawyer, Edith—How to Observe the Sabbath (study outline)—June.
Scherr, B. A.—A Bible Study on Tithing—June.
Schwindt, F. F.—Gospel of the Kingdom (sermon outline)—May.
Senseman, L. A., M.D.—Fuller Memorial Sanitarium—Feb.
Shaw, H. J.—Millions Need It, Adventists Have It, Radio Can Give It—July.
Shrewsbury, O. H.—Patient Contacts at St. Helena—April.
Shuler, J. L.—Planning for a Greater Bible Evangelism—May.
Skinner, L. A.—Student Volunteer Movement—May.
Small, C. S., M.D.—Do You Need a Doctor in Your Field?—Jan.
Smith, C. O.—Flying Serpent of Genesis 3:15—Jan.

Smith, Helen—The A B C's of Press Relations—April.
Spalding, A. W.—Above Rubies (poem)—March.
Spangler, J. R.—Advertising in Small-Town Evangelism—Aug.

Specht, W. F.—*A Harmony of the Gospels for Students of the Life of Christ*—Oct.
Spicer, W. A.—Spiritual Food to Be Served Warm—July; *Tenure of Service in Levitical Ministry*—Oct.
Stebbins, A. C.—The Baptist Church—June.
Stenberg, C. E.—Parable of a Stone for Bread—April.
Strickland, W. E.—Reaching the Unchurched Millions of America—March.
Sutherland, E. A., M.D.—*The Southern Gardener*—June.

T

Tarr, W. F.—Reaching Your Radio Audience—Nov.
Tassell, H. A., M.D.—The Christian Physician—Sept.
Thomas, D. H.—Creating a Favorable Impression—June; *Popularize Our Health Message Through Advertising*—Dec.
Thurston, H. G.—A Plea for Better Baptisms—Oct.
Tippett, H. M.—*A Word to Writers*—Jan.; *Church of the Lighted Lanterns* (illustration)—April.
Towery, J. G.—*Wartime Correspondence Between President Roosevelt and Pope Pius XII*—Oct.
Towery, Mable H.—Those Elusive Electives—Jan.
Tyson, R. A.—Give a Message, Leave a Message—Dec.

U

Unruh, T. E.—Finishing God's Work in the Face of Great Obstacles—Feb.-April.

V

Van Buren, Burrell—“Longing for Heaven” (gospel song)—Aug.
Vandeman, G. E.—That the Ministry Be Not Blamed—Jan.; *Advanced Moves in Practical Training*—May; *World Council of Churches, Amsterdam, 1948*—Aug.; *Baptist Doctrinal Unity*—Oct.; *Building Bigger Men by Books*—Nov.
Vandermark, Maybelle—Bahaism, World Faith—March-April; *The Gospel Message of Health*—July; *Turkey in the Straits*—Oct.
Vollmer, H. W., M.D.—Harm-Laden Beverages—June.
Votaw, H. H.—*Religious Liberty: An Inquiry*—March.

W

Walker, Stanley—Music and Religion—Jan.
Weniger, C. E.—*The Voice Governor*—March.
Wentland, R. H.—Have You Trained Them to Work?—April.
Westphal, C. E.—Navy Doctor Influenced—July.
Westphal, H. J.—The Preacher's Multiplication Table—Feb.
White, A. L.—Ellen G. White, The Human-Interest Story—Jan.-Sept.
Wieland, R. J.—Mission Service Worthy of the Best—Dec.
Wilkinson, R. F., M.D.—A Noble Experiment—Aug.
Will, S. S.—Building Spiritual Life of Church—Sept.
Wittschiede, C. E.—The Dearth of Bible Teachers—June.
Wolcott, Hollis—Interest-Gripping Song Service—May.
Wood, Mrs. Earl—Music in the Smaller Churches—Feb.
Wood, Marcedene—Confession and Forgiveness (study outline)—July; *Buddhism and Its Teachings*—Dec.

Y

Yost, F. H.—New Drive for Church Unity—June; *Religion in the Schools*—July.
Young, J. E.—Winning Souls Without Preaching—May.

Z

Zuffante, Lena—My First Year in the Bible Work—March.

Departmental Index

ASSOCIATION FORUM, THE

Forthrightness in Advertising—Jan.
 Is Atomic Fission a Miracle?—March.
 Differentiate Between Sacred and Secular—May.
 The Dearth of Bible Teachers—June.
 Fees for Funeral Services—June.
 Two Horns of Revelation 13:11—July.
 Let's Have a Singing Ministry—Aug.
 This Question of Pulpits—Aug.
 A Plea for Better Baptisms—Oct.
 Shall We Use the "Ave Maria"?—Oct.
 Paul on Social Injustice—Oct.
 Choose the Great Themes—Nov.

AUTUMN COUNCIL HIGH LIGHTS

In the Face of Great Obstacles—Feb.-April.
 Seventh-day Adventists in 1946—March.

BIBLE INSTRUCTOR COUNCIL

Approach to the Jewish Problem—Jan.
 The Pastor's Assistant—Jan.
 Logical Sequence of Subjects (study outline)—Jan.
 What Is Bible Conversion?—Feb.
 The Yoga System of Philosophy—Feb.
 Bahaism, World Faith—March-April.
 Three Great Sabbaths (study outline)—March.
 My First-Year Bible Work—March.
 The Use of Art in Bible Work—April.
 Testing the Truth (study outline)—April.
 Dutch Reformed Church in America—May.
 Importance of Obedience (study outline)—May.
 What About the Trained Bible Instructor?—June.
 How to Observe the Sabbath (study outline)—June.
 The Baptist Church—June.
 What They Expect of Each Other—July.
 The Mennonite Bodies—July-Aug.
 Confession and Forgiveness (study outline)—July.
 The Christian and Dress (study outline)—Aug.
 What Is Confucianism?—Sept.
 The Two Sanctuaries (study outline)—Sept.
 Origin of Our Bible Work—Oct.-Dec.
 The Experience of Baptism (study outline)—Oct.
 Church of Latter-day Saints—Oct.
 The Truth About the Tongues Movement—Nov.
 Obedience and Life or Disobedience and Death (study outline)—Nov.
 Buddhism and Its Teachings—Dec.
 Privileges of the New Earth (study outline)—Dec.

BOOK SHELF, THE

Those Elusive Electives—Jan.
Preaching Without Notes—Jan.
The Preaching Minister Today—Jan.
The Old Testament in the New Testament—Jan.
Christianity Rightly So Called—Jan.
A Word to Writers—Jan.
Color and Conscience—Feb.
Foundations for Reconstruction—Feb.
The Church in Our Town—Feb.
Prophecy and the Church—Feb.
Jehovah's Witnesses—Feb.
A Minister's Obstacles—March.
The Voice Governor—March.
Life's High Hurdles—March.
Life Endures—March.
White Man, Yellow Man—March.
C. H. Spurgeon's Autobiography—March.
The Right and Wrong in Divorce and Remarriage—March.
Religious Liberty: An Inquiry—March.
Psychology Applied—April.
The Bible in the Age of Science—April.
The Book of Hebrews—April.
Eating for Health—April.
More Power in Soul Winning—April.
How to Live in the Tropics—May.
Harmony in Marriage—May.
Half Hours With the Bible—May.
Two Worlds, U.S.A. and U.S.S.R.—June.
The Southern Gardener—June.

Remaking the Modern Mind—June.
Religious Progress Through Religious Revivals—June.
Seven Religious Isms—June.
The World and Africa—June.
The Oxford Book of Christian Verse—June.
Collectivism Challenges Christianity—June.
Things Surely to Be Believed—June.
Movies and Morals—June.
 Appreciation of Reading Course—July.
Youth's Marriage Problems—July.
Word Pictures in the New Testament—July.
Grammar of the Greek New Testament in the Light of Historical Research—July.
Fruitage of Spiritual Gifts—Aug.
Evangelism in Sermon and Song—Aug.
The Formal Wedding—Aug.
Holy Hours in the Holy Land—Aug.
Wanless of India—Aug.
God and the Cosmos—Aug.
Beverage Alcohol—Sept.
The Great Religions of the Modern World—Sept.
A Book About the Bible—Sept.
Source Book on Home and Family Life—Sept.
The Pastor and the Children—Sept.
A Harmony of the Gospels for Students of the Life of Christ—Oct.
Leadership for Christ—Oct.
"Gleams of Hope"—Oct.
Wartime Correspondence Between President Roosevelt and Pope Pius XII—Oct.
Turkey in the Straits—Oct.
Beacon Lights of Grace—Oct.
God's Masterpiece—Oct.
Fundamentals of the Everlasting Gospel—Oct.
The Holy Spirit in the Life of Today—Nov.
Calvin's Commentaries: Romans—Nov.
In the Secret Place of the Most High—Nov.
The Power of the Cross—Nov.
Decentralize for Liberty—Nov.
Some Preachers Do!—Nov.
Commentary on Hebrews—Nov.
Commentary on the Prophet Isaiah—Nov.
Spiritual Counseling—Dec.
The Witness of Science—Dec.
The Bible Instructor—Dec.
Prophetic Faith of Our Fathers, Vol. I—Dec.

CHALLENGE OF A WORLD TASK

They Must Increase, We Must Decrease—Jan.-Feb.
 A New Day for Evangelism in Japan—March.
 Bush Evangelism in Nyasaland—April.
 Your Call to Mission Service—May.
 Postwar Challenge to Missions—May.
 Responsibility of Administration—May.
 Christian Missions in a Postwar World—June.
 Do We Really Believe in Missions?—July.
 Pioneers: Do We Still Have Them?—Aug.
 Inflation, a Menace to Missions—Oct.
 Mission Service Worthy of Best—Dec.

EDITORIAL KEYNOTES

The Form Without the Spirit—Jan.
 Greater Evangelism Keynote of Autumn Council—Feb.
 Report of the Commission on Evangelism—Feb.
 Echoes From Kansas City Council on Evangelism—Feb.
 The Story of the Ministerial Association—March-April.
 The Pulpit or the Altar, Which?—May.
 We Function in a Representative Capacity—June.
 A Warning Message or a Saving Gospel, Which?—July-Aug.
 Wanted: Giants in the Word—Aug.
 Developing a Ministerial Leadership—Sept.
 A Lone Preacher on a Floating World—Sept.
 Successful Field Seminary Conducted in Britain—Oct.
 Building Bigger Men by Books—Nov.
 Shun Private Printing Ventures—Dec.

EDITORIAL POSTSCRIPTS

Jan., Feb., April, June, Aug., Nov.

EFFECTIVE ILLUSTRATIONS

Feb., April, June, July, Aug., Nov.

EVANGELISTIC OBJECTIVES & TECHNIQUES

Mechanical Preparation for an Effort—Jan.
Unusual Setting for Evangelism—Jan.
Advertising in Small Cities—Jan.
Cooperative Handbill Exchange—Jan.
A Frank Discussion on Revealing Our Identity—
Feb., April.
Rural and Small City Efforts—Feb.
Public Presentation of Evolution—March.
Missing Links, an Analysis of Prime Sources—
March.
Union Evangelistic Centers—April.
Planning for a Greater Bible Evangelism—May.
Catholic Evangelistic Centers—May.
Visualizing the Sanctuary Service—June.
Sanctuary Device—June.
Evangelism at Camp Meeting—July.
Adventists Fill Place as Interpreters of Times—
July.
Successful Aftermeetings—July
Advertising in Small-Town Evangelism—Aug.
Visiting an Interest—Aug.
Bulletin Board Advertising—Aug.
The Bible-marking Class—Sept.
Evangelizing the Whole District—Sept.
Evangelistic Opportunities of the Teacher—Oct.
Techniques of Spearhead Evangelism—Oct.
Preaching a Christ-centered Message—Nov.
Youth Congresses and Evangelism—Dec.

FIELD SAYS, THE

Don't Be Apologetic—March.
Is Our Right Arm Paralyzed?—March.
First Reading Course Report—May.
Good Word From Middle East—May.
A Spirit-filled Ministry Needed—June.
Reverence During Benediction—June.
An Outstanding Admission—July.
Identification Opened the Columns—Sept.

HEALTH EVANGELISM

Do You Need a Doctor in Your Field?—Jan.
Nutrition Evangelism Pays—Jan.
Integrating Medical and Evangelistic Work—Jan.—
Feb.
"Nervous Stomach Trouble"—Jan.
Health Reform and Character Development—Feb.
Sabbath Evening at Loma Linda—Feb.
Fuller Memorial Sanitarium—Feb.
Testimony Study on Proper Diet—Feb.
The Sanitarium's Place in the Community—March—
April.
Conversing Upon Bible Themes—March.
Physical Habits and Spiritual Life—March.
Let the Liquor Traffic Pay—March.
God's Health Message—March.
A Physician-Pastor Partnership—April.
How to Prevent Nervous Breakdown—April.
The Problem of Protein Supplementation—April—
May.
Patient Contacts at St. Helena—April.
Nurse's Avenues of Ministry—April.
Medical Missionary Symposium in China—May.
What the Minister Expects of the Doctor—May.
Relationship of Doctors to Ministers—June.
Harm-laden Beverages—June.
The Balanced Diet (health talk)—June.
Exercise in Worker's Program—June-July.
Health Foods and Evangelism—June.
The Bangkok Sanitarium—July.
A Doctor-Evangelist Team—July.
The Gospel Message of Health—July.
Navy Doctor Influenced—July.
A Combined Work for the Cities—Aug.
A Noble Experiment—Aug.
Testimony Study on Health Principles—Aug.
The Power of Autosuggestion—Aug.

The Health Work in Scandinavia—Sept.
Personalize Gifts of Literature—Sept.
The Christian Physician—Sept.
Doctor of Medicine and Doctor of Ministry—Oct.
Promise of Protection From Disease—Oct.
Christianity and Modern Medicine—Oct.
How Doctors Can Cooperate—Nov.
Now It's the Glands—Nov.
Popularize Our Health Message Through Advertis-
ing—Dec.
Entering Wedge at Cortland, N.Y.—Dec.

KINDLY CORRECTIVES

Season With Salt, Not Pepper—Feb.
Is Your Congregation Comfortable?—Feb.
Use Fresh Quotations—March.
Parable of a Stone for Bread—April.
Effective Stones for Your Sling—June.
The Archko Volume—July.
The Conduct of the Sabbath School—Aug.
Care in Speaking and Writing—Sept.
Let's Not Become Sidetracked—Oct.

LARGER OUTLOOK, THE

Imagination an Effective Tool—Jan.
Ellen G. White, The Human-Interest Story—Jan.—
Sept.
1. As Others Knew Her—Jan.
2. The Homemaker—Feb.
3. As a Neighbor—March.
4. The Writer—April.
5. The Speaker—May.
6. The Counselor—June.
7. A Personal Worker—July.
8. As a Steward of Means—Aug.
9. God's Messenger—Sept.
Reaching the Unchurched Millions of America—
March.
The A B C's of Press Relations—April.
I Was Once a Church of God Clergyman—May.
Stars Received "Marching Orders"—May.
I Was Once a Universalist Minister—June.
Creating a Favorable Impression—June.
I Was an Assembly of God Minister—July.
The Minister's Wife—Aug.
I Was Once a Franciscan Friar—Aug.
Essentials in Religious Awakening—Sept.
I Was Taught by the Jesuits—Sept.
Why Have a Chancel?—Nov.
Universal Bible Sabbath—Nov.
A Heart-to-Heart Chat With Unordained Ministers
—Nov.
The Meaning of Loyalty—Dec.

LITERATURE EVANGELISM

Christian Literature Through the Ages—Sept.
Gathering Our Strength—Sept.
The Two Working Together—Oct.
Strength in Unity—Oct.
The Evangelistic Bookstore—Nov.
Give a Message—Leave a Message—Dec.

MESSAGES FROM OUR LEADERS

What It Means to Be a Preacher—July.
Spiritual Food to Be Served Warm—July.
The High Price of Leadership—Oct.
Tenure of Service in Levitical Ministry—Oct.

MINISTER IN THE MAKING

That the Ministry Be Not Blamed—Jan.
Associate Youth With Experience—Feb.
Advanced Moves in Practical Training—May.
Short Campaigns; Long Follow-up—May.
Helderberg Preaching Band—Nov.
Asheville Field School of Evangelism—Dec.

MINISTERIAL READING COURSE, 1949

The Pew Takes a Look at the Pulpit—Nov.
Announcements of the 1949 Course—Nov.
Electives—Nov.
Instructions for Enrolling—Nov.

MUSIC OF THE MESSAGE

Hymns for Church Services—Jan.
Music and Religion—Jan.
Music and the Communion Service—Feb.
Music in the Smaller Church—Feb.
Music, Its Power and Place—March.
Relationship of Music and Evangelism—April.
Interest-gripping Song Service—May.
What the Pianist Can Do—June.
New Male Quartet Book—June.
Song Leader as Gospel Soloist—July.
"Longing for Heaven" (gospel song)—Aug.
Evangelistic Choir in Soul Winning—Aug.
The "Chorus Song"—Aug.
Music's Contribution to Worship—Sept.
Effective Use of Chorus Songs—Sept.
Simplified Lettering Plan—Sept.
Good Music for Public Evangelism—Oct.
Worship Hymns and Evangelistic Songs—Nov.

NOTES AND NOTICES

(Appear in each issue.)

PASTORAL PRINCIPLES AND PROCEDURES

Nature and Effects of Alcohol—Jan.
The Preacher's Multiplication Table—Feb.
Some Causes of Alcoholism—Feb.
Pastoral Counseling for the Alcoholic—March.
Join Local Ministerial Association—March.
The Pastor-Evangelist, a Spiritual Shepherd—April.
Have You Trained Them to Work?—April.
Winning Souls Without Preaching—May.
Our Pastoral Program—July.
The Minister's Qualifications—July.
Responsibility in Church Business Matters—Aug.
Church Sponsored M.V. Outings—Aug.
The Undershepherd's Work—Aug.
Keeping the Flock in the Fold—Sept.
The Ideal Minister—Sept.
Building Spiritual Life of Church—Sept.
The Church Business Meeting—Oct.
Pastor's Duty to Young People—Nov.
Visual Aids at S.M.C.—Nov.

POETRY AND VERSE

The Pastor's Wife—March.
A Prayer on Moving—April.
Above Rubies (Prov. 31:10)—March.
Till Jesus Comes—May.
Balancing the Cup—May.
With Him in the Mount—May.
Love Divine—June.
"Behold the Man"—June.
The Preacher's Wife—Aug.
"Let Not Your Heart Be Troubled"—Oct.
"While I Pass By"—Nov.

POINTERS TO PROGRESS

Building Soul-winning Personality—March.
Heavenly Unction Greatest Need—March.
What Is Expository Preaching?—May.
Let Us Be Men of Prayer—Dec.
Covenant of Consecration and Service—Dec.

PULPIT AND STUDY

Giving Thanks (sermon outline)—Jan.
The Worker's Study Life—April.
Fellowship With the Son (sermon outline)—April.
Gospel of the Kingdom—May.
The Joy of Present Salvation—May.
A Bible Study on Tithing—June.
The "Unveiling" of Jesus Christ—Sept.
Christ's Post-Ascension Gospel—Sept.
Office and Work of the Holy Spirit—Oct.-Dec.
I. God's Greatest Gift to the Church—Oct.
II. The Third Person of the Godhead—Nov.
III. The Holy Spirit and Redemption—Dec.
Paul's Defense Before Agrippa (sermon outline)—Oct.
The Lamb That Was Slain (sermon outline)—Nov.
Will Europe Unite?—Dec.

QUERY COLUMN, THE

Flying Serpent of Genesis 3:15—Jan.
Is More Liturgy to Be Encouraged?—May.
Dubious Pictures of the Tiara—Nov.

RADIO EVANGELISM IN ACTION

Autobiography of a Radio Dial—May.
Radio Work and Results in Mexico—June.
Millions Need It, Adventists Have It, Radio Can Give It—July.
Visiting Our Radio Students—Aug.
Correspondence School Interests—Sept.
Changed Methods of Evangelism—Oct.
Reaching Your Radio Audience—Nov.

REALM OF RESEARCH, THE

Important Archaeological Discoveries—Nov.
How Old Is the Earth?—Dec.

RELIGIOUS PRESS, THE

(Appears in each issue.)

RELIGIOUS WORLD TRENDS

Crusade for a United Church—Jan.
Student Volunteer Movement—May.
On the Change of the Sabbath—May.
New Drive for Church Unity—June.
Religion in the Schools—July.
World Council of Churches, Amsterdam, 1948—Aug.
Controversy Over Protestant Church Music—Sept.
Baptist Doctrinal Unity—Oct.
Giant Catholic Strides—Oct.
Significance of World Council at Amsterdam—Nov.
Significance of the 1948 Lambeth Conference—Dec.

Meaning of Loyalty

(Continued from page 37)

late. When sneeringly asked by this magistrate, "So you are a king then?" how easy it would have been for the Saviour to have said, "Well, no, not exactly. You see, Pilate, I am the Sovereign of a spiritual kingdom, and have no aspirations whatever to wield the scepter of Caesar." But Christ did not dally. He was honest. He was forthright. And so He replied, "Exactly so; for this reason was I born and came into the world, to bear witness to the truth." How simple and how beautiful that reply. And although it cost Him His precious life, His death saved mankind and the universe from the guilt and condemnation of sin.

Let it be noted that Christ's loyalty to His Father and His Father's law, and His unwillingness to deviate from this relationship by so much as a jot or a tittle, was what provoked His enemies to crucify Him, and thus make Him the world's Saviour, and the great Vindicator of God and His honor before the universe. No wonder that when Jesus was crucified and pronounced those words, "It is finished," the unfallen beings of the universe rejoiced. Loyalty is always stronger than disloyalty.



Covenant of Consecration and Service

FELLOW worker, have you ever entered into a definite covenant with God? It is significant that those who have made the greatest contributions to the cause of Christianity have, somewhere along the way and usually in the early days of their ministry, entered into definite covenant relationship with God. Such leaders as Luther, Wesley, Carey, Booth, Miller, and scores of others—all leave on record the fact that they carried forward their work in the conscious fulfillment of a definite covenant made between themselves and the living God.

Such a man was William Shaw, who pioneered the cause of Methodism in South Africa. It was just before the dawn of the nineteenth century that this young minister left the shores of England for the Dark Continent. A visitor to South Africa today senses the fact that the name of the Reverend Wm. Shaw is associated with the growth of a strong Christianity that has left its mark through more than a century and a half.

Born in Glasgow, young Shaw began work at the age of nine. His father placed him in the King's Regimental Band, where he served for the next nine years. In those days he studied more than music, however, and when but eighteen years of age he gave himself to the ministry. Though he was so young, it was recognized by all that he had a real preparation for his lifework.

Like all Methodist ministers of those days, he kept a journal, and in the pages of this historic document we get an insight into his life. On December 8, 1798, he was accepted into the ministry and shortly afterward left England. Picture this youthful eighteen-year-old mission appointee awaiting transportation but spending the last hours of the old year in wintry England keeping tryst with God. His dedication and covenant occupy four pages of his journal. How God honored this act is written in the history of Africa. Here is the covenant:

"Most dread Majesty! Most Holy Blessed, and Glorious Trinity, Three persons, and one God! I, a sinful worm of the earth, do now promise in Thy most awful name, and in the strength which Thou suppliest: 1st, to forsake the Devil and all his works; the pomps, and vanities of this wicked world. 2nd, to follow after complete Holiness in heart and life. 3rd, to use those means most likely to keep alive and carry forward the work of grace in my heart. 4th, and if Thou art pleased outwardly to call me, I promise to give myself up this year to the work of the ministry fully, heartily, and entirely.

"Holy God, I have no dependence upon my own

strength, or power in order to keep this covenant engagement with Thee, but most humbly, most fervently and most sincerely beseech Thee to ratify this covenant, and accept this sacrifice in heaven, and give me power on earth always to perform my vows unto the Lord—Amen, and let all the angel choirs cry Amen, while I subscribe myself, the Lord's willing servant, William Shaw."

This dedication is a challenge to the ministry of our own generation. O that every Adventist youth today, especially those who are called into the ministry, could enter into such a covenant with God! We need not comment on the words. They speak for themselves, and are indeed the revelation of a great soul. We bring them to our workers in the hope that, as ministers of the Advent Movement, we too may find the joy and inspiration of a purposeful life in the service which calls us into fellowship with God.

R. A. A.

Let Us Be Men of Prayer

MOST failures in the ministry are not due to a lack of activity or organizational ability, or even to a lack of visiting or study, but to a lack of prayer.

Of course, a minister will pray for himself, for he, like his people, is only a sinner saved by grace. But his prayers must reach beyond the immediate circle of his home and friends and personal needs. He must bear upon his heart the needs of his people. He is their intercessor, and like Aaron, must carry their names before the Lord.

When that ancient priest appeared in his official dress he wore as a memorial a breastplate of twelve stones over his heart and an ephod of two stones upon his shoulders. (Ex. 28:12, 29.) In these stones were graven the names of the children of Israel. As their representative he shared their hurts and heartaches, and carried their burdens and sorrows.

And even when, through their willful sin, a plague swept through the camp and they were dying by the hundreds and thousands, in the hour of desperate need this man of God rushed to the sanctuary, took fire from the altar, and ran through the camp, "and the plague was stayed." (Num. 16:46-48.) He stood between the living and the dead.

Not only in the hour of urgent need, however, must the shepherd's heart be moved to

—Please turn to page 37