

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

November, 1945

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Announcing the 1946 Ministerial Reading Course

NOTES AND NOTICES

Information and Sundry Items

☐ WHILE wastefulness of money, time, and effort has too often characterized worker moves after but a short stay in one conference or institution, there

THE PERILS OF PROVINCIALISM

is a very real opposite peril—that of staying too long in one place or section. Stagnation and failure to grow often result. A circumscribed, provincial outlook tends to develop. The enlarged world concept of our work and the manifold character of our task fade from view—or perchance fail to develop. Men become narrow, self-centered, and rigid in outlook and methods of labor. There is tremendous advantage in proper circulation. The inbreeding of workers in a conference, union, or even a division field is fraught with gravest peril. The vision tends to become more and more constricted and local. The sweep of a world commission, calling for manifold methods to meet a multiplicity of conditions, fades increasingly from view. Tendencies that are sometimes unwholesome become positive trends. Curious ideas of proprietary rights of position and control sometimes develop. Cliques tend to form. Other sections come to be looked upon with suspicion, and estrangement ensues—all because of isolationism, provincialism, and inbreeding. Let there be, therefore, wholesome circulation and wise exchange. Let a fresh breath of something different bring new life. Let new leadership and new worker faces bring forward strides in strong lines. Let the world concept of our task be preserved and fostered by needed transfers and judicious appointments. Let the unity of the faith be preserved by mutual respect for the loyalty, fidelity, and efficiency of those of different experience, nationality, color, and ways of life. Ours is a world message, mission, and outlook. We must keep that expansive vision ever before us.

☐ THROUGH the courtesy of the Review and Herald Publishing Association, THE MINISTRY and certain other papers issued by the publishing house are being supplied for the next twelve months to 93 workers in those portions of the Northern European Division field and Near East that have been sorely stricken by war, and whose organization and finance are still disrupted. This is cared for from a special literature rehabilitation fund set up by the publishing house, and is similarly designed to cover the English-reading workers of the war-ravished divisions of the Orient, as soon as postal service is re-established. This is in lieu of unexpired subscriptions at the time of the outbreak of hostilities.

☐ REHABILITATION of the war-stricken portions of the Northern, Southern, and Central European divisions and of the Far Eastern and China divisions should include provision of back volumes or files of THE MINISTRY covering the war period,

when the monthly visits of this workers' journal were cut off. Fifty sets of back files are needed to supply the union missions or conference offices and institutions, and possibly some of the larger local conferences or missions. We cannot, however, hope to restore THE MINISTRY to all individual workers, unless they be editors, Bible teachers, or administrators whose responsibilities call for their use in work among others.

We have a sufficient number on file for many of the numbers involved, but we lack a sufficient number of the following issues:

July, November, 1940

March, October, November, December, 1941

April, October, and November, 1942

July, September, 1943

March, April, September, October, November, December, 1944

January, September, 1945

Can you spare copies of any of these issues of THE MINISTRY? Whoever can furnish any one or more of these needed numbers will render a real service. Send your copies directly to Editorial Office THE MINISTRY, Takoma Park 12, D.C.

☐ WE should like to suggest to those of our subscribers who are personally responsible for their own subscriptions, that it would be an excellent plan, when sending in their MINISTRY renewal, to renew for two or more years. This will save time in these busy days, and ensure regular delivery for the future.

Primal Place of "Review and Herald"

☐ UNITY and understanding are needed as never before in this movement, and unity comes through understanding. Our people must know our mission, our problems, and our progress. Only as they know will they act. Only as they are made aware of our mission, its triumphs and its needs, will they give and go and do. As never before, we need the unifying, inspiring message of the appointed newspaper of the church—the *Review and Herald*. Fellow workers, no greater service can be rendered the church of God than to see that every English-reading Adventist family shall have the weekly visits of this journal. THE MINISTRY believes in the necessity of such a program.

The weekly reading list should be doubled. Broad plans should be laid to bring our overseas Adventists, who read English, under its molding influence. The exigencies of the times call for a great unifying agency.

Mere Autumn Council resolutions will not bring it to pass. But the rallying of the individual worker to the task will accomplish it. The well-to-do could provide copies for the poor, or at least share their copies with those who cannot subscribe. Let us see that our people in every community receive the *Review*. It is the pastor's best friend. It will lighten his load and help to solve his problems. It will unify and inspire by spreading an understanding of our mission and our message.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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¶ Our fundamental responsibility
is a mandate to study

The Zenith of Opportunity

By HARRY M. TIPPETT, *Professor of
English, Emmanuel Missionary College*

EMERSON once wrote that for a man to be useful to his generation he must learn what the centuries are saying against the hours. Like the ominous knocking at the gate in *Macbeth*, interpreted in such a memorable way by De Quincey in his essay on that theme, the accumulated burden of the centuries of human injustice, of an outraged reverence for the holy, and the vengeful despair of maddened millions knocks loudly on the door of this generation, seeking the why and the whither of human destiny. In this hour of prophetic fulfillment, when the altar lamps of spiritual wisdom glow with certainty and assurance against the background of "gross darkness" that Isaiah predicted would cover the people, God's watchmen on the ramparts of Zion, straining their eyes for the coming of the day, their ears alert to the harbingers of Heaven's evangel, must respond to the clamor at the gate of this generation that voices the fearful and insistent cry, "What of the night?"

"The final movements will be rapid ones." How familiar that phrase has become to believers in the third angel's message, and yet how complacently its fulfillment is observed. Our vocabulary of superlatives is rapidly being exhausted, and the words "crisis" and "challenge" have already become hackneyed. Within the compass of about three months five of the world's greatest political figures died or were otherwise removed from power. Within the space of three weeks newspaper headlines were filled with startling events in the realm of the ultimate in human achievement or of cataclysmic destruction, as witness the crash of a bomber against the world's tallest building, the crack-up of the world's largest flying boat, the fastest trip ever made by an airplane—a 544-mile journey in sixty-two minutes—and the terrifying effects of the world's most destructive explosive.

With the curve of frequency of such events as these rising ever more sharply—and these are but typical of similar epochal things in social and religious matters—it would seem that the church which has dedicated itself to declare the whole counsel of God has reached the zenith of its opportunity. What a tragic spiritual shame if its ministers in word and doctrine, who in a peculiar sense are stewards of the grace of God, should be found at the nadir of preparedness.

"Study to show thyself approved unto God." Certainly no minister of the gospel can be an accredited watchman if he does not study. His fundamental responsibility is a mandate to study. He must scrutinize the Word; he must closely observe human nature; he must know human problems; he must adapt for himself the best methods of labor; he must acquaint himself with social trends and world affairs. In order to be alert and fully aware of all the factors that help or hinder his personal efficiency as a laborer for the Master, he must give attention to systematic reading.

Granted that the greatest spiritual awareness can come from no higher source than the Holy Scriptures illuminated by the Holy Spirit, and that this kind of study cannot be superseded by application to digests of what other men think, there is a utility to be derived from such sources which contributes to awareness of the world we live in. It is to an awareness of himself as an integrated individual in relation to the suffering need of humanity, an awareness of the cankers that gnaw at the vitals of modern society, an awareness of age-old controversies that disturb man's thinking, an awareness of spiritual heights revealed in the biographies of major and minor reformers of all time, an awareness of the triumphs of grace in the modern church, an awareness of the mobility of language as revealed in telling phrase and beautiful expression—it is to all these desirable benefits that a preacher's reading should be devoted.

THE cessation of war's desolating scourge, with a consequent hushing of the deafening burst of bombs and anti-aircraft fire, has only accentuated the steady roar of the printing presses that continue to pour forth an ever-increasing volume of reading material from which he who runs must select, evaluate, and discard or appropriate with systematic discretion that which he apprehends. Of the ten thousand books printed annually, much is trivial, much is insincere, much is valueless from any standard. Even the one in twenty of these books which is devoted to religious themes is oftentimes nothing more than a rehash of platitudinous truisms which convert no sinner nor comfort any saint. How shall the busy evangelist or pastor sift for purchase out of his meager salary those published works which would prove most enlightening, most stimulating, and most generally profitable to him as a worker in the nice care of human souls?

At least one directive comes in response to that query, and the advisory council of the Ministerial Association is the sponsor of it. There is the warmth of fellowship in the phrase under which this reading activity is introduced, for it is captioned The United Study Program. It embraces within its matriculates 2,500 workers who annually make this intellectual pilgrimage through a guided tour of books—books that have been selected by godly men of experience—books that warm the heart, stimulate the energies, and illuminate the mind. In this hour when God charges His church to go forward, no gospel worker can afford to be an intelligent isolationist. It is in reading the same challenge and in believing the same truths that spiritual solidarity is maintained. The most successful worker will not stop with the reading of the four volumes selected for perusal this winter by the Ministerial Association, but he most certainly cannot afford to exclude them.

Here, for instance, is a new compilation from the counsels of the Spirit of prophecy, *Evangelism*—according to God's plan. One of the most systematic and thorough pieces of research in both the published and unpublished material of Mrs. E. G. White has gone into the making of this volume. With the greatest evangelistic advance in our history so gloriously just before us, how can we face the task without the counsels of this precious wisdom from Heaven?

The heritage we have received from previous generations of advent believers should prove one of the most comforting and reassuring certainties with which we face the final movements of the church militant. Up to this time our knowledge of advent church history has been fragmentary and detached, but the years of search in the libraries of the world, the many travels to and fro to find original sources of information, the long vigils maintained in the documenting and organizing of this material on the part of its author, L. E. Froom, will make *The Prophetic Faith of Our Fathers* a book of extreme importance to every worker who desires a new source of appeal in presenting the imperative messages of the prophecies.

With spiritual and psychological imbalance

claiming so many people as its victims in these strenuous days, it is not strange that the work of the pastor is charged with ever graver responsibility, for the soul burden of the world is felt in every church, very often to the decimation of the membership, and consequent loss of courage on the part of even those who are "long in the way." A careful analysis of the responsibility and the method of shepherding procedures in meeting the problems of the flock under a minister's care has been made by Andrew W. Blackwood in his book *Pastoral Work*. It deals with a pastor's labor as an art and a science. As a book of the hour, it should not be overlooked.

"Seek ye the old paths." More and more tenacious to the things held dear by the pioneers of the movement, our workers are turning with eager minds to the early instruction of the Spirit of prophecy as revealed to the developing church of early advent believers. Facsimile reprints of the old volumes of *Spiritual Gifts* are being made available, and in the latest release, Volumes III and IV have been combined to form one of the units of this United Study Program. Out of these "little black books" came precious instruction that has not been generally available up to now.

The spiritually motivated worker for God will not meet the knocking on the gate of this generation in a drunken stupor, as did the porter that fateful night in Shakespeare's oft-told drama, but sober, vigilant, he will uphold the light that streams with the radiance from Calvary, an approved "workman that needeth not to be ashamed."



Some Things to Remember

REMEMBER that effort is implied in all the Bible commands to preachers:

"Feed the flock," implies preparation of the food supplied.

"Preach the Word," implies more than a cursory knowledge of the Bible.

"Study to show thyself approved unto God," implies digging for the treasure.

"Use not vain repetitions," implies thoughtful elimination.

"Be instant in season, out of season," implies alertness.

"Compel them to come in," implies powerful persuasiveness.

REMEMBER that preaching is to make men different. The worst criticism that can be leveled at a sermon is that the preacher was aiming at nothing in particular and proved himself an accurate shot.

REMEMBER that every part of the service is worship.

REMEMBER your influence, as well as that of your family, will be felt in attending Sabbath school, the prayer meeting, church school, the communion service, and in aggressive home missionary work.—*Lay Preacher's Handbook*, North England Conference.

1946 READING COURSE PREVIEW

Four Cogent Reasons for Enrolling for 1946

Evangelism Blueprint Now Provided

By R. A. ANDERSON

WHAT is the divine pattern for evangelism? Are we following it? These questions can now be answered from the Spirit of prophecy volume just coming from the press. This book, *Evangelism*, contains inspired counsel which the whole world field will welcome. It is needed and is long overdue.

No work is so important as that of winning men to Christ. But to accomplish this work in God's way, men must understand His method. This volume contains instruction on the technique of evangelism. It is a book for study and prayer.

As we all know, evangelism has always held a paramount place in the advent movement. The very message we bear requires that it be proclaimed to every people in every land. We came into being to preach the everlasting gospel. We exist to herald the truth of the judgment. We must evangelize or die.

It was under the fire and passion of the great nineteenth-century awakening that we began. Great indeed were those days when fearless heralds of the gospel, interpreting the prophecies of Daniel and Revelation, went forth in faith to proclaim God's message. Every available method was employed to aid them in their declaration that the hour of God's judgment had come. We stand aghast as we realize what was accomplished in so short a time.

Since those early days much has happened. That small and apparently insignificant people that emerged from the disappointment has now grown and developed until today we are a world-wide movement, preaching the message in hundreds of languages. What we are today, however, we owe to those men and women of courage and confidence who under the definite guidance of God laid the foundations of this mighty movement.

Those early pioneers had vision. They built better than they knew. But they are no longer with us. Indeed, the second generation has well-nigh passed from us. In their loss we face a possible peril, concerning which we have been warned. It is possible for us to forget the way the Lord has led us. Shall we? If we do we will be without excuse, for no other people has been so signally blessed with divine instruction as this advent people. Messages concerning every conceivable feature necessary for the building of a strong work have come to us through the Spirit of prophecy.

How much we owe to the prophetic gift! Policies have been made and patterns developed under the direct guidance of God. And these have shaped

the movement which today belts the globe. No feature of our work, however, has received as much clear counsel in such minute detail as that of evangelism. Through the years we have profited greatly from the counsels on education, medical work, and other phases. These have been compiled in books covering specific fields of study. But until recently few realized the immense amount of instruction that has come to us from the inspired pen of the messenger of the Lord concerning the technique of personal and public evangelism. Most of this counsel has not hitherto been available to our workers generally.

In the early decades of our history a great deal of instruction came to us through the columns of the *Review and Herald*. Few today, however, have access to these early issues. Articles also appeared in journals which years ago were discontinued. But by far the larger body of counsel is contained in letters and communications to individuals and institutions. These are all on file in the vaults of the Ellen G. White Estate, now at the General Conference headquarters in Washington, D.C. Comparatively few have had access to this rich source material, and consequently, little use has been made of it in a direct way.

Realizing the great help and inspiration this would be if made available to the field, the Ministerial Association Advisory Council took action about two years ago, asking the White Estate for the release of such manuscripts as would be of help and guidance in the work of evangelism. This request granted, a committee on compilation was authorized. A good deal of preliminary work had been done by individuals, but now a diligent and systematic study of all the published and unpublished files began, with gratifying results.

A marvelous body of counsel has been gathered which is now in process of publication. This special instruction on evangelistic methods will contain more than five hundred pages, of which not more than about fifteen per cent has hitherto appeared in book form. Printed on thin paper, this new volume will be about the size of *Testimonies to Ministers*, and just a little larger than *Gospel Workers*. It will be a companion volume to these excellent ministerial helps of the past.

The compilation of this book has been a major task. Thousands upon thousands of pages have been read and reread. Those who engaged in this work were conscious of their responsibility and prayed much for God's guidance. As we studied the instruction which came to preachers, churches, conference committees, and institutions, we found a wealth of material from which to draw, and again and again we were overawed in the realization that the God of Israel had surely anticipated our needs and had given us the very help for this important hour.

Spiritual Gifts, Volumes III and IV

By ARTHUR L. WHITE

The classification of these materials has been almost as large a task as their selection, and they have been arranged under headings and subheadings to aid the reader in finding the detailed instruction he may desire. Publicity, preaching, harvesting the interest, the challenge of the great metropolitan centers of the world, our relation to the flood of new cults and philosophies which are sweeping the cities today, rural evangelism, institutional evangelism, personal evangelism, medical evangelism, and problems of the pastor are some of the few features dealt with. This volume is truly a rich source of counsel, and we know that it will prove a great inspiration to the whole field. Sometimes the instruction deals with the minute details of technique, leaving the reader amazed at the grasp that Mrs. White had of the whole program of soul-winning work. As God's messenger, she was remarkably qualified, both by experience and revelation, to give this instruction to the church. Principles of consecration and sound common sense are emphasized so clearly that although one may not be actually engaged in either public or personal evangelism, the counsel will, nevertheless, prove inspirational and opportune.

All our workers should study this book. It will be one of the volumes in the 1946 Ministerial Reading Course. Administrators and field leaders will find in it a challenge to larger planning. Evangelists and Bible teachers will discover in it both inspiration and correction.

In our eagerness to impress the truth we as evangelists have sometimes wandered unconsciously far from the divine pattern. No one must be blamed for this, because until now the amount of instruction in the field of evangelistic methods has been meager. The complete divine pattern has not been available; consequently, our workers have too frequently been studying the patterns of men, patterns which have in instances been far from God's ideal for this people. But now a book is placed in our hands which covers the whole field of soul-winning work.

Evangelism—according to God's plan—comes to us at a time when it is most urgently needed. With the declaration of peace comes the challenge for a larger, more aggressive, and more spiritual program of world evangelism. This movement should be in the vanguard of all sound, soul-winning endeavor. It can be, it must be, and it will be, if our evangelism is according to God's pattern. As this volume is sent by the Ministerial Association to our evangelists and workers in all the world, we pray that it will bring to us all inspiration, redirection, and renewed consecration to our God-given task.



THAT person is a spiritual adult who has learned to rate his annoyances according to their real value. It is amazing how few of today's worries can be carried over into tomorrow. Rare indeed is the person who can remember what worried him sick six months ago. If a worry cannot last six months it is not worth worrying about for thirty minutes.—ROY L. SMITH.

THE eagerness of Seventh-day Adventist workers in 1945 to secure *Spiritual Gifts*, Volumes III and IV, is matched only by the eagerness of their forefathers who in the winter of 1863 and 1864 awaited the appearance of these important works which they knew to be in preparation. A James White preview of the content of the forthcoming books whetted well the earnest desire for their possession, for, as stated in a back-page note of the *Review*, they would "contain matter of deep interest in relationship to the race of man from creation to the end—six days' creation, the size and glory of the first pair, the fall, the flood, the dwindling of the race physically and morally and mentally, lost arts, causes of diseases, the best food for men, laws of health," and "practical portions of *Testimonies for the Church*, Numbers 1-10."

While *Spiritual Gifts*, Volume I (1858), had dealt briefly with the fall of Satan and the fall of man, there was a complete gap in the story between the announcement of the plan of salvation to Adam and Eve and the narrative of the appearance of the Saviour as a babe in Bethlehem. Now this gap was to be largely filled by the tersely written account, giving a wealth of information presented in vision to Ellen White, but which, up to this time, had not been published for the church.

The timeliness of the appearance of these works is clearly seen when we observe that Volume III deals in detail with creation and creation week, also the flood with its causes and the subsequent effects and degeneration of the human race after the flood—just the information which was needed to meet the newly annunciated evolutionary theory, then in its infancy, but which had been gaining ascendancy since the publication of Darwin's *Origin of Species* in 1859. While the world was enthusiastically drinking in this evolutionary theory, based upon a pseudoscientific explanation of certain phenomena which had been discovered, Seventh-day Adventists were fortified by the detailed, inspired account, which gave the true explanation—depicting man, not as gradually ascending, but created in the image of God, originally a mighty being, physically and mentally, declining rapidly in stature, mental capacity, and moral powers through disobedience to God's laws, and that in the space of only a few centuries.

Thus *Spiritual Gifts* served well in guarding the newly born Seventh-day Adventist Church from evolution, the greatest cause for the decline in faith in other Protestant churches.

Not a few were concerned because the Old Testament account presented so fully the sins and waywardness of God's chosen people. To these, the *Spiritual Gifts* account, with vivid detail and the lessons drawn from the experience of the patriarchs, served as an explanation, making it clear that there are lessons for the church of today to be drawn from God's dealings with those who made mistakes and failures in the past.

Volumes III and IV of *Spiritual Gifts* are unique not only in their basic delineation of the experience of God's people from the early centuries of the world's history but also in their presentation of the initial writings of Mrs. E. G. White on the subject of health. In Volume IV, and Volume IV alone, do we find the carefully written, compact statement of the principles of health reform as given in the momentous vision of June 6, 1863. Point after point is made in rapid succession, carrying the reader through the comprehensive outline of that vision which opened up to Ellen White a whole new field of instruction given as an aid in preparing the church to meet the Lord. The appearance of this thirty-two-page chapter alone would justify the reissuance of these early books. Every basic underlying principle of our health reform message is set forth in this terse statement.

True, later views brought an amplified picture and gave guidance and application to the principles, but as Volume I of *Spiritual Gifts* presented in 1858 the basic great controversy vision, the presentation of which was later amplified in the entire Conflict of the Ages Series, so this basic health vision presented the fundamental elements of the health message, which was set forth more fully in detail in succeeding publications devoted to that subject.

The last section of Volume IV of *Spiritual Gifts* consists of a selection from a series of "ten small pamphlets, entitled *Testimony for the Church*," which had appeared during the nine-year period from 1855 to 1864. "Local and personal matters" were omitted, "giving those portions only which are of practical and general interest and importance." The principle of condensation and selection announced in these explanatory words of Ellen White may well serve as an illuminating guide in our introducing the testimonies to new converts.

This, the third of the facsimile reproductions of the early Spirit of prophecy literature, giving to our workers these materials just as they first came to the church, are photographically reproduced and bound in one volume, bearing a cover stamp identical with the first volume of eighty years ago. Volumes III and IV, completing the set of *Spiritual Gifts*, are sure to be received with the same high acclaim as was given Volumes I and II. Significantly, this work is made a part of the Ministerial Reading Course of 1946, keeping before our workers who face the finishing of the task the spirit, the atmosphere, and the information of the days of small beginnings.



☞ TRUTH courts the light. It welcomes investigation, examination, challenge. Error fears the facts. It shrinks from searching argument. It seeks to side-step through inquiry. It tries to prevent exposure of its shortcomings. Such circumvention is alien to the spirit of this message. Only error seeks the protective shelter of darkness and silence.

Floodlighting the Word of Prophecy

By FRANCIS D. NICHOL

ONE of the claims most frequently made by all of us as we stand on the rostrum in an evangelistic effort is that we are students of the prophecies. We laud the prophecies. We declare that we are the preachers of the prophecies. We insist that we come before the world with no new-fangled ideas but are the expositors of the historic prophetic positions taken by devout men in former centuries.

Now these are large claims, but they are of the essence of our position on prophecy. I have often wondered how well we could defend these claims with historical evidence if we were asked to show proof that we are indeed the preachers of time-honored prophetic beliefs, that we are in the spiritual succession of a long line of men who have preached the advent from the scrolls of the prophets.

I willingly confess that my knowledge of the historical background of our prophetic preaching has not been too clear. In fact, it has been rather hazy—that is, until I had the privilege during the past year of reading the manuscript copies of the L. E. Froom volumes that trace the history of prophetic interpretation from about 300 B.C. down to the middle of the nineteenth century. I did not find the matter easy reading, which is the most encouraging statement that could be made. For I am not much interested in easy, casual sketches of weighty subjects. But I did find the material of vast interest. It gave me the sweep of the subject through the centuries, and enabled me to see something of God's unfolding revelation of Himself and His plans, as He gave to men an increasingly clearer understanding of the prophecies, when the time drew near for the last advent message to be sounded.

Adventism—Climax of Prophetic Study

I was particularly impressed by this third volume of the impressive four-volume work entitled *The Prophetic Faith of Our Fathers*. This volume deals with the colonial American and nineteenth-century Old World advent awakening. It is this volume that brings us to one of the great climaxes of prophetic study—the mighty advent movement of the early 1840's, out of which grew Seventh-day Adventism.

It is this third volume that shows us the true setting in which William Miller, Joseph Bates, James White, and others proclaimed the prophecies. We see these men, not as the creators of new, strange prophetic fantasies, but as the restorers and proclaimers of beliefs that had been held and expounded by devout and learned theologians through former times. This illuminating volume proves false all the disparaging declarations of Seventh-day Adventist critics, who would dismiss our preaching as simply the echo of the views of an ignorant farmer named William Miller.

I find a thrill in reading books that strengthen my faith. Such books make me more zealous to promote my beliefs. The four-volume set, *Pro-*

phetic Faith of Our Fathers, will be that kind of work. As stated elsewhere in this issue, these books are to be published serially, the third volume coming out for the 1946 Ministerial Reading Course.

No Seventh-day Adventist minister should have any other plan than to sit down with this third volume, red or blue pencil in hand, to read and underline. This is a book the like of which you have not read before, for such a book has not been prepared heretofore. As you read, you will find that as the nineteenth century opened, one prophetic student after another began to turn his eyes to the 2300-day prophecy, each one coming to the conclusion that this prophecy was due for early fulfillment. This section alone is worth the price of the whole volume. It forever refutes the false charges of our enemies who claimed the Seventh-day Adventist position that the 2300-day prophecy ended in the early nineteenth century is a lone view, unsupported by any good prophetic expositors.

Here is a work that gives new meaning to the phrase, "a more sure word of prophecy."

Pastoral Work by Blackwood

By CARLYLE B. HAYNES

IT is a widely felt need, this matter of pastoral leadership, pastoral counseling, pastoral procedures, the pastoral heart, and pastoral equipment for skillful service.

Many an earnest minister is placed in a position of pastoral responsibility who readily realizes he has had but little training for the solemn duties he is called upon to perform. Immediately he looks about for help. The urgency of his task grows upon him. He would quickly acquire knowledge of the best methods of shepherding the flock of God.

The best forms of service, the most effective methods of ministry, the making central of the Word of God, fruitful visitation, the ministry to the sick—how he longs to increase his efficiency in all directions at once. He will eagerly reach out for every aid he can find to enlarge his usefulness. He wants to correct his deficiencies, improve his procedures, amplify his power in preaching, increase his wisdom in winning souls, and advance toward perfection, wanting nothing. He may discover that he needs to rearrange his whole intellectual furniture and ministerial equipment.

One of our chief weaknesses has lain in pastoral theology. Our teaching tends to the theoretical and hortatory, not the practical and helpful. Practical theology has often, instead of dealing with cases, methods, procedures, and standards, been presented quite impractically. What we have needed is technical helps, specializing on the details of the minister's life and the everyday demands of his office. We can never have too many of them, for our need is a continuing one. Some have been prepared, but more are needed.

The volume on *Pastoral Work*, by Andrew W. Blackwood, of Princeton Theological Seminary, is more than a classroom text. It is practical. It

uses cases from life. The theories it presents do not grow from theories. They have been developed from experience. Each proposal has come from the field. His practical philosophy is not that of an armchair dreamer.

Dr. Blackwood has been a pastor and has drawn largely from his own experience. He has been an observer and has watched shepherds at work among flocks large and small. From a boyhood in the home of a "horse-and-buggy" doctor, he has been projected into almost every kind of field except among the very rich.

As a teacher he studied the literature of the subject. He knows how to present it with satisfying clarity and impressiveness. He deals with the things that should matter most in the work of a pastor.

The pastor who has advanced in experience and has acquired ease in his work and ability will realize that nothing else is so vital as ever-enlarged efficiency. He will appreciate this part of the 1946 Ministerial Reading Course. The pastor just beginning, as he needs it more, will appreciate it more. The theological student, getting ready for his lifework, will look into its sage counsel eagerly. And it will bring real help to each.

It is a solemn thing to be a minister of Jesus Christ. We have come to the biggest hour the world has ever known for preaching. We have to deliver to men the most stupendous announcement of all history. We deal with the eternal destinies of human souls. On what we say and how we say it, on what we do and how we do it, depends the decision whether many a person shall spend the eternal ages in the earth made new, or be cast into outer darkness. Pregnant with the greatest issues of human life is the solemn work of God's servants today. We do not dare to take our calling lightly.

The sacred vocation to which a pastor has been called requires all the energies, all the capacities, all the devotion, all the possibilities, all the time, all the possessions, all the requirements any man of God has now, or ever can obtain, to be given over, without any reserve whatever, to the accomplishment of the noblest work to which any human being has ever been called.

In this book there is help. Study it diligently, absorb it fully, use it wisely.

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☞ WE will have a revival when we quit saying, "I know what is wrong with him," and begin asking, "What is wrong with me?"—*Christian Advocate*.

✱ ✱ ✱

Even while we rejoice that Christ is the Lord of common folks, His words ringing sweet and clear even in childhood's ears, we lament that our poor tongues are not better able to make Him attractive to plain people.—W. T. ELLIS in *Religious Digest*.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

An Outstanding Conference on Evangelism

By CLIFFORD A. REEVES,
Atlantic Union Conference Evangelist

ALMOST every State in the country was represented at an important conference on evangelism held at Winona Lake, Indiana, July 15 through July 21. Representatives of many religious groups were to be found among the five hundred or more ministers and evangelists gathered at this famous conference center. But there were no denominational differences, discussions, or barriers. It seemed to be the passionate desire of all present that there at Winona Lake a fire of evangelism might be started that would turn America back to God.

It was my privilege, in company with J. L. Shuler, of the Theological Seminary, to attend this conference. All who were present at these meetings received a mighty spiritual impact, which is certain to affect every sphere of their life and ministry. While the approach to, and understanding of, some doctrinal teachings was different from our viewpoint, yet one could but be impressed that these men had an all-embracing passion for Christ and a deep compassion for the souls of men.

Some of America's leading evangelists, men mightily used of God, were present to give instruction and lead discussions on various phases of the evangelist's task. Among them were Dr. Bob Jones, Sr., founder and president of Bob Jones College and dean of American evangelists; J. H. Hankins; John R. Rice; Hyman Appelman, a converted Jewish lawyer who is said to be America's foremost evangelist today; Jesse Hendley; Robert Wells; and Sam Morris, known to radio listeners as the Voice of Temperance.

Each morning, beginning at seven, these leaders, with vivid illustration, burning conviction, and challenging appeal, spoke on such topics as the following: A Passion for Souls; Preparing and Organizing for Revival; The Biggest Hindrance to Revivals Today; The Only Person God Can Use for Revival; The Revival Harvest White Today; The Evangelist as a Bible Teacher; The Kind of Preaching Needed; God's Plan for a Revival; A Visitation Program in Evangelism; The Place of Prayer in Revivals; Personal Work in Evangelism; How to Give the Invitation; What Conviction Is and How It Is Produced; Conserving Results; The Results of Being Filled With the Spirit; Clearing the Way for God.

Not much time was spent on the more mechanical aspects of evangelism, though the necessity of careful preparation and organization was stressed.

These men were convinced that preparatory work by church members in visitation, with suitable literature to prepare the ground, is absolutely essential today.

The main emphasis was upon the dynamic spiritual requirements. Said one speaker: "It takes more than advertising or singing or preaching to do the work God requires in these times. It takes weeping, agonizing Christians. . . . Every great soul winner has majored in two things—prayer and personal work. . . . One minute of real prayer is worth an hour of preaching." It was stated that during his great ministry Dwight L. Moody prayed with 75,000 people personally! And indeed this whole conference was bathed in a spirit of prayer. The entire program was signalized by mighty intercessions. Some groups spent whole nights in prayer, seeking God's will and His power for service.

Hearts were broken with visions of the plight of a lost world. Underlining the clamant need of evangelism, one speaker mentioned that 60,000 churches in America did not have a single convert in 1943. Today, with a lifeless, slumbering, powerless church, we need a revival to cleanse the blood stream of the nation. Speaking from Luke 10:1-3, Dr. John Rice declared:

"The Lord says the trouble is not with the field, with the harvest, but with the laborers. It is the right kind of laborers that are few. The harvest was ripe in Jonah's day. But God had a bigger job getting the preacher right than He did getting a great city converted. The trouble today is often with us preachers. We talk about hard fields and hard times, and often this talk is just an alibi for our powerlessness and prayerlessness. God is going to do great things if He can get men who have the anointing of God upon them, men who have the Elijah fire."

Definite study was given to the conditions and spiritual needs of postwar days. A tremendous responsibility was felt for the returning millions of our armed forces. What a chance and a challenge for evangelists! Thousands of these boys will return steadied and deeply impressed. They have been through experiences on the battlefield which have brought them face to face with the solemn realities of life and death. Now, thankful for deliverance, they are prepared to be helped spiritually. Never again in their lifetime will they be so susceptible to God's truth. What an opportunity! Brethren of the Adventist ministry, let us see to it that this challenge is accepted and this opportunity improved with all the power at our command!

The writer of that famous hymn "The Old

Rugged Cross" was present at this conference. It was indeed a privilege to chat with George Bernard and hear a recital of some of the miracles wrought through the world-wide ministry of this beloved gospel song.

This conference would have been eminently worth while if only for three outstanding messages that were given on the need for the infilling of the Holy Spirit. The first emphasized the thought that Jesus, our pattern, did not win a soul, heal the sick, raise the dead, or engage in preaching ministry until He was anointed by the Spirit; yet we rush into service without that anointing and wonder why we fail. We try to do God's business without God's power. We have too often substituted campaigns for consecration, pep for power, and human inspiration for the Spirit's infilling.

The second message stressed the command of Ephesians 5:18, "Be filled with the Spirit," as being a command as definite as any of the ten commandments. Though the Holy Spirit operates in the heart at the time of conversion, it is only when He gets such absolute control as to completely dominate the life that the infilling takes place.

Long shall we remember the closing day of the conference when hundreds were at the altar, their faces wet with tears, seeking the assurance of personal victory over sin. It was a most moving scene as, without any trace of fanaticism or emotionalism, these Christian workers claimed the Spirit's power and placed themselves at His disposal in renewed consecration.

We in the advent movement have the Elijah message. We, of all people, should have the Elijah power. Yea, we *must* have it, or we fail.

"Refinement, education!

We want the very best.
Our plans and schemes seem perfect;
We give ourselves no rest.
We get the best of talent;
We try our uttermost;
But what we need, my brother,
Is God, the Holy Ghost.

"It is the Holy Spirit
That quickeneth the soul.
God will not take man worship
Nor bow to man's control.
No human innovation,
No skill or worldly art,
Can give a true repentance
Or break the sinner's heart.

"We may have human wisdom,
Grand singing, great success;
There may be fine equipment,
But these things do not bless.
God wants a pure, clean vessel,
Anointed lips and true—
A man filled with the Spirit,
To speak His message through."

May God forgive us for our cold, formal, mechanical service. May the atomic energy of the Holy Spirit's power blast us out of our lethargy and set us ablaze for Him.

The Intern and Church Members

By PAUL W. KEMPER, Ministerial
Intern, Miller, South Dakota

THE art of visiting church members cannot be acquired in a moment. It is not something that can be learned by rote, to be applied alike to every case. Rather, it is a lifetime practice, to be continued day by day. An intern learns to preach by studying, following worthy examples, and then actually putting into practice what he has learned. Likewise, by continual effort and perseverance, an intern learns tact and wisdom in visiting church members.

The messenger of God, in *Gospel Workers*, gives this counsel: "Carry forward your work in humility. Never rise above the simplicity of the gospel of Christ. Not in the art of display, but in lifting up Christ, the sin-pardoning Redeemer, will you find success in winning souls. As you work for God in humility and lowliness of heart, He will manifest Himself to you."—Page 355.

An intern is often a young shepherd of the sheep. The wise man Solomon admonishes in Proverbs 27:23, "Be thou diligent to know the state of thy flocks, and look well to thy herds." Jesus, in sending forth the twelve apostles, said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." Matt. 10:16. Insight and judgment will come with constant practice and effort.

Every soul is precious to Jesus. Even the little children are not to be despised. Jesus came to "seek and to save that which was lost," and by the visitation of church members, knowledge will be gained which will be a great asset to the intern as he goes out into the highways and hedges to compel other people to come and follow Jesus. The art of visiting members can be developed into the art of convincing nonchurch members to become sincere and consecrated people. Without the effort exerted in continual practice to develop the art of visiting, the intern is certain to be handicapped for future usefulness.

The art of visiting is not learned by two or three attempts to call on church members who are not at home at the first calling. The one who is everlastingly visiting church members and nonchurch members gets the results.

Dr. T. L. Cuyler wrote: "The easily discouraged, who are pushed back by a straw, are all the time dropping to the rear—to perish or to be carried along on the stretcher of charity. They who understand and practice Abraham Lincoln's homely maxim of 'pegging away' have achieved the solidest success."

The intern must take time to visit. He must not stop merely because of muddy roads, inclement weather, or door slams; he must exercise the valiant spirit of Benaiah, one of David's mighty men. Benaiah was not stopped by big tasks. He even "went down and slew a lion in a pit in a snowy day." 1 Chron. 11:22. May God give every intern, yes, every minister, young or old, grace and

power to have courage to fight Satan, whether in sultry July or in subzero December.

Truly, constant visiting will pay high dividends. It will result in souls saved to the glory of God. The importance of visiting can be seen in this quotation from *Testimonies*, Volume IV, page 536:

"While in the midst of a religious interest, some neglect the most important part of the work. They fail to visit and become acquainted with those who have shown an interest to present themselves night after night to listen to the explanation of the Scriptures. Conversation upon religious subjects, and earnest prayer with such at the right time, might balance many souls in the right direction. Ministers who neglect their duty in this respect are not true shepherds of the flock."

The visitation of church members will not only be an asset to believers themselves but greatly aid the minister in the desk. By contacting people in their homes the minister becomes better acquainted with them, and will be able to solve difficult problems that may arise. He will often obtain suggestions for sermons and illustrations which will be his very own. He will be able to attend to the spiritual problems of the church more efficiently because he has had firsthand knowledge of the need.

Visiting with church members will open avenues of approach to nonbelievers, which will in many cases result in increased membership, more tithe, more workers in the conference, and the second coming of our Lord will be brought that much closer. The young minister will develop discernment and wisdom. He will learn to understand people and to relate himself to their actions accordingly.

The apostle Paul learned a good lesson from his visiting, for Inspiration records in Acts 18:20 that "when they desired him to tarry longer time with them, he consented not." In other words, the apostle Paul learned not to wear out his welcome and make himself a burden to others.

Visiting with other people is in itself a sacred privilege. It is following in the footsteps of Jesus. He went from house to house from early morning till late at night, soothing the afflicted, healing the sick, and bringing courage and peace to the disconsolate. Many times He blessed the children, and His teachings were plain and convincing. Sincerity and earnestness marked every expression. Jesus had a love for souls. That love caught fire in other hearts, and others in turn loved Jesus. "God's ministers are to learn Christ's method of laboring."—*Acts of the Apostles*, p. 365. "Let ministers teach the truth in families, drawing close to those for whom they labor, and as they thus co-operate with God, He will clothe them with spiritual power."—*Ibid.*, p. 364.

Jesus told the one-time demoniac of Decapolis to go home to his friends and tell what the Lord had done for Him. Jesus will say to those who are worthy of a place at His right hand, "I was sick, and ye visited Me."

The disciples were daily in the temple and taught in "every house" concerning Jesus Christ. (Acts 5:42.) The apostle Paul taught the people publicly and from house to house. (Acts 20:20.)

He made it very specific in Col. 1:28 that *every man* should be reached and taught and made perfect in Jesus. In fact, *every man* was repeated three times.

Other great men have followed in the footsteps of Jesus. Calvin made his way "from house to house, opening the Bible to the people, and speaking to them of Christ and Him crucified." He did this while the halls of the universities were filled with the clamor of theological disputations. John Wesley's first audience was small, but from the outdoor pulpit he reached the people until he could say that the world was his parish.

What were the results of such consecration on the part of the followers of Christ? The Scripture, in Isaiah 9:2, tells us: "The people that walked in darkness have seen a great light." Not only was that true back in the days of Jesus, the apostles, Calvin, and Wesley, but it is true today. Those who continually strive to preach Christ to church members in a one-person audience, or to nonbelievers in their homes, together with an earnest prayer, will eventually get results. The people who were once in darkness will see the light, and many will accept it and walk therein. By way of conclusion, the messenger of God gives this pointed warning:

"To my ministering brethren I would say, By *personal labor* reach the people where they are. Become acquainted with them. This work cannot be done by proxy. Money loaned or given cannot accomplish it. Sermons from the pulpit cannot do it. Teaching the Scripture in families,—this is the work of an evangelist, and this work is to be united with preaching. If it is omitted, the preaching will be, to a great extent, a failure."—*Gospel Workers*, p. 188. (Italics mine.)

Uniform Order of Church Services

By R. R. BIETZ, *President of the Texico Conference*

FOR some time I have had a definite conviction that it would be advantageous to have a uniform order of church service in the churches within a local conference. To avoid confusion, to add dignity to the service, and to save time, uniformity would be a step in the right direction.

All of us have had the experience of seeing from five to seven minutes consumed in the minister's study in listening to the one in charge of the platform explain details of the order of church service in that particular place. Considerable time is usually taken because we want to know before going onto the rostrum just when we are to speak, when to sit down, when to stand up, which way to turn when rising after silent prayer, and what to do after we stand. In spite of all explanations and exhortations, there is usually one who forgets, misunderstands, or never hears. And the result is—an amused congregation and an embarrassed minister or ministers.

I believe much of this confusion can be eliminated by having a uniform order of church service within a local conference, having that order printed and placed in the hands of all workers and elders. Following the same order, each worker and elder

within the field would naturally be well acquainted with it. Explanation would be necessary to visiting ministers only.

Some churches make announcements before the sermon, and some after. Others have them both before and after. One gets the impression in some instances that a sermon is hardly complete unless the one in charge makes a lengthy announcement immediately after the minister concludes his sermon. And as a "grand finale," we have even heard announcements after the benediction. I believe much of this irregularity can be eliminated by having a uniform order of church service.

A little over a year ago the Texico Conference workers gave study to this problem at a workers' meeting. A committee was appointed to bring in recommendations for an order of church service suitable for all churches in our conference. The following order was adopted, and has now been in use for over a year:

Order of Church Service

1. CHURCH ANNOUNCEMENTS.
(All church announcements made before ministers go onto rostrum. Make announcements just before music starts, and then go to ministers' study immediately.)
2. SOFT MUSIC.
(Three to five minutes.)
3. MINISTERS ENTER.
(The congregation remains seated, bowing heads as ministers enter.)
4. SILENT PRAYER.
(Ministers kneel, facing the congregation. Congregation unites with ministers in silent prayer.)
5. DOXOLOGY.
"Praise God, From Whom All Blessings Flow."
(*Church Hymnal*, No. 683.)
6. INVOCATION.
7. SCRIPTURE READING.
8. OPENING HYMN.
9. PRAYER.
10. OFFERING.
First Sabbath—Home Missions
Second Sabbath—Church Expense
Third Sabbath—Foreign Missions
Fourth Sabbath—Church or Church School Expense
Fifth Sabbath—Poor Fund
11. SECOND HYMN OR SPECIAL MUSIC.
12. SERMON.
13. CLOSING HYMN.
14. BENEDICTION.

[Audience remains standing with bowed heads as ministers leave rostrum. The pianist (or organist) gives the signal for congregation to leave.]

NOTE—The following references from the Bible and the Spirit of prophecy can be used profitably before the offering is taken.

Mal. 3:8-11; Ps. 96:1-8; Ex. 23:14, 15; 2 Cor. 9:5-8; Luke 12:15; Luke 12:33, 34; 1 Tim. 6:17-19. *Testimonies*, Vol. III, pp. 405, 404, 392; Vol. IV, p. 469; Vol. VI, p. 386; *Church Manual*, pp. 122, 123, 121.

You will notice that all church announcements are made immediately after the missionary service, before the ministers enter the rostrum. Disposing of all announcements *before* the ministers go onto the platform helps to keep the service on a more dignified level. Note also that the offering for each Sabbath is printed right by the offering part of the service. This is helpful for the elder. In

some instances offerings have been taken, and no one in the congregation knew for what purpose.

The Texico Conference furnishes printed pads, giving the order of service, to every elder and worker. These pads are four by six inches, and each one contains about 135 slips. All our church elders are happy to have these pads. They are most convenient and helpful. It is an easy matter for the elder to give each minister a slip with notations as to his part and the order in which that part comes. No matter who visits a church, all know that the order is the same, and explanations are largely eliminated. We do not have to go to the trouble of asking: "Do we kneel facing the chairs?" or "Do we kneel facing the audience?" or "When we get up, should we turn left or right?" or "What comes after prayer?" or "Just when do you want me to make the announcements?"

In some churches the ministers kneel facing the congregation when offering silent prayer; in others they kneel toward the chairs. At times we have been told to turn right when getting up from silent prayer, and sometimes we are told to turn left. The results are that in most cases there are a sufficient number of ministers turning right and left to present a most interesting exhibition to an audience that looks on with bewilderment.

The psalmist says, "Worship the Lord in the beauty of holiness." Worship is beautiful when it is conducted in an orderly manner. Nothing disorganized and confused is ever beautiful. When we come to church we have a right to expect order and decorum. We do not come expecting a thousand and one distractions. We get those during the week, but they should not come to us in church. God is greatly displeased with the haphazard way in which some of our services are conducted. We wonder whether the angels of the Lord remain in a congregation that is confused and disorganized.

It is not enough to tell our church elders that reverence in the house of the Lord is essential. We must give them definite help to correct the situation. It may be easier to tell the elders *what* to do than to tell them *how* to do it, but the *how* is the essential part. Let us give some tangible help to our elders along this line. They will greatly appreciate it.

Advertise Your Church

By WILLIAM A. BUTLER, Acting Secretary,
Home Missionary Department

OF all churches ours seem frequently to be in the most obscure or more unfavorable places. A church lot is given by a well-meaning member, and we begin to build, happy that we have some place to call our own. But in many cases the gift lot should be accepted with the understanding that it might be exchanged for a more desirable location if possible.

Be that as it may, the churches now in use should have special attention. Place a sign on

the highway or street, with an arrow indicating the direction of the church; tell how far it is to the church, and give a word of welcome. Other denominations do this. A stranger may be looking for a Seventh-day Adventist church, and we want all strangers as well as local friends to come to our church.

Using the telephone book is another way to advertise your church location. The telephone company will probably be glad to list the church telephone in the classified advertising section in the back, under "Churches." If the church has no telephone, give the pastor's or church elder's number in the telephone book.

The local newspapers should, by all means, include our churches in their directories. They advertise all other denominations. Since the main word in our name starts with the first letter of the alphabet, why not let it head the list—ADVENTIST? People often try to look up our church address in the newspaper, but too frequently it does not appear there.

In the hotels and railroad stations there are church directories. Is your church on the list? Why not?

Whether the church has a regular conference worker or not, let the world know where the Seventh-day Adventists meet and when, and help visitors to feel so at home that they will want to come again next Sabbath. Improve any and every opportunity to help the people find their way into our church and fellowship.

Do Not Enter the Ministry

—If You Can Help It

By M. E. LOEWEN, *President of the West Pennsylvania Conference*

A SUCCESSFUL minister of long experience once surprisingly made the statement: "Do not enter the ministry if you can help it." His career had been fruitful, and he had by his own admission enjoyed his work. Immediately interest was awakened as to his meaning. After a short explanation it was evident that he was quite orthodox in his thinking.

Moses attempted to assume a position of leadership in working out God's plan. But that led to murder and forty years' exile. Later, when God really called him, he did everything he could to refuse the call, but finally found himself shouldering the burden of service for God.

Jonah schemed to keep from being the Lord's messenger, but he could not help himself. If he was to live, he would have to speak for God.

Many came to Christ desiring to be His workers, and many turned away because they would not make the sacrifice. Those who did become His disciples received such an impelling call that "they forsook all, and followed Him."

So it will be with the minister today. Unless he has a call from God, clear and convicting, ringing in his ears—a call that he cannot refuse, a call

that compels him to leave all for the ministry—then by all means he should devote his talents to other fields of endeavor for God.

The work of the minister is the most important in this world of sin. To bring the healing balm of forgiveness to a sin-sick soul, to start the feet of the seeker after God in the pathway of truth, to deal with lost souls—all comprise the most delicate and careful work known to man. The highest qualifications of character and physical vigor, coupled with the most complete surrender to the will of God, will make the faithful minister of life "thoroughly furnished unto all good works."

A minister filled with the vision of the high responsibility of the work of God feels that inward call to dedicate his life to the wonderful work of winning souls to God. This call is so clear, so insistent, that with the apostle he cries, "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" 1 Cor. 9:16.

With such an imperative summons a man cannot help himself. He must respond willingly, or fight the Spirit of God. There is no question whether he should choose the ministry for his lifework. He knows that God has called him, and he will allow nothing to keep him from responding.

Several years ago the Government sent out questionnaires to determine aptitudes of civilians for national defense should a mobilization of all national resources be necessary. Provision was made to express three choices of labor. One minister gave as his first choice of work, "Preaching the gospel." The second choice was listed, "Preaching the gospel," and also the third. Here was a man who knew that the Lord had called him to preach. He was not purposing to be disobedient to the heavenly vision.

To carry on ministerial work with this glorious vision of God's call tugging at the heart will obvi—
—Please turn to page 45

Sidewalk Poster Billboard

By RICHARD E. HARRIS, *Intern, Potomac Conference*

THE statement of yesteryear that "sight is much the noblest of the senses," is still a paramount truth of today. And for the message to capture the sight is to pass the first milestone on its journey to the heart. Of course a gaudy display captures the eye, but it does not capture the heart for this message before which even angels stand in reverence. So the challenge is presented to the evangelist of attracting the eye of the public by display advertising which is dignified yet forceful and captivating. With the list of permissible approaches could well be placed the sidewalk poster billboard.

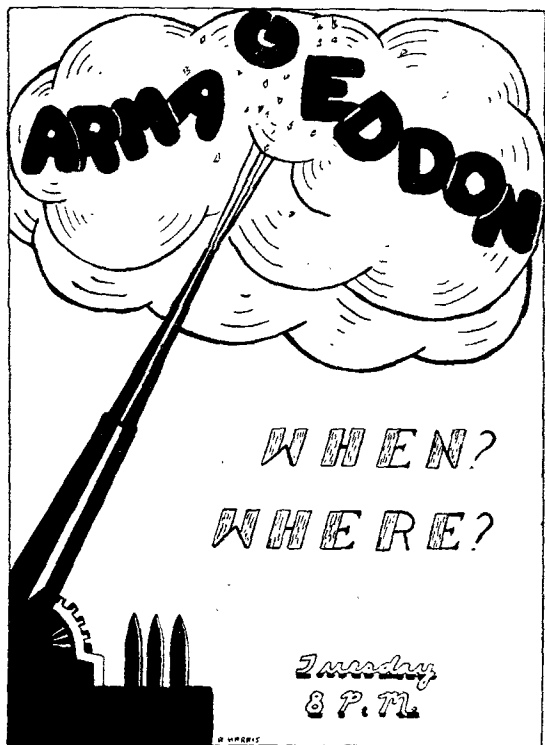
This board may be sturdily and effectively constructed for a nominal sum. The uprights, legs, and two crosspieces may be made of 2" x 4" material, the roof and door frames of 3/4" stock, and the partition of 1/4" three ply wood. Double-strength glass gives a maximum strength, yet it is not too heavy to cause the door to lose shape.

The overall size of the billboard is a figure to be decided upon by the specific desire of the evangelist. However, approximate measurements for a general-use board could well be: height, 5 feet; width, 3 1/2 feet; length of legs, 4 feet.

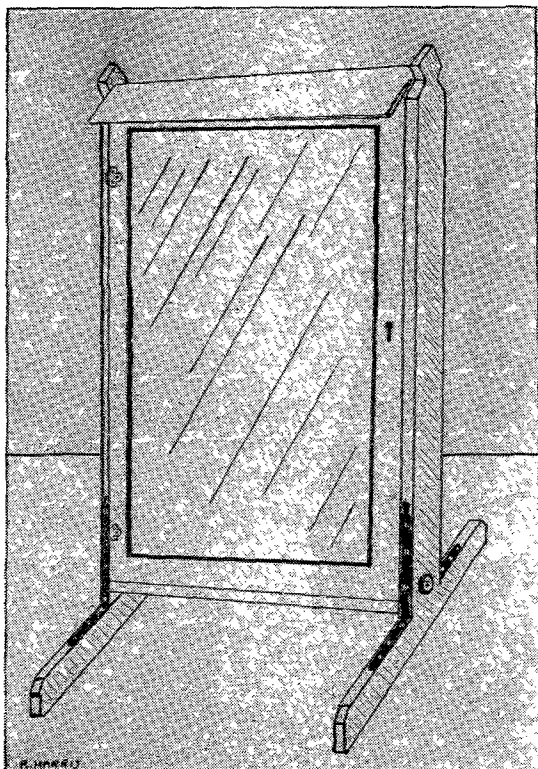
The construction of this effective display is quite simple. The partition may be held in place by tacking to strips placed on one side only, allowing for wiring on the other side. White or silver paint on the partition would guarantee maximum reflection. Angle irons used on the uprights make a strong joint, while metal gliders or casters keep the legs elevated slightly from the sidewalk moisture. If a lock is placed on each door the posters will not be purloined by neighborhood pranksters. Old Man Winter, as well as Dame Spring, may be kept on the outside by first putting the doors and then coating the poster board freely with a good outdoor paint. Most evangelists do not have the necessary tools to rabbet the doorframes for setting in the glass; so, for a small fee almost any mill will solve the problem.

When the shades of night tend to hide the posters, one may make the board doubly useful by artificial illumination. Two long tubular bulbs may be placed so that they will light both sides of the billboard. These bulbs may be concealed from view, yet dutifully serve their intended purpose.

If permission is granted by the local officials, it is well to have a "No Parking" space directly in front of the billboard. If this ruling is obtained,



Sample of pictorial announcement used in sidewalk poster holder.



This sidewalk poster holder stands in front of the auditorium. The name of the auditorium, "Prophecy Speaks Hall," appears on the building and is not repeated on the holder.

the board may be placed so it will face the hall or church on one side and the street on the other. Some, however, may prefer to let the billboard remain at right angles with the hall, which will guarantee observation by pedestrians.

The posters may be done in many ways. Perhaps chalk or showcard posters are as easy to make and as effective in display as any type. If chalk is used, the wise artist will remember to spray the posters with diluted shellac from a fly spray to prevent rubbing and to preserve for future use.

One- or two-word titles will stop more passing feet than will lengthy ones. Good balance in poster making brings good results in eye appeal. Be it novice or professional who lays out the poster, he always has great possibilities in collecting suggestions for a design from the title. Bold pictures, symbols, letter styles, and layout designs are suggested by each title. Who does not think synonymously of Jonah and a whale, Sodom and a pillar of salt, Armageddon and implements of war, the dead and tombstones, sin and a serpent, Spiritualism and a ghost? Remember, simplicity is the secret of effectiveness.

In most cities there is no statute prohibiting a stand of this kind from being placed on the sidewalk next to the curb. Eye appeal is soul appeal in one of its first stages. So, construct for a minimum of expense, but with a maximum of returns an illuminated sidewalk poster billboard.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

The First Church of Christ, Scientist

By DOROTHY WHITNEY CONKLIN, *Bible Instructor, Southern New England*

I. HOW THE NAME WAS RECEIVED.

"I knew the principle of all harmonious mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the *science* of this *healing*, and I won my way to absolute conclusions through divine revelation, reason, and demonstration."—MARY BAKER EDDY, *Science and Health With Key to the Scriptures*, p. 109.

II. HOW FOUNDED.

Mrs. Eddy, following her mental healing of an ailment, and subsequent studies into the field of mind over matter, laid the foundation for Christian Science at Boston, Massachusetts, in 1879, "to commemorate the words and works of our Master," and "to reinstate primitive Christianity and its lost element of healing."—*Manual of the Mother Church* [Christian Scientist], p. 17.

III. DOCTRINAL AND ETHICAL TEACHINGS LEADING TO ORGANIZATION.

Christian Science thinks to recognize two conflicting documents in the source material of Genesis. The first, or Elohist, wherein the Supreme Being is known as Elohim, extends only as far as Genesis 2:5. From this point on, the Jehovistic, with Deity called Jehovah, relegates God to the status of a tribal god, author of evil as well as good—a viewpoint repugnant to the Christian Scientist. This is mortal error, including the temptation of man, his fall, and subsequent degradation.

"The history of error is a dream narrative," says Mrs. Eddy. Christian Science seeks to restore the understanding of God's pure and perfect ideal, lost through man's inability to comprehend its truth.

"All reality is in God and His creation, harmonious, and eternal. That which He creates, is good, and He makes all that is made. Therefore, the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God."—*Science and Health*, p. 472.

IV. PROGRESS MADE.

Adherents are found chiefly among English-speaking peoples, in urban communities, where wealth and educational facilities are centered. California, New York, and Illinois claim the largest number of believers, while South Carolina,

Mississippi, and Wyoming have the fewest in proportion to population. Of the 2,113 churches listed in the census of 1936, 1,731 are located in urban districts, with but 382 in rural.

The following table shows growth in number of churches since 1890:

	1890	1906	1926	1928	1938	1940	1945
United States	221	635	1,913	1,983	2,167	2,177	2,175
Great Britain				186	307	319	} 690
Germany				47	80	88	
Other Countries				147	271	274	
TOTAL NUMBER CHURCHES				2,351	2,835	2,858	2,865

V. INFLUENCE ON CHRISTIANITY AT LARGE.

"This religion also emphasized the power of goodness—the ability which goodness carries to detect sinful motives, to unmask sinful inducements and dispel sinful persuasions. In this manner the reformatory work of Christian Science has been conspicuously successful."—*Encyclopedia Americana*.

Christian Science develops good, clean-living, law-abiding citizens. It builds and maintains no hospitals or clinics for the relief of suffering, preferring rather to attack the problem individually through the services of the practitioner—for which a fee must be paid.

It claims that "*Christian Science does not ignore what it regards as unreal*. It teaches its adherents to forsake and overcome error and evil on the basis of its unreality. . . . This it teaches them to do by means of spiritual understanding, spiritual law, and spiritual power."—*Encyclopaedia Britannica*.

VI. THE CHURCH TODAY.

Headquarters is established at Boston, Massachusetts, at the mother church. Membership of this parent organization is reckoned as including not only its resident communicants but all those living in communities where there is no church or society. It actually claims more adherents, not members of its organization, than it lists bona fide communicants.

Membership is restricted to those over twelve years of age who believe and understand Christian Science according to the textbook, *Science and Health With Key to the Scriptures*, of which Mrs. Eddy is the author. Census figures are not available, but it is estimated that this church has approximately a million adherents. The Church is not a member of the Federation of Churches and has no official attitude on the subject.

VII. PRESENT DOCTRINES.

[Definitions from Glossary in *Science and Health*.]

"God. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal;

principle; mind; soul; spirit; life; truth; love; all substance; intelligence."

"CHRIST. The divine manifestation of God, which comes to the flesh to destroy incarnate error."

"JESUS. The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light men's immortality."

"HOLY GHOST. Divine Science; the development of eternal life, truth, and love."

"HEAVEN. Harmony; the reign of Spirit; government by divine principle; spirituality; bliss; the atmosphere of the soul."

"HELL. Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death;" etc.

"DEATH. An illusion; the lie of life in matter; the unreal and untrue; the opposite of life."

"RESURRECTION. Spiritualization of thought; a new and higher idea of immortality or spiritual existence; material belief yielding to spiritual understanding."

"IMMORTALITY. The real, ideal man appears in proportion as the false and material disappears. Mortals will disappear and immortals, or the children of God, will appear as the only and eternal verities of man."

"SABBATH. The numerals of infinity, called 'seven days,' can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of life, in which all sense of error forever disappears and thought accepts the divine infinite calculus."

VIII. ORGANIZATION AND RITUAL.

The church, as reorganized in 1892, consists of the mother church and its branches and societies. The governing body is the Christian Science Board of Directors, consisting of a president, first and second readers, a clerk, and a treasurer. Each church has self-government.

On Sunday, the principal part of the service is the lesson-sermon, prepared by a committee connected with the mother church, and read in every church by two readers, alternately—the first, from *Science and Health With Key to the Scriptures*; the second, from the Bible.

Sunday schools for the children are supplemented with classes for adults under the direction of authorized teachers, instructed and certified for this purpose by the board of education.

Wednesday evening meetings are conducted by the first reader, to hear testimonies of those who claim to have been healed and reformed by Christian Science.

IX. ATTITUDE TOWARD MISSIONS.

	1926	1936
Church expenditures	\$11,809,738	\$9,021,344
Missions	2,312,540	1,408,074

X. WAR CONTRIBUTION (as of 1941):

8 chaplaincies in the United States Army.
75 camp welfare workers and rooms where officers and enlisted men may rest and read.
\$700,000 worth of clothing distributed to Great Britain.

XI. EDUCATION FOR YOUTH.

Christian Scientists believe in the principle of religious education for their youth but maintain that such training should be given outside the public schools. In Boston, St. Louis, and some three hundred other localities, experiments are being conducted, with daily instruction given to their children as close as possible to the school building.

They also conduct 66 college and university organizations, two of these being in England and one in Canada. Here the young people carry on their own services, receiving valuable training to fit them for useful participation in the activities of the church in whatever community they elect to settle after school days. An adult member of the church acts in an advisory capacity in these groups but takes no active part.

Outlines for Bible Studies

Court Week in Heaven

By KATHERINE WAGNER,
Minister's Wife, Alaska Mission

I. INTRODUCTION.

1. God has appointed a day to judge the world. Acts 17:31.
2. Judgment future in Paul's day. Acts 24:25.

II. TIME OF JUDGMENT FORETOLD.

1. Time foretold nearly 600 years before Christ. Dan. 8:14.
2. Before an earthly court convenes, there is an announcement. An angel announces heavenly court. Rev. 14:6, 7.
3. After death the judgment. Heb. 9:27.
4. Begins at the house of God. 1 Peter 4:17.
5. Judgment of living called sealing. Rev. 7:1-3; Eze. 9:4-6.

III. THE JUDGMENT SCENE. Dan. 7:9, 10.

1. All to stand before judgment seat of Christ. 2 Cor. 5:10.
2. Judged from the books. Dan. 7:10.
3. The book of life. Rev. 20:12, 15.
4. The book of remembrance. Mal. 3:16.
5. Sins blotted out for righteous. Acts 3:19.
6. Names of wicked blotted out. Ex. 32:33.

IV. DEMONSTRATION OF GOD'S JUSTICE.

1. If much given, much required. Luke 12:48.
2. More tolerable for Tyre than unfaithful church members. Luke 10:14.
3. God recognizes environment—"This man was born there." Ps. 87:4-6.
4. Saints associated with God in judgment. 1 Cor. 6:2, 3.

V. CLOSE OF INVESTIGATIVE JUDGMENT.

1. A solemn pronouncement from God goes forth. Rev. 22:11.
2. Rewards given according to works. Rev. 22:12.

—Please turn to page 45

Christian Science Versus the Bible

By ROBERT F. CORREIA
Ministerial Intern, Potomac Conference

CHRISTIAN SCIENCE

1. "Mortal man is really a self-contradictory phrase, for man is not mortal, neither indeed can be." 478:30. (476:10.)
2. Mortal body is erroneous mortal belief. (372:2.)
3. "Man is immortal." 426:29. (546:1.)
4. "Sin, sickness, and death . . . are without a real origin or existence." 286:31.
5. "We cannot escape the penalty due for sin." 6:1.
6. "It is a sense of sin, and not a sinful soul, which is lost." 311:12.
7. "In Science we learn . . . not soul, which sins." 481:29.
8. "Man is incapable of sin. . . . The real man cannot depart from holiness." 475:28.
9. "One sacrifice, however great, is insufficient to pay the debt of sin." 23:3.
10. "The design of love is to reform the sinner." 35:30.
11. "There is no death." 331:16; 427:32. "Man never dies." 486:10.
12. "Body cannot die." 426:30.
13. "Jesus restored Lazarus by the understanding that Lazarus had never died." 75:13.
14. "Heaven is not a locality." 291:13.
15. "There is but one way to heaven, harmony." 242:9.
16. "God is a divine Principle." 272:29. (302:21.)
17. "Christ came to destroy the belief of sin." 473:6.
18. "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree, than when it was flowing in His veins as He went about His Father's business." 25:6.
19. "His three days' work in the sepulcher. . . . His disciples believed Jesus to be dead while He was hidden in the sepulcher, whereas he was alive." 44:7, 28.
20. "The virgin mother conceived this idea of God, and gave to her ideal the name of Jesus." 29:17.
21. "This Comforter I understand to be Divine Science." 55:28.
22. "Angels. God's thought passing to man; spiritual intuitions." 581:4.
23. "No final judgment awaits mortals." 291:28.
24. "Spirit never created matter." 335:8.
25. "You cannot separate sin from the sinner. Nor the sinner from his sin." *Retrospect and Introspect*, p. 87.
26. "The second appearing of Jesus is the spiritual advent of the advancing idea of God as in Christian Science."—*Ibid.*, p. 96.

The beliefs of the Church of Christ, Scientist, column 1, are taken from *Science and Health With Key to the Scriptures*, by Mary Baker Eddy. References are to page numbers, and the figure that appears after the colon in each case is the line on the page.

Twenty-six claims of Christian Science are presented in column 1, and the corresponding number in column 2 gives the Bible refutation.

THE BIBLE

1. "Shall mortal man be more just than God?" Job. 4:17. (1 Cor. 15:53, 54.)
2. "Let not sin therefore reign in your mortal body." Rom. 6:12. (Rom. 8:11.)
3. God "only hath immortality." 1 Tim. 6:16.
4. "Iniquity was found in thee." "Jesus . . . healing all manner of sickness." "Dead are raised." Eze. 28:15; Matt. 4:23; 11:5.
5. Save from their sins. (Matt. 1:21.) "Lord hath laid on Him the iniquity of us all." "He is the propitiation for our sins." Isa. 53:6; 1 John 2:2.
6. "Lose his own soul." Mark 8:36.
7. "Soul that sinneth." Eze. 18:4.
8. "All have sinned." Rom. 3:23. "If we say that we have not sinned, we make Him a liar and His word is not in us." 1 John 1:10.
9. "He appeared to put away sin by the sacrifice of Himself." Heb. 9:26. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19.
10. Christ came "to save sinners." 1 Tim. 1:15.
11. Adam died. (Gen. 5:5.) Moses died. (Deut. 34:5.) Jesus died. (John 19:33.)
12. "Dead body." Jer. 26:23. "Kill the body." Matt. 10:28; Luke 12:4.
13. Jesus said, "Lazarus is dead." John 11:14.
14. Jesus said, "I go to prepare a place," "in My Father's house." John 14:2. His Father is in heaven. Matt. 6:9.
15. Jesus said, "I am the way." John 14:6.
16. "God is a Spirit." John 4:24. (Heb. 1:3; John 14:8, 9.)
17. Christ came to save sinners. (Matt. 1:21; 1 Tim. 1:15.)
18. "Without shedding of blood is no remission." Heb. 9:22. Reconciled by the cross. (Eph. 2:16.) "Peace through the blood of His cross." Col. 1:20. Bare our sins on the tree, that we should live. (1 Peter 2:24.)
19. "He was risen from the dead." John 21:14. "Christ died . . . according to the Scriptures." 1 Cor. 15:3.
- Christ is risen from the dead. (Verse 20.)
20. "She brought forth her first-born son." "His name was called Jesus." Luke 2:7, 21.
21. "The Comforter, which is the Holy Ghost." John 14:26.
22. "Are they not all ministering spirits?" Heb. 1:14. (Matt. 28:1:7.)
23. "We must all appear before the judgment seat of Christ." 2 Cor. 5:10. (Acts 17:31.)
24. "God is a Spirit." John 4:24. "In beginning God created." Gen. 1:1.
- Out of things which do not appear—created matter out of nothing. (Heb. 11:3.)
25. "As far as the east is from the west, so far hath He removed our transgressions from us." Ps. 103:12.
26. "For the Lord Himself shall descend from heaven with a shout." 1 Thess. 4:16. "He cometh with clouds; and every eye shall see Him." Rev. 1:7. "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven" Acts 1:11.

New Bible Instructor Certificate

WE have reached another milestone in the development of Bible instructor work in our denominational endeavor. At the close of the summer term at the Theological Seminary, eight Bible instructors of the class group of twenty qualified for the special Bible Instructor Certificate of Training, issued by the Ministerial Association of Seventh-day Adventists. Ten hours a week throughout the twelve weeks' course were devoted to this specialized training, while other classes, such as those in Bible, prophetic interpretation, organization, speech, enriched the course.

To qualify for this certificate, the worker is expected to develop various assigned projects in designated fields of study. Some of these are timely doctrinal problems. Others involve Spirit of prophecy research in evangelistic methods, problems of Protestant and Catholic groups, sects and cults, up-to-date approaches in evangelism, human nature as effecting decision for the message, etc. Many outlines of Bible studies are submitted for analysis and improvement of arrangement and appeal, the class group contributing in the development of true patterns.

The worker is also required to read books which furnish important knowledge and help in the establishment of proper reading habits. Much attention is given to sound methods for the establishment of the new believer, and to church and district leadership. How to evaluate sound development in spirituality and Christian usefulness is stressed. A study of techniques for conducting study groups

in the evangelistic campaign is an aid in developing a stronger, all-round type of worker.

One of the larger assets of the course is the opportunity for spiritual and professional fellowship in prayer and study. The worker's vision becomes enlarged, and he returns to the Bible work with new enthusiasm. These courses are now offered regularly at the Theological Seminary each summer and winter. The next term will begin December 2. Early arrangements with President D. E. Rebok are advisable. L. C. K.



Timely Advice

WE do not know who is the author of the following hints, but the advice is good, whoever wrote them:

If you are impatient, sit down quietly and talk with Job.

If you are just a little strongheaded, go and see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the Promised Land.

Bible Instructor Certificate of Training

This Is to Certify, THAT _____

OF THE _____ CONFERENCE OF SEVENTH-

DAY ADVENTISTS HAS SATISFACTORILY COMPLETED THE COURSE

OF TRAINING OFFERED BY THE MINISTERIAL ASSOCIATION OF THE

GENERAL CONFERENCE.

COURSE _____ TERM _____

TAUGHT AT _____

DATE _____ INSTRUCTOR _____

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Religious Liberty Echoes in Argentina

By H. O. OLSON, *Secretary of the South American Division*

A MINISTERIAL institute was held in the city of Buenos Aires, Argentina, July 17-20, 1945, to which all evangelical or Protestant ministers were invited. It was my privilege to attend all the sessions of this institute.

Last January 25 the cardinal primate, archbishops, and bishops of the Argentine Republic addressed to the clergy and the faithful of all the dioceses a lengthy collective pastoral letter in which the activities carried on by the various Protestant sects were denounced. The newspapers printed this letter and so did all Catholic papers. As a result of this agitation some government authorities began to restrict the activities of the Protestants.

Representatives of most of the Protestant churches met and formulated a reply to the cardinal's pastoral letter, refuting his charges and showing that Protestantism functions in all countries of the world in obedience to the divine command. They pointed out that according to the Holy Scriptures, religious liberty is a God-given, inalienable right of man, and that this liberty does not mean simply the right to worship according to one's conscience, but also the right to share one's ideas and experiences with others, both privately and publicly. They also gave prominence to the fact that the Argentine constitution guarantees its citizens and others who reside here religious liberty. The newspapers published this reply, and as a result of these counteragitations, restrictions against Protestants began to be lifted.

The effect of this polemic was a general stir among the Protestants, and the beginning of a restudy of Protestant principles. Consequently the institute already mentioned was called to consider the general subject, "The Spirit and Message of Protestantism." This subject was divided into three parts: the history of Protestantism; the interpretations of Protestantism; and the present opportunities of Protestantism in the various countries of earth. Some had been asked to prepare papers on different subtopics of these three divisions. After these had been presented, there was a general discussion in which all were invited to take part.

It was emphasized that Luther's greatest triumph was when at the Diet of Worms in 1521 he substituted as supreme authority the Scriptures, reason, and conscience for the former supreme authority of the infallible pope, the church coun-

cil, and the emperor—thus substituting a new trinity of spiritual power for the old trinity of human authority. This was considered of so great importance that, if any one event can be considered as marking the beginning of the modern world, this would be the noteworthy event.

While the grand principles of the Reformation were justification by faith and the supreme authority of the Word, it was pointed out that whereas during the Dark Ages, faith had been a form of knowledge, a consent to doctrine, and a submission to an institution or a liturgy, it now meant confidence and a full surrender of one's life; or, in the words of Zwingli, that the death of Christ was the only price for the remission of sin, and faith is the key which opens to the soul the treasures of remission.

Methodism in England and Pietism in Continental Europe, it was shown, were not a reaction against Catholicism, as they arose in Protestant countries. These movements were a spiritual fountain which surged in an arid desert. They were a challenge to the dull ethics of that epoch with a new emphasis on sanctification.

The basic difference between Catholicism and Protestantism is the matter of the interpretation of the Bible, and not the inspiration and authority of the Holy Scriptures. The Romanists hold that the inspired church is the only true interpreter, while the Protestants teach that the individual, illuminated by the Holy Spirit, can interpret the Bible. It was observed that this fundamental difference in doctrine caused the Roman Catholic Church to deny the individual the right of private judgment in matters of religious questions, while the Protestants affirmed these rights. It was acknowledged, however, that the Reformers were somewhat confused as pertains to the right of private judgment. For example, Luther believed that given the right of private interpretation, all would interpret the Bible in harmony with his understanding of it. When this did not result, he was ready to limit the individual's liberty to the dissemination of truth and not error, or that which was contrary to Luther's interpretation.

The Baptists, it was admitted, were the first ones to enunciate clearly the true principles of religious liberty as the inalienable right of man, and defend the individual against all religious oppression. All in attendance seemed to be wide-awake to the importance of defending our liberty to believe what we understand the Bible to teach, and to preach the same freely. It was also pointed out

that never had Protestantism been faced with a world with so many opportunities to preach the gospel as at present. Though it was realized that the problems confronting the church are tremendous, it was felt that these should constitute a challenge to the church to find a way to overcome all obstacles.

The chairman expressed himself as happy that the Seventh-day Adventists were represented at this institute. He said that it was the first time they had accepted an invitation to attend such a union meeting. With appropriate remarks he urged all to listen to all speakers with an open and unprejudiced mind. Privately, he told me that he made these remarks especially for our benefit, as he knew that there were some who used to be prejudiced against us. A change in this respect in late years is, however, quite in evidence.

One reason for this is an evident indifference with respect to the doctrines on which the churches differ. The attitude on the part of the majority of Protestant ministers is that the Bible presents clearly a few fundamental principles, such as the Fatherhood of God and the brotherhood of man, loving God and our fellow men, living a moral life, and aiding those in need. On these essentials it is felt that we can all agree. Other doctrines considered less essential are said not to be clearly revealed, and therefore these cannot be presented with the same degree of certainty.

The Anglican Church was severely criticized because it does not consider itself Protestant, and because its canon in Buenos Aires had told the cardinal that he was in agreement with his pastoral letter, as he did not believe that the Protestants should proselytize among members of other denominations. When the criticism was nearing its climax, the chairman advised that in view of the fact that the Anglican Church had no representative present that day, the remaining speakers on that subject should wait until the next day. But even though the canon was present the next day, the subject did not come up again for discussion.

At the close of one session I heard one Mennonite minister say to one of his fellow ministers that in *El Conflicto de los Siglos* (*The Great Controversy*) Mrs. E. G. White outlines the same principles as had been presented at that meeting. I asked him if he had the *Great Controversy*. He replied that he had had two copies, but had sold one to this other minister. During meal hours and other intermissions I was continually meeting ministers who desired to know more about our belief and work. All were most friendly and kindly disposed.



☞ THERE is usually something to cover when there is hesitancy to have an issue thoroughly discussed—with all the pros and cons brought out. After thorough discussion the uncertain become convinced, the fearful become satisfied. Anything that pertains to the welfare of the church and the enunciation of truth needs examination from all sides.

THE QUERY COLUMN

Bible Questions and Worker Problems

New Moon and Sabbath of Isaiah 66

In Isaiah 66:23, we read: "It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." The setting of this verse is obviously in the new earth state. Why, then, should new-moon worship be mentioned along with Sabbath worship? Does this not smack of ceremonial observance?

IT may be asked first, Why is Sabbath worship forecast? A rational answer is that the weekly Sabbath was a part of God's original creation and was constituted a day of rest and worship before sin came in. When the earth, therefore, is restored to its primeval state, it is altogether consistent that the Sabbath should continue to occupy the same place in God's plan for the new earth that it did in the beginning. There is no reason to believe that any other part of creation will be changed from what it was before sin entered, so why should not the Sabbath also continue in perpetuity?

But, granting this, why should there be worship at the time of the new moon? Let us consider. The moon, too, was a part of the original creation, and, along with the sun, was said to be for signs, for seasons, for days, and for years, as well as for light. The sun marks off the day by the rotation of the earth. It marks off the year by the revolution of the earth. The Sabbath marks off the week by its recurrence every seventh day. But what marks off the month—the moon—from which the word "month" comes?

Under the ceremonial law the Day of Atonement was a yearly observance. The Sabbath was recognized as a nonceremonial weekly observance by the doubling of the burnt offerings on that day, and the altar service was carried on daily. But how was the month recognized? By an observance of the time of the new moon. This observance, however, was mainly by burnt offering, though a sin offering was added afterward, as in other *occasional* feasts, that is, feasts to be observed on certain fixed occasions.

Now, the offering of the "burnt offering" was essentially an act of worship, repeatedly defined as an offering of "a sweet savour unto the Lord," that is, an offering of praise and consecration. Even in the sin offering it is represented by the burning of the fat on the altar of burnt offering (after the sin offering is made), as an act of thanksgiving and consecration for the forgiveness of sin.

On the appearance of the new moon, therefore, the burnt offering for this occasion was made as an act of praise for the blessings of the past month

and of renewed consecration for the month to come. But why is worship at the time of the new moon associated with worship on the Sabbath in the new earth, as it is in Isaiah 66:23? The answer is clearly suggested in Ezekiel 46:1-3. Here the weekly Sabbath is plainly specified in verse one as the Sabbath under discussion. The gate of the inner court of the temple was to be open on the (weekly) Sabbath, but also "in the day of the new moon." Here, on both occasions, the prince was to come first and "worship at the threshold of the gate," then after him the people. Verse 3 reads, "Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons."

On both these occasions the service is called an act of "worship," and the burnt offering is called "voluntary," with no mention at all of a sin offering in Ezekiel's record. But why are these two occasions singled out for "worship"? Manifestly they are the only two dates fixed directly by the movement of heavenly bodies—the Sabbath by the sun, and the "first day of the month" by the moon. Their observance at these times is distinctly said to be an act of worship. Although ceremonial service was held on the weekly Sabbath, the Sabbath itself was not created for ceremonial service but was established at creation as "an everlasting statute." While ceremonial service was held on the day of the new moon, the moon on its first appearance as new was not originally made or appointed for ceremonial purposes, but was made at creation to "rule the night" as perpetually as the sun was made to "rule the day."

Hence, when the "handwriting of ordinances" was nailed to the cross, both the new moon and the Sabbath remained as they were before the ceremonial law was given or observed. Hence, also, when the new moon and the Sabbath appear in the new earth state, there is no ceremonial service attached to either, and they continue to function normally for the original purpose for which each was created in the beginning and before sin entered.

Now, what kind of calendar will be used in the new earth appears not to be fully revealed but only suggested here. If the Lord continues to set His clock in the heavens, as He did at creation, the inhabitants will have no difficulty in determining the beginning of the Sabbath day (at the setting of the sun), or the beginning of the Sabbath at the seventh sunset, or the beginning of the week at the first sunset, or the beginning of the month at the new moon. Since God has already chosen the Sabbath as a time of worship as a "statute forever," if He choose to add "the day of the new moon" as a monthly time of worship in the new earth, we can conclude several things:

1. That the clock of time for worship will be a natural one, visible by everyone everywhere.
2. That God will have chosen the only two heavenly bodies that He originally appointed to give light and *mark time*, to serve as a worship chronometer in the new earth.

3. That we need have no confusion of mind whatever as to whether the worship either on the day of the new moon or on the weekly Sabbath in the new earth is of a ceremonial nature, but rather that these are natural and normal times to be observed as if sin had never entered.

4. That all the people will sense anew that all the handwriting of ordinances was "done away in Christ" at the cross, never to reappear with its dark shadows evermore.

5. That, perhaps best of all, what God originally created will continue "eternal in the heavens," whether it be new moon or Sabbath, and that we shall be supremely happy in following whatever program of worship and life His sovereign will and wisdom may ordain.

By the late W. E. HOWELL.

PULPIT AND STUDY

Biblical Exposition and Homiletic Helps

The Bible (Isaiah 34:16)

(Sermon Outline)

By F. F. SCHWINDT, *Evangelist,*
San Diego, California

I. *Its Fulfilled Predictions Put Stamp of Divinity Upon Its Pages.*

1. A challenge to doubters. Isa. 41:22-26.
2. The spade and secular history confirm its claims. Hab. 2:11; Luke 19:40.

II. *Accuracy and Truthfulness of Bible Attest to Its Divine Origin.*

1. Creation. Compare pagan theories about creation with brief report in Genesis 1 and 2. Modern discoveries. Ps. 33:6, 9.
2. Flood. Genesis 6-8; 2 Peter 3:1-6. Excavation, oil and coal.
3. Christ: His birth. Isa. 7:14; Matt. 1:23. His birthplace. Micah 5:2. His life, teachings, and crucifixion. Dan. 9:23-25; Isa. 53:1-12; Luke 4:17-19.

III. *Singular Unity of Bible.*

1. Written by prophets, kings, priests, and shepherds over period of 1500 years. Isa. 34:16, 17; 2 Peter 3:1-3; 1:19-21.
2. Its message touches every human need in all ages. 2 Tim. 3:15-17.
3. It can be understood by all. Isa. 35:8.

IV. *Finally, Its Moral Sublimity Is Irrefutable Proof of Its Divinity.*

1. It teaches the most perfect morality.
 - a. The golden rule. Matt. 7:12.
 - b. The moral law. Ex. 20:1-17.
 - c. Paul's admonition. Phil. 4:8.
2. It gives the most elevating conception of God (Ex. 34:6), of man (Gen. 1:26, 27).
3. Uplifts believer in life and usefulness as no other power does. 2 Tim. 3:16, 17; John 7:38.

OUR THEOLOGICAL STUDENTS

Current Field Training Notes

The Model Church at P.U.C.

By FRED B. JENSEN,* *Field Director of Evangelism, Pacific Union College*

THE MODEL CHURCH is the name the "Phileathians" have adopted for their Sabbath afternoon demonstration of the proper procedure in the ideal church service. The upper division students in theology at Pacific Union College are members of the Phileathian organization, and the Model Church is the laboratory in which they see the theory of the classroom demonstrated.

Every phase of the church worship is illustrated at one time or another. Each service usually emphasizes some particular point that has been studied in the classroom. This gives the student the opportunity to carry out in practice what he is learning from his textbook and collateral reading in the library. The Model Church meets each Sabbath afternoon at four in McKibbin Hall and is now one of the best-attended services of the week.

Each week there are two sermons. This multiplies the opportunity for expression on the part of the students, and it also teaches the young men to form the habit of brevity. It is amazing how much can be packed into fifteen minutes when the material is organized and the message fully digested. Two sermons offer the student congregation a wider range of observation for analysis following the service. They provide variety for the listeners and save the service from becoming dull or uninteresting.

Since it is our purpose to train young men and women for every kind of Christian service, the Model Church demonstrates the pastoral sermon, the revival sermon, the evangelistic sermon, and the junior sermon. The most difficult part of the pastoral sermon for the student to master is the climax. It is an art that requires careful thought and much practice, but when once achieved it gives the sermon power to move the will Godward when decisions are made. When the sermon lacks climax, the listeners leave the service without conviction and return to their homes unchanged and often unready for the conflict of the coming week. The sermon must solve some problem for the congregation. If it fails in this, the minister has failed in his weekly task, and the church suffers defeat at the hands of the enemy.

In the evangelistic sermon the student must master the skill of appeal in addition to the climax of his sermon. This, too, is very difficult to learn. Many a minister preaches a sharp sermon, but he fails in his appeal. To become at home in the appeal, and give the congregation the feeling that they are in the hands of a great man of God who is pouring out his soul with abundant power over the hearts of his congregation, is the most important factor in the evangelistic service. The student must have an opportunity to express himself over

and over again before he can make much of an impression upon a public audience. The Model Church offers him this opportunity.

The most popular service sponsored by the Phileathians is the junior sermon hour. Perhaps it is because it is so very real. The juniors are there to listen, and they never miss their hour if they can help it. The parents come with them, but the ushers have a special bank of seats in the front for the juniors, and they are honored on these special occasions when the junior sermons are demonstrated. To them it is not a demonstration, but a high moment in their experience. They are always dismissed before the sermons are analyzed.

The central truth about the junior sermon is the important factor. The student is taught to interpret the Christian life for the junior in terms and symbols that are intelligible to his level of thinking. To guide the junior in his religious life, one must know his nature. He is a most important person in the church, and when the pastor knows how to save his juniors, he will always have an active, progressive, growing congregation.

At the close of each service the congregation leaves the auditorium, and the Phileathians re-assemble for an analysis and discussion of the program.

* Recently transferred to Southern Missionary College, Tennessee.



Eager ears await the junior message from the theological students at the junior sermon hour at P.U.C.

IN our references to the efforts of earnest statesmen of the nations, who are seeking to forestall the horrors of future wars that would bid fair to blot out civilization, let us never resort to ridicule, depreciation, or the challenging of motives. We are neither called nor commissioned to question the sincerity of men, however futile their humanitarian efforts may prove. We are favored above others through knowledge of the prophetic blueprint of things to come. We must point out the ultimate futility of such efforts with a tact that will exalt God's outline of the destined course of events, and win men to an understanding and acceptance of His foreknowledge.



To Eliminate or to Save for Service

THERE are two conflicting philosophies of developing or handling young preachers in training, whether still in school or out in the field. One is to thrust a continuing series of hurdles and handicaps in their pathway, making progress difficult. This tests their mettle and determination, putting them to the stretch intellectually in application and in grace. In other words, it is the familiar process of eliminating the less hardy and unfit, the easily discouraged, and those without a profound conviction that God has called them. Under such a procedure they conquer every yard they advance.

This is the favorite and approved method with some educators, taken over from the world's theory of the survival of the fittest. The chief emphasis is upon the intellectual. The supreme test is scholarship and efficiency. Through this process the cream is skimmed from the residue. Those who survive this grueling process usually develop certain valuable qualities that will stand them in good stead in the exacting battle and march of life.

The other philosophy, or concept, is to save for service every potential preacher who can be counseled, molded, and built up for service. Not a few of our most successful soul winners and ministerial administrative leaders today were a perplexity to some of their teachers and friends in their younger days. Others were not exceptionally brilliant in certain scholastic branches. They were slow thinkers. Still others had certain drawbacks—perhaps a slight impediment of speech. But they had substantial qualities, latent talents, grit, and grace.

Some of these had a teacher, a friend, or a conference president who sensed their inherent possibilities, who believed in them when others shook the head and said, "Let's apply the process of elimination." And their subsequent records have justified such faith and confidence. In fact, they have often surpassed those brilliant students who sprang up quickly into prominence in the classroom, but not having depth or persistence, soon fell out by the wayside—passed by the plodder with consecration and conviction and latent capacities for growth.

The first method is the academic procedure of the world. It used to be applied in schools of medicine when there was an excess of students. Its demand is intellectual achievement and a high I.Q.—and it has certain advantages.

The second is the Master's, and is the really Christian method. It places the soul and the character above all other considerations. Its goal is

to train for service even the less promising whom God is calling. If this method had not been emphasized and employed in the past, our cause would have been immeasurably poorer. If Christ had not used it, many of the apostles would have been eliminated.

The latter method is harder on the teachers and leaders who train students or interns, but it pays rich dividends in the end. Sheer intellectualism without balancing qualities is the curse of the religious bodies about us. God forbid that such a fallacious concept should ever be fastened upon us. Let us love, understand, believe in, conserve, and truly train our youth for God's service. L. E. F.



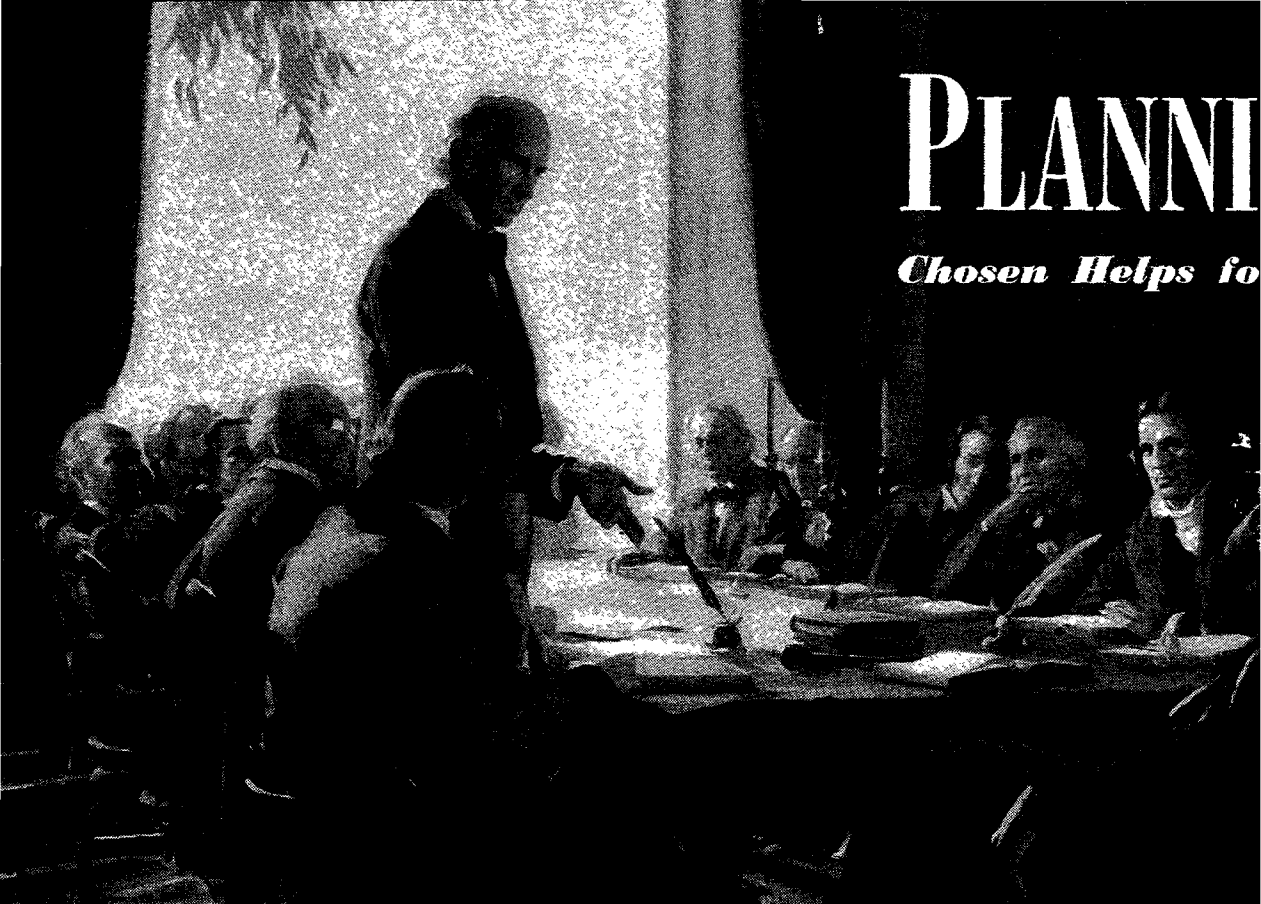
☞ GOD "set" men of differing "gifts," or talents, in the ministry of the apostolic church—some for one special work, others for differing forms of service and leadership, that altogether the work of the church might be fostered strongly, wisely, and abidingly. In these modern times some have thought to improve on God's plan of diversified gifts, and now have but one uniform gift for nearly all in the ministry—district leadership. Even interns, without experience or training under an experienced leader—and in violation of the express internship provisions—are often thrust into district responsibility, and their future success or failure in the gospel ministry is determined by their ability record in district work, with all that involves. All gifts are now concentrated in one, and one must have all—pastoral, evangelistic, teaching, executive, helping, governmental. But Paul said that not all have certain gifts. Was Paul mistaken?

WHAT TIME IS IT?

A CANDIDATE for State senator in a Midwestern State in billboard advertising used this thought-provoking phrase: "Elect a representative who knows what time it is." On one side of the board was a reproduction of a human hand and wrist, and on the wrist a watch, and over the watch in large letters, "It is later than you think."

Whether or not this man is a Christian we do not know. The whole thing suggests he may be a Bible believer. We hope so. But we are sure there is a real sermon in his advertising.

A few years ago both political and religious leaders were sure our civilization, at least the American brand, had reached high noon. Now some of the same leaders feel it is midnight for civilization rather than midday. But alas, altogether too many, leaders and followers, do not know what time it is.—*Moody Monthly*.



PLANNING

Chosen Helps for

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First Prophetic Conference in the Advent Movement at Albury Park, England, in 1826 when a Score of Able Heralds of the Seer of the Prophecies Met to Compare Notes and Plan Advance Moves. Held in Henry Drummond's Library With Joseph Wolff, Edward Taylor, and Others Participating. (This Impressive Painting Is the Frontispiece of the New "Prophetic Faith of Our Fathers" in the 1945 Edition.)



DIVINE BLUEPRINT

Evangelism

Here are the authoritative counsels on evangelism we have all longed for and anxiously awaited. They form a comprehensive blueprint, and constitute an authoritative guide. The entire field of evangelism is covered, with most of the content never before appearing in print. This priceless material will be treasured because of the clear detailed instruction available. Here evangelistic ideals and obligations, methods and techniques, problems and privileges, difficulties and solutions, perils and cautions, are brought together under one cover. Their study and acceptance cannot but make for strength. This book will be more intimately the preacher's own than any other volume ever compiled from the writings of Mrs. E. G. White. Its wide study cannot fail to unify and advance our work.



PLANS AND SPECIFICATIONS

Prophetic Faith of Our Fathers

The full story of the great nineteenth century advent awakening in true perspective—the mighty stirrings in the Old World as well as the climax in the New. With horizons pushed back the entire panorama comes into view, and "1844" becomes luminous with a new and larger meaning. Filled with facts and human interest, and quotable sources. This is the kind of evidence that will move the souls of men, and put a new fire into our witness to the world. It will be a boon to student and teacher alike. Keyed to the hour, it is destined to play a vital part in hastening our mission to mankind on to its triumphant close. Thoroughly documented, with impressive charts, facsimiles, and drawings, it furnishes the background we have all waited for.



BUILDING MATERIALS

Spiritual Gifts, Vols. III, IV

Here is the book that guarded the newly formed Adventist church from the errors of evolution, which were then beginning to spread over nominal Protestantism. Reiterating creationism and the flood catastrophe just as Darwinism was being loosed upon the world, its true value to this Cause beyond computation. And here is found the momentous vision of 1845 setting forth for the first time the sound health reform principles that were to aid in preparing the remnant church to meet God. This volume continues the heartily approved plan of facsimile reproduction of early S. D. A. writings, with identical pages and facsimile covers. It is needed for the reviewing of past issues, the recognition of present perils, and preparation for future triumphs.

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FORWARD TO ADVANCE POSITIONS!

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Better Speech

- Say What You Mean*, John B. Opdycke, Funk and Wagnalls, New York City, 1944, 681 pages, \$3.75.
So To Speak, Elizabeth von Hesse, Frederick A. Stokes Co., Philadelphia, 1941, 498 pages, \$3.

The Christian and War

- Historic Church and Modern Pacifism*, Umphrey Lee, Abingdon-Cokesbury Press, Nashville, 1943, 249 pages, \$2.

Christian Apologetics

- The Faith We Declare*, Edwin Lewis, Abingdon-Cokesbury Press, Nashville, 1939, 236 pages, \$2.
The March of Truth, Stephen Szabo, Eerdmans, Grand Rapids, Mich., 1944, 296 pages, \$2.50.
Prisoner's Quest, D. A. C. Read, Macmillan, New York City, 1945, 159 pages, \$1.50.
Therefore Stand, Wilbur M. Smith, Wilde Company, Boston, 1945, 614 pages, \$3.

Church Polity and Management

- Urban Impact on American Protestantism, 1865-1900*, Aaron Ignatius Abell, Harvard University Press, Cambridge, Mass., 1943, 275 pages, \$3.75.

Cults and "Isms"

- Jehovah's Witnesses*, Herbert Hewitt Stroup, Columbia University Press, New York City, 1945, 180 pages, \$2.50.

Evangelistic Aids

- Evangelism Today*, Samuel M. Zwemer, Revell, New York City, 1944, 125 pages, \$1.50.
A Workable Plan of Evangelism, Dawson C. Bryan, Abingdon-Cokesbury Press, Nashville, 1945, 160 pages, \$1.50.

Exposition and Doctrine

- Let Us Go On*, W. H. Griffith Thomas, Zondervan, Grand Rapids, Mich., 1944, 186 pages, \$2.

The Gospel Musician

- Bible Music*, Lulu Rumsey Wiley, Paebur Company, New York City, 1945, 218 pages, \$3.

Homiletic Helps

- The Quest for Preaching Power*, John Nicholls Booth, Macmillan, New York City, 1943, 240 pages, \$2.

Inspirational and Devotional

- Christian Behaviour*, C. S. Lewis, Macmillan, New York City, 1944, 70 pages, \$1.
This Year of Our Lord, Andrew W. Blackwood, Westminster Press, Philadelphia, 1943, 244 pages, \$2.

The Minister's Wife

- The Shepherdess*, Arthur Wentworth Hewitt, Willett, Clark, & Co., Chicago and New York, 1943, 200 pages, \$1.75.

Missions Spirit and Problems

- Asia's Land and Peoples*, George B. Cressey, McGraw-Hill Book Co., New York, 1944, 608 pages, \$5.50.
The Philosophy of the Christian World Mission, E. D. Soper, Abingdon-Cokesbury Press, Nashville, 1943, 302 pages, \$2.50.
They Called Him Father, E. Theodore Bachmann, (The Life Story of John Christian Frederick Heyer), Muhlenberg Press, Philadelphia, 1942, 342 pages, \$1.75.
They Found the Church There, Henry P. Van Dusen, Scribner's, New York City, 1945, 148 pages, \$1.75.

Pastoral Aids

- It Can Happen Between Sundays*, Eugene D. Dolloff, Judson Press, Philadelphia, 1943, 111 pages, \$1.
Pastoral Work and Personal Counseling, Russel L. Dicks, Macmillan, New York City, 1944, 230 pages, \$2.

Personal Helps

- How to Retire and Like It*, Raymond P. Kaighn, Association Press, New York, 1942, 170 pages, \$1.75.

The Radio Ministry

- How To Speak and Write for Radio*, Alice Keith, Harpers, New York City, 1944, 236 pages, \$3.
Radio Speech, Sherman Paxton Lawton, Expression Company, Boston, 1932, 453 pages, \$5.

Religious Liberty

- Religious Liberty: An Inquiry*, M. Searle Bates, International Missionary Council, New York City, 1945, 604 pages, 3.50.
Religious Liberty in Latin America, George P. Howard, Westminster Press, Philadelphia, 1944, 170 pages, \$2.

Roman Catholicism

- Across a World*, John J. Considine, Longmans Green & Co., New York City, 1942, 400 pages, \$2.50.

Temperance and Prohibition

- Drama of Drink*, Raymond W. Cooper, Drama of Drink Distributors, Andover, Mass., 1932, 365 pages, \$1.50.

World Conditions

- Annihilation of Man*, Leslie Allen Paul, Harcourt Brace, New York, 1945, 214 pages, \$2.50.
From Victory to Peace, Paul Hutchinson, Willett, Clark, and Co., Chicago, 1943, 226 pages, \$1.50.
Gentlemen Talk of Peace, William B. Ziff, Macmillan, New York, 1945, 530 pages, \$3.
Twentieth Century Reformation, Carl McIntire, Christian Beacon Press, Collingswood, New Jersey, 1944, 220 pages, \$1.50.

DEPARTMENTAL RECOMMENDATIONS

Bureau of Home Missions

- Brothers Under the Skin*, Carey McWilliams, Little, Brown, and Co., Boston, 1943, 338 pages, \$3.

Bureau of Publicity

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

Department of Education

- Conserving Marriage and the Family*, Ernest R. Groves, Macmillan, New York City, 1944, 138 pages, \$1.75.
The Family Lives Its Religion, Regina Wescott Wieman, Harpers, New York City, 1941, 236 pages, \$2.
God Save the Home! Walter E. Schuette, The Book Concern, Columbus, Ohio, 1940, 72 pages, 60 cents.

Medical Department

- And We Are Whole Again*, Hazen G. Werner, Abingdon-Cokesbury Press, Nashville, 1945, 195 pages, \$1.50.
Missionary Doctor, Mary Floyd Cushman, M.D., Harpers, New York City, 1944, 279 pages, \$2.75.

Missionary Volunteer Department

- The Fine Art of Living Together*, Albert W. Beaven, Harper and Brothers, New York City [Revised edition, 1942], 134 pages, \$1.60.
If I Were Young, Clovis G. Chappell, Abingdon-Cokesbury Press, Nashville, 1945, 217 pages, \$1.50.
Marriage Before and After, Paul Popenoe, Wilford Funk, Inc., New York City, 1943, 246 pages, \$2.
Marriage in War and Peace, Grace Sloan Overton, Abingdon-Cokesbury Press, Nashville, 1945, 190 pages, \$1.75.

Sabbath School Department

- An Introduction to Child Study*, Clarence H. Benson, Moody Press, Chicago, 1927, 240 pages, \$1.50.
The First Five Years of Life, Arnold Gesell, Harpers, New York City, 1940, 393 pages, \$4.

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AN exceptionally fine list of ELECTIVE volumes, to be selected for reading along with the five REQUIRED books in the new 1946 Ministerial Reading Course, appears on the opposite page. The range of these books is so diversified that they will meet the needs and tastes of virtually every reader of **The Ministry**—practically every worker in this cause. Whether you are engaged in evangelistic, pastoral, administrative, departmental, or institutional labor, you will find that which you will enjoy, and that which will supply your particular need. Many workers read several of these electives. This reading of worth-while books is imperative for every growing worker. And the greater the load and the busier the man, the greater his need for keeping in the forefront with his thinking and study. Some of the busiest men in our worker ranks are the greatest readers of the elective volumes. That is one of the reasons these men are where they are, and are able to accomplish what they do. Your Book and Bible House will order any of these books for you, or you can get them direct from the publishers. Full information is given in the listing.

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Gaber, Ramleh (Alexandria), Egypt; W. McClements, S.D.A. Mission, Box 19, Ibadan, Nigeria, West Coast, Africa.

Instructions for Enrolling

If resident in North America, kindly send name and address to Secretary, Ministerial Association, General Conference, Takoma Park 12, D.C., and secure books through your local Book and Bible House.

If resident outside North America, send registration to your *division* association secretary, and order your set in accordance with his directions.

You will never regret the investment. Preferably use the enrollment card which will be mailed to you, or cut out and mail the blank which appears below.

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Why Vol. III of *Prophetic Faith* Is Being Issued First

This statement presents the reasons that led the Ministerial Association Advisory Council to include Volume III of "Prophetic Faith of Our Fathers" in the 1946 Ministerial Reading Course, in advance of Volumes I and II. The following explanation, prepared upon our request, gives the scope and purpose of the set, and shows the wisdom of releasing Volume III first. J. L. McELHANY.

THE release of Volume III of *Prophetic Faith of Our Fathers* before issuance of Volumes I and II, in logical sequence, was occasioned by the urgent request that this particular field of discussion be made available to Seventh-day Adventist workers at this time. The coming of the centennial year, 1944, in the onward march of the second advent movement led to the preparation of the epochal F. D. Nichol volume, *The Midnight Cry*, released through the 1945 Reading Course.

A number of leaders then urged that, instead of waiting for Volume III of *Prophetic Faith* to be released in the usual sequence—after the first two volumes—it be published first, for inclusion in the 1946 Ministerial Reading Course. This was because it furnishes the historical background and setting for the great revival of the advent hope and prophetic faith of the nineteenth century, upon which our attention has recently been intently focused.

While the entire *Prophetic Faith of Our Fathers* set forms a progressive sequence, each volume is, in a sense, an independent segment. Each is quite complete in itself, though acquaintance with the antecedent and progressive development of the past would aid in the clearest understanding.

While it may seem illogical to issue the third volume before the first two, such a procedure is not without precedent. Various sets have been issued in this way, and the advantages in this instance clearly offset the disadvantages. There is little risk, it should be added, for the first two volumes are already written—Volume I having been completed two years ago, and Volume II one year ago. And a goodly portion of Volume IV, which will complete the series, has already been outlined, and its preparation is going forward this autumn and winter.

As an understanding of the particular area covered by each volume in the *Prophetic Faith* series has been requested, and will prove helpful, a tabulation of their scope in here given.

VOLUME I: From 322 B.C. to A.D. 1300 (EARLY CHURCH POSITIONS AND DARK AGE ERA). Volume I starts with the Jewish writers before Christ, then follows on through the apostolic and early church periods, past the distortion and loss of prophetic interpretation under the Latin apostasy, and the long eclipse of prophetic exposition throughout the Dark Ages. Then is presented the outbreak of revived study, around A.D. 1000, and on to the general identification of Antichrist and the application of the year-day principle to the longer prophetic time periods, in the twelfth and thirteenth centuries. This volume closes with the recovery of the lost prophetic truth well under way.

VOLUME II: From A.D. 1100 to 1798 (PRE-REFORMATION AND REFORMATION RESTORATION). First retracing a bit, to incorporate the origin and prophetic witness of the Waldenses, the pre-Reformation, Reformation, counter-Reformation, and post-Reformation expositors of the Old World are then thoroughly compassed, with their steadily advancing positions and backsets. This is pursued up to and including the close of the 1260 years, under the French Revolution. This volume covers the revival and further development of the basic expositions of the various symbols, outline prophecies, and time periods, together with the second breakdown in interpretation, under the Protestant departures.

VOLUME III: 1639 to 1847 (COLONIAL AMERICAN AND NINETEENTH CENTURY OLD WORLD ADVENT AWAKENING). Again retracing for two centuries, the author gathers in the amazing witnesses of the paralleling New World colonial American and early national expositors of the seventeenth and eighteenth centuries. The nineteenth century Old World expositions are then comprehensively surveyed. These two groups jointly form the setting of the second advent movement centering in America. The world character of the great nineteenth-century advent awakening, and the remarkable extent of stress on the terminous of the 2300 years about 1844, is the focal point of this volume.

VOLUME IV: 1800-1872 (NEW WORLD SECOND MOVEMENT). Going back slightly to gather up the testimony of American writers on prophecy in the first three decades of the nineteenth century, the progressive development of what is denominated the first, second, and third angels' messages is traced from the viewpoint of the unfolding prophetic exposition and attendant time features, as involved in the notable 1843 and 1844 mileposts. This is pursued up to 1872, when the prophetic interpretation of the advent movement became unified and systematic, which affords a logical terminal point for the series. All the separate strands of interpretation that have been developed through the centuries are shown now to comprise a strong, unified cord of interpretation, tying together past and present positions, and sustained by Spirit of prophecy confirmation of the major positions.

Such is the scope and the reason for more than a single volume. In no other way could the evidence be adequately handled. The object, which is fully set forth in Volume I, may be briefly recapitulated as twofold: first, to trace the origin and development of the general acceptance of every major truth of prophetic interpretation; and, secondly, to show the inescapable oneness of present positions in the historical school of interpretation, first with the Reformation positions on prophecy, and prior to theirs, with the original positions of the early church. Thus the spiritual ancestry of our present positions becomes apparent. The inherent strength of the prophetic interpretation that has characterized the centuries, in the two periods

—Please turn to page 44



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

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

The Sanitarium Principle Triumphs

By C. C. SCHNEIDER, M.D., *Medical Director, Clínica de Repouso White, Rio de Janeiro, Brazil*

WHEN we use the word "principle" we mean a fundamental truth or doctrine, or a settled rule of action or conduct. Other meanings are "religious belief" and "essential character."

Adventist medical work is different because its source is different. We recognize, however, that all true science, including medical science, is of God. But the fact is, there still remains an eternal difference, because we are a peculiar people, with a special medical work and message for this time.

Doctors and nurses of the world can imitate our sanitariums, equip their institutions with the same equipment, or even better. Machinery and organization is at the command of the medical profession, irrespective of objectives and motives. They can give electrotherapy treatments to perfection, and even hydrotherapy, and we concede that they work with success. They obtain many positive results and do a great deal of good. But the spirit, the peaceful, restful, heavenly atmosphere, is missing.

Ours is a higher calling, a nobler work, and a greater responsibility—it is the healing of the soul as well as the body. It is a physical and spiritual work, the most sacred and solemn ever entrusted to mortals. Physicians and nurses are called to attend the sick and suffering from the cradle to the grave. It is their privilege and in their power to help prepare these human bodies and souls for a better and happier life in a world made new, where sickness, pain, and death are unknown.

Again, our sanitarium principle is a fundamental truth and a settled rule of conduct in our medical institutions. Blessed is the sanitarium where the medical director and staff, together with all the workers, appreciate the sacred principle and respect this God-given rule of conduct.

When Christ victoriously rose from the grave and ascended to heaven, He fulfilled His promise by placing spiritual gifts in the apostolic church, among which was the gift of healing. The apostles who had been with Jesus and learned at His feet, highly valued this gift and made the best use of it in their ministry—first healing the body, then saving the sin-sick soul. Throughout their service they faithfully imitated their Master, always uniting the gospel and medical missionary work. It

is said that today as then the gospel and the medical missionary work are to advance together. And again we are told that the gospel is to be bound up with the principles of true health reform.

How important it is that we always remember the divine plan, to work as the disciples worked. Physical healing is to be bound up with the gospel commission, and teaching and healing are never to be separated. As in the days of His earthly ministry, Christ and His disciples earnestly labored as medical missionaries to prepare a people for the kingdom of God, so today earnest medical missionaries are to make ready a people for the second coming of Christ.

To accomplish His divine plan and purpose, the Lord, in His goodness, early in the history of the 1844 movement, gave Mrs. White an extended vision with definite and clear instructions in regard to the principles of true health reform. Thus this precious light from heaven came just in time to illuminate the remnant church in her God-given mission to finish His work and prepare a people for His soon coming.

We are glad for the small but active part the Rio Clínica de Repouso White has had in this great teaching and healing program in this needy country and capital city of more than two million waiting people. I say needy millions, because that is the true expression of a challenging truth; I say waiting millions, because they are still waiting—waiting for this precious light given the Advent people eighty-two years ago.

As we opened this modest but comfortable medical institution, some doubted whether a clinic and rest home, without surgery, could ever be self-supporting. In other words, to some it was doubtful whether the sanitarium principle would work in Rio de Janeiro. I am glad, however, to be able to state that the sanitarium principle has succeeded well and been victorious far beyond the expectations of even the most enthusiastic. Now, at the end of our three-year contract, we can say that so far the Rio clinic has been a success. We do say this to the honor and glory of God, giving Him all thanks. He has been our ever-present help, according to His promises.

Our physical therapy treatments, as well as our vegetarian diet, have been the successful means of gaining a host of grateful friends among Rio's in-

fluent and better social class of people for our future Rio sanitarium now under construction.

Just a few examples will serve to give an idea of how our patients appreciate the vegetarian diet and the sanitarium principle in general. Just today a wealthy couple said: "It would be a crime to withhold from our people the knowledge of how to prepare this good-tasting and wholesome food. You must teach our people how to prepare good meals without meat. I will rent a large hall in the city and pay all expenses if you will give cooking instructions and demonstrations."

An influential woman among the government officials came as a patient. After a very happy and rapid recovery, she has been returning for her noonday meals and Friday evening meetings for more than two years. She comes in all kinds of weather, riding in overcrowded busses for an hour and then continuing on by streetcar to the Rio clinic. She is such an ardent believer in our diet that she goes so far as to refuse all invitations out for lunch by friends and relatives, as well as members of her own family.

The wife of a physician said: "I was so sick I wanted to die, and was completely discouraged, weeping in despair. God answered my prayers in bringing me to your clinic. My healing has been so rapid and so complete that I consider it a divine miracle. I know now that it was not mere medicine and injections that I needed, but simply love and sympathy. This, I am glad to say, I found in abundance in all who served me here in this peaceful and quiet place."

An elderly gentleman, who had come in contact with one of our former patients in the far north of Brazil, became so impressed and encouraged by the report of this man's positive and lasting results that he decided to come to Rio by air from the Amazon, to seek medical help and treatment. Said he: "Your clinic is my last hope!"

Two women, complete strangers, came in one day, wishing to see the clinic. After they were shown around they asked for a room, saying the atmosphere was so inviting and peaceful. At the time there was no vacancy, so they reluctantly left. A number of months later they called by telephone, explaining that they were leaving for Los Angeles the following day and inquiring whether we also had a clinic in that city. Naturally we were greatly pleased to inform them that we have a much bigger and better one, giving them the name of the Glendale Sanitarium.

So I could go on enumerating gratifying experiences we have had during the last three years of blessed medical missionary service in this beautiful capital city of Brazil. Let us always remember that the sanitarium principle and the gospel of true health reform are powerful and saving influences in any country or city where faithfully put into practice in our health institutions.

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¶ We have committed the Golden Rule to memory; let us now commit it to life.—EDWIN MARKHAM.

CURRENT SCIENTIFIC COMMENT

ADVENTURING IN VEGETABLES.—With a state of mind surprisingly like prejudice, many of us have preconceived dislikes for foods, especially vegetables. This is unfortunate, since vegetables contribute

flavor, texture, and variety, as well as important minerals, vitamins, and bulk, and experimenting a little with vegetables can add unending interest to our diets.

There are at least thirty or forty well-known vegetables of which the leaves, stalks, growing shoots, immature flower buds or seed pods, flowers, fruits, seeds, roots, or tubers are recognized as food. . . . The leafy vegetables contain the most active parts of the plants, with the exception of the tips of growing shoots. . . . Among the stalks, flowers, young buds, and pods, we get string beans, okra, green peppers, hearts of palm, artichokes, broccoli, cauliflower, asparagus, celery, and green onions. . . . The fruit vegetables are the much-used tomato and cucumber as well as the less-often eaten but excellent eggplant, squash, and vegetable marrow, all of which offer almost endless opportunities to the cook with an interest in her vegetables.

Fleshy root vegetables include radishes, carrots, turnips, beets, parsnips, salsify (sometimes called oyster plant), celeriac (or knob celery), kohlrabi, and onions. . . . Seed vegetables have a protein content which makes them important as meat . . . substitutes. Numbered among edible seeds are corn, peas, beans, and lentils. . . .

Probably vegetables, more than other foods, enable the cook to cater to different types of appetites, especially the small eater who usually dislikes monotony and requires more stimulating meals than the heavy eater. . . . Among such flavorings are leeks, onions, cabbage, chives, parsley, bay leaves, celery, nasturtiums, garlic, shallots, cloves, tarragon, and mushrooms. . . .

With the growing realization of the importance of proteins it is interesting to know that beans, peas, and lentils are approximately twice as rich in protein as cereals are, and it is evident that a larger consumption of such products, particularly in place of refined cereals, would improve the diet. Their cheapness commends them especially for those who must budget food dollars.—*Hygeia*, August, 1945, pp. 606-608.

NUTRITIONAL REQUIREMENTS FOR WORK.—The indications are that light or moderate or even hard physical work adds primarily to the caloric requirements and increases the needs for protein and vitamins A, C, D, and K little if at all. The need for the B complex may be increased somewhat but probably less than in proportion to the extra calories until the work becomes hard or exhausting, when it almost certainly rises considerably.—*Nutrition Reviews*, July, 1945, p. 202.

PRENATAL DIET.—A significant relationship was found between protein intake by the mother and the birth length of her child—the longer children were born to mothers with the higher protein intake. It was concluded that from a practical standpoint these results indicate that less than 75 gm. of protein daily during the latter part of pregnancy results in an infant who will tend to be short, light in weight, and most likely to receive a low pediatric rating in other respects—with an inadequate prenatal diet the fetus may suffer to a greater degree than the mother.—*Nutrition Reviews*, June, 1945, p. 192.

VITAMIN C CONTENT OF WILD GREENS.—For purposes of comparison, spinach was used as the standard reference material; spinach contains 0.5 to 0.65 mg. of vitamin C per gram. . . . Pokeweed, tall dock, and curly dock were found to contain nearly twice as much vitamin C as spinach; povertyweed, shepherd's-purse, and lamb's-quarters possessed approximately the same vitamin C content as spinach; chickweed, the common dandelion, the red-seeded dandelion, and prickly lettuce contained less vitamin C than the reference material.—*Nutrition Reviews*, June, 1945, p. 192.

MARGARINE.—Vegetable fats such as those used in margarine . . . can serve adequately in place of butterfat in regard to growth, reproduction, and lactation on a diet which would be otherwise nutritionally satisfactory. The experimentalists in nutrition have shown that margarine may be substituted for butterfat with impunity in regard to growth, reproduction, and lactation, provided the diet is nutritionally adequate. Of all the fat-soluble vitamins, margarine is deficient in vitamin A, but this deficiency is made up by the fortification of the product with added vitamin A. This is a common procedure, and most products on the market today are fortified in this way. The possibility of using margarine as a low-cost fat may be of considerable importance in the feeding of the war-seared population of Europe; it may also be used with safety in this country when a less costly edible fat is needed.—*Journal of the American Medical Association*, July 21, 1945, p. 881.

APPETITE AND OBESITY.—Hoelzel asserts that all normal rats will eat enough to become fat if enough palatable and highly nutritious food is available. Uninhibited, normal human beings will apparently do likewise. Apart from this, appetite is likely to become excessive when hydration becomes abnormally increased, either because of the type of diet used or because of the amount of food eaten or as a result of endocrine factors (as in menstrual edema and hydration association with pregnancy) or after recovery from disease. Appetite can best be controlled by keeping hydration within normal bounds.—*Journal of the American Medical Association*, July 21, 1945, p. 902.

NUTRITION OF PATIENTS WITH THERMAL BURNS.—Levenson and his associates say that with the increased use of plasma and the re-emphasis of the proper use of electrolyte solutions, many of the

severely burned patients who formerly died of circulatory collapse are being brought through the early shock phase into the later period frequently characterized by nutritional disturbances. Thus the problem of malnutrition following thermal injury must now be faced in an increasing number of patients. The authors report thirty-two cases in which an effort was made to determine the protein and caloric requirements. The nutritional disturbances and especially the increased demand for protein was found to be directly related to the extent of the third-degree burn. High caloric and high vitamin diets, with up to 400 gm. of protein per day, were necessary in some cases. When this quantity of food could not be taken or tolerated, gavage and intravenous supplements were given. In cases in which nutritional requirements were not met, malnutrition developed, skin grafting and healing were delayed, and frequently death ensued.—*Journal of the American Medical Association*, July 21, 1945, p. 905.

Nutrition as an Entering Wedge

By MARVENE C. JONES, Dietitian,
Riverside Sanitarium, Nashville, Tennessee

FROM a glance backward into the annals of Biblical history, we find that proper food has been a prominent feature in God's plan for man. During the creation week God designated a suitable diet for man. "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

As we progress through the pages of Holy Scripture we notice important accounts which closely ally diet with the gospel. Illustrative of this fact is the record given of Jacob and Esau (Gen. 25:27-34), and that which concerned Isaac, Jacob, and Esau (Gen. 27:1-26). Important, too, is the account of the children of Israel. (Ex. 16:3-36.)

Today the approach is somewhat different. We cannot use food in the exact Biblical manner in order to illustrate its relativity with the gospel; yet it still holds prominence in spreading our message to the world. True enough, the general quality of food at the present time is, without doubt, inferior to that grown and produced during the ages and recorded in our Bibles; but it does have important functions to perform. Therefore the task of using the foods that we have to the best advantage is left to us.

An undernourished body is poor soil in which to plant the seed of the gospel, and, strange as it might seem, in this our modern civilization there are teeming thousands of humans who are poorly nourished. If we could eliminate all the diseases and disabilities of the human race which are due to improper diet, the average health of mankind would be greatly improved. With improvement of the physical health, there is hope for improvement of the spiritual health of man. A healthy body will enhance clear thinking and logical reasoning; and

a healthy body must of necessity be one which is well nourished. Therefore, the Christian nutritionist can help to build a healthier race of people, who may in turn be inspired to a deeper spiritual experience.

Of prime importance in the dietary health program is the need of a balanced diet. If such a diet is carefully followed, the functions necessary for a healthy body will result. Let us consider the following outline:

The Balanced Diet

Includes all essential food factors in proper proportions and amounts.

1. **BODY-BUILDING FOODS** (rich in protein, calcium, phosphorus, iron, and copper).

a. Sources—eggs, milk, nuts, whole grains, and legumes.

b. Needed for building bones, teeth, blood, and body tissues.

2. **ENERGY-BUILDING FOODS** (rich in carbohydrates—starches and sugars—or in fats, or they may possibly contain both).

a. Carbohydrates: starches, beet sugar, cane sugar, cereal grains, potatoes, sweet fruits, honey, sirups, and fruits.

b. Fats: butter, cream, cheese, egg yolk, nuts, vegetable oils, avocados, olives, and margarines.

3. **BODY REGULATORS.**

a. Mineral salts: egg yolk, whole-grain cereal, dried beans, green vegetables, dried fruits, molasses, milk, cheese, nuts, potatoes.

b. Cellulose: the woody fiber of plants such as found in string beans and asparagus.

c. Vitamins: butter, cream, cheese, eggs, milk, green and yellow vegetables, tomatoes, fresh fruits, canned fruits, commercially canned vegetables and fruits.

d. Water: found in all food not already dehydrated, also found in free form.

The Bureau of Home Economics of the United States Department of Agriculture advises us to select the day's food supply according to the following:

Milk: Three fourths to one quart a day for the growing child, one quart for the expectant or nursing mother, a pint or more for other members of the family.

Leafy Green and Yellow Vegetables: One or more servings.

Tomatoes, Oranges, Grapefruit: Any raw fruit or vegetable rich in vitamin C, one or more servings.

Potatoes: And other vegetables and fruits; two or more servings.

Eggs: one (or at least three or four a week).

Meat substitute or protein-rich dish: One or more servings.

Cereals and bread: At least two servings of whole-grain or enriched products.

Fats: Use butter or other vitamin-rich fat every day.

Sweets: In moderation.

Water: Six or more glasses a day.

In addition to the task of teaching the need of a balanced diet for physical and spiritual health, the

nutritionist needs also to teach the great importance of proper food combinations, and the foods that one should avoid in order to follow the true Bible plan.

It is worthy of note that there is hardly an iron-clad rule for food combinations, for in some individual cases the best combination causes distress. However, for most individuals cereals, nuts, and eggs may be eaten with any other class of food; fruits with cereals or nuts; milk with cereal and non-acid fruits; and fresh vegetables with cereals and nuts.

To aid in the task of using the right arm in giving the third angel's message, the nutritionist should study carefully Leviticus 11.

Surely, teaching a nutritious, well-balanced dietary program is an all-important entering wedge in spreading the gospel to the diseased and dying race of mankind.



¶ What worry does to the body,
and what to do about it

Worry, the Killer

BY a conservative estimate one half of all persons who consult physicians have no organic disease—that is, they have only functional disturbances, due either to disobeying the rules of health or to emotional upsets from wrong living. Immediately one begins to see the relationship between health and religion. Wrong relationships produce wrong emotions, which in turn produce functional diseases.

Besides the sins which most persons agree are "real" (hatred, anger, dishonesty, and impurity), there are many others with equally evil effects, such as fear, worry, envy, pride, self-pity, self-righteousness, irritability, resentment. Happy is the individual who, for example, can meet opposition and loss without too much emotional upset. Much harm comes to one who holds a grudge.

Let us consider briefly a few of the more common disorders:

In stomach and intestinal disorders only about forty per cent of the patients show organic changes. In peptic ulcers, so common among white men between twenty and fifty that somebody has called them the "Wound Stripe of Civilization," we know that worry plays an important role.

Animals of the same mammalian type as we are do not have ulcers.

Even after an ulcer has been healed for quite a period, a sudden emotional upset—such as sudden death in the family, a serious automobile accident, or a quarrel with a friend—reverses the process; hydrochloric acid, normally present in small quantities in the stomach, is now secreted in excess, the ulcer "breaks down," and symptoms return.

MUCOUS COLITIS.—Simple colitis is nearly always a nervous phenomenon. For many years the treatment has been a simple, easily digested diet

and nerve sedatives. A study of these patients in one of the large general hospitals showed that ninety-two per cent were harrowed by worry and emotional strain.

A radio executive had distressing stomach and intestinal symptoms for about six months. One day when his physician was out of the room he copied four long words from the records. Fearing that these words indicated an incurable condition, he failed to ask their meaning, and carried the paper in his pocket, inspecting it frequently. For weeks his life was utterly miserable. When he finally went to a different doctor and learned that his X-ray examination was "negative" and that the long words indicated no organic lesion, but merely described position, tone, and function of certain abdominal organs—and furthermore that these were just what one would expect to find in a thin, nervous, overworked man—he went away relieved and from that day had no further symptoms.

RHEUMATISM AND ARTHRITIS.—Arthritis in a mild form is a common ailment, especially after the fourth decade of life; and the chronic, disabling type of the disease is not too uncommon.

It has been shown that there is often a distinct connection between this disease and such emotional upsets as resentment and anxiety. S. M. Shoemaker, under the heading "Faith Came, Arthritis Went," gives the following illustration in a recent book:

"A woman whose husband was dead, and her children married, retired to her country place with a Great Dane and a garden, to nurse her broken heart with the plentiful balm of self-pity. When we first knew her, she was afflicted with arthritis and wore a high, leather collar to keep her head up. Then she had a spiritual experience, such as we talk about in this book. She dropped her feeling of being old, of being on the shelf, unwanted; she faced the sin and selfishness in her whole life—and the next time we saw her she had on a collar only an inch high. Then the collar disappeared altogether! The doctor said it was amazing to him what was happening to her. But she said, 'Doctor, you know that for years I have been pouring down poison into my emotional and physical system. Feeling sorry for myself, living entirely for myself, demanding all possible comfort, are bound to create physical disturbances. These negative emotions have been supplanted by faith, outgoing concern for others, freedom from myself. Of course I am getting well!'"

SKIN DISEASES.—About two years ago a member of the skin department of the Johns Hopkins Hospital read a paper before the Baltimore City Medical Society with this title: "The Psychogenic Aspect of Certain Common Skin Diseases," or, to say it in another way, the part played by nervous and emotional disturbances in certain skin diseases. One of these is that puzzling condition called urticaria, commonly known as hives.

I have observed such a case for the past fourteen or fifteen years. On numerous occasions over

this long period severe attacks have occurred following arguments or disagreements with fellow workers. On one occasion the patient had marked swelling of face, hands, and feet with the typical redness and elevation of the skin. This lasted one week. The day following her return to work she had another emotional upset and then had such a severe attack that she was confined to the hospital and home for nearly eight weeks. Yes, we are capable of generating poisons within our own bodies. The cause in this case is undoubtedly emotional.

NERVOUS AND MENTAL TROUBLES.—Constant friction and obstruction, a struggle within oneself between two decisions, if prolonged through the years, may divide one's nature into separate selves or a "split personality." Neuroses, if not dealt with promptly, sometimes pass into psychoses.

Physicians are not without fears and imaginations themselves, when it comes to physical ailments. A doctor who had recently seen three men with lung tumors began to have pain in the upper part of the left lung and increasing difficulty in his breathing. After three weeks of these symptoms, he had an X-ray examination which revealed the lung clear; his pain and discomfort immediately disappeared.

HEART AND BLOOD VESSEL DISEASES.—These are first on the list of causes of death. They are greatly influenced by strain and emotional upsets. One explanation of this fact is the minute vasoconstrictor and vasodilator nerves in the walls of arteries. Everyone knows of hypertension, or high blood pressure, and how excitement and strain must be avoided. Heart attacks and apoplexy and sudden death frequently follow great emotional strain. I know of three men who had heart attacks following the recent local elections. Two of these had been under criticism in the newspapers.

Alexis Carrel, former director of the Rockefeller Institute, in his book *Man the Unknown*, says, "Envy, hate, fear, when these sentiments are habitual, are capable of starting organic changes and genuine diseases." Dr. Carrel not only recognizes the effect of the emotions on bodily functions but has also given the cure.

In his article in *The Reader's Digest* for March, 1941, entitled "Prayer Is Power," he says:

"Prayer is the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships. Only in prayer do we achieve that complete and harmonious assembly of body, mind, and spirit, which gives the frail human reed its unshakable strength."

When someone says he has been examined by many doctors and diagnostic clinics and no one can find his trouble, it is time for the minister, doctor, or friend to win his confidence, and let him talk of his conflicts, fears and worries, hates and resentments. He should then be instructed to

face life in a realistic manner and to ask forgiveness of those he has wronged, and to find, as substitutes for his wrong emotions, love, faith, hope, friendship, kindness, and prayer.

The cure for many of the ills of life is a new spiritual birth and full surrender of one's life to God. When one considers the need of divine guidance all through life, he realizes the importance of heeding Christ's admonition, "Seek ye first the kingdom of God, and His righteousness." Seeking His way means fewer mistakes, more happiness, better health.—JOHN EVANS, M.D. Reprinted by permission from *The Religious Digest*, June, 1945.



Nursing Education Begun in Jamaica

IT was indeed a pleasure and a privilege to attend the first capping exercise held in Jamaica in connection with denominational medical work. At the time of our recent visit to this field, seven Jamaican young women had successfully passed their probationary term and were therefore given their caps and inducted as full-time nursing students in the first class offered by the Andrews Memorial Sanitarium and Hospital.

Miss Ruth Munroe, R.N., director of the school of nursing, presented each student with her cap and led in the impressive ceremony of taking the Florence Nightingale Pledge. One young woman, dressed in the fashion of Florence Nightingale's day, stood on the platform, bearing a lighted candle, from which in turn each student lighted her own candle after receiving her cap.

Several months ago medical work was started in Jamaica under the direction of Clifford A. Anderson, M.D., medical director of the sanitarium and clinic. R. E. Gibson was recently appointed as business manager and Miss Munroe as director of the school of nursing and nursing service. R. H. Pierson, superintendent of the British West Indies Union Mission, is chairman of the board.

A low-cost and charity dispensary is just being completed which will provide accommodations for as many as 100 outpatients a day and will provide hospitalization for about 20 inpatients.

The opening of this charitable work in Kingston, where poverty is prevalent, has created a very favorable attitude toward Seventh-day Adventists and their work, and has been the means of forwarding the interests of the sanitarium soon to be erected. In fact, it has materially advanced the interests of every phase of denominational work throughout the island.

We have repeatedly been told by the Spirit of prophecy that the medical work is the "entering wedge," and the "right hand" that opens the door of opportunity for the reception of the body of gospel truth. Let us pray for the success of this worthy branch of our work in Jamaica, which brings to the people of this island the union of Christlike work for the body and Christlike work for the soul.

H. M. W.

Pertinent Health Facts

IN a recent radio poll listeners indicated that the word "health" connoted happiness to a greater degree than any other word. This attitude explains the growing interest in public health and medical matters.

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ACCORDING to the American Medical Association, 70 physicians were killed in action during 1944, and 113 others died while in military service. Since the beginning of World War II, 101 physicians have died in action and 255 have died while in service.

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SINCE the war began, only 12,000 United States Army men have died of disease, as compared with 62,670 in World War I, and 336,216 in the Civil War. Pneumonia deaths in the Army took 17,047 in 1917-18, but only 70 in this war. Penicillin, sulfa drugs, whole blood and plasma, and skilled care are said to be the chief lifesavers.

* * *

UNDULANT FEVER (brucellosis) has now become a serious nation-wide public health problem. From 1905 to 1924 only 128 cases were reported in the entire United States; in 1935, 2,008 cases were recognized; and in 1940, a total of 3,310. Prevent undulant fever by drinking only pasteurized milk.

* * *

MORE than 18,000,000 boys and girls, members of the American Junior Red Cross, are helping children in the war-ravaged countries by contributing to the National Children's Fund and by filling gift boxes with school supplies, such as paper, pencils, crayons, and paints. Members of the Junior Red Cross have maintained the National Children's Fund for the last quarter of a century through voluntary contributions in an effort to meet emergency needs of children throughout the world.

After bombings in England in 1940, the American Junior Red Cross appropriated approximately \$91,000 to help establish thirty-five nurseries and four convalescent homes for young war victims. These homes later were taken over by the British Ministry of Health. However, Beech Hill, a convalescent nursery established more recently for sick and injured children, is still financed by the National Children's Fund.

Clothing, books, hard candy, and gift boxes have been sent to British and refugee children in England. At present, members of the American Junior Red Cross are making stuffed soft toys for tiny residents of war nurseries, where toys are unavailable. Two thousand medical kits are being shipped to France and 500 to Belgium, for distribution in schools and institutions for children by the national Junior Red Cross of those countries. These kits, suggested by the International Red Cross and the League of Red Cross Societies, and approved by medical authority, were purchased by

the National Children's Fund at a cost of approximately \$35 a unit. Requests have been received and plans made to purchase 1,000 additional kits for Norway, 1,000 for Italy, 1,000 for Greece, and 1,000 for Yugoslavia.

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¶ THE common cold, with its complications, costs this country more than a billion dollars a year. The United States Public Health Service reports that because of colds, each worker loses about two and one-fifth working days each year. It has been estimated that 60 per cent, or three fifths of the population, have at least two colds a year.

About another half million dollars is spent on items to relieve coughs and colds—remedies which for the most part are worthless if not definitely harmful. Nose drops, for example, are made of substances which will not dissolve in water. When these are placed in a very young child's nostrils, they may be inhaled and carried to the lungs instead of dripping into the throat. If these drops reach the lungs, a very serious type of pneumonia, known as lipoid pneumonia, may develop. Even an adult should not use nose drops unless prescribed for him by his physician. None of the patent products cure colds. They may cause the mucous membrane of the nasal passages to contract, thus making breathing easier for a while, but these same substances do not always act favorably upon the sinuses, and may so injure the sensitive nasal membranes as to make them easy prey to germs far more dangerous than those causing the cold.

Of all the drugs advertised to cure a cold, none can accomplish that feat. The best treatment is to stay at home and in bed during the early stages. The most important factor in cold prevention is good bodily resistance, which is acquired through following the simple rules of health. The body must have the proper variety and amount of food, including fruits, cereals, fibrous and leafy vegetables, milk, and eggs. Drink six to eight glasses of water daily; get at least eight hours of sleep a night.

Fresh air and outdoor exercise are important. Rooms should not be overheated—68° F. is best. Overheated rooms cause more colds than underheated. Wear sensible clothing; keep feet dry. Have diseased tonsils, adenoids, or bad teeth removed. Wash your hands, often—always before eating. Sleep with windows open in winter and summer. Stay away from folks who have colds. See a doctor if you keep on catching cold in spite of taking care of yourself.

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PATIENTS ON HOSPITAL SHIPS NOW GET WHOLE MILK.—A new method of quick-freezing whole milk is now making it possible to serve wounded soldiers returning from overseas on Army hospital ships with glasses of the beverage as appetizing and as tasty as any to be had on the farms of America.

Although in some instances the milk has been kept in the frozen state for three months, its taste is as fresh as if it had just come from the cow, and the bacterial count is lower than that in the milk supply of the average American home. This important addition to the diets on the hospital ships resulted from a series of researches carried out by the Veterinary Division of the Office of the Surgeon General.

Brigadier General R. A. Kelsner, director of the division, said that his research workers soon found that if milk were frozen slowly there was a tendency for the fat to be thrown out of emulsion and precipitated so that the milk was broken down into its constituent parts and proved unsatisfactory when thawed out. However, if the milk was frozen with extreme rapidity, it froze in very tiny crystals. As a result, when thawed out, it was found to be in its original condition.—*American Journal of Public Health*, August, 1945, p. 838.

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Combining Health and Bible Work

THE following excerpts are from a letter received from Frances E. Blake, Bible instructor, Detroit, Michigan, who attended the health evangelism course given at the Theological Seminary in the summer of 1944.

"The inspiration of that summer session is still with me, keeping me dissatisfied with the commonplace. A few of the suggestions and resolves I have attempted by God's help to practice and with some success.

"I have found the 'healthful living' approach very effective. In these days of meat shortage I find many opportunities to introduce our health message. The health stores are doing a land-office business, and not a few dozen jars of meat substitute have my readers bought.

"One recovery I take credit for was that of a two-year-old child who was completely rid of eczema—and a bad case of it, too—on my suggestion that she be taken off cow's milk and given soybean milk. I would like to have had a 'before and after' picture to show Drs. Walton, Abbott, and Vollmer, who instructed us at the Seminary. Little Ella Smith is doing fine and is a soybean milk fan!

"I have a good car, which I have equipped with first-aid materials. I am buying a fine electric fomentation apparatus for the coming winter months, that will be more convenient than last winter's arrangement of cloths and buckets.

"I can and do take many to church who would not come otherwise. I have had new members and visiting readers to Sabbath dinners, to introduce them to our delicious but peculiar foods. They feel that we Adventists are really sociable, and are drawn to the truths of the gospel by kindness and hospitality.

"It is indeed a privilege to be a co-worker with God. He has shown Himself to be a present help in every emergency."

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

Seventh-day Adventists and Labor Unions

By CARLYLE B. HAYNES, *Executive Secretary of the Council on Industrial Relations**

EVERY aspect of human life today, whether industrial, political, social, or religious, is affected by the vital issue of industrial organization. Both ministers and church members have requested a frank and open declaration of principles for guidance in their relationship to labor unions and industrial organizations. In the absence of such a declaration many have sought counsel of individual church leaders for the solution of their individual problems.

The counsel they have received has not always been positive and assured. Often it has conflicted with the counsel obtained from other leaders. The trouble has been that we have heretofore had no formal statement of principles, no official position, and consequently no clearly defined policy.

This has not been because we have been without convictions on the subject. Personal convictions have been strong and deep. Carefully formulated and comprehensive official declarations, however, take time to develop. They require wide counsel, much discussion, wise thought, and concise expression. They set before the world the position *not merely of individuals, of groups, of officers, and leaders but of the denomination.* Consequently, they are not lightly approached or hastily drawn up.

Unfortunately, however, developments in this field do not wait on our action but take place swiftly. This is so with reference to labor union relationships. In the absence of a denominational statement, and because of hesitancy or confusion in counsel received, some, perhaps many, of our devoted members, yielding to economic pressure, have reluctantly become members of labor unions. Others have withstood pressure and stood apart from unions. This diversity of action has not exerted a wholesome influence, has not contributed to brotherly relationships in the churches, and has created elements of disturbance in fellowship.

Now, however, the position so long in forming has been taken. The declaration of basic principles has been made. The policy has been announced. There is an official, denominational statement on this much-discussed and important issue. It is presented in full in this issue of *THE MINISTRY*, for your examination. (See page 37.)

More than this, an agency to implement the policy has been brought into being—the Council

on Industrial Relations. This will seek to do for our members affected by labor union relationships what the War Service Commission endeavored to do for our members affected by Selective Service and military relationships. It will seek to obtain favorable recognition of the principles which result in nonparticipation in labor unions and their activities, reach agreements which remove disabilities which would otherwise result from that nonparticipation, become the negotiating agency for our members in trouble in this field, help in obtaining their rights, give counsel as to procedures, and serve our members in this specific field to the best of its ability.

In this there will be need of the co-operation of our entire ministry, particularly those serving in administrative and pastoral relationships. Surely no emphasis is needed on the importance of our all talking the same way, speaking the same thing, giving the same counsel, pointing to the same basic principles.

It is important, too, that ministers who are looked to for counsel be informed regarding procedures, standards, blanks, forms, methods of approach, and sources of appeal. Your members will seek to learn from you how to adjust their problems. Some will come to you to learn how to proceed in withdrawing from union membership, and how to take advantage of arrangements under which no discrimination will be leveled against them for nonmembership. Your counsel will be sought. It will be of the highest importance that you give safe counsel, right guidance, clear directions.

Correspondence with the Council on Industrial Relations on specific problems is solicited. We shall endeavor to obtain correct information regarding right procedures for the problems submitted. We are preparing blanks and forms for use in safeguarding and advancing the interests of our members. These will no doubt be published in subsequent issues of *THE MINISTRY*.

It will be recognized that our Washington headquarters will be quite unable to send agents to every location where need arises for negotiating labor union agreements and taking care of problems in this field. We shall have to look to our ministry in all fields to be both informed and willing to act in such matters. Perhaps the time will come when procedures will become automatic and will not require much attention, as they have in

—Please turn to page 45

* The General Conference Committee in its meeting of September 6, 1945, appointed C. B. Haynes executive secretary of the newly instituted Council on Industrial Relations, some of the duties and relationships of which are set forth here.—EDITOR.

* * * * *

A Request

* * * * *

The Executive Committee of the General Conference of Seventh-day Adventists has authorized the presentation to the President of the American Federation of Labor, the President of the United Mine Workers of America, the President of the Congress of Industrial Organizations, and the United States Secretary of Labor, of the following statement which sets forth the position of the Seventh-day Adventist Church in the United States of America with reference to that body's relationship to industrial union organizations, and the attitude of Seventh-day Adventist laboring men regarding membership in labor unions. This statement is made because members of the Seventh-day Adventist Church find they are frequently subjected to various disabilities because of their attitude concerning membership in labor unions.

* * *

Seventh-day Adventists are in sympathy with the basic objectives of organized labor—proper wages, proper hours, and proper working conditions. We believe that laborers who are conscientiously free to do so are warranted in organizing to obtain such objectives.

Seventh-day Adventists base their beliefs on the Bible. We cherish as God's gift the principles of liberty of conscience as set forth in the Holy Scriptures, and recognized and acknowledged as unalienable by the Government of the United States, both in the Declaration of Independence and in its Constitution. We not only treasure these liberties ourselves but concede them to all others.

On the basis of these principles we accord to every man the right to join a labor union. We raise no objection to men organizing themselves into industrial organizations for the attainment of their basic objectives by all proper means. We believe, however, that no opposition should be raised against, and no penalties or disabilities should be applied to, those who choose not to belong to industrial organizations. This appears to be fundamental in the application of the principles of civil and religious freedom referred to above.

Those Seventh-day Adventists who do not join labor unions are led to take this course because of religious convictions. They feel themselves barred by conscience from membership in any industrial organization or labor union which involves men of varying convictions being yoked together in one organization and mutually required to adhere to policies, comply with decisions, and abide by restrictions which may be contrary to individual conscience. No person can enjoy or exercise freedom of conscience or religion when bound to a course he believes to be wrong, to be against conscience, or to be un-Scriptural.

While we sympathize with the worthy objectives of labor unions, it is well known that occasions arise when, failing to obtain these objectives through the

peaceful processes of negotiation, mediation, and arbitration, measures of coercion are resorted to by labor unions. These sometimes take the form of boycotts, strikes, picketings, and similar methods of enforcing their demands. Being under Scriptural injunction as Christians that "the servant of the Lord must not strive" and is to "do violence to no man," Seventh-day Adventists believe sincerely that they must stand apart from a relationship which requires participation in such procedures.

To stand apart from this relationship, however, even on grounds of conscience, often results in harsh economic and employment discrimination against those taking such a position, which, even when it is unintentional, nevertheless, subjects Seventh-day Adventists to disabilities which ought not to be imposed on any man in this land of freedom. It is our conviction that whether he does or does not belong to a union, he should not be discriminated against, and some way of removing the disabilities resulting from conscientious conviction should be arrived at and applied.

Not being able, because of religious conviction, to share in measures of coercion, either of labor or capital, and believing that participation in industrial strife accompanied by unfair and unjust practices, either by employers or employees, would subject our consciences to the guilt of sin and the condemnation of the Supreme Judge, we ask that an agreement be recommended under which our members may be left free to obey what they believe to be the will of God for themselves. As a basis of such agreement we suggest the following:

* * *

1. As employers we stand apart from manufacturers' or employers' organizations insofar as they may have as their objective resistance to, or strife against, the labor movement. We will not employ methods such as the lockout, the black list, detective agencies, espionage, strikebreakers, and munitions. We consider ourselves bound by the Bible rule to "give unto your servants that which is just and equal." Under this Scriptural injunction we consider ourselves under obligation to God to an industrial way of life which includes the payment of such wages, the establishment and maintenance of such working conditions, and the effective functioning of such provisions for the social and economic security of employees as shall remove any justification for grievance, strife, or complaint.

2. As employees we stand apart from labor organizations insofar as their sanctions require coercive measures such as the boycott, the picket line, and the strike.

3. Consistency in such positions and attitudes requires us to stand apart, not alone from membership and participation in these organizations, carrying no membership cards, but to take no part as well in their financial support insofar as this would go into the general treasury and thus could be used for measures of violence and coercion contrary to our conscientious convictions.

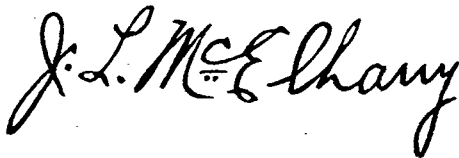
4. We are entirely willing, however, to share in the financial support of the hospital, benevolent, and charitable projects and programs of mercy, welfare, and relief of these industrial and labor organizations, and would welcome the opportunity of doing this in lieu of membership and participation in unions and associations.

5. On our part we agree to advise our members to so relate themselves to labor unions that, in cases of conflict between union and employers, they will stand apart in an attitude of strict neutrality; contribute the equivalent of membership fees to specific charitable or benevolent projects of the union; and accept the wages, hours, and working conditions agreed to between union and employers.

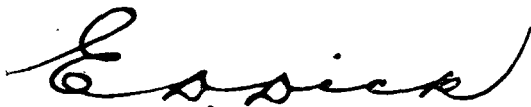
* * *

We ask that all your affiliates be made acquainted with our position based upon the principles here set forth, and be requested to devise and employ measures

which will safeguard the Constitutional rights of Seventh-day Adventist workmen to work without union membership and without participation in union activities except such as would be compatible with their religious convictions.



J. L. McELHANY, *President*, and



E. D. DICK, *Secretary*.

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

II. Egyptian Church Teaching and Custom

Saturday and Sunday in the Coptic Church*

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

IT has already been noted that for a time Sunday alone was observed by the church of Alexandria. Peter I, patriarch from A.D. 300 to 311, wrote a very strong letter to his believers concerning their obligation to rest on Sunday, but did not mention Saturday. "Cursed is the one who will do any kind of work on the holy Sunday, except the useful works for the soul and the feeding of cattle." ²² It was considered to be wrong to fast on Sunday, so we read that one ascetic, "St. Macaire of Alexandria, allowed himself on Sunday only to eat some cabbage leaves." ²³

But the patriarch Athanasius did not agree with his predecessors. In the ninety-third canon of the 107 canons of Athanasius he said, "O beloved, let none of the priests and believers neglect to attend mass Saturday and Sunday." ²⁴ Athanasius was patriarch from 326 to 372 (with the exception of those years in which he was deposed), and this observance of two days, one in honor of creation and the other in honor of the resurrection of Christ, seems to have been the common practice in Egypt. Of the large number of references found in Coptic texts, only a few typical ones have been chosen from Jacob Muysers' collection. He gives the orig-

inal Coptic, or Arabic, text with a French translation. These follow in English.

FASTS.—The Egyptians did not fast on Saturday or Sunday.—"There are no fasts Sundays nor Saturdays except abstaining from fat. We rest from fasting on the seventh day from the cockcrowing. One must not fast Saturday, because the Lord rested from all His labors." ²⁵

"Those of the priests who were found fasting either on Sunday or Saturday excepting Easter Saturday were deposed." ²⁶

In the canons of Christodulos, sixty-sixth patriarch of Alexandria from 1047 to 1078, it is also mentioned that there is no fasting on Saturday, "except that of Easter Saturday." ²⁷

ASCETICS BROKE FASTS ON SATURDAY.—"The monks of Scete fast all the week. When they have reached Saturday, the men of Egypt (who fasted two days a week) took their places to eat with the elders." ²⁸

Of some it was said, "They were accustomed to eating nothing from Sunday to Saturday, and even then they ate only one or two buns." ²⁹ And of a number it is recorded that they ate nothing from Saturday to Saturday. ³⁰

DAYS FOR MASS AND COMMUNION.—Of St. Aphou, hermit and bishop of Pemdje, it is recorded:

* We regret that the sailing arrangements for Elder Branson to return to his field in the Near East made impossible final verification of the extracts from the leading work quoted, which he has with him.—EDITOR.

"He came from his monastery in the desert to the church and assembled the people, and spake to them of the Word of God, until evening. They spent Saturday night saying masses, praying, and chanting psalms. He officiated at high mass and conducted catechisms till noon on Sunday, to enable him to return to his monastery till Saturday."³¹

This bishop was contemporaneous with the patriarch Theophile, twenty-third patriarch of Alexandria, 384 to 412.³²

Among many such accounts there is one from the *Apophthegmata patrum* with a good comparison of Apa Poimen, between "the deer which have heartburn from eating serpents in the desert and are desirous of quenching their thirst with fresh water, and the monks living in the desert who love Saturday and Sunday, because on these days they come to the source of water—the body and blood of the Lord, purifying themselves of all bitter attacks of unholy demons."³³

Apa Aaron related of Apa Macedonius that, having become governor of Assuan, he went to Philae. "This was on a Saturday, and I searched for a place to receive communion, because I was an orthodox Christian. . . . Nevertheless certain priests of the city of Syene [Assuan] visit us, and give us communion Saturday and Sunday."³⁴

CHURCH ATTENDANCE.—Saturday and Sunday are the two days when the monks and people always attended church services. "Assemble yourselves each day at the church, above all, Saturday and the resurrection day which is Sunday."³⁵ Even slaves were given the opportunity of resting two days each week. "Slaves work five days. Saturday and Sunday, however, they should be free from all occupation, to attend church, because the Lord, when He finished creation, rested Saturday, and also that Sunday was the day of the resurrection of the Lord."³⁶ Palladius reports that the monks of Natrun came to church only on Saturday and Sunday.³⁷

BAPTISMS ON SATURDAY. During some periods baptisms were usually performed on Saturday. "And those who should be baptized, take a bath the fifth day of the week, and eat, then fast on Friday. . . . Then on Saturday, the bishop will gather those who may be baptized, etc."³⁸

CURRENT COPTIC LITURGY.—In the present Coptic liturgy are still to be found indications that Saturday was honored in a special manner at the side of Sunday.³⁹ In the ancient Saidic and Bohairic *Katameras* there are listed the passages to be read during the mass for the different Saturdays of the ecclesiastical year, as well as for the Sundays and the great feasts.⁴⁰

SOULS IN HELL.—According to one statement from the fifth century, it would seem that the souls in hell had only one day of rest each week. "He [God] commanded [the angels] who punish souls, to grant them a rest, because today is Sunday and the day of the resurrection of the Lord."⁴¹ However, another statement from the seventh century gives the assurance that Saturday is also a day of mercy for the tortured souls in the Amenti. "And the mummy said [to John the priest], 'Yes, my fa-

ther, mercy is granted to those who are in torments every Saturday and Sunday."⁴²

PRESENT PRACTICE.—My personal observations and discussions during six years' residence in Egypt support the position here taken regarding Saturday and Sunday observance in the Coptic Church. In theory, both Saturday and Sunday should be observed as holydays, but at the present time Sunday is the only day that is honored.

—To be concluded next month

²² Jacob Muysier, *Le samedi et le dimanche dans l'Église et la littérature coptes* p. 110, quoting Carl Schmidt, *Fragment einer Schrift des Märtyrerleischofs Petrus von Alexandria* (Leipzig, 1901), S.4.

²³ *Ibid.*, p. 94, referring to *l'Historia Lasiaca*, par. 18 l.c. S.41.

²⁴ *Ibid.*, p. 100, quoting from W. Riedel and W. E. Crum, *The Canons of Athanasius of Alexandria* (London, 1904), p. 92.

²⁵ *Ibid.*, p. 91, quoting from chap. 15 of *Livre des canons reunis par Ibn al-assal* (composed in A.D. 1238, ed. Evêque Isudurus, Le Caire, 1927).

²⁶ *Ibid.*, refers to O. Burmester, in *Le Museon*, t. XLV (1932), p. 76 (texte) and p. 81 (trad.).

²⁷ *Ibid.*, p. 92, quoting E. Porcher, *Les Apophtegmes des Pères* (Coptic fragments in Paris), in R.O.C., t. XVIII (1913), p. 171a.

²⁸ *Ibid.*, quoting C. Wessely, *Studien zur Paleographie und Papyruskunde*, Bd. XVIII (Leipzig, 1917), S. 39, No. 271 f. col. B.

²⁹ *Ibid.*, p. 93.

³⁰ *Ibid.*, p. 95, quoting F. Rossi, *Tre Manoscritti Copti*, etc. (Torino, 1885), pp. 18 col. A16-col. B15 and 19 col. A5-col. B3.

³¹ *Ibid.*, p. 97, referring to G. Zoega, *Catalogus*, pp. 319, 320.

³² *Ibid.*, p. 98, quoting W. Budge, *Miscellaneous Coptic Texts*, etc. (London, 1915) p. 444.

³³ *Ibid.*, p. 99, quoting chap. 19 of *Livre des canons reunis par Ibn al-assal*, p. 165.

³⁴ *Ibid.*, p. 100, quoting chap. 15 of *Livre des canons*, p. 166.

³⁵ *Ibid.*, refers to *l'Historia Lasiaca*, sec. 7, S.20.

³⁶ *Ibid.*, p. 102, refers to chap. 3 of *Livre des canons*, p. 19.

³⁷ *Ibid.*, p. 105.

³⁸ *Ibid.*, p. 106.

³⁹ *Ibid.*, p.108, quoting W. Budge, *Copt. Mart.*, etc., p. 133.

⁴⁰ *Ibid.*, p. 109, quoting E. Amelineau, *Un évêque de Keft au VIIe Siècle (Memoires de l'Institut Egyptien, II, 1887)*, p. 149.



¶ "THOSE who would impart truth must themselves practice its principles."

Are You Moving Soon?

¶ IN order not to miss a single copy of THE MINISTRY, you should notify the Review and Herald, Takoma Park, D.C., giving both old and new addresses. The post office does not forward magazines, even if you leave a forwarding address. Many transfers and changes of address occur during the course of a year. If you are moving, send in both your old and new addresses, well in advance, and thus save delay and expense, and avoid missing your numbers of THE MINISTRY.

RADIO EVANGELISM IN ACTION

Plans, Methods, and Objectives

Voice of Prophecy in Buffalo

By ORVILLE D. WRIGHT, *Pastor-Evangelist, Buffalo, New York*

THE Lord is using the Voice of Prophecy radio program in a marvelous way. It is a real pleasure to have a small part in its further advancement. Until recently Buffalo, New York, had no outlet for this inspiring program. So we set to work at once to see what could be done. We inquired of the manager of the local Mutual radio station, and asked our members to pray earnestly that the program could be broadcast locally. After much prayer, further contacts, and diligent effort, arrangements were made to have the program released over Buffalo's Mutual station.

We have taken steps to assure its continued release by providing for a weekly advertisement in the largest local newspaper, and our members frequently write the radio station or telephone to let the management know the program is appreciated.

Several thousand Voice of Prophecy logs were ordered, and the members have distributed these to the homes of the people.

A weekly announcement is placed in the church bulletin, giving the name of the station, number of kilocycles, and the time of broadcast. The program inspires and helps all who listen, as is evidenced by the names of the interested people who have completed the course of lessons. These are being visited.

We sincerely thank God for this excellent radio program and the privilege of contributing to its advancement, and we pray that it may continue to be used of God to the saving of many more souls.

Securing "Spots" and Radio Ads

By DONALD F. HAYNES, *Associate, Boothby-Mansell Company, Washington, D.C.*

THE enterprising evangelist will find a helpfully in radio "spot" announcements. Frequently, radio stations discriminate against paid gospel advertising on the radio. At such times representatives of religion are almost forced to seek the help and services of an advertising agency. Such a procedure is very helpful in securing contracts that might otherwise be barred, as the agency can command the respectful consideration of a station, whereas an individual might not be able to do so.

An example of how this problem works out in practice was seen recently here in Washington, D.C., when an attempt was made to buy a series of radio "spots" from a large network station. Our request was denied, and we then turned to an advertising agency, the largest in the city, having

a network of twenty-six affiliates in the principal cities of the United States.

After our false start even the agency was unable to buy the "spots," because it would have involved losing face on the part of the station to rescind a former dictum. It is very likely that, had we approached the station through the agency at the outset, we would have been successful in obtaining a contract for as many "spots" as we wanted for the entire length of the evangelistic effort.

The three other network outlets in Washington have a long-established "policy" which completely bars all paid gospel broadcasts or "spots," but this station's "policy" is of very recent origin.

With all this in mind our agency approached the four stations in the matter of their own carefully designed alternative, "courtesy spots," and was successful, in God's providence. These four network outlets granted us \$247 worth of "spots," fifteen in all, without any charge, over the week end of the opening Sunday night of the evangelistic effort.

Later on we were given six "courtesy spots" by the four stations over another week end, which would have cost us \$95 had we been able to buy them, and there were still further significant grants by all four as the campaign progressed.

There was no charge by the agency for this service, which included all negotiations, obtaining of desirable schedule locations, and writing the "spots" themselves. Whereas the evangelist is often relatively unknown in local business circles, the advertising agency is an established organization, doing a substantial amount of business with the local radio stations as well as with the networks. In dealing with the evangelist direct, the station management can hide behind "policies," "regulations," and other convenient devices, and easily refuse time and facilities. But with the advertising agency these excuses carry little weight. The obvious reason is that the agency handles numerous other accounts, many of which are most desirable from every angle, and if the station does not grant the evangelist's contract, the agency can use its powerful influence in channeling other contracts to competing stations or to other advertising outlets.

In other words, the advertising agency steps into the picture at the radio station management's own level, and is thereby able to secure a response. For this "advocate" service in obtaining "spot" announcements, the evangelist pays nothing, as all agency fees are collected from the company which sells the advertising time or space.

Two Classifications of "Spot" Advertising

Radio "spots" may be broadly classified as "station breaks" and "participating program spots." Station breaks are usually very short. But their timing compensates for whatever disadvantage this may suggest. They are tied up closely to the station identification and, in theory at least, are placed so as to catch both the tuners out and the tuners in—that is, those who have tuned in for the

preceding program, and those who are tuning in for the next quarter hour and succeeding programs. If the station break can be placed on the hour, it has the added advantage of being as close as possible to the time signal itself.

Participating program "spots" may contain as high as 125 words, in contrast to the thirty-five or fifty-word limit on station breaks, and they are interspersed with musical selections or local community news notes. In all fairness we must say that there is a serious question as to whether or not the attention can be held for 125 words in a program which has not been designed to prepare the atmosphere for a particular "spot." Participating "spots" are scattered promiscuously over a wide program area, and it is reasonable to assume that their effectiveness is equally scattered.

There are stations that offer free "spots" to certain local features, such as community meetings. Whenever we may obtain them, we should, of course, do so. But make it a point to limit them to seventy-five words, or less, for two reasons: First, we will have a distinctively short announcement in a series of maximum word "spots," with the opportunity to pack a lot of meaning into a very small space. And second, we will be demonstrating to the station management that we appreciate the favor by streamlining the wording. This in itself may win further concessions.

It is always well to make every effort to go the extra mile in supporting station regulations, especially in the matter of submitting copy. Usually the management require that "spot" copy be in their hands a day or so in advance. Instead of viewing this as an unjustified imposition, we would do well to accept it as an opportunity to demonstrate our desire to co-operate, aiming at the maximum advance time limit rather than the minimum. In so doing we will not only be serving well our own interests, by placing our spot in line for location and time preference, but we will also be building good will with the station. Every effort we make now to co-operate with radio men will bear interest later on when the enemies of religion concentrate their efforts in the direction of sweeping all religion off the air.

The evangelist's use of radio "spot" announcements produces maximum results when these short lightning shafts of advertising are directed at a cumulative build-up of interest or at a specific meeting, or both. The ideal plan is to combine the two objectives. For example, during the week preceding the opening night of a series of meetings, the following sequence might well be used:

Monday's "Spot" Announcement

"WHAT NEXT IN EUROPE?" PEACE CONFERENCE NEGOTIATES, WORLD DIPLOMAT ARBITRATES, NEWS COMMENTATOR SPECULATES, FIFTH COLUMN AGITATES, VISIONARY RUMINATES, WHILE THE BIBLE PLAINLY STATES—THE TRUTH! AND THE BIBLE WILL OCCUPY THE SPOTLIGHT SUNDAY NIGHT WHEN _____, BIBLE COMMENTATOR, SPEAKS ON THE SUBJECT "WHAT NEXT IN

EUROPE?" ADMISSION FREE. DETAILS LATER OVER THIS SAME STATION.

Tuesday's "Spot" Announcement

CALLING ALL FRIENDS OF BIBLE PROPHECY TO HEAR THE BIBLE ANSWER TO THE QUESTION "WHAT NEXT IN EUROPE?" _____, BIBLE COMMENTATOR, SPEAKS SUNDAY NIGHT ON THIS SUBJECT AT _____. DON'T MISS IT. EVERY SEAT FREE. UNLIMITED FREE PARKING.

Wednesday's "Spot" Announcement

YOUR ABILITY TO ANALYZE CURRENT EVENTS CANNOT BE COMPLETE WITHOUT THE BIBLE STORY. BE SURE TO GET THE BIBLE ANSWER TO THE QUESTION "WHAT NEXT IN EUROPE?" BY HEARING _____, BIBLE COMMENTATOR, NEXT SUNDAY NIGHT AT _____. ADMISSION FREE.

Thursday's "Spot" Announcement

ANCIENT BIBLE PROPHECIES EXPLAIN CURRENT NEWS DEVELOPMENTS. HEAR THE BIBLE DESCRIPTION OF THE INEVITABLE DESTINY OF EUROPE. HEAR _____, BIBLE COMMENTATOR, SUNDAY NIGHT ON THE SUBJECT "WHAT NEXT IN EUROPE?" AT _____. ALL SEATS FREE.

Friday's "Spot" Announcement

ALL ROADS LEAD NEXT SUNDAY NIGHT TO _____ FOR THE PROPHETIC BIBLE ADDRESS BY _____, BIBLE COMMENTATOR, ON THE SUBJECT "WHAT NEXT IN EUROPE?" DON'T FAIL TO HEAR THIS UP-TO-THE MINUTE BIBLE ADDRESS NEXT SUNDAY NIGHT AT _____. EVERY SEAT IS FREE.

Sabbath's "Spot" Announcement

HEADLINES! "WHAT NEXT IN EUROPE?" [location and name of evangelist], BIBLE COMMENTATOR. THE SUBJECT—"WHAT NEXT IN EUROPE?" WHEN? TOMORROW NIGHT. THE INVITATION—TO YOU, AND YOU, AND YOU. ADMISSION FREE.

Sunday's "Spot" Announcement

FUNDAMENTAL, BACK-TO-THE-BIBLE PREACHING IS THE RULE AND THE ATTRACTION AT _____ IN A NEW SUMMER SERIES OF BIBLE LECTURES BY _____, BIBLE COMMENTATOR. HEAR MR. _____ TONIGHT IN HIS GREAT OPENING ADDRESS ON "WHAT NEXT IN EUROPE?"

It is likely that the frequency of the "spots" will be somewhat reduced after the opening week. If it is possible to have one or more every day for the first few weeks, it is well to use these to direct attention to the meeting for the evening of that day, rather than to use six or seven "spots" as a build-up for the following Sunday night.

It is a good plan to change the wording of the announcement from day to day rather than to have the announcers repeat the same words, parrot fashion, day after day through the week.

Whenever possible, those schedule openings should be chosen which reach the maximum number of men in the radio audience. The agency will be found to be a great asset right at this point.

With its long record of dealings and contracts with the station, it will be able to command the most desirable openings. It will even succeed at times in having the station shift permanent accounts to accommodate the evangelist.

If only one "spot" a day is used, it may well be located at or near six o'clock in the evening, preferably just preceding the time signal. When two "spots" a day are used, the second "spot" will have a large audience at or near twelve-thirty during the noon hour. In the case of three "spots" a day, a desirable time for the third is at or near eight in the morning. When four "spots" are possible, it is suggested that the fourth be located at eleven o'clock in the evening, just as close as possible to the newscast, in preparation for the meeting on the following night.



Challenge

By JESSIE W. MURTON

FASHION me one slim green blade
With cunning hand and skill—
A brother to the slender spears
That clothe the field and hill;

Weave for me a silken sheen,
And broder it with rings
Of rich and intricate design—
Enough for one moth's wings;

Delicately, then, inlay
One burnished poplar leaf
With crusted silver, flawlessly,
And vein in bold relief.

These are common things. If you—
Alone from sun and clod
And rain—can fashion them, I'll say,
"Quite true, there is no God!"

—*Frankincense and Myrrh.*



Arise, O God!

By LOUISE C. KLEUSER

AMID the gospel's triumph shout
We hear sad minor chords and strains.
Poor fettered souls, once freedom-bent,
Sigh for release, pray for new reigns,
When conscience may again be free,
While seeking solidarity!

Amid the conqueror's hails of joy
There's sorrow mingled, and there's gloom.
Contentment flees our lives and hearths,
Aggression's gall portrays new doom.
Satanic barriers block the way
Of heralds of a better day!

Arise, O God! Come, take control,
And sweep away our human pride.
Rain peace upon these fleeing ones
Whose nights of terror men affront.
Help leaders, rulers, now to see.
Thy light, Thy pure democracy!

THE RELIGIOUS PRESS

Valuable Current Excerpts

WORLD'S WORST TERROR.—The atomic bomb is the war's supreme terror. President Truman describes it in the following words: "That bomb had more power than 20,000 tons of TNT. It had more than 2,000 times the blast power of the British 'Grand Slam,' which is the largest bomb (22,000 pounds) ever yet used in the history of warfare." Its destructive power is beyond the ability of the human mind to conceive. For years scientists have been searching for new energies resident in the atom. The best brains of France, Great Britain, Canada, and the United States have contributed to the creation of this new engine of destruction. It is reported that over \$2,000,000,000 of our national wealth is invested in the new enterprise. When these new "cosmic bombs" burst over Hiroshima and Nagasaki, it is reported that not only were buildings demolished, but almost every living thing and nearly all human beings within the radius of the force of the bomb perished. . . . We are fast approaching the fulfillment of the prophecy when man shall "honor the God of forces: and a god whom his fathers knew not shall he honor." Dan. 11:38. —*Watchman-Examiner*, August 16.

MISSIONARIES TO CHINA.—Fifty Protestant missionaries, a dispatch to Religious News Service from Chungking reveals, have been granted permission to enter China, and they will leave the United States as soon as army authorization is received. Denominations represented in the group are the Methodist, Presbyterian, Baptist, Lutheran, Seventh-day Adventist and Church of Christ. Most of the missionaries will be sent to newly liberated areas.—*Christian Century*, September 5.

NONCHURCH ATTENDANCE.—Seventy million people in the United States do not belong to any church. Many of those who do belong seldom go to church.—*Gospel Minister*, August 16.

PROTESTANTISM'S PROSPECTS.—We may take the population of the world as 2,186 millions. The Roman Catholics claim to have 386 millions, or 17.7 per cent of the population of the world. . . .

The Protestants in the world may be taken as 240 millions, i.e., 11 per cent of the total population of the world. We might thus say that one ninth of the world's population is Protestant.

The Orthodox Church claims to have 160 millions of the world's population within her fold or 7.3 per cent of the whole.

The total Christian population of the world is 786 millions or nearly 36 per cent of all the inhabitants of this planet.

You will notice that the Protestants are, statistically, far behind the Roman Catholics. We might express the ratio by saying that for every 22 Protestants there are 35 Roman Catholics in the world.

It is worth while glancing at the position of the other principal religions of the world.

The Mohammedans have 244 millions or 11.1 per cent of the world's population—just a trifle more than the total number of Protestant Christians.

The Buddhists number 175 millions or 8 per cent of the world's population; the Hindus 268 millions, i.e. 12.3 per cent of the population of the world.

The Confucians and Taoists number 400 millions or 18.3 per cent of the population of the world and are, thus, easily the most numerous religious group in the world.

It will be seen that the Protestants with 11 per cent of the world's population cannot by any means claim a leading place among the various religious bodies. Nevertheless, it is an advantage that the majority of Protestants belong to the United States and the British Commonwealth of Nations, which have occupied such an

important place in the history of our modern era. I think it could be shown that they have gained that position just because of the qualities bred in them by their Protestant principles.—*Religious Digest*, August.

RUSSIAN CHURCH IN AMERICA.—Politically dominated religion suffered a setback when the Russian Orthodox Church in America refused to obey the ukase recently issued in Moscow by Patriarch Alexei demanding that it seek reunion with the parent body in the Soviet Union. Since reunion would have required the American church to express loyalty to the Russian Government, this action will be noted with satisfaction by the entire Christian community in this country. A formal statement signed by Metropolitan Theophilus of San Francisco, president of the council which governs the church, and by all its officers . . . declared that the Russian Orthodox Church in this continent "is an American church, and an American church it must continue to be." It claimed that nearly all the 1,000,000 American communicants of the Russian Orthodox Church and 358 of its 371 parishes acknowledge the authority of Metropolitan Theophilus and of the council he heads. Metropolitan Benjamin, who represents Moscow, can muster only 13 congregations, according to this declaration. "The Russian Church in America exists in an atmosphere of religious and political freedom," declared the American Council. "Every citizen of the United States and Canada has the right of freedom of speech. . . . It would be inconsistent with the duties and obligations of loyal American and Canadian citizens and contrary to the traditional atmosphere of freedom of speech and political action in these countries for the Russian Church in America to give a pledge of loyalty to a foreign power which is implicit in the demand of the patriarchal ukase." The *Christian Century* congratulates Metropolitan Theophilus and the membership of the Russian Orthodox Church in America on their decision.—*Christian Century*, August 8.

INCREASING INTEREST IN MISSIONS.—The foreign mission societies of different denominations are receiving checks from our soldiers in the Pacific who say that they are enthusiastic converts to foreign missions since they have beheld the work with their own eyes.—*Watchman-Examiner*, August 9.

ATHEISTS IN U.S.A.—One per cent Atheist, is what a recent Gallup poll finds the people of the United States to be. Only 76 per cent feel sure of a life hereafter.—*Religious Digest*, August.

PALESTINE CANAL PROJECT.—*Prophecy Monthly* quotes the *Christian Herald* of London as reporting a plan to link the Mediterranean Sea with the Red Sea by the way of the Dead Sea. This is interesting when read with the 47th chapter of Ezekiel, especially verses 8-10.—*Gospel Minister*, August 9.

NEXT RELIGIOUS CENSUS.—At intervals of ten years, beginning with 1906, the Federal Government has taken a religious census of the country. The next is obviously due in 1946. The data are collected, not by house-to-house canvass to get the testimony of individuals as to their religious connections, but by questionnaires addressed to the pastors of all congregations listed in the yearbooks or other compilations prepared by the several denominations. This is, in general, the method used by the denominational offices in the compilation of their statistics, but it may be presumed that some of the pastors who fail to respond to such inquiries will feel a greater urge to report when the demand for facts comes in an official Government envelope. When the Census Bureau and the pastors have both done their best, there will be a broad margin of conjecture in regard to the numerical strength of the religious forces. This is largely due to the lack—and, so far as we can see, the necessary lack—of any uniform criterion by which to determine who should be counted as a member of a church. Some denominations count "baptized persons," infants and all, while others count only "confirmed" or adult members; but this can easily be explained in making the returns and the statistics can be edited accordingly. The

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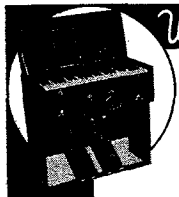
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real difficulty is in regard to "inactive" members. Of course, the inactivity of large numbers of church members is a serious problem in other than a statistical sense, but it is a very real one in any attempt to make a quantitative estimate of the religious forces in the country. . . .

A religious census is well worth while. The Government ought to take it, and the churches ought to cooperate to make it as accurate as possible.—*Christian Century*, August 15.

TITHING POSSIBILITIES.—The *Brethren Missionary Herald* says: "Roger Babson said several years ago, 'If the tithing process were in operation, it would give churches of this country an income amounting to about \$4,000,000,000 a year.' These figures seem extraordinary, but on checking them, no flaws can be found. The facts are that the church people of the country are giving less than one per cent of their income to the church and missionary work."—*Watchman-Examiner*, August 16.

SCRIPTURAL IGNORANCE.—The *World Religious News* says that a questionnaire sent to 18,000 high school students revealed that 16,000 of them could not



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name three prophets of the Old Testament, 12,000 could not name the four gospels, and 10,000 could not name three of the apostles. And this in *Christian America*.—*Religious Digest*, August.

LIQUOR ADVERTISING.—The liquor industry is intensifying its assault upon the public, to habituate men and women to alcohol. This evil process is proceeding without any effective protest on the part of the Federal Council of Churches or . . . Congress. . . . No one can say that the brewers' advertising campaign is not a success. One hundred companies consisting of distilleries, breweries, and wineries spent in one year in advertising their products \$34,283,862 through newspapers, magazines, farm journals, and chain radios. . . . We are going to have to pay a terrible price for religious and public indifference to this awful evil.—*Watchman-Examiner*, August 16.

ATOMIC BOMB.—"War is an act of violence pushed to its utmost bounds," declared Von Clausewitz, the German military philosopher. "To introduce into a philosophy of war a principle of moderation would be an absurdity." In the atomic bomb this doctrine comes to perfect flower. Short of blowing up the planet, this is

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the ultimate in violence. What consequences will flow from this discovery, nobody can guess. Of one thing, however, we can be certain. It will not in itself ensure the end of war. It may lead to the extermination of man. Each new technical development in the art of killing has been hailed as a gain for peace, only to reveal itself as a further extension of the misery of war. Now, at a time when man's spiritual development has again proved itself unequal to the mastery of the energies he could already command, atomic power is released. Nothing can save the race from new horrors unless we realize that we are tragically unprepared to control in the interest of humanity this incredible new dimension of force. The pride which marked the carefully prepared announcements of the atom-bomb attack reveals clearly the absence of this realization. Instead of congratulating ourselves on winning a race and achieving the impossible, we should now be standing in penitence before the Creator of the power which the atom has hitherto kept inviolate, using what may be our last opportunity to learn the lost secret of peace on earth.—*Christian Century*, August 15.

SILENT MESSENGER.—No one would expect the pastor of his church to stand on the church corner twenty-four hours a day to greet every passer-by with a spiritual message. Yet never before in recent years have a confused people, upset by war and saddened by casualty lists, been more in need of reassuring news about God.

Despite this great need, it is estimated that more than 75,000,000 Americans never step inside a church on Sunday morning to hear a sermon, nor seek out a minister for personal counsel. It is these 75,000,000 unchurched who have produced more than one headache for clergymen searching a way to reach them.

The Reverend J. B. Martin, of the Austin Church, Chicago at last believes he has a solution. At least he has a twenty-four-hour-a-day aid which does everything he asks except shake the hands of those it greets. It is his "Silent Messenger."

The "Silent Messenger" is a glass-encased bulletin board placed so that everyone passing the church can read it. One week its message may be: "God is our refuge and strength, a very present help in trouble." By the next week, however, that may have been changed to "All things work together for good to them that love God," or "Prayer does not change God; it changes you," or "Right thinking is the father of right conduct."

Whether a quotation from the Scriptures, an aphorism or a sermonette—the message is always terse. Because the case is brilliantly illuminated, the passer-by at two o'clock in the morning is as conscious of its message as the passer-by at two in the afternoon. Flashed outside the church doors, the message reaches Catholics and Jews as well as the unchurched—persons whom the minister could never reach from the pulpit.

For years we have been accustomed to seeing the messages of cigarette and liquor interests flashed from brilliantly lighted roadside billboards. One has only to glance at dividend announcements on the financial page of his daily newspaper, to discover whether such advertising brings results.

"Might not preachers of God's truth take a lesson from the purveyors of such merchandise?" asks Mr. Martin. "I look forward to the time when a similar interest in outdoor promotion will be taken by all religious faiths to advance the greatest good for the greatest number instead of the present profit for the few at the expense and detriment of the many.—*Christian Advocate* August 2.

Why Volume III Issued First

(Continued from page 28)

of greatest purity in the past, when sound interpretation was ascendant, is thus revealed.

And finally, all this indicates our rightful and responsible place as the inheritors and promulgators of the prophetic trust of the past. It discloses

our unique position as recoverers and restorers of the lost prophetic expositions of the church in her days of greatest purity. And it stands forth both as a divine mandate and solemn challenge to us today. The evidence establishes beyond refutation the fact that we are not innovators, not inventors of new positions. Nor are we prophetic heretics, but rather the latter-day champions of the changeless, eternal truths of prophetic exposition, as is the case with the Sabbath, due and recovered in these last times—in verity the prophetic faith of our fathers.



S.D.A.'s and Labor Unions

(Continued from page 36)

Selective Service and military relationships. But that will not be true at once. We shall need your intelligent co-operation and willingness to help. We earnestly solicit it. We need, too, your prayers, that success will attend what we endeavor to accomplish in behalf of our people and that favor will be granted us by those whom we approach.

We earnestly recommend a close and careful study of the important statement of position and basic principles made by the action of the General Conference Committee and reproduced in this issue of THE MINISTRY. This is in the form of a request to the great industrial organizations, at whose headquarters, as well as to the United States Secretary of Labor, it has been personally presented and discussed by members of the council.



Court Week in Heaven

(Continued from page 16)

3. Righteous invited to Father's kingdom. Matt. 25:31-40.
4. Wicked depart into "everlasting punishment." Matt. 25:41-46.

VI. HOW MAY WE PREPARE FOR THE JUDGMENT?

1. We should place our case in Jesus' hands. Luke 12:8, 9.
2. Send our sins beforehand to judgment. I Tim. 5:24.
3. Keep God's law, which is our "whole duty." Eccl. 12:13, 14.



Entering the Ministry

(Continued from page 13)

ate any indecision when tempting offers are made to other fields of labor. There will be no anxiety about whether recognition will come from men. No worry will be manifest as to whether the brethren will vote to ordain him as a minister. It will not be necessary to use politics or strategy to secure position. He will know, come what may, that God has called him to preach, and he will be

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content to leave all in the hands of One who is more interested in his welfare than he can possibly be himself.

Paul tells us, "I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:7, 8. Here it is outlined that the minister is made by the grace of God, made by the effectual working in him of the power of God. How can he fail?

Note the awe manifest in Paul's heart as he humbly realizes in astonishment that a poor, weak human being can be entrusted with God's grace to preach Christ. When we are willing to approach the daily work of the ministry in the same spirit of reverence, then the same "effectual working of His power" will be manifest in us.

"Do not enter the ministry if you can help it." The irresistible call of God will shatter the impregnable defenses of self and provide an indomitable purpose for service. This overwhelming unction will keep the high honor of the ministry ever uppermost in the mind and ever brilliantly spotlighted before the vision. Avoid the ministry unless such a fervor of consecration constrains you.

Only God can make a minister. Enter upon the holy work of preaching the gospel with His call ringing in your ears, His Spirit filling your heart,

and His power manifest in your work. With submissive spirit the clay is yielded into the hands of the Potter to be made a vessel He can honor and consecrate.

✱ ✱ ✱

Pointers to Progress

(Continued from page 48)

to create with such as this the sincere desire for anyone to attend an inspirational religious meeting? A simple layout and less sensational statements will stimulate a greater interest than some of these fantastic by-lines which are too often used by our ministers and ministerial students. In many instances I am sure they create a definitely unfavorable reaction to our meetings."

This is not the reaction of old-fashioned conservatism. It is the balanced judgment of a thoughtful well-wisher, and one admirably qualified to express an opinion in the field of publicity.

We would not want to give the impression that such advertising is general, but we mention it here that we might emphasize the importance of right advertising as contrasted with that which merely startles or disgusts. Remember that a handbill or a newspaper advertisement is perhaps the only contact which the great majority have with our message. Let that contact be winsome rather than merely sensational. All true evangelism wins while it warns.

R.A.A.

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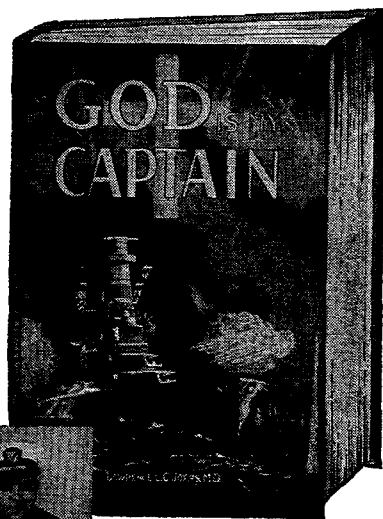
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The Master's Method

TO PREACH THE GOSPEL with power demands that we ourselves know the power of the gospel; and that power is the power of love. "By this shall all men know," said the Saviour. And He was not talking about knowing the doctrines or the arguments, but about men knowing that we are His disciples. They will "know," He said, "if ye have love." Only love can beget love. And if we have that love, it will be reflected in *what* we say and *how* we say it.

Years ago the messenger of the Lord declared that "the manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected."—*Testimonies*, Vol. IV, p. 404. A tremendous responsibility is thus thrown upon the teacher of truth—a responsibility that cannot be lightly regarded. Again, Mrs. White says, "It is to be regretted that many do not realize that the manner in which Bible truth is presented has much to do with the impressions made upon minds, and with the Christian character afterward developed by those who receive the truth."—*Historical Sketches*, p. 121.

Not only the immediate success of the evangelist but even the future character of the church itself is influenced by the manner and method of the preacher. Continuing, we read that "instead of imitating Christ and His manner of labor, many are severe, critical, and dictatorial. They repulse instead of winning souls." Then the statement closes with these sad words: "Such will never know how many weak ones their harsh words have wounded and discouraged."—*Ibid.*

Think of it! Called to the holy service of winning men and women to Christ and then actually turning them away from the Saviour simply because our spirit is one that repels rather than attracts.

The Master's method was so different. He was more interested in winning men than in winning arguments. It was "the loveliness of His character" and "the love expressed in look and tone," that drew men to Him. And "had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did."—*The Desire of Ages*, p. 254.

Not by clever argument—much less by cutting irony—but rather by the power of love, the Saviour won men to His cause. He loved people and that love manifested itself in every expression of His countenance, in every word He uttered and through the very tones of His voice. This was the method of the Master. It should be ours. And it can be, for "those who will study the manner of Christ's teaching, and educate themselves to follow His way, will attract and hold large numbers now,

as Christ held the people in His day."—*Testimonies*, Vol. VI, p. 57. But are we attracting large numbers? More important still, are we holding them? If not, why not? Let every man examine himself. These lines by Everett Henry are worth remembering:

"There was nothing amiss in the words he said,
But his tone was the thrust of a blade;
And a friend went away with a wound that bled
'Neath the haircloth his silence had made.

"There was much that might hurt in the words he spoke,
But his tone and his look were a balm;
So a wrong was acknowledged and love flung a cloak
Over evil and lifted a psalm."

"We need far less controversy and far more presentation of Christ" is the Lord's counsel to us. To be able to "present His matchless love, and inspire hearts to give Him their best and holiest affections"—this is a vital qualification for one who is called to preach the everlasting gospel.

R. A. A.

Building Interest by Sermon Titles

GOOD TITLES are imperative. In many cases the title will decide whether people will attend the meeting or not. To thoroughly prepare a sermon is not sufficient, unless with that preparation there is sufficient popular appeal in the announcement to bring people to hear the presentation. A stirring title usually suggests action. Simple, provocative, sincere, well-selected language is vital. Usually a short title, with not more than five words, is the most arresting—better still if only three.

People who are discouraged, broken in spirit, driven by the pressure of labor, are often challenged and have their hopes raised by a simple title. And yet, we must be careful not to employ the flamboyant scarehead titles of the tabloid press. Such methods may attract "floating congregations," but they fail to build up confidence among the kind of people who make strong converts. Crude or untrue titles are entirely out of place.

Occasionally letters come to our desk from responsible and thoughtful people, expressing regret for certain methods of publicity. One writer says, "I wish something could be done to impress upon some of our ministers the poor taste that is often used in making up and wording their handbills. From articles appearing in THE MINISTRY I know that you, too, have seen the need for improvement in this matter. From time to time I have seen handbills which are equally as disgusting as the one enclosed. How can an evangelist ever hope

—Please turn to page 46