The Ministry

FOR GREATER POWER AND MORE EFFICIENCY

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The breakup of a layman’s home is sad enough, but the collapse of a worker’s home—which once in a while occurs—is tragic beyond words. This is because of the relative prominence and greater influence of the worker, as compared with that of the layman. More is rightfully expected of the worker, for more knowledge and wisdom, greater training and experience, and advanced attainments in spirituality are normally credited to him. The worker’s home life is naturally more conspicuous, and exerts a wider influence for weal or woe. Its mistakes and failures are consequently more serious and censurable, and have greater and more far-reaching repercussions. Moreover, the more prominent the worker the wider his influence extends, and the greater his accountability before God and man, as well as the church. The worker stands as the public representative and the living example of Adventism. The principles of our faith are inevitably judged by his words, attitudes, and actions. If his home life fails, and separation should come, the public judges his religion to be rather brittle and ineffective. In fact, it has failed. Youth especially are profoundly affected by such failures. Their confidence is often shaken to the very foundations. And if one is a foreign missionary, past or present, the native church that knew and revered him is doubly affected.

So, if there are tensions and difficulties, seek God most importantly for grace and forbearance, and for wisdom and tolerance to find the way through. The good name of our cause is on trial in your hands. Souls will be placed in jeopardy. Apart from your own soul, those of your life companion and your children are at stake. God still lives. There is a way through; seek until you find it. There are usually two sides to every problem, two parties to every marital disaster. Rectify your own side first. Be manly and Christian, and make things right. Take the major share of the blame and confess your own wrongs. In most all cases love will win. Pray your way through. Preserve your home, protect your church, and save the souls of your household.

Some still play with “strange fire” musically, in securing opera and radio artists to sing as drawing cards at their evangelistic meetings. Circumstances might alter cases, but the counsel of the Spirit of prophecy here is crystal clear. (Evangelism, pp. 8 and 9.) We should ever follow it.

The spirit of the leader usually sets the pattern for his associates. The conference president who is kind, understanding, considerate, trusting, and generous will nearly always find that agitation, criticism, unrest, and suspicion are at low ebb among his workers. Under such happy conditions, co-operation, constructive advance, and the blessing of God can prevail to the full. Give us men with big hearts and simple belief in their fellows as well as in God. This will reduce the problems of the church to the minimum and advance the conquests of the kingdom to the maximum.

With the expansion and maturity of the remnant church, and the organization of its great educational system with its large institutions of learning, our tendency has been to become more like the world and the popular churches about us—churches which have lost their vision and mission, churches which have turned away from truth and are drifting further and further from the positions of their founding fathers. We need to watch our step, to review our founding principles, and to compare our present policies and objectives with the divine blueprint provided for us.

The holding and proclaiming of the special message of present truth does not exempt us from adherence to certain universal and time-less principles inherent in the Christian faith—fairness, considerateness, kindliness, and protection of the sensibilities of the human soul. Our relationship as man to man is inseparable from our supreme relationship to God. Next to supreme love and allegiance to God come love and consideration of the rights and sensibilities of others.

Outstanding Series Articles for 1948

One of the outstanding features of The Ministry for 1948 is a series of articles prepared by Arthur L. White, secretary of the Ellen G. White Publications, setting forth the human-interest side of Mrs. White’s life and experience.

These articles are based upon Mrs. White’s handwritten diaries, her letters, and other documentary sources of that type. They will furnish our workers with information which will be very helpful in leading them to a personal acquaintance with the Lord’s messenger. They will meet Mrs. White as a homemaker, a neighbor, a speaker, a writer, a steward of means, and as the messenger of the Lord, and thus will come to know her better.

Since Mrs. White’s death a whole new generation of Seventh-day Adventist workers has come upon the scene, and The Ministry is particularly fortunate in being able to arrange for this series of articles which make Mrs. White one of us. The series is scheduled to begin with the January number.
Pitfalls in Christian Leadership

By REINHOLD R. BIETZ, President of the Southern New England Conference

AGAINST the wishes of the Lord, David started a program of numbering Israel. As a result of this disobedience there "died of the people from Dan even to Beersheba seventy thousand men." 2 Sam. 24:15. When David at last saw the full impact of his arrogant leadership he humbly said, "Lo, I have sinned, and I have done wickedly: but these sheep; what have they done? let Thine hand, I pray Thee, be against me, and against my father's house."

In addressing a group of workers in this cause, I know of no question which soars our thinking "more than the one David asked. We do well to consider most earnestly the matter of our leadership in God's cause, and how it affects our people, or the sheep that have been placed in our charge.

The first and most outstanding impression one receives from the reading of this text is that the sheep under David's charge suffered much because David forgot, at least for the moment, the principles of sound leadership. Had David been willing to take counsel, the situation as recorded here would not have taken place. In 2 Samuel 24:3 we read: "May the Eternal your God let my lord the king live to see Him making the nation a hundred times as large as it is today; but why should my lord the king set his heart on this project?" However, the king's orders overbore Joab and the leaders of the army." (Moffatt.)

Joab counseled David against his contemplated numbering program, but David seemed to be in no mood to take counsel. He was overbearing in his attitude. By his action he said, "I'm the king; don't question my authority. Go and do as you are told. I want my office respected." Not only did some of his subordinate officers give counsel against this statistical venture, but also the people: "The proposed enrollment caused much dissatisfaction; consequently it was thought necessary to employ the military officers in place of the priests and magistrates, who had formerly taken the census."—Patriarchs and Prophets, p. 747.

Is it not a fact that this pontifical attitude can very easily find its way into our leadership? Members of our churches have at times been scattered like feathers before the wind and split into numerous factions because we assumed an officious attitude, so that no counsel could ever begin to reach us. To say, "I am the pastor of the church; my office should be respected," might be a true statement, but to express it with the purpose of gaining the respect of our people is evidence that one's leadership has reached a lamentable low. I am not bidding this morning for a willy-nilly type of leadership. A leader must always make his own decisions and do it continually. Other people should not make decisions for him. But this does not preclude the elimination of counsel from others with whom we may be working.

Counsel should always be welcomed. Leadership is not sacrificed by accepting counsel. The one who disregards all counsel places himself in the realm of dictatorship. A leader must make his decisions on the basis of right principles. He cannot always accept all counsel. However, too many times we make ourselves believe we are fighting for principle, when as a matter of fact we are fighting only to maintain our official ego status. Fear that our office will not be respected makes us put on disgusting airs of importance.

OUR members and workers should not only have a right to express their convictions, but to feel perfectly free to do so. They should not fear that if they disagree with us they will be laboring under a cloud, and that...
before they can get into our good graces again they must do penance. Any leader who intentionally hurts anyone who expresses sincere convictions, even though they may be diametrically opposed to his, falls into the category of a dictator and misses the mark of Christian leadership.

I like very much the statement found in Morgan Phelps Noyes’ book Preaching the Word of God, on this very problem of officious leadership. He says:

“In modern times we think of a shepherd as one who drives his sheep. In gospel times the shepherd was a leader of his flock, going before them up whatever steep ascents and into whatever thickets or dangers lay in the way. It may be that a revival of the New Testament shepherd would give light to the pastoral aspect of the ministry. Legally constituted authority can be effective over church property, but never nowadays over church members. The only authority which commands members’ allegiance is a spiritual authority which they recognize as authentic. Little men with an exaggerated idea of their own importance are no more influential when clothed with ecclesiastical status than they are in other spheres of life. A pastor who so misconceives his function as to suppose that it is his duty to issue orders, give commands, and lay down directions for which he expects allegiance by reason of this office, has only misunderstood the results of the Protestant Reformation and the temper of the American people. It is well for the Christian Church that this is so.

“The church is too vital to respond to would-be dictators or to be driven pell-mell in any direction at a word of command. Any pastor, however, who has even modest gifts for leadership, who has in some measure the character which wins confidence and has a religion which is transparently honest and genuine, will have more authority than he wants. He will be terrified at times by the trusts that are imposed in him.” — Page 139. (Italics mine.)

Is it not true, my fellow workers, that we have been solemnized many times by the confidence people have placed in us? This is as it should be. I have met workers who felt that church boards were unco-operative, stiff-necked, and rebellious because they did not fall in line with their ideas. We all recognize, of course, that there are experiences which come to any worker where certain individuals will resist any kind of leadership. However, these are the exceptions rather than the rule. When a worker reaches the experience of attempting to legislate confidence in himself by putting on his priestly robes, then defrocking is the next logical step, and sometimes it comes more speedily than expected.

In volume one of the Interseminary Series, edited by Clarence Tucker Craig, page 17, there is a rather interesting statement in regard to a new love of power so evident in the world and church today:

“People will work themselves into ill health and even death in order to attain and retain positions of authority and dictatorship. They are never so happy as when they can tell someone what to do, and when they feel that nobody can tell them where to get off. It is intolerable not to be able to impose one’s will upon anyone, and it is absolutely self-realizing to reckon that one’s will is law in a given organization or human relations. It is good to be a lord in one’s household, it is wonderful to be official or unofficial lord in the store, factory, town, or church. The bigger the store, factory, town, or church, the more gratifying it is to be lord over it.

The more power is represented by an institution in which one is lord, the more powerful is the lord and the more he is gratified. . . . Bishops, presidents, superintendents, heads, editors, managers, directors, trustees, leaders, foremen, executives, generals, sergeants, professors, and a host of variegated bosses constitute a conglomeration of half divinities whose behaviour is unintelligible apart from universal and primary love of power over men and things. There is hardly a corner of the modern world where little Napoleons are not contending for power.”

May the good Lord help us to be moral leaders of the flock. Let us not use our church organization to grasp more and more authority through which we can exercise more and more dictatorial power. Many times the sheep suffer because of our unprincipled type of leadership. Let us lead our people into green pastures and feed them. Ninety-nine per cent of our people will follow the right type of leadership.

A NOTHER thought which impresses me in our text is that the sheep suffered because the leader misappropriated time. The nine months and twenty days which David’s officers used counting the sheep, in piling up statistics, could have been used much more profitably helping the sheep. It is one thing to pile up statistics, and it is another thing to be out there with the sheep, and give them the necessary leadership. David here made a major out of a minor.

I am wondering, brethren, whether sometimes we do not misappropriate much of the time which really belongs to the sheep. “The minister who is wholly consecrated to God refuses to engage in business that would hinder him from giving himself fully to his sacred calling.” — Gospel Workers, p. 339. Those of us on the conference pay roll have been placed there to spend all our time in the interest of bringing the message to those who are still in darkness, and to further instruct those who are already in the church.

I fear that during the war years some have become negligent in fulfilling the gospel commission. Too much of their time has been used in looking after personal interests. Too many workers are spending considerable time in the real estate business and other lines. This should give us no little cause for concern. No one has any objection if a worker sells a home and nets a few hundred dollars, but when he keeps on buying and selling to the extent that he is becoming recognized in real estate circles as a competitor, his leadership is being directed into wrong channels. If a worker spends hours and days managing his real estate affairs, it does not take long to realize that the sheep of his flock will suffer under such a program. Such a worker, when he sees his church dying spir-

—Please turn to page 18

The Ministry, December, 1947
Five Cogent Reasons for Enrolling for 1948


How much does the time-honored diction of the Bible contribute to the devotional mood? Where did the power of its prose have its origin? Why does the King James Version maintain its reputation as the standard translation of the Scriptures in the English-speaking world? Questions like these do not find their answer in a surface reading of the Bible or in theological study. Their solution lies in a critical review of the various versions of the Bible by one competent to compare their literary merits in the light of fidelity to the original manuscripts, and to show the influence of successive social backgrounds and the pressure of one translation upon another. This book offers such competent authorship, and provides an approach to Bible study stimulating in the unique freshness of its appeal.

There is no satisfactory volume other than this on the market that gives the thoroughgoing examination of the language of the Bible as it developed through Wycliffe, Tyndale, Coverdale, and successive scholarly translations. The writer goes back to the earliest beginnings of English Bible translation, setting forth the different phases of the prose style that eventually emerged into the much-honored King James Version. Convincing proof is given that not one man but a goodly group of learned and consecrated men were used of God to produce this monument of sacred literature.

The book is eminently readable, for it combines accurate scholarship with a style of more than ordinary attractiveness. It is not so much an argument as a very interesting history, showing how our English Bible, starting with crude beginnings, took on added strength and beauty through various translations, until it arrived at the perfection it attained in the seventeenth century.

Considerable argument is used and extensive phrasal examples are employed, in illustration, to show the relative contributions of Tyndale and Wycliffe to the mature King James style, greatly discounting the popular theory that Tyndale was its chief molder. The author makes out a unique case for the contribution of mood to Scriptural values through long-hallowed associations, showing that clarity is not always the sumnum bonum of a change in translation. The providence of God is seen directing the labors of highly trained and consecrated men as they worked singly and in groups to produce what is often referred to as "the noblest monument in English prose."

The Revised Version of 1884 and the Revised Standard Version of 1946 are also dealt with rather fully in this work. Dr. Olsen's broad sympathies with every effort at improvement in translation enable him to see these later Bible versions with a perspective that puts them into proper focus with the standard version. The book contains a large amount of material that will not easily be found elsewhere, and it should find an honored place among the volumes which the preacher of the gospel considers vital as a reference work. The bibliography is impressive, and offers suggestive fields of research for college classes in Biblical literature. H. M. Tippett. [Associate Book Editor, Review and Herald.]


It was my privilege to read the manuscript of this book before publication. I found it not only interesting but illuminating and instructive. The author treats the question of spiritual gifts as taught in the Bible, and especially the gift of prophecy as manifested in the remnant church. He proves conclusively that this gift was given to Ellen G. White. Her call to this sacred ministry when a young woman, her early labors alone for a time, and later with the man she married, James White, her life as a mother in Israel in helping others, and her own family life, with appealing letters she wrote to her children when she was absent from them in her public labors, are briefly but clearly outlined.

Mrs. White united with others in earnest prayer and study in the development of the Bible faith of Seventh-day Adventists. She stood as a stanch defender of the truth against the assaults of those who would pervert it or destroy it altogether. This was particularly true in certain crises which arose through the years.

The analysis of the proceedings of the Minneapolis Conference in 1884 will prove very illuminating to the younger members of our ministry. In later years the uncompromising stand taken by her and the earnest appealing witness she bore against the threatened inroads of pantheism are clearly treated by the author.

Mrs. White gave definite counsel regarding the principles of religious liberty, Christian education, health, and temperance. She herself...
was an effective temperance worker, emphasizing in her teaching and writing temperance in eating and drinking in the home, and prohibition of the liquor traffic by the state.

She bore earnest testimony relative to the character of our publishing work. She told why the devastating fires were allowed to destroy the sanitarium and the Review and Herald Publishing House in Battle Creek.

The record of her visit to Europe is of special interest. Through the years she was given many visions and dreams. The divine instruction she received was imparted to the church in numerous articles written for our church journals, and in many books of which she was the author.

This briefly summarizes the book written by Elder Christian. This volume should find a place in the library of every Seventh-day Adventist, and especially in the libraries of our ministers. It makes a unique and valuable addition to our denominational literature.

F. M. Wilcox. [Associate Editor of the Review and Herald.]


This is a timely and pertinent introduction to the approach to our denominational doctrines. It should be a must for every Seventh-day Adventist worker, particularly those distinctively in the evangelistic and pastoral fields.

With his customary controversial balance and ability to see his opponent's side, he cautions us advisedly against unfairness toward those who disagree with our Biblical views. We are to be calm, kind in word and deed, sparing in ridicule or irony, patently serious, and make our appeal to the heart as well as the head.

In explaining the Scriptures we must be most careful not to read into them what is not there, not to cater to idle curiosity, imaginative speculation, the itch to discover added light, a detailed but presumptuous filling in of many of our evangelistic workers to make the Bible a daily fulfillment of newspaper headlines.

In masterly fashion the author presents seven reasons for joining the Advent Movement—the urge of the human heart for certainty and authority in the spiritual realm, the necessity of knowing about the world's beginnings, the insistence for a definite moral standard, the unconquerable desire to know what happens after death, the demand to solve the problem of sin and salvation, the need for good health, and, lastly, man's Heaven-born wish to know the times in which he lives and their meaning.

Out of the scholarly background of the author's Midnight Cry we are assuredly placed in the setting of our early Adventist history, and its connection with the Millerite Movement. We need have no embarrassment over the groundless stories which have been so assiduously peddled by our enemies as to the fanatical excesses of those day of the 1840's.

We are not, as unjustly claimed to be, missionaries of pessimism and reprehensible defeatists because we believe the end of the world to be very near. This belief has not made us unmindful of doing social good, as witnessed by the splendid work of our Dorcas societies. Aside from our help to the armed forces, for social betterment, advocating nutritional improvement, crushing the liquor evil, and defending religious liberty, our record as non-combattants in the recent war in the service of the Medical Cadet Corps, to say nothing of our uplift work among barbarous natives, can all bear close scrutiny.

Certainly, the striking events that have occurred during the century of our denomination's history have not weakened our present position as possessors of a much-needed message to give to the world. The revival of papal political power in contrast to a pathetic increase of Protestant religious apostasy, the trouble between capital and labor, the decline of freedom, the prominence of our own country in world affairs, the waging of great wars focusing toward the final world conflict, not to mention other happenings, compel the acceptance of our positions as sound.

It is in laying the ground for the presentation of the threefold message of Revelation 14 that the author stars brilliantly. The world is not getting better. The historian J. B. Bury is quoted as proving that the notion of progress is of comparatively recent origin. Rationalism and naturalism stimulated it, leading to the minimizing of God and the maximizing of man. Descartes, the French mathematician, in the first half of the seventeenth century, the Deists of England in the eighteenth century, and the French philosopher Auguste Comte in the nineteenth century, leaving out many others, played their part in this childish game of world improvement. Darwin put the capstone on the arch of it by the publication of Origin of Species in 1859, aided and abetted by Spencer, the evolutionary philosopher, and Huxley, the militant evolutionary exponent.

On the religious side, Daniel Whithby, the Anglican divine, in 1703 came forth with the postmillenial theory, which drew Protestantism in its modernistic and liberalistic tendencies to its support. With telling effect it is shown how the former protagonists of progress, Reinhold Niebuhr, Morrison of the Christian Century, Harry Emerson Fosdick, and others have been forced to go into reverse in recent years because of the lamentable condition of world affairs.

The stage being prepared, God's messages for the time arrived, the first, with its stress on the need of recognizing the God who stands behind all reasoning, as the Logos, and behind all nature, as its Creator. It is not, as the editor

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of our church paper well brings out, that our generation is pronouncedly worse than generations gone by. The world in all centuries has lain under the influence of "the evil one." It is essential that man cannot save the world by himself under the influence of "the evil one." It is as though the author were constantly opening doors to glowing vistas and new opportunities. Listen to this challenging sentence:

"In this immensely critical hour, when millions of human hearts are besieged by fierce perplexities; . . . when history itself is being cleaved in twain, and no man can forecast the shape of things to come—the church needs men who, knowing the world around them, and knowing the Christ above them and within, will set the trumpet of the gospel to their lips, and proclaim His sovereignty and all-sufficiency."—Pages 12, 13.

"The world is littered with the wreckage of disillusionment," says this famous Scottish preacher. "Your task," he says to the ministry, "is to confront the rampant disillusionment of the day, and smash it with the cross of Christ, and shame it with the splendor of the resurrection."—Page 21. Still addressing the ministry, the author says:

"You are to be the heralds of a religion which once saw the blackest, most desperately unpropitious hour in history—the hour of the crucifying of Jesus—turned into history's crowning glory and mankind's brightest hope. Go forth, then, in the heartening assurance that this present cataclysmic hour is alive with spiritual potentialities."—Page 26.

My copy of Heralds of God is so marked with indications of its spiritual riches that I find it difficult to decide what to quote in the brief space allowed me for this review. Perhaps the deepest mine is to be found in the fifth and concluding chapter, entitled "The Preacher's Inner Life." Here the author says, "The true preacher will be a man utterly dedicated to his work." Then he adds: "Unless we are prepared, with joyous and deliberate abandon, to be mastered, dominated and controlled by the great task, we ought to thrust it from us once for all, and not mock Christ with tepid loyalty and divided interests."

Again, "The servant of the evangel—more than anyone else, more than scientist, artist, composer, or man of affairs—must be possessed, heart and mind and soul, by the momentous enterprise that has laid its compulsion upon him."—Page 195.

Magnificent words! How we need to let them search our hearts! But listen to this: "Most failures in the ministry," says the author, "are due "not to lack of visiting or of study or of organizational activity, but to lack of prayer."

Again: "It is when a man strikes rock-bottom in his sense of nothingness that he suddenly finds he has struck the Rock of ages. Then his whole ministry is supernaturalized, and through him the Spirit can act with power."—Pages 204, 205. But here is one of the most inspiring passages of all, to be found almost at the close of this priceless work:

Heralds of God, James S. Stewart, Scribners, New York, 1946, 222 pages, $2.50.
“It is essential that, right on to the very end of his ministry, the preacher’s own vision of God in Christ should be a growing and expanding thing. . . .

“Here is the ultimate secret of authoritative preaching—a first-hand knowledge, never inert and static, never dependent merely on remembered episodes, shining and decisive God-encounters long ago, but always dynamic and developing, always with insight added to insight, and wonder piled on wonder, from the moment when you first gird on your armor for the fray, until the last sermon is preached and the long campaign is over and your work on earth is done.”—Pages 218, 219.

Glorious thought—“With insight added to insight, and wonder piled on wonder!” Would God that this might be the experience of the entire Seventh-day Adventist ministry in the coming year! It can be, and may well be, if all of us catch the inspiration of this unique and thrilling book. ARTHUR S. MAXWELL.

[Editor, Signs of the Times.]


In this stirring volume the Ministerial Association of the General Conference provides for our world-wide ministry one of its greatest contributions in years of reading-course history. Nothing like it has ever been offered at any time. Every sermon, indeed, every page, abounds with the evangelistic message of hope and triumph and deliverance in Christ. The Prince of life is the center of attraction and the central theme of every one of the sermons from “Jesus in Genesis” to “The Finished Mystery.”

Select human interest stories gathered from life and experience highlight each revival presentation. The appeals for surrender are especially helpful. Elder Richard’s calls for decision strengthen the invitation of the Holy Spirit, and every revival sermon closes with a direct summons to God.

It was my privilege to be present night after night in the church to witness the spontaneous response of the people to his messages. It was the positive fruitage of careful evangelism—the witness of the Spirit to the faithfulness of the devoted preacher. Over eighty were baptized during the five-week revival. These figures should emphasize the reading appeal of this outstanding volume, and encourage every worker in the cause to secure a copy for careful study.

One of the grave weaknesses of the clergy of today—the ministry of the Advent people not excepted—is our failure to make public calls for sinners to come to Christ. This is the nicest work of the evangelist, most intricate and scientific, but it can be mastered if there is a will to learn. Revival Sermons is not a text on homiletics, and does not outline methods or present theories, but is full of actual living sermon material used by the Spirit of God to cut into the hearts of sinners, and fashion out precious stones for the temple of God. Whether the book is read by preachers or laymen, a mighty revival of interest in evangelism will result.

The doctrines are explained, but Christ is made to be the author of all truth. If we preachers will catch the lesson and spirit of this book, there will come a mighty awakening in our hearts and a new and living impulse will come from the pulpit.

Not least important by any means is the splendid word picture painted by Ben Glanzer, first tenor of the King’s Heralds quartet, of the music and vocal contributions which created such a wholesome atmosphere for the revival sermons. I heartily recommend this book to all who seek a resurrection of vital power in preaching.

D. A. DELAFIELD.

[Editor, Present Truth.]

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Challenge of a World Task
Mission Problems and Methods

Sacrificial Liberality Called For

By LOUIS K. DICKSON, Vice-President of the General Conference

NEVER in the history of the remnant church have we received such impressive and wonderful tidings of brilliant opportunities as come to us today from all mission lands. When in the history of the Advent Movement has it been so easy to send our missionaries quickly to the ends of the earth, and extend to them adequate guidance, counsel, protection, support, and sympathy, as at the present hour? An ordinary offering plate has become, through modern facilities, an instrument by which the contributor, as he sits in his pew, can touch every continent, and do a work for Christ where his own footsteps can never tread. It is just as easy now to do missionary work in degraded Asia or in darkest Africa as it was a few years ago in the western regions of America. But these opportunities will not long continue. Already there are omens of the closing of some doors that have but recently been flung wide open by the turn of world events.

All these things make this hour of our great mission program of advance one of extreme urgency and importance. Upon every minister and church leader, in whatever capacity he may be serving, rests a grave responsibility to lead the forces of the church into the greatest possible united action and liberality. The destruction of many of the establishments of the cause in lands affected by the recent conflict has brought to the treasury of the General Conference a tremendous financial burden beyond anything yet measured by any offering. Nought
but a program of unusual sacrificial liberality on the part of our people will meet the gigantic needs of the present moment.

Because of these serious facts we are calling upon all our leadership in conferences, churches, and institutions to be faithful and true in making strong presentations to our people of the need as it exists prior to the Week of Sacrifice and Annual Offering to be received in our churches on Sabbath, December 6, this year.

Because of the picture of our missions offerings thus far this year as it pertains to the increased incomes of our people, the officers of the General Conference feel to urge a greater program of promotion upon our leadership everywhere in connection with this coming important offering. In spite of the steady increase in tithe throughout the entire North American field, with the exception of one union conference—which denotes God's continued blessing of prosperity upon His people—there has been a decrease in mission offerings for each dollar of tithe received. This fact should spur us on as leaders to increased efforts with our churches in behalf of this coming sacrificial Annual Offering.

It may be said, of course, that the cost of living is greater, and therefore the burdens of our people are heavier. That is admitted, but who would dare, in such an hour as this, to declare that we have in any way as yet measured up to the call of God to His people to sacrifice in behalf of the advancement of His great cause? Nor should we as leaders in any wise place foreign mission promotion in a secondary place in this great day of opportunity.

It is to be regretted that there have always been some who have not seen the importance of keeping up strong leadership in behalf of foreign missions when the financial burdens of the local field have mounted. However, this is a great mistake, and a sure sign of weak and inexperienced leadership. It has been demonstrated repeatedly that the field which keeps the world-wide program of missions foremost has been the field where the local burdens have been most successfully carried. If there has been an exception to this, it has been because of a failure in proper leadership and promotion concerning the local work, and not because of any endeavor in behalf of missions.

This is the hour that calls for united action on the part of our leadership everywhere, that there may be a great advance in our mission program. "The great crisis is just before us. God is now restraining the forces of evil, that the last warning may be given to the world. Now is the time to work."—An Appeal for Missions, p. 17.

The Week of Sacrifice offering last year amounted to $380,000. This year let us set our stakes for not less than a full half million dollars. The times demand it. The needs of perishing souls cry out to us for the help we can give. Another year may be too late. Let us all be faithful to our trust at this time of crisis in God's great and triumphing cause.

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**Minister in the Making**

**Plans and Methods for Theological Students**

That Ministry Be Not Blamed—2

By George E. Vandeman, Associate Secretary, Ministerial Association

Last month Elder Vandeman began a searching discussion of the timely question so many young men are facing today—How can I truly know whether or not I am called to the gospel ministry? In his first installment two of several qualifications were considered—Do I have an intense desire? Am I physically fit? He continues now with further qualifications.

3. An Indicating Providence

Men in the ministry must be men of faith. But one does not become a man of faith overnight. Faith is an amazing instrument that is forged through experience. That experience may come to one in varied forms through the years prior to his call to the gospel ministry, and the call itself may necessitate the exercise of faith. I believe the following to be of inestimable value to the young man searching for guidance in the choice of a lifework.

"Those who accept the one principle of making the service and honor of God supreme, will find perplexities vanish, and a plain path before their feet."—The Desire of Ages, p. 330.

One of the sure evidences indicating a genuine call to the ministry will be converging circumstances. The Holy Spirit is adept at throwing about the candidate for the ministry a network of influences and circumstances that will shape his course. In some cases the hand of God is seen in providing means and opportunity for training. With others, great sacrifice and disappointed hopes may come before the goal is reached. In any case, circumstances will converge and indicate the will of God.

4. Mental Capacity.—Another qualification that is most necessary, and which we can expect to find in one chosen of God, is a substantial mental capacity. God never calls without equipping. In fact, that very equipment, though not fully developed at first, is one proof of the call. The message we have to give, the varied problems and emergencies we have to meet, the intelligent and unbelieving world we have to reach—all demand the utmost in mental aptitude. It is very true that an emotion-minded minister who neglects his education is no worse than an education-minded minister...
who short-cuts his emotions. Therefore, in order to meet effectually a confused world, harassed as it is by unparalleled human perplexities, not only must the Seventh-day Adventist minister possess a full measure of evangelical passion, but he must also be a thorough student.

I am fully aware that one’s weakness may become a strength to him through proper application. But, generally speaking, a man ought to have “brains” for the ministry. No man is called to be profound. Our object is not to display our mental resources. Nevertheless, in order to present our message simply and with power, we need to think clearly and logically.

Now, there are varied degrees of mental ability. I do not infer that a man needs to be equipped with a photographic mind, as it is sometimes called. Some of us have to work for what we get, and have to use that knowledge in order to keep it. Perhaps this limitation gives one sympathy and insight when dealing with other minds. Generally speaking, however, the ministry demands the best of intellectual caliber.

5. Leadership.—Closely allied with mental aptitude is the quality of leadership—an absolute must for the gospel minister. The church of God needs men who are daring and who have the ability to give powerful evangelistic and preaching leadership to the people. Our people must be led into worship, led into soul-winning activity, and led into victorious relations with God and man. There is a vast difference between the ability to stand before a group and deliver a good but passive Bible study, and the ability to bring an inspiring challenge through dynamic preaching. When Archimedes spoke, the people cried, “What a beautiful oration!” When Demosthenes spoke, the people shouted, “Let us march against Philip.” Such is the true object of preaching—to inspire people to action in their march against sin. The molding of opinion calls for initiative, a clear voice, courage of heart, directness of mind, and decisiveness of will.

Leadership also demands that you be wholly committed to your task. There is no summons here for the dreamy, pious youth, nor for the one looking for a comfortable profession. As John Oliver Nelson puts it, the ministry asks “for those who are absolutely, prayerfully committed to whatever portion of God’s will they know thus far. The ministry may not take much of a man, but it takes all there is of him.”

I am well aware that such a qualification as leadership is capable of development. The need here presented should not discourage the young man who has this gift in limited evidence now. But evidence there should be. A healthy, dominant personality will be recognized by others during one’s college years.

Allow me here to expose a popular misconception on the part of many young men as to a distinction between evangelistic and pastoral leadership. These are not wholly distinct groups. So often we hear young men say, “I don’t intend to be an evangelist, I want to do pastoral work.” Or another says, “I don’t wish to be a pastor, I’m going to be an evangelist.” Such statements of desire, although well meaning, reveal a pathetic lack of understanding of the minister’s call. True, a small percentage of the young men now studying will develop into full-time conference revivalists, with a corps of workers traveling from place to place, laboring in the cities.

The term evangel, however, simply means the “gospel,” and ism means “propagation” or “preaching” this good news. Therefore, in its most vital sense, the evangelistic vision must be standard equipment for every gospel worker. The successful man with the gift of handling people in pastoral work is one with the evangelistic vision. Men are ordained to win souls to Christ; and this work is most effectually done by personal contact. As E. Stanley Jones aptly puts it, “It is not done by proxy but by proximity. It is not done by purse but by person.” Anything less than this is a work not fully accepted of God.

The term evangelism has suffered disrepute. In some minds it connotes doctrinal teaching only, and a form of emotional excitement, not appealing to the thoughtful student of religion who wants to build solidly in his ministry. If this has been your conception of evangelism, then by all means prayerfully peruse the pages of the book Evangelism by Mrs. E. G. White. Bathe your spirit in the penetrating statements found there, and ere long you will see that true evangelism is the sole work of any minister. It is lifting men from the depth of sin and planting their feet solidly upon the Rock of Ages.

If the call of God is resting upon you, virile, evangelistic leadership will challenge your soul. Then, determine not to be a dead channel of a living Christ. Such a Christ! Such a message! Such a need!

—To be concluded in January

PROTESTANTS GAIN.—The Lutheran says that the pessimists would have an uncomfortable half hour if they should study the Protestant churches’ report for the past year. The membership gain was 1,534,787. This is 3.6% increase, more than three times the rate of increase in the population of the country and double the rate of increase reported by the Roman Catholic Church. The Protestants are split into 200 denominations but three-fourths are in 20 of the denominations. The Protestant membership of the country is 43,025,058; the Catholic membership is 24,402,124. (We believe the Catholics count all baptized children.) The largest Protestant denomination is the Methodist. It had a gain last year of 146,327, the Episcopal Church 8,187 members. The Northern Baptists have 1,592,349; Southern Baptists, 6,078,305; Congregational Christian, 1,140,824; Presbyterian (Southern) 596,037, (Northern) 2,174,530. The Episcopal Church, 2,155,514.—Watchman-Examiner, September 25.

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Pastor as Promoter of Conference Interests*

By GEORGE SEMLER RAPP, Pastor,
Takoma Park Church, Maryland

The key man who stands between the conference and the church as co-ordinator is the pastor of the church. It is his duty not only to shepherd the flock over which he has been given charge, but also to promote the various interests of the conference. The interests which he must promote are many and important. Perhaps the most outstanding ones are the raising of funds for building and other purposes; promulgation of the educational interests of the church school, academy, and college; encouraging young men and women to enter denominational work; and co-operating with the conference department heads in the various campaigns with which we are all acquainted. All these are essential and bring great blessing to those concerned.

Inasmuch as these various interests are permanently a part of the program, let us endeavor to keep the church in line with the onward march of the conference. The pastor as a promoter of conference interests must have ability to lead and direct the church. He must take the initiative. By study and discipline he will develop the finer qualities of leadership.

What are some of the qualifications of leadership that are so essential in the life of the pastor as he endeavors to lead and guide the church in its onward march? He must possess a large faith. He must rely upon God. Discouragement, doubt, and fear are not to be found in his vocabulary of leadership. A good leader will be a man of prayer. He must understand the value and power of prayer. He must be a careful student of the Bible, for this is very essential to leadership in the church.

We would not for one moment forget the tremendous value of farseeing vision. Men of vision will see the needs not only of their own churches but of the church in general. They will be sympathetic to the great sisterhood of churches. A preacher is no bigger than his vision. Some men can see only the need of a local field, but they should see the need of every other field. Someone has said, "Without a vision there is no burden. Without a burden there is no sacrifice. Without a sacrifice there is no reward."

When you think of vision you immediately associate conviction with it, for what is vision without conviction? A leader without conviction is in the wrong field. To successfully strengthen the relationship between the church and the conference, the pastor must be definite and clear in his convictions. Strong leadership in the churches will strengthen the conference, for, after all, a conference is no stronger than its churches.

To promote the church, the leader must have high ideals. A noble character will lift a man above the sordid, questionable things of life. He will be clean in habits, uplifting in conversation, and courageous in his convictions. If he is a man after God's own heart he will never be high-minded or austere. A good co-ordinator between the church and the conference will not play the part of a boss, possessed of a false dignity, but will cultivate those finer qualities of meekness and humility. Such a spirit will inspire co-operation.

The minister should build up the church's confidence in the conference. Confidence begets confidence. A pastor with good influence will bring strength to the church, and the church will in turn strengthen the conference. One man said to a fellow worker, "My brother, I like you and I would like to tell why. I like you because someway I am under the impression that you like me. And because we like each other, it will be a great pleasure for us to work together." It is only natural that we appreciate kindness, friendship, and confidence. To develop and strengthen the tie between the church and the conference, there must by all means be balanced judgment. Many problems arise, and these matters must be decided. Actions and decisions must be clearly deliberated. Snap judgment is never the best. If the leader of the church depends upon snap judgment in making decisions, sooner or later he will come to grief. Most problems demand careful and patient investigation.

Probably the most essential thing for the pastor to learn in his promotion of conference interests is that he must develop his ability to organize. To promote his work successfully in every way, he must do his utmost to develop

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his church in the line of service. When he assigns territory and responsibility in his church he should know the measure of the possibilities in every case. Loyalty and devotion are factors which a pastor should consider in assigning men and women to their territory in any campaign. In the Spirit of prophecy there are some very fine statements on qualifications for leadership.

"The laborer for souls needs consecration, integrity, intelligence, industry, energy, and tact. Possessing these qualifications no man can be inferior; instead, he will have a commanding influence for good."—Gospel Workers, p. 111.

"Men of tried courage and strong integrity are needed for this time, men who are not afraid to lift their voices for the right. To every laborer I would say, "In all your official duties let integrity characterize each act."—Ibid., p. 141.

"Some have no firmness of character. Their plans and purposes have no definite form and consistency. They are of but little practical use in the world. This weakness, indecision, and inefficiency should be overcome. There is in true Christian character an indomitable that cannot be moulded or subdued by adverse circumstances. We must have moral backbone, an integrity that cannot be flattered, bribed, or terrified."—Ibid., pp. 290, 291.

There was never a time in history when unity of the churches and the conference was more important than now. This unity should be earnestly and zealously maintained and safeguarded in faith, doctrine, and fellowship. The influence of the world is set to crush the church. The devil is come down with great wrath to destroy and scatter. False shepherds and evil pretenders are endeavoring to hinder the progress of the church. Confidence must be maintained between the church and the conference. A close, cordial co-operation is necessary. To strengthen the ties of the church membership is to strengthen the ties with the conference. The church must respect the authority of the conference. The pastor who carries the interests of the conference at heart will win the respect of the church, and in turn will enlarge and strengthen conference interests.

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Identify Ourselves and Message

EDITOR, THE MINISTRY:

These are times of postwar renovations. On every hand we see organizations, institutions, and labor groups dispensing with older methods, adopting new ones to meet the rapidly changing times. Are we as Adventist ministers adapting ourselves and our methods to these changing times? Has not the time come for every Adventist worker to make an all-out effort to establish an open friendship and confidence with the clergy of his city or district? Has not the time come for every worker to make an aggressive effort to properly identify his work? The messenger of the Lord has spoken so clearly that it is surprising that we do not fully heed the instruction.

"We are not to conceal the fact that we are Seventh-day Adventists. The truth may be ashamed of us, because our course of action is not in harmony with its pure principles; but we need never be ashamed of the truth."—Testimonies, vol. 6, p. 81.

"We are not to cringe and beg pardon of the world for telling the truth: we should scorn concealment. Unravel your colors to meet the cause of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of wavering; the world has a right to know what to expect of us."—Evangelism, p. 179.

How much longer shall our workers hide their real identity? How much longer shall groups of evangelistic workers be instructed to side-step the inquirer's direct question on denominational identification? How much longer shall we hear of evangelistic workers' moving into cities under cover of darkness so as to avoid real identification? Surely the instruction "Be wise as serpents" in nowise sanctions willful misleadings. Has not the time come for an all-out discarding of trite methods?

For some time I have been meeting with the ministerial association of my city. The experiences and friendships formed have meant much. It has taught me above all else that we are not hated one fraction as much as we often suppose! It has also taught me that many ministers of other faiths are godly men, seeking to know and do right. They too have troubled souls. They seek friendship. They have common problems to share with us. What a wonderful work would be accomplished could we but fully recognize that by gaining their full and open confidence we would in turn gain the confidence of their congregations.

"If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect and may give these pastors and their congregations favorable impressions of the truth."—Evangelism, p. 143.

Surely the time has come when we as breakers of the bread of life should stand up before a world in need, boldly identifying ourselves and our message. —Otto J. Rız.

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The Field Says

Echoes From Our Letter Bag

Appreciation from an Advertiser

EDITOR, THE MINISTRY:

You may be interested to know that THE MINISTRY has given the most wide distribution of Sacred Inspirational Duets of any of the other twenty-odd religious magazines used. I am proud to point out on a world map on the wall of my office the places the book has gone through your monthly. I am trying to locate the places, some of which I fail to find on a large map.

CHARLES E. BRAUN.
**Visiting Interested People**

*By Rose L. Lindsey, Bible Instructor, Cincinnati, Ohio*

How often should interested people be visited? The answer to this question varies. If the interest has been developed through a Voice of Prophecy course or similar Bible lessons, there may not need to be many visits before the interested person can be encouraged to come to church. Sometimes an interested person does not need as much additional doctrinal instruction as he needs encouragement to step out against the opposition that usually person does not need as much additional doctrinal instruction as he needs encouragement to step out against the opposition that usually develops after he tells others of his new-found faith.

As an example of this I will cite the case of a foreign-born man here in Cincinnati who has been faithfully attending all our Sunday evening evangelistic services this winter, and diligently studying our literature. His problem, as he sees it, is to figure out how he can operate his business and keep the Sabbath. It should not require many visits to help him solve his particular problem.

Here is an example of a case that required a longer time. Some time ago a colporteur gave me the name of a woman who at the time of his visit had had a copy of *Bible Readings* in her home for several years. He told me she was interested to know more about the Sabbath, and the colporteur felt sure that if she only had a study on the Sabbath question, she would come right into the church. Often the interest is overestimated. But instead of calling at her home just a few times to explain the Sabbath and the topics closely related to it, I found it necessary to give studies on the state of the dead, the destruction of the wicked, the sanctuary, the 2300 days, and others.

When regular Bible studies are given in the home, the customary plan is to visit once a week on the same day, same hour. This usually continues for about six months. We would often like to shorten the number of visits, but most people have a very limited knowledge of the Scriptures, and much of what they know is confused. Thus we find it almost impossible to skip some subjects in order to save time or even to combine two topics in one visit.

However, “a bird in the hand is worth two in the bush,” so we feel it pays for us to continue the number of visits as long as we can see definite growth, rather than to give up the reader too soon. Through these visits in the home we gain access to the hearts of the people. Many a problem is unfolded to us as we continue our visitations. The confidence of our readers in the fact that we are teaching the truth constantly increases, and through prayer their Christian experience will gradually develop as they study the Word of God.

After a series of studies has been given, and the reader still does not attend our church or public services, he should, nevertheless, be visited, although perhaps less frequently, because there are altogether too many requiring the time of the instructor. Ingathering, famine relief, or some other project may present another opportunity to repeat a call. Our readers are usually glad to contribute to our world-wide work because of their confidence in it.

We must not wait too long to call after we receive the name of an interested person. And sometimes we wait too long before we call on those who write to our Bible course headquarters about their joy over having learned of the true Sabbath. Word may reach us through the conference that they are keeping the Sabbath and about ready to join the church, and that they are carrying the “good news” to others, but too often by the time we have the opportunity to visit them, their interest has cooled off. In such a case cautious judgment will need to be used regarding future visits.

A few weeks ago a colporteur invited a man and his wife to the Sunday night meetings. After they came several times the colporteur introduced them to me, and as I was giving a Bible study in their vicinity, I promised to call on them at my first opportunity. When I called, the wife told me the following story:

“My father, now dead, was an Adventist, and I rather thought from the way the colporteur talked in showing us his book, that he too was an Adventist. When he invited me to the Sunday evening meeting at his church, I told him that the only coat I had to wear for this season of the year was a fur coat. He said that would be all right. Then I told him I never wear a hat, but he said that too was all right.”

Somehow this woman had received the impression that Adventists neither eat the flesh of animals nor wear the furs thereof; also that the wearing of a hat was obligatory in our services. We had an interesting visit together and made arrangements for Bible studies at the earliest opportunity. Children of Adventists are not always familiar with our teachings. This may not be the fault of their parents, for all too.

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often when these parents hear our message, their children are not particularly interested. Many calls to such homes may be necessary before they even understand the truths their parents faithfully believed.

How often should interested people be visited? We repeat, The answer varies. Just as a mother looks forward to the time of her child's birth, the Bible instructor anticipates the spiritual birth of her readers. That birth is not only for this fleeting life but for all eternity. God give us wisdom in each individual case to do our utmost to seek and to save His lost sheep.

Jehovah's Witnesses (Concluded)

By Mary Lebedoff, Bible Instructor, Manitoba-Saskatchewan Conference

BELIEFS.—Jehovah's Witnesses consider the problem of belief as of paramount significance. Correct belief is to many more important than improvement of character. Salvation does not depend upon any particular kind of moral conduct, but simply upon acceptance of "the truth." "The truth" not only makes man free but it is the key which opens to him all mysteries and solves all problems. The belief system is all-comprehensive. They claim to have succeeded in obtaining the final answer to all important religious problems. One of their greatest delights is to state proudly that there is no question which they cannot answer.

For years hyperorthodox Witnesses have lived in unquestionable devotion to their leader. They do not think for themselves, making no decision until they have heard an official declaration. They do not express their views. They repeat their leader's views as a phonograph (which they often use from door to door) repeats the first impression of a record. The Witnesses firmly believe that they and only they represent the will of God for men on earth at this time. In recent years they have characterized the teachings of the churches as "religion," and the teachings of Jehovah's Witnesses as "Christianity." "Religion' to the Witnesses is contrary to 'Christianity' and has been organized by the devil."—RUTHERFORD, Armageddon, p. 12.

They deny that Jesus Christ is God. "Some have earnestly believed that Jesus was God Himself. But such a conclusion is not warranted by the Scriptures."—RUTHERFORD, The Harp of God, p. 99. Again we read in the same book: "Some insist that Jesus when on earth was both God and man in completeness. This theory is wrong."—Page 101. "The incarnation of Jesus is scripturally erroneous."—Ibid. "Jesus was not God the Son."—RUTHERFORD, Reconciliation (1928), p. 113. They also deny the atonement of Jesus Christ.

"One forfeited life could redeem one forfeited life, but no more. . . . If we should suppose the total number of human beings since Adam to be one hundred billions, and that only one half of these had sinned, it would require all of the fifty billions of obedient, perfect men to die in order to give a ransom for all the fifty billions of transgressors."—RUSSELL, Studies in the Scriptures, series 1, p. 133. "Suffering on our Lord's part would not alone pay the wages of sin."—Ibid., series 5, p. 127.

These statements are directly opposed to God's Word, of course. (1 Tim. 2:5.) They do not believe in the corporeal resurrection of Jesus Christ.

"Our Lord's human body, the one crucified, was removed from the tomb by the power of God. . . . The Scriptures do not reveal what became of that body, except that it did not decay or corrupt. We can only surmise that the Lord may have preserved it somewhere to exhibit to the people in the millennial age."—Harp of God, p. 168. "As a divine being He had the power to create a body and clothing and appear at any time. . . . He dissolved it [the body] when He disappeared."—Ibid.

Thus they teach that Jesus is no longer human but divine; therefore we cannot expect to see Him.

"The coming kingdom of the Lord is the new heavenly kingdom. This new ruling power, the Messiah, is invisible, and will be invisible to human eyes, but will establish in the earth visible agencies and representatives, namely, a new social and political order of things. We should not, therefore, expect the Lord's second coming to be in a body visible to human eyes, but should expect that He would be present, exercising His power in His own sovereign way."—Ibid., p. 220.

The text Revelation 1:7 is spiritualized by their saying that to "see" means to "discern," and "clouds" mean "trouble." (Ibid., p. 253.) According to their statement of belief, as found on page 2 of each Watchtower, under the editorial card:

"The old world . . . ended in A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the 'new earth.'"

"It was in the year 1874, the date of our Lord's second presence, that the first labor organization was created in the world."—Harp of God, p. 230.

"There has been a tendency on the part of all denominations to bind themselves into leagues and combines, associations . . . preparatory for the great fire, the great time of trouble, which is now upon the earth."—Ibid., p. 241.

According to this, all churches and denominations are tares bound together, except the Jehovah's Witnesses!


They deny the Trinity. "It [the Trinity] could have originated only in one mind, and that the mind of Satan, the devil."—Reconciliation, p. 101. "If Jesus was one part of the Trinity, then it would be impossible for the Trinity..."
or any part of it to have furnished the redemp- 
sive price for a perfect man, because there could 
be no exact correspondency."—Ibid., p. 101.

They do not believe in the destruction of the wicked by fire. "Hell is not a place, but it is a 
condition. It is a condition of death, which 
means non-existence."—Ibid., p. 296. They be-
lieve that the dead are dead, but that "the great 
company and the ancient worthies will be 
raised to receive another opportunity." They 
believe in a "second chance" theory.

They believe that the relief and blessings of 
the people of earth can come only by and 
through Jehovah's kingdom under Christ, 
which has now begun; that the Lord's next 
great act is the destruction of Satan's organiza-
tion and the complete establishment of right-
geousness in the earth; and that under the king-
dom the people of good will who survive 
Armageddon will carry out the divine mandate 
"to fill the earth" with a righteous race. (See 
p. 2 of any Watchtower.) The destruction, 
or slaughter, of Satan's organization is accom-
plished solely by Christ and His angels. The 
only way to escape this destruction is to join 
Jehovah's Witnesses. As soon as they give the 
warning to escape to their kingdom, "the 
slaughter work" will begin. They set different 
dates for Christ's return:

In "1874 A.D. was the exact date of the beginning 
of the 'Times of Restitution,' and hence of our Lord's 
return."—Russell, Studies in the Scriptures, series 2, 
p. 70.

"In the spring of 1878 all the holy apostles and 
other 'overcomers' of the Gospel age who slept in Jesus 
were raised spirit beings, like unto their Lord and 
Master. And while we, therefore, conclude that their 
resurrection is now an accomplished fact and righteous-
ness, and that as well as the Lord are present in the earth, 
the fact that we do not see them is no obstacle to faith 
when we remember that, like their Lord, they are now 
spirit beings, and like him, invisible to men."—Ibid., 
series 3, p. 234. (See 2 Tim. 2:18.)

Judge Rutherford says that 1925 is the date of 
new order of things and resurrection:

"We may confidently expect that 1925 will mark the 
return of Abraham, Isaac, Jacob and the faithful 
prophets of old."—Rutherford, Millions Now Living 
Will Never Die, pp. 89, 90.

"The old world, is ending, . . . and that the new 
order is coming in, and that 1925 shall mark the resur-
rection of the faithful worthies of old."—Ibid., p. 97.

They believe that the second coming of 
Christ has already commenced; in 1914 God set 
Him on His heavenly throne, thus enabling 
Him to drive Satan from heaven. In 1918, 
Christ entered God's temple, and offered Him-
self as King and righteous Ruler of the earth. 
So the great day is at hand when the mighty 
slaughter will take place. After that, under the 
government of God, there will be peace. In this 
Utopia everything would be taken care of by 
the ruling princes who have come back from the 
grave. David would be especially popular.

The people would not see Jesus, as He would 
be "too busy." Furthermore, there would be no 
reason to meet Jesus personally, for the ruling 
princes would tell such tales about Him that 
the people would be satisfied merely with the 
hearing. Things would run along in this 
fashion from day to day. No one would care 
about time, for "a thousand years will seem as 
a day."

A six-day creation is denied. They have a 
book on creation which states that a day stands 
for seven thousand years! They hold that it 
took God "generations" to create this earth. 
Therefore they do not have to keep any day 
until the millennium; then I suppose they will 
do nothing—just keep the Sabbath! (See 
Charles T. Russell, The New Creation—the 
Way to Life and Happiness, pp. 50, 51.)

When asked, What does Jeremiah 4:23-27 
(desolation of the earth) refer to? one Jeho-
va's Witness answered, "That's one point 
where you have one over us." Others try to say 
that it has already happened.

At the inauguration of the movement three 
"high" ceremonies were observed—baptism, 
the memorial supper, and Sunday. (The Watch-
tower, March, 1896.) In recent years Sunday 
has been lost, and is regarded as another day 
in which to engage in service work.

Any symbolism, such as baptism to wash 
away sins, is considered "superstition." Wit-
nesses are only baptized because Jesus said 
they should be. According to them the cere-
mony "doesn't really matter." They baptize by 
immersion at conventions, but can sprinkle in 
the case of candidates too old or infirm. While 
the rite of baptism is taken rather lightly, the 
memorial supper is celebrated in a thoughtful 
manner. Not all take part; only those who feel 
they are of the heavenly group, or the 144,000. 
The book of Revelation is fulfilled in and 
through Jehovah's Witnesses.

Frankly the Witnesses follow the funda-
mentalist Protestants in their stand against 
smoking and drinking liquor. They hold that 
these two practices have been proved evil by 
scientific experimentation, and are taboo to the 
believer, not only because they are inherently 
impure, but especially because the Bible prohib-
its their use. The least indulgence is considered 
a "habit." Witnesses in rural areas denounce the 
temperance movement as condoning "moder-
ation." They refuse to support any earthly or-
ganization, permitting anything short of "total 
abstinence." In larger cities they are not so 
strict.

The problem of special food habits was con-
sidered early in the movement's history, and the 
decision was made by Russell that the group 
should not concern itself over such matters, 
that everyone was entitled to eat what he chose. 
In recent years this early decision was forgot-
ten, and the question arose again. To meet it, 
Judge Rutherford declared in 1939 that all food 
is "religiously clean," and added, "I see no rea-

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son why anyone should hold that ham and bacon are unclean."—Ibid., February, 1939.

As regards dress reform, they have none. Outward appearance does not count with them. The ideal Witness must forgo the pleasure of hymn singing, which is not encouraged by the Society, although this was not always the case. Today the Witnesses do not sing in their meetings, except at international conventions. A converted singer usually renounces his profession, as it is likely "to start him thinking along different lines." In public meeting prayer is never offered either. They just start the meetings with a "bang," and end in the same fashion—with no singing, no prayer.

Believing that Jehovah has decreed the end of the age, and that the event is to occur "very soon," many Witnesses feel that they should not continue their regular employment, but drop everything and go out to preach the acceptable day of the Lord. As one said, "How I long to be relieved of certain business responsibilities encumbered during these past 1260 days."—Ibid., June, 1925.

To the Witnesses the kingdom of God is earthly only in that it has no resemblance to the present kingdoms. Thus they find it difficult to co-operate with national governments, for these are diametrically opposed to the one that will be established in the future. The official attitude is that all governments are so wicked that the true believer simply cannot co-operate with them in any way. Thus under the compulsion of an idea of a Utopian future, most Witnesses refuse to co-operate with any agency which seeks to improve the ills of life.

BIBLIOGRAPHY


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First Impressions as a Beginner

By Marzellas Sell Miller, Bible Instructor, Jackson, Michigan

WHEN first beginning the Bible work, a new worker experiences the realization of how classwork and Bible study preparation have only given a small background for the actual experience of meeting people and presenting Bible doctrines to them.

Often the task of contacting people and answering their questions nearly overwhelms one. I have found that beginning one's work in an evangelistic effort is ideal, for when the work is all organized and plans are laid as a working group, the Bible instructor feels better prepared and knows what is expected of her. A good start goes a long way in making one's future work successful.

There are a few dangers that I have found should be avoided in beginning our work. One pitfall is that after having contacted the people with literature or announcements several times and becoming acquainted, our calls become just social contacts. It is very essential in the beginning contacts to open the Bible and present at least a thought or a text and have prayer. The people come to expect it if one begins right away, but if a worker does not do that as soon as she is invited into the home, she sometimes finds it a little awkward to begin later on.

Another thing that a beginner has to cultivate, I have found, is the ability to turn the conversation into spiritual lines. Usually the least inkling of world conditions can lead to the subject of the second coming of Christ, and many other subjects that one approaches can be turned into spiritual lessons, too. After a little practice this becomes a very natural and easy thing to do.

Another thing one must learn is how to create interest so future studies may be arranged for. Quite often we meet one who is full of questions which we try to answer all in one sitting. If we can cause the person to see that the subject in which he is interested would take half an hour to explain and that we haven't time right then, but suggest some other day or next week, we can often begin a series of lessons, which otherwise could not be had if we had answered all their questions sufficiently to satisfy their curiosity the first time. These are a few lessons I had to learn, and am still learning, which may be helpful to other new workers.

Working with an experienced worker is a real advantage to anyone just beginning in the work. When first beginning, I spent one day a week with an experienced worker just making contacts and missionary visits. By observing her ways of approach and answering different questions that were brought up, I received some invaluable training. Later in the effort we spent the day in visiting different ones in my territory who were puzzled on a certain point, and those whom I had found difficult in bringing across the line on various doctrines. This help is priceless to a beginner.

Another thing that has proved a wonderful help is observing and attending a full series of another Bible instructor's studies and taking detailed notes. It is surprising how many different points she stresses, which can be worked right into your own set of studies. New thoughts and new light on different texts always help one gain a new insight and give fuller meaning to the subjects she is presenting.

I sincerely believe that studying the Bible in the home with a one-person audience, or a larger group, brings more satisfaction and greater compensation than any other work one might attempt.
Evangelistic Music, Kind, Importance

By ARCHER D. LIVENGOOD, Pastor-Evangelist, Lowell, Massachusetts

For the past seven years I have been associated with a number of evangelists. I have observed in these years that the ministers who were having the greatest success were those who were supported by a strong singing evangelist and were giving music its rightful place in their program. I believe that lack of good music leadership is one of the weak spots in our over-all evangelistic program.

Some years ago when I was sent to work as a singing evangelist with a certain man, I was severely shocked when he told me that I could have only fifteen minutes on a Sunday night for my song service, while he was consuming a half hour for his preliminaries and a solid hour for the sermon. When I suggested that we have a choir, he replied, "No, I feel that the time you would spend in organizing and training a choir would be more properly spent in visitation." I felt all through the campaign that this man looked upon music as merely some thing to fill in the time while the people were arriving to hear his sermon. The singing evangelist labors under extreme difficulty in such cases.

Singers, like preachers, are both born and made. In other words, God gives us talent, but He expects us to cultivate and develop that talent. Therefore, I say that it is necessary for the successful singing evangelist to have time to practice his choir, perhaps take lessons from some good voice teacher, and plan his program. This does not say that he should not do some preaching and visitation, for he should. I am merely saying that the music of the effort should be the first concern of the singing evangelist.

We need more strong evangelistic teams to work in many large cities.

It is my conviction that one of the strongest assets that any evangelist can have is a trained singing evangelist by his side, carrying in sermon and in song the message of a crucified, risen, and soon-coming Saviour to the whole world. This should not be someone picked up at the last minute just before the campaign starts, but rather one who has consecrated his life for such work, who is both qualified technically and spiritually for the task, whose personality and dignity command the attention of the audience, and who holds their attention until he leaves the platform. I am convinced that there are definite reasons for our failure in training and retaining singing evangelists. Most of those who so enthusiastically start out upon such a career eventually go in for theology, because in the past we have failed to recognize the distinctive place of the singing evangelist.

Variation in the Song Service

The Kind.—I have attended some so-called "singspirations" where the singing evangelist merely called off the songs and their numbers, without any break—no comment between stanzas, no specials interspersed, and no variation in the program. Such a service will wear out the people before the evangelist enters, and that is just the opposite of what we are seeking to accomplish. Our purpose is to relax the audience, break down reserve, and create a receptive atmosphere.

Too often the songs chosen are not familiar to the audience. It is well to ascertain upon entering a new field what the favorite songs are, because they will vary in different sections of the country, with the exception of certain universal favorites. It is well when introducing a new song or chorus to do so by using the choir or quartet. If you have neither, sing it over first yourself.

I find that the people sing much better if they do not have their eyes riveted to a book, which serves as a barrier between them and me. That is why I use many choruses. They are easy to learn and to remember, something that they will carry home as a reminder of the meetings.

* Paper presented at Atlantic Union ministerial institute.

The Ministry, December, 1947
There is a distinct advantage in having the eyes of the audience both in preaching and singing. Thus the audience catches the inspiration and enthusiasm of the leader, a condition which will make for a much better "singspiration." If you find that things are dead or lagging, introduce a rousing chorus at that point.

If there is one thing that is paramount in this respect, it is a capable pianist or organist. I sometimes use both. Instruct him or her to set the proper tempo in the introduction. And let it be understood that the pianist is to follow the singing evangelist, and not the other way round, as is sometimes done.

To avoid formalism, plan the service well, yet in such a way that it will appear impromptu. This will have a telling effect upon the audience. Above all, keep things moving. We are living in a fast age, when people are fidgety and everything is keyed to the moment. There must be no lost time. Once we have secured the attention of the audience and their interest, we must hold it. Their thoughts must not be left to wander. What would you think of a preacher who stopped right in the middle of his sermon and began to look for a text, and kept the audience waiting in abject silence while he was trying to locate it? I attended an effort some time ago where, during the song service, the evangelist interrupted the singer between songs to tell him something. Silence followed for about two minutes. Needless to say, the interest and the attention of the audience were lost. This should never happen. Something worth while must be going on constantly from the time the singer enters until the benediction is said.

When emergencies arise, and they will, be master of the situation. The lights may go off or someone may faint or the pianist's music may blow away. Fill in with something. Tell an appropriate story or quote a text, but by all means keep things going.

I believe it pays to use the old-time, soul-stirring gospel songs. The people love to hear and sing songs they know. They tell me over and over again how disgusted they are with the empty, unsingable hymns so devoid of a message to their souls, which they are accustomed to hear in their own churches. As a general rule I do not use the sheet music or anthem type unless it bears a special evangelical message and leads the people to the cross. This is seldom the case. Do not be afraid to appeal to the emotions of the people. If we can first win their hearts, it will not be so difficult a little later to change their religious thinking.

Special Music.—I have often been pained as I have listened to some performances that have been wished off upon the listening public under the title of "special music." I have heard many of our leading evangelists say how hard it was for them to do justice to a sermon after their spirits had been dampened by the mutilation of some otherwise beautiful song. And I am quite certain that the effect upon the audience is much the same. I believe that the success of the sermon depends to a large degree upon the manner in which the music as a whole is rendered.

Someone asks, "What if you were in a place where there was no talent?" If I could not locate any talent, or hire any, or sing myself, I would do one of two things. I would either put on a recording or have all congregational singing. I believe that no special music is better than poor special music. The very word special implies something extraordinary. Then let us strive to make it such. The Spirit of prophecy has something to say on this. I quote from the Signs of the Times, June 22, 1882:

"I have often been pained to hear untrained voices pitched to the highest key, literally shrieking the words of some sacred hymn of praise. ... I long to stop my ears or flee from the place. And I rejoice when the painful exercise is ended."

Never should special music by unknown singers be tolerated in our meetings merely on the recommendation of some good church member. I have done this, and have found myself greatly embarrassed. Since that time, I have auditioned the singers once or twice if I have not heard them on a previous occasion.

To encourage the people to come early, it is well to have some music while they are arriving, preferably organ music, soft and melodious, such as "Meditation" from Thais. And while they are leaving, use something more triumphant, such as "The Hallelujah Chorus" by Handel. If you have no organist, an organ recording will serve the purpose.

Christian Leadership
(Continued from page 4)

... might well ask himself the question, "But these sheep, what have they done?"

Someone has reminded us that Jesus went from the carpenter's shop into the ministry.

"The first sign of the heavenly call is an intense, all-absorbing desire for work. If any student in this room could be content to be a newspaper editor, or grocer, or a farmer, or a doctor, or a lawyer, or a senator, or a king, in the name of heaven and earth let him go his way; he is not the man in whom dwells the Spirit of God in its fullness, for a man so filled with God would utterly weary of any pursuit but that for which his inmost soul pants."—Lectures by Spurgeon, p. 23.

I believe it is a sad commentary on the experience of any minister who can spend so much time so unconcernedly in personal enterprises, time which should be spent looking after the sheep of the flock.

The Ministry, December, 1947
New Tools to Enhance Your Skill

TOOLS—high quality, sharp, shining, well-kept, multiple-use tools! What would a workman, no matter how skilled or experienced, do without them? Tools suited to every need and made for every contingency—hammers, squares, saws, planes, chisels, braces, bits, drills of every size, crowbars, snips, pliers, and wrenches—tools for every purpose and every emergency. How would a carpenter ever build without them? How could he lay out and construct the foundation? How could he erect a strong superstructure and crown it with a sturdy roof? How could he lay the floors and frame out the windows and doors and put on the base, the trim, and the molding if he did not have his tools?

Tools for preachers, teachers, Bible instructors—high-quality, sharp, shining, multiple-use, well-kept tools. What would we do without them? What can a gospel worker do without a well-rounded range of books—books specifically suited to his needs; books prepared for every contingency. He needs books for his own soul, and books for helping others—books on preaching with power; on effective sermon building; on the Book of books; on the all-sufficiency of the everlasting gospel; on the distinctive features of our faith; on the changing times and our adaptation thereto; on the Spirit of prophecy in operation, our ministerial accountability and opportunity on revival preaching, and a study on the Bible as literature. Practical, diversified, interesting, and up-to-the-minute, they are bound to stimulate and to strengthen, inform, and inspire.

We cannot but be better workmen for God for having read and studied them. Come one and come all—to change the figure—to the feast of good things provided. It is indeed a satisfying and nourishing banquet—all the way from soup to dessert. This is your formal invitation. Enroll now, for all things are ready. Every book in this set will be ready. There will be no delays, no split sets this year. You will never regret the time and the investment. Let us march on together. There is power and progress in this united study plan for the Advent workers. There is increasing strength in this cumulative study plan. We are counting on you.

Jehovah's Witnesses

(Continued from page 16)


The Watchtower, published semimonthly by the Watch Tower Bible and Tract Society, 171 Adams St., Brooklyn 1, New York.
Righteousness by Faith
(Sermon Outline)

By Ferris W. Thorp, Pastor, Bronx Spanish Church, New York

I. INTRODUCTION.
1. All have sinned. Rom. 3:23.

II. CANNOT BE SAVED BY OWN RIGHTEOUSNESS.
1. Not saved by works of righteousness. Titus 3:5.
4. If we could be saved by our own righteousness, we would have no need for a Saviour.

III. SAVED BY RIGHTEOUSNESS OF CHRIST BY FAITH.
1. Righteousness was imputed to Abram. Rom. 4:3.
2. Blessed are they to whom God imputes righteousness without works. Rom. 4:6.
3. How does this take place?
   b. Sinner yields will to Christ.
   c. Truly repentant and constrained to confess.
   d. Sins are forgiven. 1 John 1:9.
   e. He is then accounted righteous.
   f. Lord places obedience of His Son to sinner's account.
   g. This imputed righteousness manifested in obedience to all the commandments of God. Rev. 14:12.

IV. SATISFACTORY RESULTS.
5. Love of God shed abroad in heart. Rom. 5:5.
6. Interest in salvation of others.

V. APPEAL.
1. Yield will to Christ so that He can purify it and bring it into harmony with His will.
2. Repent and confess sins so that you may receive righteousness of Christ, and stand justified before God.

The following poem was quoted by L. C. Evans, president of the Florida Conference, to illustrate a point at the Southern Union ministerial institute. The author is not known.

A lion met a tiger
As they drank beside a pool;
Said the tiger to the lion,
"Why are you roaring like a fool?"
"That's not foolish," said the lion,
With a twinkle in his eyes;
"They call me king of all the beasts
Because I advertise."

A rabbit heard them talking,
Ran homeward like a streak;
He thought he'd try the lion's plan,
But his roar was just a squeak.

A fox was walking by that way—
Had luncheon in the woods!
Moral: Never advertise
Unless you've got the goods!

ARCHAEOLOGY DEFENDS MOSES.—"By the firm justice from Utn. I caused the lands of Sumur
and Accad to hold to firm justice. By the command of Enil, I, Lipit-Ishtar, who am the son of Enil, turned
back enmity and violence."

Any modern text book will tell you that the Code of Hammurabi is the first law code ever written. But the
textbooks are scheduled for revision as a result of work done this year at the University of Pennsylvania
Museum by Dr. Francis Steele, young Christian scholar and archeologist. His discovery: That 170
years before Hammurabi set forth his laws, a similar code(see extract above) had been given by Lipit-Ish-
tar, a Babylonian king. The discovery was made while Steele was cataloging inscrptional material excavated
from the ancient city of Nippur nearly fifty years ago by a University of Pennsylvania expedition to South-
ern Mesopotamia. He is at present preparing the scientific publication of the tablet, which he has described
in the American Journal of Archeology.

Both the code of Hammurabi and the new code of Lipit-Ish tar contain the "eye-for-an-eye" and "tooth-
for-a-tooth" provisions of the later Mosaic law. As a result, some liberal theologians have tried to discredit
the Mosaic law, claiming that it was obviously based on the earlier codes, and could not have come from
God. Christian scholars see no such problem. They point out that a needed law could have been previously
in use, later to be confirmed by God for use by the Children of Israel.—Christian Life, September.

Are You Moving Soon?

In order not to miss a single copy of The Ministry, you should notify the Review and Herald, Takoma Park 12, 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.
The Need for a Quick Work
By MELVIN K. ECKENROTH, Associate
Secretary of the Ministerial Association

The searching words found in John 13:27 are of definite significance to the workers of Christ's church today—"That thou doest, do quickly." These words come to us out of one of history's most tragic experiences. This text reveals the disillusionment of one who should have been alert when the crisis was at hand. It is a text of defeat, of tears, of tragedy. It reveals the fact that someone had lost his way in the labyrinth of bewilderment. Someone had become confused by improper reasoning. That someone was Judas. Out of his disillusionment, defeat, and tragedy come these words of the Saviour so fraught with meaning: "That thou doest, do quickly."

This record of the climax of the disciple's life is a sad picture of one who was close to the Master, and yet actually was far from Him. The true concept of Christ's kingdom was far from him. The essence and a deep sense of it never gripped his heart. The material things of life had taken on an abnormal proportion, and so he was not able to comprehend the real privilege that lay at his own door.

There are tragic characters about us everywhere who are loking the deep wounds of their disillusionment. We are living in a day when a strange fatalism has gripped the hearts of men. In stoical silence many of them look to the grim future without much hope. With a faraway look in their eyes men listen in expressionless silence to the grim news predicted for tomorrow. Just a few weeks ago Anthony Eden, Britain's wartime foreign secretary, made this significant statement, and used only five words to express the fatefulness of the hour: "The hour is full late." These words set forth the dramatic and fateful pronouncement of world conditions at this time. One columnist in the Philadelphia Inquirer recently wrote concerning the United Nations:

"The outlook is like that of a London fog in November. . . . During 1947 its record is zero. . . . To say that the division between the great powers is responsible for the United Nations' staggering failure is a sophomoric cliche. . . . They failed without even trying."

In the Christian Century of September 3, 1947, the editor described the special calendars employed by Lord Mountbatten in the closing days of the British rule in India. On this calendar these words were printed: "4 August, 1947, 11 days left for the transfer of power." As each day passed, the number of days left on the calendar diminished until the zero hour. Then the editor of this outstanding religious journal observed:

"Don't we all need Mountbatten calendars these days? Like the British in India, we are all working against a deadline. Time is not running on for us; time is running out. The ordinary calendar, with its subtle suggestion that day will follow day, month will follow month, and year will follow year for eons beyond reckoning, has suddenly become a deceiver. 'Tomorrow and tomorrow and tomorrow—for how many tomorrows?' Just how close the deadline is, no one can say with the certainty that Mountbatten could employ when he designed his calendars for the final days of British India. But those who know most about the peril in which humanity stands—the atomic scientists—are most insistent that the deadline is near, and constantly drawing nearer."

Such evidence can be multiplied manifold in the tragic recital of the disillusionment of our world. Herein lies the great challenge for the Seventh-day Adventist evangelist. Surely this is the hour for great things in evangelism. But there is another element in our text, for this text not only sets forth the disillusionment of one who lost his way but likewise a spoken urgency which we cannot lightly disregard—"That thou doest, do quickly." Here is truly a charge of urgency. In His life the Saviour had borne the weight of the world's guilt. Now the grim moment had come in the timetable of God, when that day which had been ordained millenniums before in the councils of heaven, was to take place, for the Lamb of God was to be slain. Restlessly the river of time had rolled on. The hour of God had struck. "When the fullness of the hour was come, God sent forth His Son." Christ was not urging Judas to go out and do that which was evil. Christ was merely recognizing that the fruits of his selfishness were now ready for harvest, and that the hour had come for the great drama to be enacted. All heaven was watching, and the newly formed church on earth was beholding the unfolding of its gigantic task.

Similarly, there is a definite urgency in the prophecies concerning the last days. Over and over again prophecy after prophecy speaks of the quickness with which God will finish His work. Surely the urgency of the hour is here set forth. We are living in that period when the prophecies are rapidly being fulfilled. Soon God
will require a finished work. There must be a new sense of our task. A new heart must stir within us. A new sense of sacrifice must move us. This is the hour to do things for Him quickly. Ere long we will not be able to do our work. Soon it will be done in the way ordained by God. This is our task. This is our challenge.

"Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed.
Broadcast it o'er the land."

"Thou canst not toil in vain;
Cold, heat, moise, and dry
Shall fashion and mature the grain
For garners in the sky."

—Montgomery.

What an hour this is in which to preach Christ's message to the people who are to have a part in the unfolding of the drama of the last hour. Surely in this time of evangelistic opportunity no worker for Christ should be able to rest while souls are hanging so close to the precipice of eternity. The eternal time schedule of God moves relentlessly on. We must not pass the Saviour by. As workers in His cause we cannot shrug off lightly the challenge of our task, for if ever His words meant anything, those words, "That thou doest, do quickly," should spur us on to a new height of fervency and passion for His cause. Jesus would rather suffer the cross all over again than see His workers and His church fail in this critical hour.

Ministerial Institute, North Europe

By Axel Varmer, Ministerial Association Secretary, Northern European Division

More than ten years had elapsed since our workers in Northern Europe were able to get together in a workers' meeting. It was, therefore, with great expectation that our evangelistic workers looked forward to this institute to be convened in the Onsrud Mission School in Norway from August 1-10 this year. Over two hundred workers from the two Scandinavian unions, six from Holland, and one representative from Poland were present.

The ten days we spent together in study, prayer, and counsel fulfilled all our choicest expectations. The Spirit of God moved our hearts in a remarkable way, and right from the beginning to the closing this gathering was permeated by much prayer. Besides the daily prayer and testimony meetings, groups of workers came together praying earnestly for a baptism of the Holy Spirit.

In his opening address G. A. Lindsay, president of the division, emphasized that our greatest need was a new baptism of the Holy Ghost, that we are living on borrowed time, and that God will finish His work and cut it short in righteousness. As Christ's fellow workers our greatest responsibility is to proclaim the good news of salvation in Christ among the fifty million people living inside the borders of this division.

A deep desire for a stronger evangelism was expressed again and again by the workers in their testimonies and prayers. All felt the need of deeper spiritual preparation and a new experience in communion with Christ in order to win more souls for the kingdom of Christ. "It is important to prepare our literature and sermons and all the techniques connected with our public efforts," said A. Rintala, president of the East Nordic Union, "but it is more necessary to consecrate our hearts in sweet communion with Christ in order to be one with Him in this solemn closing work."

As the days went by and workers from the different countries told their experiences in evangelism during the war, and how many hundreds of new converts had joined the Advent message in those trying years, we caught a new vision of our mighty Saviour, whose work of salvation neither war nor hunger, persecution nor prison can hinder. We who had the privilege of listening when our brethren from Finland told of the power of God in healing the sick and in subduing and converting sinners, received a vision of what God can do for us when we in self-sacrifice submit ourselves to Him. Similar experiences were also told by workers from other countries.

The daily program for the institute was divided in four parts: (1) Bible studies. Prayer and testimony meeting. (2) The minister and the church, covering the minister's responsibility as a shepherd for the flock, and associated subjects. (3) Public work. Evangelism. Personal work of the minister in soul-winning endeavors, methods, etc. (4) Miscellaneous, as Bible correspondence school, advertising, illustrating material, question hour, round table.

M. L. Andreasen, of the General Conference, received a hearty welcome from all the workers. His Bible studies on the Hebrews and the sanctuary question were highly appreciated.

R. A. Anderson, of the Ministerial Association of the General Conference gave to the institute a real uplift and inspiration during the four days he was able to stay with us. His sermon on the first Sabbath's forenoon emphasized anew the thought which permeated the entire meeting, that if the love of Christ abides in our hearts, a new day will dawn over our soul-winning work. "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world." —Evangelism, p. 188. What the world needs is to see Christ glorified in our workers and our members. At the closing of his sermon Elder Anderson made an earnest appeal to this great congregation of workers to prepare their hearts for the outpouring of the Holy Ghost by...
a sincere confession of sins, just as the disciples did before the day of Pentecost.

The afternoon was occupied by a missions symposium. Several of our Scandinavian missionaries home on furlough attended the meeting and told many a touching experience from their work in the mission field.

It was a real joy for all the workers to bid H. M. S. Richards, from the Voice of Prophecy, welcome when he arrived from England to spend a little time with us before going to France. Elder Richards told us of his experiences in the development of our world-wide radio work and the Bible correspondence schools. In his preaching he gave us a vivid illustration of how to present Christ in every sermon.

In the last twenty-five years we had never had a ten-day workers' meeting in Scandinavia, as far as I remember. But these ten days went by altogether too fast. They were crowded with teaching in every line of evangelistic and pastoral work. The importance of finding new ways and methods in our public work in order to reach the millions living in the great cities, in the thousands of villages, and out in the country, was discussed from day to day. But the outstanding feature of this meeting was the prayer and testimony meetings. Over and over both old and young workers expressed their heartfelt desire for a new experience in their personal life and a new power from above in their public work.

The last Sabbath was a real spiritual feast. Elder Andreasen spoke to us in a quiet and calm way about the gift above all gifts, the wonderful love of our Father in heaven as revealed in our dear Lord and Saviour, Jesus Christ. In the afternoon we had an evangelistic symposium. Brethren representing the different countries in Scandinavia told many a touching experience from their evangelistic work during and after the war.

Our Ingathering work is now going on all over the division, and we are praying and working for greater results than ever before. We believe that this workers' meeting will have a lasting influence for a great forward movement in our work in proclaiming the message.

Workers' Meeting in Poland

In the middle of the ruins of Europe's most destroyed city, Warsaw, a meeting for our Polish workers was held August 14-20. We were happy to have F. D. Nichol with us a few days. He talked to us on the “Distinctive Marks of Seventh-day Adventists,” emphasizing the importance of getting ready for the coming of our Lord by purifying ourselves from all sin. Only the clean in heart can see God. “In spite of war and ruins, hunger and nakedness,” said Elder Nichol, “we must reveal to the world joy and happiness in our expectation of the soon coming of our Lord and Saviour. Let the world see our uplifted heads and beaming eyes, while we are waiting and doing His work.”

The president for the Polish Union, J. Kulak, and all the workers from the three conferences were present—about twenty-five in all. This little group of workers headed by their indefatigable union president, have worked hard, sometimes day and night to rehabilitate the work in Poland after the war.

Our workers' institute in Warsaw was held in a dark back yard where the church has a rented meeting hall, and one room and kitchen which for a long time have served as conference office, dining room, and bedroom for a family. A new house, or rather a house in ruins, has been bought, and in due time the union conference and church will be adequately housed for all kinds of church activities. We had a blessed and profitable meeting, covering such subjects as evangelism, pastoral work, and home missionary work.

Before the war the staff of workers in Poland was more than double what it is now, so the need for more workers is great. If everything materializes as hoped for, a school for our young people will open in Krakow this autumn. I have never seen so many young people in our churches anywhere in the world as here in Poland. The South Polish Conference, with a little over twelve hundred members, has about six hundred children besides the young people. So you well understand that the majority of the constituency in this conference does not consist of old people. With such an army of young people there is the best of prospects for the Advent Movement in that country. Our membership in Poland is now more than two thousand and five hundred.

The seven days we spent together were marked by the sweet influence of the Holy Spirit, and a brotherly love bound us together in Christ. The various subjects were freely discussed by all present and much time was spent in prayer and testimonies. Before our meeting came to a close, all the workers consecrated themselves anew for a strong soul-winning campaign for the coming year.

Axel Værmer.
Devices for Making Truth Plain

By J. A. BUCKWALTER, Pastor,
College View Church, Nebraska

The Spirit of prophecy encourages every worker to “manifest tact and talent, and originate devices by which to communicate light.” (Review and Herald, March 24, 1896.) In Gospel Workers, page 346, we are told that we are to make use “of every means that can possibly be devised for causing the truth to stand out clearly and distinctly.”

In harmony with this admonition, we have sought to impress upon the minds of those preparing for the ministry here at the college the value of the use of illustrative devices for teaching the truth and holding the interest of the hearers. Some of these devices are shown here with the accompanying description.

1) The saved-by-grace device is built on a 7-foot, 1” x 2” strip, that is bolted to two 2” x 2” upright pieces. These upright pieces are approximately six feet in height. As a support for the upright pieces Christmas tree bases were used. However, we replaced the aluminum prongs with steel prongs, which were cut and threaded in our college power house. The printing is done on painted plywood plaques. In this particular device the plaques were 9” x 11”, and the large plaque in the center 18” x 11”. These plaques are fastened to the crosspiece by the use of screw eyes and cup hooks.

The pictorial presentations of the cross and the sacrifice pointing to Calvary, and the communion service pointing back to Calvary, are tacked to a 1” x 2” piece several inches in length. A hole is drilled in the end of this piece into which is inserted a dowel. (A dowel is a pin to connect two pieces of wood by being sunk in the edges thereof.) Holes are drilled in the 1” x 2” crosspiece at the place where these pictorial devices are to be inserted. They can then be picked up and placed at the desired spot by simply pushing the doweled end of the device down into the crosspiece.

The picture of Christ on the cross and the penitent kneeling before the animal sacrifice were cut out of one of the Review and Herald charts on the sanctuary, and glued to the plywood plaques. The illustration for the communion service was cut out of a picture such as may be purchased in any religious art shop. This picture also was glued to the plywood plaque. All plaques used in this device are made from three-ply plywood.

The letters are two inches in height with capitals 2½ inches in height. They are tacked to a strip ¾ inch in thickness and ¾ inch in width, and are hung from wires. It would probably be more satisfactory to paint the text on a long plaque, which could be attached to the two upright pieces at the top.

In presenting the subject “Saved by Grace,” we begin by placing the cross in its position, and proceed to show how God saved man before and after Calvary, and then we go back to the days of Abel and prove how he was saved by grace by his own faith in the coming Son of God who would die for his sin. As we describe Abel’s sacrifice we put up the plywood plaque showing the lamb on the altar, and the arrow pointing toward Calvary. And then we proceed to show how Noah, Abraham, Moses, the children of Israel, and David were all saved by grace. After that we come down to apostolic times and show how Jesus was full of grace and truth, and combined in His own life the law and the gospel. Then reference is made to the teachings of the apostles on this great doctrine of grace.
Next the plaque on apostasy is attached to the crosspiece, and we show that during the apostasy the grace of God was turned into lasciviousness, and then how God is bringing back to men the true doctrine of grace through the teachings of the remnant church, which teaches both the commandments of God and the faith of Jesus. Then as a final conclusion to the study, we refer to Romans 3:22, 23 and show how there is no difference in the basic principles of the gospel, as God applied them both to people living before and after Calvary. The plaque with the words "No Difference" is hung last.

(2) The device on the three days of crucifixion week end consists of three painted boxes hung over three upright pipe stands in such a way that they may revolve with ease. The boxes are merely wooden frames to which a four- or five-ply showcard may be nailed. A finished effect is produced by nailing molding around the edges. A hole is bored all the way through the bottom board and halfway through the top board, of sufficient size to permit slipping the box over the pipe stand. The end of this pipe lodges in the hole that is bored half through the top pieces. A couple inches to either side of that hole and on both sides of it a hole may be bored completely through the board to permit inserting one's fingers to adjust the box into position.

On one side of the box the words "Good Friday," "Saturday," and "Easter Sunday," bring to the attention of the audience the days of the week and the events that took place on those days. Then we tell the audience that we are now going to read from the Bible what God calls each of these days. Then, beginning with Good Friday, we turn the other face of the box toward the audience and it reads, "The Preparation Day," and gives the text where the statement is found. Then we turn the next box representing Saturday, and we read, "The Sabbath Day according to the commandment." Then the last box is turned, and we find that the Bible merely calls Easter Sunday "the first day of the week."

Thus we show the audience that the true Sabbath of the Christian Era is the day which comes between what the world calls Good Friday and Easter Sunday. Or, in other words,
Saturday is "the Sabbath day according to the commandment."

(3) The device on "Why I Am What I Am" is a simple one. The crosspiece is set in the slots cut in the two upright pieces before the sermon begins. All the plaques are added in order. The sermon has two divisions—the first, "Why I Am an Adventist"; and the second, "Why I Am a Seventh-day Adventist." At the proper time each of these general headings (the large plaques at the top) are inserted, and then the smaller ones are listed in order. When each point is made and read from the Bible and proved, the small plaque is hung in position.

(4) The illustrative device on the three crosses is built on the platform before the sermon begins. The cards, however, are not hung in place until the corresponding point is reached in the sermon. After the speaker comes to the place where he wishes to direct the attention of the audience to the crosses, colored lights are turned on, which give the effect of the sun setting over the empty crosses. Texts of Scripture are read to show why it was that Jesus' cross was in the center, between the two thieves, and to prove that the cross of Christ divides the world.

There are just two sides to the cross—the penitent side and the impenitent side. After considering the three crosses together, each one is taken separately. Upon the center cross the title "The Cross of Redemption" is hung. The word "Saviour" is next placed, and since sin was the cause of His death, grace was offered. Then each of the other crosses are considered, showing the relationship of each malefactor to the redemption that Christ offered. The final appeal is to those in the audience who wish to travel the pathway to the foot of the central cross, and find salvation for their souls.

Selecting Meeting Places *

By Ethelbert F. Koch, 
Evangelist, Richmond, Virginia

The selection of a proper meeting place will contribute much to the success of the evangelistic effort. The importance of the right selection is emphasized in the following statements by Mrs. White:

"We cannot expect people to come out to hear unpopular truth when the meetings are advertised to be held in a basement, or in a small hall that will seat only a hundred persons. The character and importance of our work are judged by the efforts made to bring it before the public. When these efforts are so limited, the impression is given that the message we present is not worthy of notice. Thus by their lack of faith our laborers sometimes make the work very hard for themselves."—Historical Sketches, p. 200.

In conducting evangelistic meetings in small towns and rural communities it is not always possible to secure the particular type of meeting place we desire. Various types of meeting places that have been used successfully by our evangelists should be considered. The place of meeting may be a tabernacle, a tent, a schoolhouse, an auditorium, a lodge hall, or a theater.

Regardless of the size of the town it is well to keep in mind that the location of the meeting place is very important. The following suggestions are given regarding a town which has not been entered before by our evangelists.

1. Familiarize Yourself With Layout of Town.—It is unfortunate that at times our evangelists have not acquainted themselves with the layout of the town they are planning to enter, and then, after the meetings have begun, they discover that another section would have been more desirable. The evangelist should make a number of visits months beforehand to become familiar with the various sections. If a map of the town is available, it should be in hand as soon as possible. I have found it very helpful to obtain a map and then talk with someone who is familiar with the town, making various notations on the map for future reference. Almost every town has its desirable and undesirable sections. If you pitch your tent or build your tabernacle in a section that is considered undesirable, the chances are that your meetings will never be popular with the class of people you are trying to reach.

"Plan to reach the best classes, and you will not fail to reach the lower classes."—Evangelism, p. 553.

2. Avoid Meeting Places of Questionable Reputation.—If the place you have in mind in which to conduct meetings is used at various times for dancing and card playing, it is probable that many who should hear the messages will never come. It is always best to inquire

* Paper presented at the Columbia Union ministerial institute.

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about the hall beforehand. In many small towns women's club halls are available. Many of our evangelists have used them successfully.

3. Easy Accessibility to All.—Anciently God placed His people Israel in Palestine in the midst of the nations, as expressed in Ezekiel 5:5. This location was at the crossroads of travel between East and West. It should be emphasized that a meeting place centrally located in a small town or city is much better than one in some particular section. The evangelist will discover that it is easier to draw people to the center of a town than to any other section of it. People will go downtown more quickly than they will go across town to hear the presentation of a topic of importance. A tent will attract more people if it is pitched on a large corner lot near or on the main thoroughfare of travel.

4. Make Meeting Place as Attractive as Possible.—It should have eye appeal. Whether the place of meeting is a tent, hall, tabernacle, or theater, the entrance should be well-lighted. If the meeting place is a tent, a string of electric lights can be used to good advantage to illuminate the outside as much as possible. A few well-placed floodlights, with the beams of light focused on the tent, will make it stand out. The lights should be bright inside the tent as well, but should not glare. Poor lighting does not appeal to the eye.

The meeting place should have a heart appeal as well as eye appeal. Perhaps the place of meeting in every small town cannot, because of local problems or because of lack of funds, be made as attractive to the eye as we desire, but by the grace of God it can be made and kept spiritually attractive. What will make it spiritually attractive? The burning bush attracted the attention of Moses because the presence of God was there. Men and women who are praying for a better understanding of the Word of God will discover within a very short time whether the message is being presented with the power of the Holy Ghost. It is the drawing power of the uplifted Christ that attracts the soul of the sinner.

"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. . . . When the truth in its practical character is urged upon the people because you love them, souls will be convicted, because the Holy Spirit of God will impress their hearts."—Testimonies, vol. 6, p. 57.

The place of meeting should be kept neat and in order. Dusty chairs always make an unfavorable impression. The chairs should be arranged before every meeting.

5. Draw up a Contract or Lease.—It is good generalship to be businesslike in contracting for the use of a lot for a tent site or when planning to use a building in which to hold meetings. A legal agreement will be a means of protection to both the evangelist and the owner of the lot or the building. Without a lease, or contract, the evangelist may be forced to move to another place at the critical time of the meetings, when our distinctive truths are being presented, and many who would continue to attend may never return to the new location. This is especially important in a small town where meeting places are hard to obtain and where prejudice thrives more often than in a large city.

Evangelistic Helps Available

SEVERAL months ago the Ministerial Association wrote the various conference presidents, asking for the names and addresses of the men who would be holding evangelistic efforts in their fields during the summer and autumn months of this year.

A most enheartening response has come from the conference presidents, who supplied us with hundreds of names of workers who will be out in the field during coming months in aggressive evangelism.

We have sent out to these workers mimeographed sheets giving the names and addresses of various companies to whom they may write and secure catalogs of materials that might prove helpful in their evangelistic work. Letters of real appreciation have come back to us from those who have received these sheets, and we hope that the suggestive list will be the source of some helpful material which will aid in dignifying the evangelistic program as well as in suggesting new ideas.

If you have not received this mimeographed material and would like to have it sent to you, so that you might write to these various companies and obtain their catalogs—for moving pictures, slides, visual aids, bulletins, and cards,—write to the Ministerial Association, department of evangelism, and we will be very happy to forward this material to you. In our office we have placed on the walls two large maps—one of the world field and the other of the United States and Canada. Upon these maps will be placed colored pins indicating the places where these various efforts will be held. Later, a special questionnaire will be sent out to our workers and conference presidents who we trust will supply us with information that will enable us to keep these maps up to date, so that we will be able to give an accurate report of just how the evangelistic advance is being made. (A reproduction of this will appear later in THE MINISTRY.)

We feel that the workers in the field will appreciate knowing something of the character of the organization that is being planned to assist in an even more aggressive evangelistic program. These are great days for evangelism,

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and every opportunity should be exploited to the limit, for time is short. Soon it will be night when no man can work. May God bless every evangelist as he goes forth proclaiming this message of hope to a doomed world.

M. K. E.

Circulating Library in Efforts

BY VARNER J. JOHNS, Bible Teacher and Pastor, Arlington, California

HERE is a suggestion for our evangelists. A plan has occurred to me which would have a threefold accomplishment. It would be a means of literature distribution in connection with a public effort, a method of securing names, and a way of educating the people in the gift of prophecy and other fundamentals of our faith.

This is the plan: At the very beginning of the effort announce a circulating library for the free use of those attending the meetings. Use only the Crisis Series books, having an assortment of ten numbers, such as Steps to Christ, Our Lord's Return, The Marked Bible, Prophecy Speaks. Have one hundred, two hundred, or more copies of this assortment in the library, according to the size of the effort. These would be available at the bookstand in the rear of the auditorium, and would be cared for by one of the assistants in the meeting, who would be called the librarian. (See suggested list, p. 33.)

Have perforated library cards printed, with two parts in duplicate—one to be kept in the book by the borrower, the other to be kept as a record by the librarian. These cards would have space for the name and address of the borrower, and space for the listing of ten books.

Endeavor to have those who use the plan, read a book a week. Thus ten books would be read by the close of a ten-week effort. Promise to give a free book, chosen from any one of the ten, to anyone who reads all ten books. Here are several advantages of the plan:

1. A large portion of the audience would be reading the message as well as listening to its public presentation.
2. From the very first time of meeting, names could easily be collected by this plan. Many who are ordinarily lost to a meeting because of sickness or some other hindrance preventing their return, could thus be visited, and a second book brought to them.
3. As they read the books and learn their value, many would desire to purchase copies for their own use.
4. At the conclusion of the series most of the people would be literature-minded.
5. If all could read Steps to Christ by the time of the public presentation on the Spirit of prophecy, what a wonderful help it would be to the evangelist to be able to say, "How many have read Steps to Christ? How many love this book? You will find all other books by this author equally inspiring."

6. A few books in foreign languages could be included for those who still love to read in their mother tongue. Perhaps some especially for the young people could be included. And a series such as Bedtime Stories would help bring the children to the meetings as well as the parents.

7. The financial outlay would be small. A budget of $35 for two hundred good books is indeed small for the ordinary evangelistic effort. It may be that some of our evangelists have already tried this plan. It seems to me that it is worth trying.

ROME'S PAGAN CIRCUS.—Two months ago a gilded idol four feet high, mounted on a highly ornamented motor truck, arrived in state in the city of Ottawa, the capital of Canada. It was accompanied by hosts of robed priests and nuns and acclaimed by throngs of faithful, French Canadian Catholics, though there were also many English-speaking persons of that faith present as well. As the "miraculous virgin" passed various towns and villages on its two hundred mile "pilgrimage" to the capital, it was tendered addresses by municipal dignitaries and feted in different manners. One mayor handed it the keys of his city! "Doubtless she is coming to preside personally over the Congress," wrote a certain priest in a French-language Roman Catholic daily. The Congress referred to was the much publicized "Marian Congress" held in the fair grounds at Lansdowne Park, Ottawa, and carefully planned in all its details more than a year in advance.

Thirty-eight altars were set up where visiting prelates offered masses in wholesale manner. Thirty-eight times each hour throughout the day priests according to Roman dogma commanded Christ to be incarnate once more, by a magic word transforming the wafer made by the hands of men into the body and soul, blood and divinity of Christ whom they sacrificed afresh on their altars! . . .

The quasi governmental recognition of the Roman church and its idolatrous Marian Congress was particularly repellent to Canadian Protestants who form the majority of the population. (Statistics give the Roman church in Canada 43.4% of the population.) . . . To such abysmal depths of pagan idolatry and gross superstition does Romanism in French Canada descend. This festival was specially blessed by the pope in a broadcast from Rome beamed to Ottawa. . . . Canadians and Americans alike have reason to hide their heads in shame on account of the degrading superstition practised by their fellow citizens of the Roman faith. Protestants of these two enlightened and advanced countries have always supposed that it is only in benighted and backward lands that such spectacles of image worship were to be seen. But, alas, in Ottawa Romanism has revealed that its debasing worship of the works of men's hands is no different in North America from what it is in South America.—Christian Life, September.

BIBLE IN ARABIC.—Distribution of Bibles and New Testaments in Arabic-speaking countries is going on at the rate of 30,000 a year. After having been actually suspended during the war, according to Siegfried Friedlieb, Beyrouth representative of the United Bible Society, he said Arabic translations have been sent from there to all points between Casablanca and Baghdad.—Watchman-Examiner, September.
Those “Snacks” Between Meals

By Gilbert H. Johnson, M.D.
Radiologist, Bakersfield, California

The stomach does its work best when working under certain well-known conditions. Cheerfulness, contentment, right combinations, proper amounts to be eaten at a meal, thorough mastication, careful preparation of food—all these factors greatly influence the quality and ease of digestion. But the purpose of this study is to deal particularly with the time and frequency of eating, and its influence on digestion.

The stomach is a hollow organ composed of three coats. The innermost being the mucous membrane; the middle, the muscular; and the outer, the peritoneum. Nerves and blood vessels enervate and nourish these coats, particularly the inner two. These nerves control the peristaltic contractions of the muscular wall and stimulate the secretions of the gland cells in the mucous membrane.

When the stomach is empty these peristaltic contractions of the muscular coat begin. In time they become annoying, and may be called hunger pains. The natural thing to do is to eat in order to appease the hunger pains. However, this call for food can be temporarily satisfied by drinking water. This, then, is the thing to do if a full five hours has not elapsed since the last meal.

You may ask, “Why be so careful regarding the time I should eat?” The answer is found when we study deeper into the psychology of digestion. We learn that the innermost coat of the stomach, the mucous membrane, is composed of two chief layers, a deep vascular connective tissue stroma, which also contains a thin layer of involuntary muscle and superficial epithelium. This is always kept soft and smooth and well lubricated by the secretions of the cells and numerous glands imbedded in the membrane. These glands secrete the hydrochloric acid and pepsin and other enzymes. These enzymes are necessary to break down into simpler substances the food we eat. This process of rendering food absorbable by dissolving it and breaking it down into simpler chemical compounds is known as digestion.

When food is eaten these precious enzymes are poured out into the stomach, where it is mixed with the food, and digestion proceeds. These glands store up the enzymes during periods of rest, and release them during periods of activity, when they are called upon to digest food. This is demonstrable under the microscope. If an animal is killed during gastric rest, and a section of the stomach is prepared and stained for study under the microscope, it is noted that the gland cells are large and distended with enzymes. The cells contain granules and stains darker, giving evidence of the stored-up enzymes which those cells elaborate. They are ready, when the call comes, to deliver up their enzymes at the time food is eaten.

However, if the animal is killed immediately following a meal, and a section of the wall of the stomach is prepared and studied under the microscope, the gland cells are seen to have a “washed out” appearance. They look like ghost cells. They are smaller and stain faintly, and are seen to be emptied of their enzymes. Think what this teaches! It teaches us that we should place food in the stomach only when the digestive cells are ready for action. A hungry feeling helps us to know—but we cannot depend on feeling entirely. We must know by the clock if sufficient time has elapsed for these cells to have become recharged. Dr. McLester, of the University of Pennsylvania, states that it takes about five hours for an average meal to be digested and leave the stomach. There are many stomachs that empty in less than five hours, but this should not be interpreted as giving permission to eat again within the five-hour limit. For even with rapid stomach emptying it takes some time for the stomach gland cells to become recharged with enzymes, and furthermore, the nourishment absorbed is still circulating in the blood stream or stored here and there in the body to be called on when needed. Those with rapid stomach emptying should wait the full five hours. Those with slow emptying should wait longer for the next meal.

It is understood that no one rule holds true for all people under all conditions, but this rule does hold good for the great majority of people. “At least five or six hours should intervene between the meals.”—Ministry of Healing, p. 304.

Those who do X-ray work on the stomach and intestines readily observe the truth of this statement by Ellen G. White: “Regularity in eating should be carefully observed. Nothing should be eaten between meals, no confectionery, nuts, fruits, or food of any kind.”—Ibid., p. 384. You will notice that even fruit should not be eaten between meals. Candy especially should be avoided.

If the stomach retains food longer than it normally should, as a result of eating between
meals, the mucous membrane loses its healthful tone and efficiency, and the mucous membrane of the esophagus, mouth, nose, and throat, which are closely related anatomically, share in loss of tone and healthfulness. The whole body responds to the good or bad state of affairs in any one of its organs.

“The laws that govern our physical organisation, God has written upon every nerve, muscle, and fiber of the body. Every careless or wilful violation of these laws is a sin against our Creator.”—Education, pp. 196, 197.

Physician in Local Church

By Robert W. Olson, Assistant Pastor, Loma Linda Church, California

The average Seventh-day Adventist congregation looks to its physicians not only for medical assistance but also for spiritual leadership. Because of the doctor’s training and his influence in the community, he very naturally commands esteem in the church. The purpose of this article is to emphasize a few ways in which a physician can help his local church.

Whether he is qualified or not he may be asked to sing, pray, teach, assume general leadership, or preach the sermon. We know of churches where a physician regularly preaches once a month. In a small church one doctor preached fifty sermons over a period of two years. This church had no regular pastor and was very appreciative of his help. In the small churches, where doctors are most likely to be needed to conduct the services, they also find greater opportunity for personal development than in large churches. We believe that our entire denomination would benefit generally if many who now belong to the larger churches would give time and leadership to some of the more needy smaller churches.

“Trees that are crowded closely together do not grow healthfully and sturdily. The gardener transplants them that they may have room to develop. A similar work would benefit many of the members of large churches. They need to be placed where their energies will be called forth in active Christian effort.”—Ministry of Healing, p. 152.

Very often the doctor is asked to lead the congregation to the throne of grace in prayer. Prayer is really the most solemn part of any church service. The one who prays can bring about the much-desired spirit of devotion, consecration, and surrender, simply by pouring out from a deeply spiritual heart his own desire and needs before God. He may feel hesitant about offering a public prayer, but if the heart is right there is no reason why one cannot learn how to pray a public prayer.

The Lord has given us a model prayer. In Thoughts From the Mount of Blessing, pages 161-176, Mrs. E. G. White has given the most beautiful treatment of this prayer that is to be found anywhere. Here the Lord was definitely teaching His disciples how to pray. One writer states that since studying the Lord’s prayer he usually follows this order in his public prayers: adoration, confession, thanksgiving, supplication. The word acts serves as his mental guide in his public praying. A thorough study of the Lord’s prayer will lead any minister or doctor to a desire to plan his public prayers.

If the physician is asked to teach a Sabbath school class, he will find an abundant source of lesson helps in the Spirit of prophecy. Commentaries are good but not necessary. A man with spiritual insight can glean a wealth of invaluable thought from the writings of Mrs. White on nearly any given Scripture or subject.

Some doctors are not given to much speaking. Even so, they can still be a strong influence for right in the church, for what a person really is, has a greater influence than what he says.

The doctor will certainly want the members of the church to feel that their interests and happiness are completely identified with his own. One of the best things he can do is to study the names and faces of the members of the church until he can tell every one by name. The sweetest sound in all the English language to any person is the sound of his own name. A warm, sympathetic handshake, with a personal greeting by name on Sabbath morning, will be a real comfort to the church members. Our members need to understand that the doctor is one with them, a humble servant of the Lord.

We are happy that it is possible for the students in the Loma Linda division of the College of Medical Evangelists to gain experience along public lines in the churches of the South-eastern California Conference. During the past school year nearly all these students have participated in some public way in a church service. Eighteen different churches have been visited and over forty church services have been conducted. One of the students usually gives a health talk, another a sermonet, a third student acts as the elder, and other students provide the special music. In addition to these Sabbath morning services the students have been rendering musical assistance or giving health talks at evangelistic meetings in three near-by cities, and have conducted a regular Friday evening broadcast for the patients in the Loma Linda Sanitarium.

We are hoping that soon an integral part of the medical students’ training will be the giving of Bible studies in non-Adventist homes. This, after all, is where the core of spiritual service is to be found. Jesus spent a larger part of His time dealing with individuals than He did in preaching. (Ministry of Healing, p. 16.) He did more than heal broken bodies. “The Saviour made each work of healing an occasion

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for implanting divine principles in the mind and soul.”—Ministry of Healing, p. 20.

Jesus Christ is still the head of the medical profession, and all Christian physicians will work as He worked. Christ yearned for souls. His disciples will have the same passion for souls that He had. Christ is the supreme example of perfect consecration. The true medical minister will possess the same unselfish devotion to others.

Seventh-day Adventist physicians have a most sacred calling and a weighty trust. “To the physician equally with the gospel minister is committed the highest trust ever committed to man.”—Ibid., p. 119. The responsibilities are great; likewise the trials and temptations are great.

“In no place is a closer fellowship with Christ needed than in the work of the physician.” “More than man in any other calling, is the physician in need of self-control, purity of spirit, and that faith which takes hold on heaven.”—Ibid., pp. 117, 135.

“There are other men who must be, by prayer and the study of the Scriptures, place himself under the protection shield of God.”—Ibid., p. 136.

We must recognize that we are not all that we should be. We need more of the grace of God in our lives. The secret of the Saviour’s life of power was His day-by-day communion with nature and with God. His power may be ours, we are assured. “Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him.”—Desire of Ages, p. 664. If the Saviour found it necessary to seek retirement and “unbroken communion” with His Father, we must also lead lives of prayer if we are to be His representatives to the world today.

Some Guiding Principles *

By Bess Ninaj, R.N., Bible Instructor, Washington Sanitarium, Maryland

Spiritual ministry to the sick in our sanitarium presents its own unique problems. The Bible instructor must use great care, tact, and judgment in her dealings with the sick. There is, as Inspiration calls it, a “divine science” of soulsaving. But wisdom and understanding are at our command for the asking.

From the example of Jesus we learn that He had tender pity for the discouraged, sick, tempted, or fallen; to those struggling with the adversary of souls, He gave encouragement and assurance of victory; to the unpromising and rough, He sought to give inspiration and hope. The help He gave was always fitting to the particular need. If we would follow His example, we will heed the following counsel:

“Speak as He would speak, act as He would act. Constantly reveal the sweetness of His character. Reveal that wealth of love which underlies all His teachings and all His dealings with men. The humblest workers in co-operation with Christ, may touch chords whose vibration shall ring to the ends of the earth and make melody throughout eternal ages.”—Ministry of Healing, p. 159.

If the Bible instructor constantly keeps in mind that in all her work she is revealing the character and love of Christ, the following counsel will not be difficult to heed.

“We are not unwise to press upon anyone the peculiar points of our faith.”—Counsels on Health, p. 246.

“It is of little use to try to reform others by attacking what we may regard as wrong habits. Such effort often results in more harm than good.”—Ministry of Healing, p. 156.

“Often a wise restraint is necessary. . . . Do not force the presentation of a testing point. Wait till inquiries are made. Let your example teach.”—Evangelism, p. 540.

“Their minds [those who are seriously ill] should not be unnecessarily excited upon subjects wherein we differ, unless they themselves desire it; and then great caution should be observed not to agitate the mind by urging upon them our peculiar faith.”—Counsels on Health, p. 245.

“At the bedside of the dying no word of creed or controversy is to be spoken. The sufferer is to be pointed to the One who is willing to save all who come to Him in faith. Earnestly, tenderly, strive to help the soul that is hovering between life and death.”—Ibid., p. 352.

“We must offer men something better than that which they possess, even the peace of Christ, which passeth all understanding.”—Ministry of Healing, p. 157.

Prayer is the Bible instructor's most important tool. Before she begins the day's work, if she asks the Lord to open the way before her, she will frequently be amazed to have patients begin a spiritual conversation, almost without effort on her part. In all her visits and studies she should never lose sight of her purpose. Thus she will find souls "thirsting for waters of life," and many whose "hearts are open to receive the truth."
ing pain, the study may have to be canceled, and one may merely read a verse of Scripture and have a short prayer.

3. Frequency of Visits.—As a rule, one may call on sanitarium patients more frequently than on home patients. Days in bed seem long, and if a patient is definitely longing for help, frequent studies are welcome. One must be careful not to become so tied to one patient that others are neglected. But if a patient is there long enough for a series, and is receptive, several studies a week may be given.

4. Order of Subjects.—It is wise to begin with spiritually comforting studies rather than the deeper, prophetic subjects. Many patients seem to be completely unacquainted with the Bible, so it may be necessary to give more time than is customary on subjects that tell of God's plans and purposes and salvation.

Another factor that enters into this is the type and seriousness of the illness. While a patient is having severe pain, a study on the sanctuary or judgment would require too much concentration, but a study or talk on the home of the redeemed would give comfort.

If a patient has cancer or another grave illness, the physician may give an opinion on the approximate life expectancy, and the Bible instructor can adjust her outline to fit such a need. The expected length of hospitalization, the receptiveness, and the religion of the patient also have an influence on the order or arrangement of Bible studies.

5. Prayer.—In connection with a Bible study one may have a brief prayer at the beginning of the study and then the closing prayer to tie in the lesson with the patient's needs.

6. Special Counsel.—Keep the confidence of the patient. Do not interfere with the medical or nursing program. Refer problems to the physician or nurse in charge if they have a bearing on the patient's physical condition.

"In all your work remember that you are bound up with Christ, a part of the great plan of redemption. The love of Christ, in a healing, life-giving current, is to flow through your life. As you seek to draw others within the circle of His love, let the purity of your language, the unselfishness of your service, the joyfulness of your demeanor, bear witness to the power of His grace. Give to the world so pure and righteous joy fulness of your demeanor, bear witness to the power of the saved and if a patient is definitely longing for help, the case into His own hands, an impression is made upon the mind of the sick one that may result in the saving of his soul."—Counsels on Health, p. 214.

**Why Conduct Cooking Classes?**

*By Verna Bretz, Bible Instructor, Fremont, Ohio*

God's people have the responsibility of assisting others in preparing themselves for the soon coming of our blessed Saviour by presenting their bodies a living sacrifice, holy and acceptable unto God. We have only begun the task when the principles have been presented. We must also give the practical side of healthful living, of which proper diet plays an important part. We are counseled in volume 9 of the Testimonies as follows:

"Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh food."—Page 161.

When we have made it plain to our audience that a flesh diet is not God's plan for them, and then leave them without proper instruction in a better diet, we have left them in the same condition as the man out of whom Christ cast the evil spirit. When the spirit returned it found the man's house swept and garnished. But finding the home empty and in the state of a vacuum, the spirit this time returned with many other spirits, and thus the last state of that man was worse than the first.

If new converts leave off a flesh diet, with nothing to replace it, their bodies may suffer from an improperly balanced food supply, and we are doing them physical injustice greater than we may realize. Sickness may result from not having sufficient material to rebuild the worn-out tissues of the human body. Do we not carry a definite responsibility as instructors, since we have been told we are not to do the work of the Lord negligently? (Jer. 48:10, margin.) In the book Healthful Living, we read:

"Something must be prepared to take the place of meat, and these foods must be well prepared, so that meat will not be desired. I know that with care and skill, dishes could be prepared to take the place of meat. But if the main dependence of the cook is meat, she will encourage meat eating, and the depraved appetite will frame every excuse for this kind of diet."

—Page 97.

Many long to do what they see to be right, but lack courage and resolution to break away from the power of habit that has so long bound them. When they have confidence in one who shows them the way, and they see that God has provided the help so that there will be no loss to them physically, they will be glad to reform, and will make a thorough work of correcting

*Paper presented at Columbia Union ministerial institute.*

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diet. On the other hand, if no one helps these new believers to get a right start, they will shrink from the effort and cease to struggle with the problem. Much of the discouragement that often leads to apostasy might be averted if proper instruction on practical living were provided at the beginning of the journey heavenward.

Many who have been members for years are still as ignorant concerning a daily properly balanced diet as those newly won to the truth. These also need to be instructed, so that their families may have the proper food.

“Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. . . . Many who are now only half converted on the question of meat-eating will go from God’s people, to walk no more with them.”
—Counsels on Health, p. 575.

Thus we see that the cooking school would benefit new and old members alike. Here they would study the principles of health reform that God intended should be taught throughout the denomination in order to prepare His people for the time of trouble so soon to break upon the world, for we must conform to every point of truth if we are to be fitted for translation when Jesus comes.

Method of Conducting the School

The pastor should give his strong support by showing that he is behind health instruction. He should publicly launch the plan by sermon on the necessity for such a school, bringing in the instruction given in the Spirit of prophecy regarding the importance of a knowledge of health and diet. He will then aid in getting the names of all those interested in joining a health school, where they can learn how to have a balanced diet without the use of harmful foods that injure the body.

When this is done, the place, time, and date for the opening of the school, also the fee decided upon for those who attend, should be announced. Lessons should also be ready, and recipes printed for distribution.

It is best to have each one bring the fee at the time of the first lesson, then there will be money with which to get supplies necessary for the demonstration. Most of the preliminary work would need to be done the day before. There should be samples of the various dishes for each member of the class, and time should be given for asking questions. At least ten lessons should be given in order to cover the subject of diet properly. Health foods from different manufacturers should be displayed and opportunity given to obtain a supply of these as well as whatever is being demonstrated.

The school should be opened and closed with prayer, asking God’s divine blessing on carrying out the principles He has given us to prepare ourselves and our families for eternity.
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"In every place where there is a church, instruction should be given in regard to the preparation of simple, wholesome foods for the use of those who wish to live in accordance with the principles of health. And the church members should impart to the people of their neighborhoods the light they receive on the subject." —Gospel Workers, p. 362.

"Again and again I have been shown that God is bringing His people back to His original design, that is, not to subsist upon the flesh of dead animals. He would have us teach people a better way." —Counsels on Diet and Foods, p. 82.

In this way all will be working for others, their own faith in the truth will be strengthened, and they will become more profitable to the cause of God.

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BAPTISTS ON RELIGIOUS LIBERTY.—The Baptists of America, over eleven million in number, all of whom by personal choice and act have become members of the more than twenty-five thousand churches in this country, are now, as they have ever been, the vigorous defenders of religious liberty, not for themselves alone, but for men everywhere in all the world. We have defined this principle in the following words: "Religious liberty is the recognition, the establishment, and the safeguarding of the rights of the individual, to the end that in all matters pertaining to religion he may act freely in giving expression to his attitudes and convictions; that he shall neither be enjoined nor molested as he associates himself with others holding like beliefs, and that those so associated shall enjoy, as their natural right, the propagation of their religious opinions and convictions, unimpeded by any civil authority." We stoutly oppose religious persecution and intolerance by any church or state on earth.—Watchman-Examiner, August 7.

RELIGIOUS PUBLICATIONS.—Never in the history of the Christian church has such liberal use been made of printer's ink as in the year 1947. In a survey of 70 representative Protestant and Roman Catholic newspapers and magazines it was discovered that the vast majority were enjoying the highest circulation in their history. Fifty-seven publications which reported conspicuous gains showed an increase from a total of 2,593,000 in 1940 to a total of 4,225,000 in 1947. It is well known inside the publishing trade that the years 1946 and 1947 have shown the largest sales of religious books of all time. While the circulation of printed religious material designed for use in Sunday schools has reached an all-time high. Methodist publications alone exceed 5,000,000 copies per issue.

NEW JERSEY'S CONSTITUTION.—The Constitutional Convention in New Jersey has agreed to insert in the proposed new State charter a provision that public funds may be used for the transportation of children to all schools, public or private. The Convention thus affirmed the State's Parochial School Bus Act which was upheld last February by the United States Supreme Court in a five-to-four decision. It would be well if the citizens of New Jersey were to read carefully the proposed new State charter.

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which will be voted on next November. As things are now it is not quite clear whether the special provision referred to will be an item standing by itself, or whether it will be necessary to scan the entire charter.

New Jersey has long been a State which revealed a passionate love for religious and political freedom. The basic population of the State was historically derived from areas of religious persecution—Huguenots, Mennonites, German Brethren, and so forth. The present issue is not being watched merely by citizens of New Jersey but by others in all parts of the country. It is hoped that there will be enough patriotism left in New Jersey to see to it that the new charter shall not contain provisions which permit public money to be used for sectarian purposes. Lovers of liberty in New Jersey had better be on the alert and stand in the breach for such a time as this.—Watchman-Examiner, September 25.

WHERE GRAIN GOES.—An immediately practicable method of conserving food is to prohibit the use of grains in the manufacture of alcohol. During 1946, American brewers and distillers used more than 52,000,000 bushels of corn. According to figures released by the Anti-Saloon League, these companies also used 4,229,000 bushels of rye, 823,000 bushels of wheat, 2,792,000 bushels of rice, 287,000 bushels of barley grain, 85,137,000 bushels of malt (equivalent to 77,761,000 bushels of barley), and 6,869,000 bushels of potatoes. This totals something like 3,500,000 tons of foodstuffs, or nearly one-fifth of the total food exports of 18,600,000 tons for the year ending June, 1947. Not a pound of grain ought to be devoted to brewing or distilling at a time like the present, when the threat of starvation hangs over millions of people in Europe and Asia.—Christian Century, October 8.

ONLY TRUE CHURCH?—“Since the Roman church is the only true church, she is the only one that has a right to exist. Therefore she seizes every opportunity to suppress every other church, and does it in the name of God. . . . Freedom of religion means to Rome only freedom for the Roman religion. . . . Where she has the power she brings about the persecution and suppression of every rival faith through the use of subservient civil authorities, as in Franco Spain; through the adoption of laws that give special advantages to the Catholic church, as in Argentina, where the Catholic religion must be taught in every school; through the denial of religious liberty for the followers of other faiths. . . . If anyone objects to this constant reaching out for more power, . . . the Catholic church raises the cry of bigotry. Yet “she wants preferential treatment, special favors, recognition by every government of her sole authority in the field of religion. She uses the liberty granted by a free country like our own to propagate her faith; but she will not grant a like liberty to non-Catholics where she is in a position to prevent it.”—The Lutheran, September 17.

POSITIVE PROTESTANTISM.—It is always unfortunate when a great creative movement falls under the handicap of a negative name. This has been particularly true in the case of Protestantism.

Dr. James Hastings Nichols, in his remarkable book, “Primer for Protestants” (Association Press, $1.00), points out the fact that when the Reformation first got under way in the British Isles the word “protestant” meant to the English “one who testifies forthrightly to his faith.” A “Protestant,” therefore, was one who believed something creative and lost no opportunity to declare himself.—Christian Advocate, September 18.

CHURCHES AS BRANCHES.—Five possible plans for union were presented by Dr. E. Stanley Jones. He emphasized one in particular: a federal union of the churches to form the “Church of Christ in America.” Denominations joining the union would become “branches” of the one church and would have self-government. Over the branches there would be a

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general assembly, made up of representatives of the participating denominations, which would deal with strategies for evangelism, home and foreign missions, education, relationship of church and state, and relationship of branch with branch. The doctrinal basis of the union would be simply a confession that "Jesus is the Christ, the Son of the living God." The Roman Catholic Church would come into the union if it would be willing to confess itself a branch and recognize the others as similar branches.—*Christian Century*, October 8.

**CLINICAL PASTORAL TRAINING.**—Ministerial students are in hospitals for a ten-week clinical pastoral training program at Louisville, Kentucky, home of the Southern Baptist Theological Seminary. The daily schedule for the theologs includes a two-hour seminar with professors and department heads, two hours of visitation, assigned reading on psychology, and assistance with hospital administrative work and records. Said Dr. Wayne E. Oates, director of the Seminary’s program: "... We want to train our men to keep abreast of new developments, to equip the minister with such insights and skills that he may not be ‘ashamed of the gospel’ in the presence of people of other professions also dedicated to the service of mankind."

Back of the program is a realization that much illness is based on worry, repression, and other mental problems. The goal is to discover how best to present Christ to such minds.—*Christian Life*, September.

**SEVENTH DAY BAPTISTS.**—(By Religious News Service.)—Five hundred delegates attending the 135th annual Seventh Day Baptist General Conference here [Westerly, R.I.] voiced their disapproval of the use of public funds "by any unit of government for direct or indirect support of religious institutions," since such practice attacks "the principle that the separation of church and state shall not be violated.” In another resolution the delegates urged Congress to establish a department of peace with a secretary in the President’s cabinet. They also asked Congress to enact legislation which would permit a "generous number" of displaced persons to settle in the United States during the next four years. They voted to “beseech the Commission on Human Rights of the United Nations to include recognition of obedience to conscience” in its proposed International Bill of Rights.

The conference resolved to promote the teaching of total abstinence in the home and church, and appealed to Congress to pass the Capper bill, which would prohibit advertising of liquor over the radio and in magazines. This resolution added that the government should take steps to reduce the amount of grain being used in the manufacture of alcoholic beverages "because of the great need for food in countries suffering from the ravages of war."—*Christian Century*, September 10.

**ALCOHOLICS AND INSANITY.**—Alcoholics committed to insane asylums or to psychopathic wards of general hospitals in this country outnumber drug addicts by more than 12 to 1, Mrs. D. Leigh Colvin, president of the National Woman’s Christian Temperance Union, said in an analysis of the current annual report of the Census Bureau, on patients in mental institutions. Emphasizing "the burden placed on the public by the alcoholic beverage industry," Mrs. Colvin pointed out that 32,918 alcoholics, with and without psychosis, entered insane asylums or psychopathic wards in 1944, the year covered in the 1947 Census Bureau report. In the same year, commitments for drug addiction totaled 2,579. More than 13% of the 237,730 commitments in 1944 to these institutions for all causes were for alcoholism.—*Watchman-Examiner*, October 2.

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