

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

July, 1945

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NOTES AND NOTICES

Information and Sundry Items

☞ ONE can respect a foe that is open and honorable in his opposition. But when that opposition is concealed under the guise of flattering deceit,

EXPOSE THE TRICKS OF THE DECEIVER

and is introduced with a betrayer's kiss, it is nought but unscrupulous trickery. For an apostate to employ denominational terms and phrases, to adopt standard denominational titles, and to appropriate the name of an established periodical in order to beguile the unwary, is not without parallel. It is like the loathsome trick of soldiers donning the garb of the enemy to infiltrate his ranks, thus to cause disruption and confusion. It is advancing deceptively with the white flag of peace only to fire upon those who accept the overture. Such devices may be practiced by violators of the canons of civil warfare, but they are odious among proponents of spiritual truth. We need to warn our people that deceivers are masquerading under the guise of the familiar title "Elder," purporting to publish "Present Truth," and professing reverence for the Spirit of prophecy, which is adroitly quoted in mock subservience. Yet the whole approach is a thinly veiled guise to entrap the unwary and to lead them away from the remnant church. Professing to follow the Gift, they deny and defy the primary counsels of that Gift, using only the portions that might seem to support their contentions. Professing to have new light, they cast aside the true light established in the past. Ostensibly seeking to deepen the piety of the church, they prey upon spiritual aspirations in order to draw away disciples after themselves. The name "Mount Carmel" might at first thought indicate an Elijah message, but may instead simply conceal a false prophet of Baal. Some attacks can be properly and profitably ignored. Others we must expose and denounce as frauds and tricks, admonishing our people to beware. Truth does not come forth from the pit of deceit. Light does not spring out of darkness; nor does healing come out of poison. We are expressly warned that in the latter days some will depart from the faith, speaking lies and practicing hypocrisy, having seared consciences and seducing believers into departure from the faith. Such will have a pretense of piety. They will lay claim to superior holiness. They creep surreptitiously into homes and houses of worship to lead the guileless away captive. From such we are to turn away, and to turn away all others within the range of our influence. Such are "reprobate concerning the faith." Their folly we are to make "manifest unto all men."

☞ THE over-all picture of the enlarged Theological Seminary curriculum, appearing in our center opening, will be welcomed by all workers. It was prepared for the preceding issue, but we had to

go to press before the authorizing action of the Board of Commissioners of the District of Columbia had been received to grant the B.D. degree. All is now clear—the authorization, the curriculum, and the teaching provisions for the greatest advance step to be taken by the denomination to provide a training commensurate with the exacting demands of these intensified times. If you have the preparatory prerequisites, the desire to progress, and the will to study, talk it over with your conference; the right of request is yours.

☞ Books of sermons by ministers not of our faith are usually of doubtful value. The average minister is often without a vital message. But such books frequently contain very effective illustrations. We can scan them with profit for windows to illuminate our messages on vital truth. Try it.

Death of Miss Grace E. Amadon

MANY MINISTRY readers will learn with regret of the death of Miss Grace Amadon on May 22. Because of her investigations in the field of ancient Jewish calendation and the date of the crucifixion, she was known not only to our readers but to a large group of scholars not of our faith, through articles appearing in the columns of such professional journals as *The Journal of Biblical Literature* of Philadelphia, and the *Anglican Review* of New City.

Called to Washington in 1939, to work with a special Research Committee, appointed by the General Conference to study the key dates of the 2300 years, Miss Amadon's major responsibility was the investigation of the historical, chronological, and astronomical evidence for the A.D. 31 crucifixion in the midst of Daniel's seventieth week of years.

A tireless investigator, with a fine mind and a remarkable equipment in ancient languages, science, and mathematics, she entered so thoroughly into the scientific aspects of the problem that noted scholars and astronomers commended her work and declared that she had made a distinct contribution to astronomical science, as it pertained to the moon's motions and the Jewish calendation involved in the crucifixion question. Standing as we do for a high scholarship and full and careful investigation and substantiation of all prophetic periods, this journal will miss her periodic contributions.

Regrettably, there were projects upon which she was working which had not been completed. Others must and will carry forward the work. More and more this movement will become the target of concerted and relentless attack, and we must be able to give increasingly sound and incontrovertible answers to everyone that asks or challenges us. We honor the attainments of this unique character. The value of her contribution to the cause of truth will become increasingly apparent as time progresses.

L. E. F.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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Spiritual Rehabilitation Needed Today

By LEWIS H. CHRISTIAN, *Vice-President of the General Conference*

THE people of God today are face to face with the hardest struggle and the darkest days, as well as the greatest victory, that they will ever see. As Christ needed to dedicate Himself, so also we need a spiritual preparation today. We hear much about the rehabilitation of mission buildings and institutions in the stricken areas overseas. We talk about clothing, food, money, and other forms of relief. These things are important, but the church of Christ today needs a great rehabilitation of heart far more. Our fellow members in other lands have come through a tremendous test. While the message, to our great joy, has found its way in triumph, and while the larger part of God's people have stood firm, we hear enough to know that all have been sorely tried. It would be strange indeed if some had not been influenced by what they have seen through these dreadful years of hardship, but even those who have come through, by the grace of God, will need a fresh touch of love and courage.

Here at the home base, when speaking of Adventists in all the earth, we are often asked, Does the brotherhood hold, and will we after this war stand united as one people as in former decades? Thus far we have had no real schism in the Adventist Church, and we are almost the only denomination of which that can be said. Overseas, however, our people do not so much ask, Will the brotherhood hold? as, Will the brotherhood help?

What are our Adventist believers really like in these countries of carnage, famine, and suffering? What are they like in Russia, where they have not had a conference or a tract or a Sabbath school leaflet now for more than thirty years? What are they like in Italy, France, Holland, and other countries of the war, after they have had nothing to read in the papers or to hear on the radio but the deceptions that are destroying the world today? We ask, and wonder—but we do not know. We do know from reports that have come in round-about ways that the state of mind in those lands

is something entirely new in history—and it is anti-Christian.

Will Soviet Russia and other lands grant people religious freedom after this war? Will our international, world-wide organization, broken down in so many places, be permitted in Russia? We know how bitter the Nazis have been against missions and against genuine Christianity as a whole. But we are not to be pessimistic. God will work for us. The truth will triumph.

After World War I there were three things that helped us to hold together. First, temporary relief. That is, food and clothing, especially for the children. Second, a large foreign mission program in heathen lands. By going to work for others, the European Adventists forgot their own differences. The third and greatest thing that helped twenty-five years ago was a great spiritual awakening and revival. And that is the only thing that will bring us through today.

The supreme question for us to consider is really not so much what we shall find concerning our brethren overseas but what they will find in us. Will those leaders who go over to visit them be Spirit filled? Will the unity of the church and the spiritual power here at home be such that we can bring to God's children overseas that courage and cheer, that hope and love, that will set their hearts on fire for Christ and the advent hope? If we want spiritual rehabilitation in the lands that have come through the war, we must first find it in our own hearts and churches and conferences.

There is something unusual in meeting a group of Adventists who have neither seen any of their brethren nor had any meetings in many years. I remember the first Adventists that I met in the Baltic States in 1920. It was a small group, and they were in prison. The prison officer said to me, "Do you, an American, want to see them? They are a wicked lot." I replied, "But they are my brethren. We have the same faith, and I want to help them." When I was brought in to them they stared at me as if surprised, wondering what I

—Please turn to page 18

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

IV. "Preach the Word"

By ARTHUR DELAFIELD, *Publicity Director, Voice of Prophecy*

I LIKE to preach with the Bible in my hand. "As you take the Bible in your hands, remember that . . . angels are around you, and could your eyes be opened, you would behold them."—*Fundamentals of Christian Education*, p. 195. Every preacher covets the power that these celestial visitors bring into his sermons. The theme of the Word of God is Jesus. It is said that no sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near, to soften and subdue the heart.

Jesus and the Word are one. There is regenerating power in the Word, but it awaits the skillful touch of the preacher to reveal it to the sinner. "Ye must be born again" "by the Word of God, which liveth and abideth forever." John 3:7; 1 Peter 1:23. Too often in our sermons we disclose to the people what is distinctly not enclosed in the text of Scripture. Thus speculation and private interpretation rob the Word of God of its power to save, and dull the sword of the Spirit. Most pitiful is the strange situation produced by the sad spectacle of a preacher standing before his people bereft of power.

"Preach the Word," is the command of the apostle. "One sentence of Scripture is of more value than ten thousand of man's ideas or arguments."—*Testimonies*, Vol. VII, p. 71. "In God's Word is found wisdom unquestionable, inexhaustible, . . . wisdom that originated, not in the finite, but in the infinite mind." With what imprudence then does the preacher come before his people, presenting to their minds the husks of human thought, when he might as a faithful husbandman be planting the incorruptible seed of the Word.

Too many stories, like air in a balloon, fill up too many sermons. True, stories are windows, but who would like to live in a house of glass? On the other hand, some sermons are entirely void of stories, and this leaves the house of faith very dark indeed.

Our responsibility is to know the Word of God so well that we can handle it as workmen "that needeth not to be ashamed." Our knowledge of Bible stories, of Bible doctrine, of Bible history, of Bible chronology, is often painfully inadequate.

Early in his ministry Moody found himself barren and powerless, full of good works and zeal, but without power. He then went to England and learned from Spurgeon and others the cause for his failure. He learned that he was pitifully ignorant of the Bible. Returning home, he gave it first place in his studies, spending whole summers poring over its truth-filled pages, until its power so filled his life that multitudes were converted under his preaching.

There is a glory in the Word! Micaiah's determination should be ours: "As the Lord liveth, what the Lord saith . . . , that will I speak." 1 Kings 22:14. There is a danger that we shall depend upon moral lessons preached with great earnestness, that we shall count upon eloquent sermons executed with impressive skill, that the eleven o'clock hour in our churches will be so occupied with promotion and announcements that the Word of God will be robbed of its lawful, rightful place. But nothing else can ever take the place of the Bible in our church services.

That part of the Bible dealing with the second advent and the judgment needs special emphasis by Adventist preachers. "Adventists have given to the world an eschatology," I once heard a famous Baptist preacher say. So startling are the prophetic announcements of the coming of the Lord, and so clear, that to present less essential truths to the world is folly indeed. We may make the messages of the three angels the basis for many of our sermons. The old-fashioned way of taking the Bible in hand and turning to text after text, reading, commenting, connecting, summarizing, is still a good way. The people should be taught to bring their Bibles to church and to read the texts.

"The most effectual way to find access to those whom we wish to educate in the truth, is to have them bring their Bibles, and point them to the chapter and verse, that they may see for themselves that these things are so. The people are so utterly deceived in regard to what the Bible does teach, that they will say, 'It does not read so in my Bible.' But ask them to bring their Bibles and show them the very chapter and verse you wish to impress upon their minds, and they will be surprised at the plain statements of revealed truth which they read out of their own Bibles."—*Gospel Workers* (1893), p. 410.

Forsake Not the Textbook of Faith

The Bible is our textbook of faith. Forsaking it, we forsake God, and He us. To the Adventist preacher a "thus saith the Lord" is final. Accepting that premise, he will preach it "as one having authority, and not as the scribes" or the time-serving ecclesiastics of our day to whom the Word of God is nothing more than a fairy tale or Hebrew folklore.

The early Adventist preacher was expected to read the Bible through once each year in addition to the many hours he spent in doctrinal and historical study. Ellen G. White wrote:

"Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time."—*Testimonies to Ministers*, p. 25.

"Young ministers may speak the truth fluently, and yet have no real sense of the words they utter. They do not appreciate the value of the truth they present, and little realize what it has cost those, who, with prayers and tears, through trial and opposition, have sought for it as for hid treasures."—*Testimonies*, Vol. IV, p. 446. (See also Vol. VI, p. 132.)

One great thing is needful: a renewed emphasis on Bible preaching. Someone may say, "Of all ministers, Seventh-day Adventist ministers preach the Bible most." But we do not preach the Bible enough. Let us be true to our ordination charge found in 2 Timothy 4:2: "Preach the Word."

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Missionary's Wife or Missionary Wife?

By MRS. ORLEY FORD, *Missionary,*
Costa Rica, Central America

WE hear a great deal about missionary men and their preparation for the mission field, but we often forget the part a woman plays in a man's missionary experience. I believe that hers is an important part, and that she, as well as her husband, should be given opportunity to prepare for service. When my husband was under appointment to a mission field, one of the first things the Mission Board asked him was whether or not he was planning on getting married, and to whom. This is a clear indication of how important the missionary's companion is in his work.

In the mission field there are two kinds of wives—the missionary's wife and the missionary wife. I shall mention here some of the things that a wife can do to contribute to her husband's success or failure.

The *missionary's wife* has a hard time in the mission field. She does not learn the language of the people for whom her husband works; therefore she cannot love them, because she does not know them. She cannot comprehend the reason for their strange customs and ways, and considers them uncouth and dishonest. The people feel that she mistrusts them; consequently they do not come to her home, nor are they friendly.

The missionary's wife sends her children to an expensive English school, to keep them from associating with the native children. Thus the children have missed a wonderful opportunity to learn to speak a foreign language as the natives speak it. These children often go back to the homeland and study this same language in school, under more unfavorable circumstances.

She pays exorbitant prices for foods shipped in from the homeland, in spite of the fact that the markets are full of good foods that are adapted to the needs of the climate in which she lives. Thus her family lacks some valuable elements not found on her table, and her husband's salary is not sufficient to pay the bills. They both become sick and discouraged, and soon begin to long for a permanent return.

Now let us think of the *missionary wife*. She finds so many interesting things to do all the time that before she knows it, the time has arrived for a furlough. She has been happy making a pleasant home for her husband and children, even though they live in a trying climate, under difficult circumstances. Her table is spread with delicious foods

grown in the country, for she knows that not all health foods come from a tin can. Her furniture is often made from boxes dressed up in attractive ways.

The missionary wife must be willing to do almost any task. She may have to teach her own children if there is no church school near, or she may have to be the teacher of the school herself. She nurses the sick and helps clothe the poor. She is often the general adviser for the youth and may even have to help arrange a marriage for a timid boy with the girl of his choice. The Dorcas Society needs the missionary wife's counsel and help, as do also the progressive classes, in connection with Missionary Volunteer work. Since the native women like to learn to sew and cook under her guidance, she finds time to give a few classes in these arts.

The missionary's wife feels that the church services are for the native people only, and forgets that she needs the encouragement the services give just as much as she ever did. The mission field is a good place to dry up spiritually if one does not take an active part in the church. The natives believe that the missionaries have come from a good country where everybody is good; therefore it is expected that they should be an example of everything good. But if the missionary's wife does not attend services or take an interest in the activities of the church, the native members soon begin to feel that they do not need to attend either. The true missionary almost stands in the place of God before the people, and they are disappointed if his wife does not come up to the standard set for her.

I am truly glad we answered the call to the mission field twenty-seven years ago. We have had a full, interesting life. We get out of life just what we put into it. If we put into our mission life a heap of loving service for the people, we reap many sincere friends and much genuine satisfaction, in addition to souls won to Christ.

All our harder experiences came to us in the first years of our mission life, while we were still young. Now we are able to appreciate more fully a few modern conveniences in our home in Costa Rica. Some things that are so common to houses in the States seem luxuries to us. We are thankful for the way the people in the homeland have stood behind us all these years with their money and their prayers. We have no other desire but to continue our work in the foreign field until the harvest is finished.

THE BOOK SHELF

Books, Reviews, and Discussions

Church of the Brethren and War,* Rufus D. Bowman, Brethren Publishing House, Elgin, Ill., 1944, 352 pages, \$2.50.

The author is president of Bethany Biblical Seminary, Chicago, an outstanding leader and educator of the Church of the Brethren, sometimes known as "Dunkards." It is one of the "historic peace churches," having 180,000 members scattered through 38 States.

This book is a thorough analysis of one of the most important positions held by this church—the right of the individual to be actuated by his conscience and guided by his God when such commitment brings him into sharp conflict with the state.

Since 1708 the Brethren have been pioneers in the field of the rights of conscience, and this is the most comprehensive setting forth of their position this reviewer is acquainted with. Although we must withhold agreement with the basic pacifist philosophy presented, yet we cannot withhold full admiration for, and deep appreciation of, the unwavering devotion to the convictions of conscience. It is a thrilling story which Dr. Bowman relates.

CARLYLE B. HAYNES. [General Secretary, War Service Commission.]

How Jesus Dealt With Men,† Raymond Calkins, Abingdon-Cokesbury Press, New York, Nashville, 1942, 214 pages, \$1.75.

The author lives in Cambridge, Massachusetts, where he shepherds the First Congregational Church. The style is lucid, simple, and clear, with very few epigrams. The book has the rare quality of revealing profound scholarship without pedantic erudition. It is written about spiritual sicknesses—spiritual failures—and how Jesus dealt with them as He found them in the everyday life of that troubled age. Naturally it deals with the causes that bring about these diseases of mind and heart.

Frankly, the author feels that men and women of our time stand in need of help because of the effect of the increased tempo of life—rush, excitement, thrill seeking. The pace of life has become too much for its peace; thus the long category of mental, moral, and physical diseases adds to the woes of the world. How Jesus approached the various types of people, the basic reasons which made it possible for Him to help, are all a part of the literary atmosphere of this book.

There is a chapter on the woman at the well—how Christ asked her to draw Him a drink of water, and by so doing He finally drew from her a confession. Likewise, He asked a favor of Zaccheus, who was a bad man by his own standards, and through seeking a favor of this publican He brought him to repentance. Nicodemus, the paralytic, the Syrophenician woman, the rich young man, the blind man, and others are the subjects for

chapters in this book. In the chapter on Simon the Pharisee, the author has written a challenging statement to those who preach and to those who are circumspect in every way:

"His purity did not repel her [Mary]. His goodness did not present an invisible barrier between Him and her. Oh, there must be a defect somewhere in what we call our goodness. We are good, but we are not gracious. We speak the truth, but we do not speak it in love. We have virtues, but we lack insight and sympathy. Our religion has many things, but it lacks grace and charm. And it fails to do what Jesus did: it fails to love, to win, to draw. I sometimes think that one of the most tragic things in this world is the number of unlovely good people in it. One does not question for a moment the reality of their goodness. Yet the pity of it is, the more you know them the less you want to be with them, the less even you want to be like them."

For excellent sermon material, for meditation, and for professional growth, this book is outstanding.

R. L. HUBBS. [Educational Secretary, Atlantic Union Conference.]

What You Should Know About Tobacco,* Frank L. Wood, M.D., Zondervan, Grand Rapids, Mich., 1944, 147 pages, \$1.50.

This is a valuable book of reference. The author, recognized as an authority, has given us a comprehensive analysis of tobacco and the death-dealing and health-and-character-destroying effects of cigarettes. An astounding array of facts concerning nicotine is presented—facts which have only recently been disclosed by such outstanding authorities as Johns Hopkins University and the Mayo Foundation. These are presented most convincingly, with brilliant clarity.

The book has a foreword by Emeritus Professor Irving Fisher, Ph.D., L.L.D., of Yale, who writes, "I do not know of any other work on tobacco that is as interesting or as valuable from both the educational and the general reader's standpoint."

Among the sixteen chapters are these: Why People Learn to Smoke, How Tobacco Poisons the Body, The Composition of Tobacco Smoke, Smoking and the Circulatory Diseases, Smoking and the Respiratory Diseases, Smoking and the Reproductive System, Effects of Smoking on Scholarship and Delinquency, Effects of Smoking on Longevity, How to Omit the Tobacco Habit.

This book will be a valuable addition to the library of ministers and teachers.

CARLYLE B. HAYNES.

Great Sermons by Great American Preachers,* Zondervan, Grand Rapids, Mich., 1943, 234 pages, \$2.00.

The compiler has brought together eighteen of the best sermons of evangelical leaders of fundamentalist persuasion in the ranks of Baptists, Presbyterians, Methodists, Lutherans, Nazarenes, etc., from every section of America. To provide a survey of contemporary fundamentalist preaching, this book is helpful.

CARLYLE B. HAYNES.

* Elective, 1945 Ministerial Reading Course.

† Elective, 1944 Ministerial Reading Course.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Shepherds, Look to Thy Herds*

By MURRAY W. DEMING, Pastor,
Oklahoma City, Oklahoma

A RECENT report by the statistical secretary of the General Conference states: "The net increase in the Seventh-day Adventist Church membership in the United States and Canada for the first six months of 1944 was 754 members, nineteen per cent less than the average for the ten half years beginning with 1935; and 1,027 members—twenty-four per cent—below the six months record of 1935 alone."

Thank God for the honest facing of the facts as revealed in this report. Statistics are not always too enlightening. Occasionally they are given a certain twist so as to present an encouraging picture. Because we believe the Lord is leading in this work, and because we insist that there is no failure with Him, we are prone to treat actual conditions too lightly. We do not charge God with making mistakes, but we sometimes try to weave our own failures into God's plans, arguing that they must be part of His great design.

We who are pastors have too often failed to lead our flocks into "the paths of righteousness." Note that the definite article is used in declaring where the Lord would lead—in "the paths of righteousness." We need a direct and definite plan that will point our people to those paths and will keep them in the ways of righteousness. There is a searching admonition in the words of Solomon:

"Be thou diligent to know the state of thy flocks, and look well to thy herds. For riches are not forever; and doth the crown endure to every generation? The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered. The lambs are for thy clothing, and the goats are the price of the field. And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens." Prov. 27:23-27.

This text may well serve as a divine comment on the statistical report referred to. The amount of money a man handles is not the criterion of his business acumen; it is what he has left when the transaction is completed that tells the real story. So it is not the number of baptisms one has during the year that really counts, it is the number of God-fearing, tithe-paying, mission-giving, consecrated members a minister has left when the year is ended.

There is a tendency to turn our attention to those who have no knowledge of the truth and spend all our time with them, when it would be more in keeping with the upbuilding of the movement to save those already in the fold, not leaving them to wander aimlessly away.

We often look at the increase of our tithes and offerings over the previous year and feel that progress has been made. But what would it be if all the members were faithful in paying their tithe, and if all the tithes were to come in from all the wage earners who were once within the membership circle!

"Know the state of thy flocks." I am not making these remarks because I have found the complete solution to the problem. But I am ready to confess that I am gravely aware of the seriousness of it all. My twelve years in the ministry have been marred by the sobering knowledge that during that time not a few who have come under the sound of my voice have gone out from this people to walk with them no more.

I REMEMBER a young man in one church. He was a fine lad but was not faithful in keeping the Sabbath. One day I spoke to him about keeping the Sabbath and coming back to us. "I'm going to do it," he answered. "Next week I expect to put the proposition to my boss and get the Sabbath off." But the next day he lost his life through an accident. At his funeral I kept asking myself, "Why didn't I go to him sooner?" Something else should have gone undone rather than to have allowed that lad to go down to his grave in that unprepared condition.

Losses through apostasy are altogether too high in our church. We delete hundreds of names from our church rolls each year, and there are many names on the records that ought to come off. Apostasy is a withering blight that destroys the fire and enthusiasm of ministry and laity alike. Why bring new people in through the front door, only to leave the back door open for increasing numbers to go out?

How inconsistent it is to conduct evangelistic efforts and baptize many, then as a sort of anticlimax set the church in order by clearing the records. In the end the congregation wonders why the net gains are so small, why the records stand so nearly the same. There are many reasons for apostasies, of course. We can blame the evangelist for not properly bringing members in, and we can find fault with the general program. We may feel that too much time is spent in promoting various projects, and perhaps there is. But regardless of what the past has been, the shepherd of the flock must handle the situation as he finds it. He must do something now.

The text says, "Be thou diligent to know the state of thy flocks." Size up the situation. Make no evasions. Do not smooth over where a firm hand is needed. Show kindness where it has been neglected, and discipline where discipline is due. But above all things, let us know the true status of our church.

"Look well to thy herds" the verse continues. The margin puts it, "Set thy heart to thy herds." There must come a deep heartfelt sympathy for the needs of our people, else we shall fail in meeting those needs. In fact, much apostasy could be checked if we were as burdened for our people as we ought to be.

There is danger in the constant moving that befalls the Adventist worker. We seem fearful that if we stay in one place very long the brethren will become skeptical of our capacity to work, and thus a call will be slow in coming. If this is the Lord's work, and He is directing, why should we be concerned over a call? Some need to stay longer; others should perhaps go sooner. But whether we stay or go, wherever we are, our first concern is the work that is at hand. We must put our hearts into it. The flock needs the most careful supervision by a shepherd who will be ready to meet any emergency.

Note how Solomon adds a word of caution, "For riches are not forever." Today, with workers in demand and money flowing freely, we may develop a tendency to let down a bit, feeling that if we do not get along in one place there are other places. But remember how a few years ago conference presidents ran the other way when young workers approached them, and so it may be again in the postwar depression. "Riches are not forever." If a spirit of self-sufficiency is developing—a feeling that we are not dependent on our congregation for support—let us put a stop to it now.

What devotion, what consecration, what loyalty, we owe to our people! True, the laborer is worthy of his hire, but he must be worthy of the people, else he is not worthy of being hired. Solomon would have us know that it is the sacrifice, the earnestness, the devotion, of the flock that takes the brunt of the impact when the word to go forward is given.

The book *Testimonies to Ministers* opens with this remark: "I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard." Again on page 19 we read, "Although Jesus Christ has passed into the heavens, there is still a living chain binding His believing ones to His own heart of infinite love."

DOES all this sound like empty words? Is there not something that can be done in a practical way? I believe so. Each class of people in the church must be dealt with differently. The new believers, the backsliders, the young people, and those who have been in the way a long time and have become a bit selfish, narrow, and satisfied with themselves, must each be guided. Each group has its own problems. They comprise the individual problems of the pastor. He must

handle them all, but in each case the approach will be different.

We are reproached by some who feel that we do not study the Spirit of prophecy as we should. Individuals arise, somewhat fanatical in their outlook, who impress our people as seemingly possessing unusual devotion to the Spirit of prophecy. These often present biased studies to serve a studied end. It is thus that the Shepherd's Rod organization has gained the ground that it has occupied. The ignorance of many Seventh-day Adventists in understanding what is actually contained in the writings of Mrs. E. G. White should cause us no little alarm. It would be a good thing to have a weekly class in a thorough study of the *Testimonies* and kindred writings. Interested people, new believers, and the older members would profit alike from such a class continuing the year round.

As our older workers, who have had firsthand knowledge of the beginnings of this message, pass off the stage of action, there comes to the next generation a grave responsibility of keeping the beacon of past blessings constantly aflame in the church, that all may be inspired to carry forward the torch of truth given us by the pioneers of the message.

Our prayer meetings need to become a more vital factor in the life of our church members. Some who accept the truth during an intensive evangelistic campaign never reach the place where the quiet, meditative atmosphere of the prayer meeting appeals to them. An evangelist once said to me, "I certainly dislike conducting a prayer meeting; it is not interesting to me." What, then, is it to those who come?

Would we ourselves go to prayer meetings if they were as dull and lifeless as we sometimes let them become? Can we expect our people to attend a service that we conduct reluctantly? Do we personally feel the need of the midweek prayer service? Are we allowing various and sundry appointments to keep us away from this meeting? Too little thought is given to the prayer program of the church. If this part of church life were at its proper level, much that takes our time and so wearies us would be obviated.

The prayer meeting can well become a means of winning souls if we will give it the place it ought to have in church life. Invite the young people. Teach them how to testify and pray publicly. They want something to do, and will do the right thing if we will only help them.

There is much more that we can do as pastors and workers. The apostasies, I believe, are due more to poor pastoring than to poor evangelism. Our evangelism is usually superior to our pastoring abilities. Evangelism is fundamentally simpler, as it has fewer problems to contend with. Our pastoral work needs to be materially strengthened.

In the pastoral phase of our work individual visiting of members is primary. No pastor can approach the understanding of the church's needs unless he sees the people in their homes. He must pray with them and counsel and direct them in a

way that no one else can. The ideal of a pastor should be to visit every home in his district at least once a year. That may seem almost impossible in some cases. But I still believe we ought to work with that objective in view.

The visits need not be long, and yet the pastor ought not give the impression that he is merely running in to discharge a duty and be gone as soon as he can depart. When the pastor comes and unhurriedly enters the home, removing his topcoat, and handing his hat to the host, though he must leave in fifteen minutes—and does—his stay will be more appreciated and will not be so noticeably short as it would have been had he stood, topcoat on, hat in hand, constantly telling how busy he is, and that he must go on. Our people should be made to feel that we have time to visit and pray with them, and that it is the most important work we have to do. And it is.

More could be said, but with the apostasies as they are, I believe it is high time for us as Christian workers to heed the admonition, "Be thou diligent to know the state of thy flocks, and look well to thy herds."

Soul Winning by Correspondence

By DALLAS YOUNGS, *Director, Bible Correspondence School, Potomac Conference*

IN the results obtained by the correspondence method of soul winning we see direct fulfillment of the Lord's promise of Isaiah 55:11: "So shall My word be that goeth forth out of my mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

When an individual or a family sits down in the quietness and privacy of its own home and studies the Bible under the guidance and direction of our fine doctrinal lessons, the Holy Spirit is able to make deep and lasting impressions. Decisions are made under no emotional influence but under the influence of the Spirit, and must of necessity be enduring. The naked, unadulterated Word of God is powerful. It is accompanied with the power of the Lord's Spirit, and therefore must suffice to effect the transformation of sinful hearts.

The possibilities of the correspondence method of soul winning are almost entirely unexploited. It is entirely within the realm of possibility that every conference in America could have a live school of from five to fifty thousand students. Here is a method that is wholly peculiar to Seventh-day Adventists. Other denominations are not using it—they have not yet recognized its possibilities. God has given us a new method. We are in the field with it ahead of all others. Let us organize and use to the fullest this God-given way of helping to finish our task.

The correspondence method is one that gets both short- and long-range results. Some students make immediate decisions to obey latter-day truths;

others who do not definitely decide can never forget what they have learned. The following letter is indicative of the immediate results obtained:

"I do not as yet belong to the Adventist Church, but I expect to join in the near future. It is going to be a hard road for me to travel on this earth, as everybody is against me. But with God's help I am going all the way with my Saviour. I can see it no other way but that this is the true teaching of God's Word for today. None of my people believe this truth. I pray that as I study these lessons I will come to know my Bible well enough that I may show them something that will bring them to Christ, that in the last days they may not be led by false teachers.

The correspondence plan is certain, as time goes on, to become a strong evangelistic aid. Soon, wherever the evangelist pitches his tent, or conducts his meeting, he will find those who have indoctrinated themselves through the study of the lessons at some time or other. A student may study part of the lessons or complete the course and yet not accept the truth; however, in "the changing of the times" he may be brought into other circumstances and make other contacts. He may meet an Adventist believer or attend an evangelistic series, and the Holy Spirit will bring to his mind with new force the truths he has learned before, and lead him to an acceptance of them.

A SELF-SUPPORTING PLAN.—Conference presidents should take note that this is undoubtedly the only soul-winning plan in use that will, when rightly organized and carried on, bring in sufficient in gifts and offerings to meet all expenses. The Potomac Correspondence School has more than met the costs of operation. Gifts and offerings for the month of December amounted to \$552.50. The total offerings of both November and December were almost a thousand dollars. If rightly located, a correspondence school can be carried on by trained laymen. It has been our plan here to arrange with lay people who have time and ability to give one day a week to correcting lessons, addressing envelopes, folding lessons, etc. The response has been gratifying, and we have arranged with a sufficient number of laymen to come the same day each week to carry on the present enrollment of three thousand students. It has been necessary to employ only one secretary.

People will give to something in which they are interested, and from which they receive benefit. The lessons are sent out free to everyone. However, we have felt that it is for the student's best good for him to support the school from which he is receiving benefit. Appeals are made on the basis of giving an offering to "help send the lessons to others." We suggest the amount of the offering, and find that it works very well. The average offering is a dollar, with a good sprinkling of fives and an occasional ten. We make it a point to answer the student's questions, and to take a personal interest in him. The student appreciates this, and generally is more than glad to give an offering to help pass on to someone else the blessing he is receiving.

A CENTRAL ORGANIZATION IS BEST.—The territory of a conference lends itself well to the conducting of a correspondence school. No point is so

far distant that the student cannot get his lesson back quickly. This prevents loss of interest. Only those who have taken work by correspondence can appreciate the eagerness and anticipation with which the student awaits the return of his lessons, and the receipt of advance lessons. If lessons are corrected and returned within a day or two, it indicates to the student that the school is progressive and punctual, and this will tend in turn to inspire the student.

A centrally located correspondence school in a conference has all the advantages that a consolidated day school has over small country schools. The central school is equipped and manned to carry on the work efficiently. It has all the advantages of economy. A considerable saving can be effected in the purchase of lessons, paper, and other supplies in quantities. In some cases a saving of 50 per cent can be effected by a large printing order over a small one. However, the great advantage of a single conference school is the saving effected in the time of a skilled and highly trained minister. Ministers, district leaders, and evangelists, skilled in the holy art of developing and directing spiritual interests, should not spend their time in conducting or supervising a district school of a few hundred students. We have found that it works out very well if the student is referred to the minister or Bible instructor when he has reached the tenth lesson. If the minister calls at the time the student is studying the tenth or twelfth lesson, he will be able to gain confidence before the presentation of doctrines which create prejudice.

Ordained ministers with vision and intuition and the ability to organize are needed to develop the correspondence work. To place the responsibility upon an already overburdened home missionary secretary, or to turn this important soul-winning work over to the stenographic force, is to doom it to failure or near failure. Hundreds and thousands of Bible questions come in from students, which for the success of the school and the winning of souls, call for a correspondence secretary skilled in theology.

As America departs from the principles of religious liberty, it is not unlikely that we may lose our right to the use of the airways, and public evangelism may become more and more difficult; but undoubtedly the free use of the mails will continue after other liberties are abridged. No one soul-winning method may be used to the exclusion of others; but every vehicle of conveying the truth must be employed in these last days.



"CARELESS seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems
and the Word;
Truth forever on the scaffold, Wrong forever on the
throne—
Yet that scaffold sways the future, and, behind the dim
unknown,
Standeth God within the shadow, keeping watch above
His own."

—JAMES RUSSELL LOWELL.

Beginning Midweek Meetings

By JOHN H. BAYLISS, *Evangelist,*
South England Conference

PERSONS who avail themselves of the opportunity of attending midweek services, as well as the Sunday night meetings, are the best prospects we have in public evangelism. They are generally longing for spiritual food. It is, therefore, the happy privilege of the evangelist to feed these with the strong meat of the Word at these important midweek seasons.

The choice of the particular day, preferably Wednesday or possibly Thursday, must of necessity be governed by local conditions. If a spring-summer campaign is being held, an evening meeting commencing at seven or seven-thirty is the obvious course to follow. Relative to the campaign itself, it is advantageous to launch the midweek series as early as possible, beginning about the fourth or fifth week of the campaign.

The overwhelming majority of people who attend our meetings have had little or no contact with genuine Bible study—the exposition of holy prophetic writ, Bible doctrines, or general Bible exegesis—by the method of treating the Bible as its own interpreter, and comparing spiritual things with spiritual.

Therefore, the immediate objectives of these meetings are (1) to increase the confidence of the people in our methods of Bible presentation; and (2) to encourage them to become more Bible biased and Advent-minded. A solid foundation of faith in the Bible as the Word of God is thus established, which facilitates the reception of the Sabbath truth, generally presented in the eighth or ninth week of the campaign with other testing phases of the Advent message.

In advertising these midweek services one should emphasize that these meetings are not a mere side issue but a vital necessity in comprehending deeper spiritual things.

SUBJECTS TO PRESENT.—The opening service could advantageously be a lantern lecture on some subject akin to "How We Got Our Bible." Presenting a gripping theme on the previous Sunday, closing at the point of most intense interest, with the promise to conclude the subject at the opening midweek service, has proved its value in attracting a good initial attendance.

This may be followed by a series of talks on the book of Revelation—an attraction at the opening of a campaign. In the Spirit of prophecy we are counseled to study the book of Daniel together with the Revelation. In Daniel and the Revelation we have all our doctrines, and these we can emphasize afresh as we take up this study. These prophetic lectures would normally cover a period of eighteen to twenty weeks and may be delivered in chapter sequence, but preferably as successive lines of prophecy studied in outline, with emphasis upon essential detail.

By way of change, a number of selected subjects on various topics could then be presented, for a

space of about twelve weeks. These should be chosen to accommodate the growing needs of the people, discovered by personal visitation; or, to suit the developing subject scheme of the campaign; that is, objections on the state of the dead—"Rich Man and Lazarus," "Thief on the Cross," "Spirits in Prison," "Absent From the Body, Present With the Lord." "Depart to be With Christ," etc.

A return to book study is then found profitable, in order to promote and deepen personal piety. Such books as Romans, enunciating the cardinal truth of righteousness by faith, or Hebrews, defining the priesthood of Jesus Christ, may be selected for use.

Theme study may follow on such topics as the multiple aspects of the work of the Holy Spirit, the sanctuary in type and antitype, or the development of the three angels' messages. The range of subjects covered appeals to a variety of spiritual tastes and should convene over the full scope of an evangelistic year.

Contacts With Public Officials

By HEBER H. VOTAW, *Secretary of the Religious Liberty Department*

IN the attempt to make all our efforts, whether of an evangelistic or of a pastoral nature, effective in the communities in which our workers may labor, one point seems often to be overlooked—the establishing of friendly contacts with men in authority. When a tent is pitched or a tabernacle erected or a hall hired, there is a perfectly natural curiosity aroused not only among the citizens but among the officials of the community. It is to be expected that those who have charge of preserving order will wonder what will be preached and whether the influence of the meetings will be for good or otherwise.

I believe that every man who moves into a new locality would profit greatly by calling upon the mayor and chief of police at the very earliest possible opportunity. Visiting these men leaves a favorable impression, because those who plan any questionable procedure naturally do not call upon the civil officers. Furthermore, simply calling and introducing oneself, without seeking a favor, increases the good impression.

Men who hold public office are entitled to courteous treatment at the hands of all citizens. Even in those cases where the officials are not the best representatives of civil government that might be chosen, their offices command some deference and respect. The courtesy that well-bred people show in social contacts should be manifested toward those who represent us in civil affairs.

If the new preacher will call upon the mayor and the chief of police, and assure them that he believes in law and order, that they can always depend upon him to teach good citizenship and to be found on the side of right at all times, he will leave a favorable impression.

It is the business of the civil officials to know about the public activities of every person in the community. Let us not leave it to them to find out about us through those who may not approve of our work. That is unfair both to the work itself and to the officials.

It is said that on one occasion Charles Lamb, speaking of a certain person, said, "I hate him." When someone asked, "Do you know him?" his answer was, "No, if I did, I could not hate him." This illustrates the value of personal contacts.

Public officials generally learn quickly how to judge the people they meet. Every effort should be made to be perfectly natural in interviews with these men. One does not need to take time to explain about how good his character is or how excellent a preacher he is. A simple statement concerning his good intentions to co-operate in law and order and a cordial invitation to attend the services sometime are enough. Such a contact will pay liberal dividends.

If one were inspired from no better than a selfish motive, it would pay. When it is remembered that not only may we be benefited by the friendliness of these officials, but we may, through such contacts, lead them to our message, the wisdom of following this course becomes apparent.

It should never be forgotten that many public servants lead lonely lives. All too often they see or hear from citizens only when a favor is sought or a complaint is to be made. A sincere respect for men in public life and an honest effort to be friendly in our contacts with them, are ways in which we may forward the work of God in the earth.

Pictured Health Talk Series

By W. D. FRAZEE, *Medical Evangelist, Wildwood Sanitarium, Georgia*

IN recent evangelistic efforts, we have used a series of health talks as a part of the preliminary program. Each night, between the song service and the offering, from ten to twenty minutes is given to some phase of health instruction.

We seek to present our health message as a chain of connected links, instead of a mixture of unrelated subjects. Recognizing that a knowledge of physiology and hygiene should be the basis of all educational effort, we seek to lead the audience into a study of the human body instead of merely laying down rules of eating and drinking. When the body is presented as the temple of God, and the truth clearly grasped that man is made in the Creator's image, the study of physiology takes its rightful place as an essential part of the message for this hour, calling men to the worship of the Creator. And when the fact is stressed that the brain is built from the food material received by the blood, the important relation of diet to character building becomes evident.

The laws that govern our physical body have been written upon every nerve, muscle, and fiber of the body. Therefore, it is our endeavor to teach health habits as revealed in the laws of the

body itself rather than in books by human authors. (The testimony of scientific authorities is used to supplement and confirm, but not as primary authority.) As a result the listeners are led to look upon the laws of life as divine. This opens up the privilege of seeking divine help to obey every divine command, whether it is in the physical or the spiritual realm.

Visual material is a great aid in such a program. We have found most valuable the beautiful slides prepared by the Associated Lecturers' Bureau, at Madison College, Tennessee. These pictures of the various organs of the body and views of many natural foods—fruit, grains, nuts, and vegetables—help us in our attempt to carry out the instruction of the Spirit of prophecy to present the principles of temperance and health reform in the most attractive way.

The illustrated lectures are supplemented by short demonstrations of simple treatments by our nurses, and cooking demonstrations emphasizing the best way to use natural foods so as to preserve their fine flavors and nutritive qualities. Following is a list of some of the subjects used in our last effort:

- "American Health and National Defense"
- "Foods for Defense" (Cooking Demonstration)
- "Eating for Health and Efficiency"
- "Food Selection and Meal Planning" (Cooking Demonstration)
- "Eating for Health and Happiness"
- "Healthful Sweets" (Cooking Demonstration)
- "Foods That Digest"
- "Simple Treatments for the Home" (Nurse's Demonstration)
- "The Soldiers of the Blood" (White Blood Cells)
- "Fighting Germs With Cold Water" (Nurse's Demonstration)
- "Postponing Your Funeral" (The Heart)
- "What to Do for Headaches" (Nurse's Demonstration)
- "High Blood Pressure"
- "The Cigarette and National Defense"
- "Your First Line of Defense" (The Skin and Mucous Membranes)
- "Nerves and Nervousness"
- "The Power of the Mind"

PULPIT AND STUDY

Biblical Exposition and Homiletic Helps

Astronomy and the Bible *

By ARTHUR WARREN, *Manager, British Publishing House, Stanborough Park, England*

- I. "Christian Evidences." Things of nature among greatest evidences of—
 - a. Existence of God.
 - b. Power and wisdom of God.
 - c. Love of God.
 - d. God's love of individuality.
 - e. God's love of beauty.

Message of angel of Revelation 14 indicates that near time of end God's people will be inspired to proclaim wonders of God in nature.

2. God reveals Himself by things He has made in heavens. Ps. 19:1. God's eternal power and Godhead clearly revealed by things He has made. Rom. 1:20.
3. Sun shows forth God's power. God's great "Burning Bush"—always burning, but never burned out. Sends light and heat to our earth across approximately ninety-three million miles of space, telling of God's miraculous power. Sun sheds its light to gladden a thousand worlds.
4. Moon convinces of God's might and man's impotence. Ps. 8:3, 4.
5. "The stars, which Thou hast ordained," made a deep impression on Bible writers. God spoke of their wonders to Job, and Moses recorded His words.
6. Though stars are innumerable, God "callesth them all by their names." We are exhorted to take comfort from this, knowing that God will not forget our names either.
7. "Open space" in the great nebula of Orion mentioned in *Early Writings* as the place through which the Holy City will descend.
8. Planets teach many lessons of God's wisdom and love.
 - a. A remarkable thing that earth is at just the distance from the sun which makes life possible under our conditions.
 - b. Mercury is a planet under some new earth conditions. Light and heat of sun there about seven times greater than on earth. (See Isa. 30:26.)
 - c. Venus a twin of our earth, with greater sunlight, and a veil of vapor tempering the heat—as earth apparently had at creation.
 - d. Mars shows some evidence of life. Like earth, it has "white snowcaps" at its poles, melting in summer.
 - e. Jupiter, the giant, displays God's mighty power. About 88,000 miles in diameter, with nine moons.
 - f. Saturn, with its glorious disc, shows God's love of beauty and individuality.
 - g. Uranus. Moons of this planet move almost at right angles to planet's orbits, directly contradicting false theory that planets were swept out of the sun by a passing comet. This theory also contradicted by fact that two of Jupiter's moons and one of Saturn's revolve in a direction reverse to that called for by the theory. Also by the great inclination of the equator of Uranus to its orbit (98°).
9. Because these enormously weighty planets glide through space, we see how easily the Garden of Eden could be caught up through space to heaven at the Flood. Also, how it would be possible for the New Jerusalem, with its massive walls, streets, and buildings, to move down to earth.

* A study easily adapted to stereopticon presentation, the various points being clustered about the progressive series of slides.



The Test of Sound Ministerial Training

Is It Practical and Forceful? Is It Sound and Distinctively Adventist?

THE recent restudy of our denominational ministerial training program inevitably leads the thoughtful to contemplate with some concern certain trends, emphases, and perils that are apparent, as well as to envision high potentialities for strength and advancement in this field that profoundly affects our entire future as a movement. We have everything to enhearten us if we keep our ministerial training unswervingly Adventist, practical, and virile—if each factor in the process is put to such a test and is kept undeviatingly to the point of meeting the demands of our great commission. The inescapable obligation of proclaiming the everlasting gospel to mankind, with specific emphasis upon our special reformatory and separating message denominated “present truth,” must be ever before us if we are to meet Heaven’s expectation. We have no justification for existence other than to discharge that responsibility.

In an endeavor to illustrate this vital principle, let us apply these tests to the leading branches of our theological training. We naturally and very properly note Bible teaching first. It is generally recognized that unless a Bible teacher engages in frequent ministry of the Word through evangelistic or pastoral contacts with the people, he inevitably becomes theoretical, bookish, and detached from the imperatives of workaday gospel ministry. His teaching may be most scholarly and yet fail to meet the very real and practical needs and challenges of the sin-touched lives to whom his students must soon minister.

He may be profound and yet speculative, and thus his emphasis be remote from the utilitarian needs of the young ministers in training in his classes. His class instruction may be sound enough, interesting, and true; yet it may smack of the classroom and the cloistered study. To meet the need and expectation of this movement, his instruction must be keyed to the tremendous problems and expectations of life. The students need to be led to grapple with more than hypothetical problems. They need help in adequately meeting the very real challenges and multiplying errors of the militant religious world about them. Satisfactory Bible teaching must ever be cast in the mold of realism if it is to justify itself before the bar of expectation both of God and of His church. This is being increasingly sensed, and measures are under way to strengthen our teaching at this point.

The same principle likewise applies to the other departments in the ministerial training field. Take Biblical languages as a further example. If the Greek and Hebrew teacher is out of touch with actual soul-winning ministry—the average problems of everyday evangelistic and pastoral responsibility—his teaching tends to become more and more removed from the daily imperatives of his students as they go out into public evangelism. He may be erudite in the technical knowledge of his field, but in stressing the great words or features of a book in Holy Writ, for example, he may miss the vital things that are needed to impress present truth and to combat the subtle errors that confront on every hand today. His work should be so sound that it will automatically guard the worker against unsound exegesis—the plague of many a minister and a detriment to the church.

THE great danger is that the language teacher will emphasize the things that are stressed in the seminaries and universities of a nominal Protestantism that has abandoned many of the genuine Protestant positions of the past. We cannot and must not follow their lead. They not only are misplacing the emphasis today but are opposing the positions of doctrinal and prophetic truth that we are bound before God to declare to mankind. Their attitude is often anti-Adventist. We must keep our language emphasis soundly Adventist and aggressively practical. Thus only will it be a tool for righteousness.

The same principle holds in the field of history. Emphasis can very easily shift from those phases and epochs of history that God emphasizes, over to the things that secular and skeptical historians are wont to stress. And conversely, there may also be the tendency to neglect what they are prone to minimize or decry. There is danger of dwelling too much upon aspects of history having little or no utilitarian worth, and of failing to arm our students with facts, sources, and concepts that really meet the practical demands of presenting truth. Participation with our evangelists in expounding the historical fulfillment of prophecy will keep our historical interests, study, and emphasis in practical fields, as well as provide the over-all historical picture imperative for balance.

The principle is similar in the realm of research technique. A teacher may be master of the theory and mechanics of research. He may be able to instill a knowledge of how to use library facilities

and to work in sources, how to find and organize facts, how to conform to the accepted form of outline, documentation, progression, and related technicalities, and yet fail to instill the spirit of reverent, constructive research and the passion for present truth, and guide into worth-while quests.

It is possible to remain a research theorist and never make a worth-while personal contribution—never really do practical, intensive, and extensive personal investigation that exemplifies the science and the art of sound research. The teacher of research should ever lead the way in incessant contribution that clarifies, fortifies, and upbuilds truth, and exposes fallacy in evidence, or unsound argument in error. That is the kind of research needed in Seventh-day Adventist theological education. So again the practical, the utilitarian, is the obvious test. It is possible to be so bound by the letter of worldly canons of research as to miss the spirit and the goal of genuine Christian investigation. This we need to shun as we would the plague, or it will do to us what it has done for the Protestant movement of the past.

Or, take pastoral training, as it is popularly known—that is, practical field work or laboratory evangelism. Surely this must be practical. Yet this phase has been one of the weakest links in our entire chain of ministerial training. Seldom has an active, experienced evangelist been attached to a college Bible department to give such essential training. Sometimes it has been attempted by a teacher who has never had evangelistic experience—or whose experience was fifteen or twenty years in the past. Evangelism has completely changed in the last two decades, and most classroom teachers are wisely reluctant about conducting field training on a swivel-chair basis. As a result of these freely acknowledged lacks, most of our young preachers have been sent forth without adequate experience in the elemental problems and procedures of evangelism.

In fairness to our youth in training, in fairness to the conferences receiving them into internship—not to mention the public for whom they are to labor—present plans to yoke a successful evangelist with the classroom instructors to meet this crying practical need should spread to include every college. Many a youth completes his college ministerial training without having had responsibility in a student effort, never having had actual evangelistic preaching experience. Such an anomalous situation calls for immediate remedy.

One other field must suffice by way of illustration. That is the teaching of sacred music to our future gospel workers. These youth are going out into direct evangelism among non-Adventists. It is easy to develop the studio attitude, and the institutional concept of an idealistic hymnody for the worship of the church, and to decry the imperative music of evangelism—the message-giving song, the witness song, and the appeal song, of high standard and quality, designed to move hearts toward God and to influence decision for Christ and for truth. It is so easy to become critical and condemnatory of that which has been the established handmaiden of soul-winning evangelistic and revival preaching back through the years, yes, the centuries.

It is highly desirable to lift the standard here. But it is easy to drift unwittingly into the subtle reasonings of the schools of music of a nominal Protestantism that has lost its vision, its message, and its mission, and is concentrating on the aesthetic adornment of its messageless services. It is noticeable that those who criticize the evangelistic song are rarely ever personal soul winners. They are seldom connected with evangelistic efforts. They do not carry the burden of helping lost men and women find God in meetings specifically designed and conducted to that end. A little actual experience in this field would change the emphasis of the studio and aid in giving our ministers the practical fitting so greatly needed in soul winning.

Such practical realities are the rightful expectation of the advent movement—practical ministerial training in Seventh-day Adventist training institutions. They were created and are maintained primarily for the equipping of a sound, competent, virile Adventist ministry. We shall veer from the course originally set before us at the peril of failure to meet God's expectation in this hour of supreme challenge and opportunity. This must not be.

L.E.F.



Seek Him (Amos 5:8, 9)

By FRANCIS M. BURG

SEEK Him who made the seven stars,
Who made Orion and his bands,
Who turns death's shadow into morn,
Who drops night's curtain over all
And darkens day with night.
Seek Him who gives the sea command
To yield her mists to His control,
Who drives His clouds before the wind
And pours them out upon the land.
Yea, lift ye up your eyes to heaven;
Behold who made the blazing orbs
That roll in paths that have no end.
The One who made these far-flung spheres,
That baffle all the skill of man
To name and number half their host,
Has named and numbered everyone;
His hand has placed them there.
Yea, when all things in heaven's range—
So vast that man's most powerful lens
Reveals to him alone its fringe—
Heard His command to travel on
Through years and years that have no end,
Omniscience and omnipotence
Were writ in heaven's spangled dome,
That all may read both day and night
God's wisdom and His power.

Then seek ye Him, O man, so frail.
The power that flung the worlds in space,
And holds them all through endless years
In paths appointed them,
Can strengthen you against your foes—
E'en all the powers of hell.
The fort, whence floods of fiery darts
Are hurled against your helpless soul,
He'll give to you to hold until
The final conflict has been won.
Then in that land beyond all strife,
With a victor's crown upon your head,
You will extol the might and power
Writ large in earth and heaven.

College Place, Washington.

S.D.A. Theological Seminary Curriculum

Leading to the B. D. Degree, 1945-46 and 1946-47

By DENTON E. REBOK, *President,*
Theological Seminary, Takoma Park, D.C.

THE Seminary board has completed its work in planning for and authorizing the graduate study courses for our ministers. We are now a full-fledged Seminary, offering a sequence of studies leading first to the Master of Arts degree, and then, in the second year, to the Bachelor of Divinity degree. Year by year the plan of the Seminary has been enlarging, so as to meet the needs of the times and to offer our ministry the special help they need to meet the "educated classes." Concerning this type of work, Ellen G. White, as early as the 1880's, gave us the following instruction:

"We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of *theology* as taught in the leading institutions of learning, would be of great value to such workers, preparing them to labor for the educated classes, and to meet the prevailing errors of our time."—*Testimonies*, Vol. V, pp. 583, 584.

Such was the counsel in 1882. As a movement we have been a bit slow in following that instruction, but during the years some of our leaders have gone to medical schools, teachers' colleges, universities, and even a few to the "theological" schools for the training mentioned. And now these are teaching in our colleges, and some are in our own Seminary, where we are undertaking to do for our preachers and teachers what Mrs. White called for—preparing "workers . . . to labor for the educated classes."

On the same page she says, "We see the need . . . of employing more trained men in the ministry." That now becomes the task of the Seventh-day Adventist Theological Seminary—seeking to qualify our ministers as our medical college is qualifying our doctors.

The 1944 Autumn Council in Cleveland and the 1945 Spring Council in Washington recently approved of the Seminary's organizing its work so as to give our ministers a graduate training on a par with that obtained in the "leading institutions of learning" in the world. For the information of our workers, we thought it well to put in brief, summarized form the plans which are detailed in the new Seminary Bulletin which is now on the press.

Qualifications for receiving the degrees offered include more than the mere building up of credits in a specified number of required and elective courses. The candidate for the degree is required to do satisfactory work in one area of concentration, chosen from the field of Bible and Systematic Theology, Archaeology and History of Antiquity, Biblical Languages, or Church History. He is re-

quired to supplement this with satisfactory work in such related areas as will strengthen the background for his field of concentration. These are selected in counsel with his adviser.

In the M.A. course the candidate shall present an acceptable thesis in the field of concentration. The required minimum of forty-eight hours of graduate studies for the regular M.A. degree is divided as follows:

	QUARTER HOURS
Special field of concentration	18-22
Related fields of interest	12-16
Electives	0-8
Research Techniques (required unless the student passes qualifying examination)	2
Thesis and thesis seminar	6-8

Graduate students who are preparing primarily for the ministry may elect to take extra courses in lieu of the thesis and thesis seminar. This may be done on the following basis and will lead to an M.A. in Religion.

	QUARTER HOURS
In the field of Bible and Systematic Theology	18
In one secondary field (chosen from Archaeology and Antiquity, Biblical Language, or Church History)	12
In two related fields	10
Research Techniques (required unless the student passes qualifying examination)	0-2
* Content courses in lieu of thesis and thesis seminar in the field of Practical Theology	14-16
TOTAL	56

* Required—	QUARTER HOURS
Pastoral and District Evangelism	1
Worship and Special Services	3
Evangelistic Preaching	1
Methods of Evangelism	2
Securing Decisions	2
Voice and Diction—Public Speaking	2
Persuasive Speaking	2

The regular course given by theological seminaries generally is a three-year, or six-semester, sequence of graduate work built upon a Bachelor of Arts background. Because of the nature of our work and the matter of time, we are offering our B.D. work in eight quarters of twelve weeks each, plus one interterm four-week course in Health Evangelism, and another in Evangelistic and Church Music. This work is built upon, and integrated with, the ministerial course in our senior colleges and the two-year ministerial internship provision in the conferences.

All candidates for graduation must complete satisfactorily 144 quarter hours or their equivalent. The sequence and distribution of courses is designed to provide a complete and symmetrical training for the Seventh-day Adventist ministry. Candidates must have credits from the departments on the following basis:

THE SEMINARY CURRICULUM

Term or Quarter	Archaeology and History of Antiquity	Bible and Systematic Theology	Biblical Languages	Church History	Christian Education and Church Activities	
First Quarter Summer June 17 to Sept. 5, 1945		Development of Prophetic Interpretation <i>Froom</i> 4		The Church, the Papacy, and the State to A.D. 814 <i>Yost</i> 4		
Second Quarter Autumn Sept. 9 to Nov. 28, 1945	Archaeology and the Bible <i>Wood</i> 4	Studies in Apocalyptic Scriptures <i>Hoffman</i> 4				
Third Quarter Winter Dec. 2, 1945 to Feb. 20, 1946		Systematic Theo. —Foundation Principles of S.D.A. Doctrines <i>Andreasen</i> 4 Prophetic Guidance in the Advent Movement <i>Robinson</i> Field Work— <i>Hoffman</i> 2	Greek Exegesis: Great Words in the New Testament or Beginning Hebrew <i>Loasby</i> 4	The Reformation to 1700 <i>Yost</i> 4	The Work of the Church: Church at Study Church at Work Church and Youth	2
Fourth Quarter Spring Feb. 24 to May 15, 1946		The Doctrine of Law and Grace in the New Testament <i>Andreasen</i> 4	Greek Exegesis: In the Gospels <i>Loasby</i> 2			
Interterm May 19 to June 12, 1946 School of Health Evangelism						
Fifth Quarter Summer June 16 to Sept. 4, 1946	Hebrew and Cognate History to the Exile <i>Wood</i>	Christian Evidences and Apologetics <i>Nichol</i> 4				
Sixth Quarter Autumn Sept. 8 to Nov. 27, 1946		History of the Sabbath and the Sunday <i>Yost</i> 4 Gospel in Po- etical Writings of the Old Testament <i>Hoffman</i> 2	Greek Exegesis: In the Epistles or Hebrew Translations: Genesis <i>Loasby</i> 2		Church and State —Religious Liberty <i>Yost—Staff</i> 2	2
Seventh Quarter Winter Dec. 1, 1946 to Feb. 19, 1947	Postexilic and Inter-Testament Period <i>Wood</i> 4	The Doctrine of the Atonement—Hebrews <i>Andreasen</i> 4				Chr and Ad Chr
Eighth Quarter Spring Feb. 23 to May 15, 1947		Isaiah and His Contemporaries <i>Wood</i> 4	Greek Exegesis: Romans or Hebrews or Hebrew Trans.: Isaiah <i>Loasby</i> 4	Revivalism and American Sects or the Church Since the Reformation <i>Yost</i> 4		
Interterm May 18 to June 11, 1947 School of Evangelistic and Church Music						

Plan for 1945-1946 and 1946-1947

PRACTICAL THEOLOGY					Electives	Total Hours per Week	
Church Polity and Administration	Homiletics and Evangelism	Missions	Speech	Church Music		Required	Electives
	Pastoral and District Evangelism <i>Shuler</i> 1 Worship and Special Services <i>Anderson</i> 3		Voice and Diction—Public Speaking <i>Romant</i> 2		Research Techniques 2	Required 14-16 Electives 2-0	16
		Christianity and Non-Christian Religions <i>Nelson—Staff</i> 2 Philosophy, Practice, and Promotion of Missions <i>Rebok—Staff</i> 2			Electives 5	Required 12 Electives 5	17
					Electives 0	Required 16 Electives 0	16
	Evangelistic Preaching 1 Evangelistic Plans and Methods 2 Securing Decisions <i>Shuler</i> 2		Persuasive Speaking 2		Electives 4	Required 13 Electives 4	17
	Evangelistic Leadership 2 Pastoral Work of the Minister <i>Anderson</i> 3				Electives 3	Required 13 Electives 3	16
	Religious Journalism and Advertising <i>Ferren—Staff</i> 1				Electives 4	Required 11 Electives 4	15
Church Polity Administration <i>Stian—Staff</i> 4	Expository Preaching <i>Anderson</i> 3				Electives 0	Required 15 Electives 0	15
				Sacred Music	Thesis Electives 20	Required 14+2 Electives 0	16

Seminary Curriculum

(Continued from page 15)

	QUARTER HOURS
Bible and Systematic Theology	36
Practical Theology	36
Church History	12
Archaeology and History of Antiquity	12
Biblical Languages	12
Research Techniques (required unless student can pass qualifying examination)	2
Thesis	2
Seminary Electives (dependent on the research course preceding)	16-18
TOTAL	128
Health Evangelism	4
School of Evangelistic and Church Music	4
Supervised work and study in ministerial internship period	8
GRAND TOTAL	144

To show the distribution of the full Seminary course, and the fields in which the required work is listed, we present the accompanying table. It also gives an idea of the required courses offered. These, together with the elective courses, are fully described in the new Bulletin. Space limitations make impossible the tabulation of the large elective list.

These courses are offered to meet the requests made by our ministers through an authorized questionnaire sent out by the conference presidents to their workers. The replies were gratifying and surprisingly uniform in the listing of the duties and responsibilities borne by Seventh-day Adventist ministers, and in their requests for specific help on certain phases of their work.

When we begin this larger training program on June 17 of this year we do so with such definite instruction as the following in our minds and hearts:

"The times demand an intelligent, educated ministry, not novices. False doctrines are being multiplied. The world is becoming educated to a high standard of literary attainment; and sin, unbelief, and infidelity are becoming more bold and defiant, as intellectual knowledge and acuteness are acquired. This state of things calls for the use of every power of the intellect; for it is keen minds, under the control of Satan, that the minister will have to meet. . . .

"Our ministers must be men who are wholly consecrated to God, men of no mean culture; but their minds must be all aglow with religious fervor, gathering divine rays of light from heaven, and flashing them amid the darkness that covers the earth, and the gross darkness that surrounds the people."—*Ibid.*, p. 528.



Spiritual Rehabilitation Needed

(Continued from page 3)

would say. I looked at them and in my heart cried to God for spiritual power to comfort and guide these sad, suffering people. I found a similar experience on my first visit to Rumania. The best approach to these people is to begin with a little heart-to-heart talk, and an earnest prayer for the Adventist people in all the world. If we are to stand together in the love of present truth, we church members here in America must lead the way by a new, complete dedication to a united faith and an unselfish spirit of service. The Adventist brotherhood is held together not by money or numbers but by unselfish love.

What Our Readers Say

EAGERLY DEVoured.—"I would like to tell you of my appreciation of THE MINISTRY. I have been receiving it for many years, and always eagerly devour its contents when it appears in the mail."—L. C. NADEN, *Director, Advent Radio Church, Australia.*

WELCOME VISITOR.—"I assure you that we are vitally interested in THE MINISTRY magazine, and that it is a welcome monthly visitor in our conference. Our ministers here are very loyal to the journal."—W. A. DESSAIN, *President, South Dakota Conference.*

UNEXCELLED MATERIAL.—"Thank you for the unexcelled material you are giving us in the field through THE MINISTRY."—M. K. ECKENROTH, *Florida Conference Evangelist.*

FORCEFUL AND CONSTRUCTIVE.—"Let me again say a kind word for the excellence of THE MINISTRY magazine. It has become a mighty force for evangelism, a constructive work of first magnitude."—A. A. ESTEB, *Home Missionary Secretary, Southern California Conference.*

HIGH STANDARD.—"May I express my appreciation of the consistent high standard maintained by THE MINISTRY. We do appreciate receiving the paper, and although it has been late during the last few years, its visits have been none the less welcome."—B. E. SPARROW, *Departmental Secretary, North England Conference.*

CHURCH ELDER'S APPRECIATION.—"I have been a local church elder since 1930 and would naturally look around to find whatever help I could to keep the message alive before the congregation. I get much help from THE MINISTRY that I can use in various ways."—J. H. BARTEL, *Bison, Kansas.*

SOLDIER'S APPRECIATION.—"Since my religious activities in camp make it highly necessary that I witness for God with skill and proficiency, I can think of nothing (outside of prayer and Bible study) more calculated to provide this preparation than a reacquaintance with this most helpful organ, THE MINISTRY."—PVT. HARRY M. BLACKMAN, *Medical Detachment, U.S. Army.*

KEEPS IN TOUCH.—"I always enjoy reading THE MINISTRY and keeping in touch with many of the problems considered and discussed in it."—MRS. E. MAX TRUMMER, *Minister's Wife, National City, California.*

EXCELLENT MAGAZINE.—"Our ministers have expressed themselves as being very glad to receive this excellent magazine."—J. M. JANSEN, *Conference Secretary-Treasurer.*

MOST VALUED PAPER.—"I am desirous of bringing my MINISTRY files up to date and making them complete. I would like to have the paper from the beginning, and do not want to miss a single copy. I value it more than any other paper that comes to my desk."—ERNEST FRESK, *Pastor-Evangelist, Great Falls, Montana.*



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

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

† Historical aspects of

The Religio-Medical Liaison—No. 1

By WILLIAM FREDERICK NORWOOD, Ph.D., *Associate Dean,
College of Medical Evangelists, Los Angeles*

THE study of history is not a luxury; it is a spiritual and intellectual necessity. Knowledge of past events constitutes a driving force in the lives of all of us. Indeed, history enables individuals, organizations, communities, and nations to grasp their relationship with the past and to chart in general their future course. It does more. From it people derive a sense of human fellowship and a knowledge of immortal good. The discerning Christian never fails to recognize in history an omniscient Providence.

Whether we are interested in the past, present, or future of an ideology or an institution, its historical investigation and interpretation are inescapable. Present-day medical science, which prides itself on the modernity of its corpus, must admit the antiquity of its lineage and recognize its gestational years in the womb of history. It is only rational then that a group of physicians, clergymen, and workers in allied fields, who are seeking a better understanding of the microcosmic fellowship of physical and spiritual forces, should turn to history as one source of light.

History, as most people know it, is a pageant of human affairs as seen through the eyes of politicians, statesmen, philosophers, priests, warriors, explorers, and economists. Such an interpretation emphasizes the interminable feuds of mankind but fails to adequately depict man's greatest and longest struggle—his war with the forces of nature.

Races of antiquity daily faced mysterious forces with which they were unable to contend. Destructive storms, blighting droughts, and devastating epidemics played leading roles in the rise and fall of tribes and races. Man faced malignant unseen powers with which he was powerless to cope. Thus an important aspect of his struggle for existence was his effort to survive the assault of disease.

Primitive peoples, whether of the ancient, medieval, or modern, have always reacted essentially in the same manner to these physical influ-

ences. Because they were unexplainable in terms of their simple experience, they attributed such manifestations to the action of spiritual forces. It further followed in this pattern of reasoning that since these experiences were unpleasant and even fatal at times, the spirits producing these phenomena were of necessity malevolent.

In an effort to placate the evil spirits man invoked the aid of deities and developed the art and craft of magic, both therapeutically and prophylactically. The physician, or medicine man, who was often the tribal priest also, based his action on an etiological concept. Customarily some malignant deity was associated with the illness. Sometimes the medicine man named an intermediary who was charged with bewitching the afflicted one. Such unfortunate souls paid heavily for their misfortune of having been selected by the priest-doctor.

PROGNOSIS for the patient was a differential process, depending upon the interpretation of signs and omens. This procedure came to be a very important part of medical diagnosis throughout antiquity and even down to modern times. Treatment involved magic, incantations, punishment, gifts, or theurgic therapies designed to induce the exit of the offending spirit.

Since the physician of primitive society was both sorcerer and priest, he had access to, and was custodian of, both magical and religious methods of treatment. His profession was a union, albeit crude and false, of two callings.¹

Students of the Scriptures can best appreciate the spiritual degeneracy resulting from such a religio-medical liaison by noting Paul's explanation of the moral deterioration and heathenism prevalent in his time. In writing to the Romans he submits his thesis in these few words:

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their

Presented before the Mental Hygiene Study Group of the faculty, March 22, 1945. Dr. Norwood is associate professor of the history of medicine at the medical college.

own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen."²

From this recitation one may conclude that under the benign influence of Roman law and Greek culture, which labeled Mediterranean civilization in the beginning of the Christian Era, the world was in as great spiritual darkness as it was centuries earlier before the appearance of known centers of civilization. Indeed, throughout the ancient world and the centuries which have followed, history generally records wretched or corrupt concepts of the fellowship of physical and spiritual forces.

In Babylon medicine was dominated by religion. Practitioners were priests and diviners whose few rational observations were bound up in astrological ritual. Theology was less dominant in the craft type of medicine that characterized the Nile Valley, but the Egyptian galaxy of gods placed an indelible stamp on the healing art.

Greece developed a concept of medicine which tended to separate it from therapy, and identified it as one of the disciplines of philosophy. Perhaps this was the first cleavage in the ancient union of religion and medicine. The polytheism of the Greeks was not compatible with the scientific trend in Hippocratic medicine. Nevertheless, there was religious medicine in Greece; it was embodied in the Aesculapian cult with its popular faith healings.

Under Roman rule Greek medicine, both religious and rational, spread to Alexandria, Rome, and other centers of culture. The Hippocratic writings were widely disseminated, but healing cults continued to thrive. When lay practitioners failed to heal their patients they resorted to religion and magic. Plutarch said that chronic sufferers who were not healed by the usual remedies and the customary diet, "turn to purifications and amulets and dreams."³

From Mount Sinai onward Hebrews developed their own characteristic system of medicine. Belief in evil deities, omens, and incantations was foreign to the monotheistic concept of Jehovah. Had He not said to Moses, "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me . . . an holy nation." Ex. 19:5, 6.

The Jewish code of personal and public hygiene was unique in all antiquity. It embodied the best in Babylonian and Egyptian medicine, and much more. On one profession, the priesthood, was placed the responsibility for both the spiritual and the physical welfare of the nation. It is very reasonable to believe that had Israel consistently lived up to both their religious ideals and their physical code, there would have developed a race of men physically rugged, intellectually creative, and religiously powerful. Unfortunately, the Hebrews repeatedly indulged in apostasy during the first millennium of their national history, experiencing the spiritual and physical debauchery characteristic of the cults of their time.

Captivity, shame, and disgrace convinced Israel of its folly. During the generations between captivity and the advent of Jesus the character of the

nation changed. Great emphasis was laid on the retributive judgment of God. Lawful existence according to a mass of laws and traditions, unbending piety, atonement through blood sacrifice, and long prayers were basic in the pitiless code of Judaism.

THE damaging impact of this system on both the souls and bodies of men cannot be calculated. The mere fact that the religious leaders of the nation were unable to recognize Jesus as the Messiah, whose time and place of birth were prophetically announced, is significant. The student of mental hygiene does not wonder that Jesus, in the first public utterance of His ministry, quoted from Isaiah: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Isa. 61:1.

It has been suggested by Bible students that the world of Jesus' day was providentially timed for His coming by being largely united under one flag. Thus, it is implied that the universality of Roman rule implemented the spread of the gospel. Was it not of much more moment that the times virtually demanded an interpreter of life? Israel had prostituted its stewardship, and the world was filled with pagan cults, none of which satisfied the longing of men's hearts to be healed physically and spiritually. In the words of the distinguished medical historian, Henry Sigerist, "The world was sick and in dire need of help."⁴

Christianity soon found itself in competition with a host of healing cults. The new faith offered both physical and spiritual restoration—a manner of living, a code of life. Did not Jesus reassure Thomas with the words, "I am the way, the truth, and the life"? Christianity was further revolutionary in that it was available to all, both sinners and the pure in heart. In contrast to Christianity, at the entrance to the Aesculapian temple in Epidaurus was the inscription:

"Pure must be he who enters the fragrant temple; Purity means to think nothing but holy thought."⁵

The legal-minded Romans, who were used to a system of religion which divided the realm of the spirit among an imposing array of contending major and minor deities, were shocked by the catholicity of the new Eastern cult. The doctrine of "whosoever will may come" gave to the early Christian church a tremendous appeal at a time when many millions of people lived in poverty, squalor, and disease. Thus the concept of Christian compassion was born at a time of universal need. (Concluded next month)

¹ A very scholarly discussion of medicine among primitive peoples may be found in ARTURO CASTIGLIONI, *A History of Medicine*, pp. 3-30.

² Romans 1:21-25. Read also verses 18-20.

³ L. EDELSTEIN, "Greek Medicine in Its Relation to Religion and Magic," *Bulletin of the Institute of the History of Medicine*, 5:224, March, 1937.

⁴ HENRY E. SIGERIST, *Medicine and Human Welfare*, p. 15.

⁵ PORPHYRIUS, *De abstinentia animae*, II, 19; cited by SIGERIST, *loc. cit.*

China Beckons Medical Missionaries

By HERBERT LIU, M.D., *Medical Director, Chungking Medical Center, China*

WRITING to the Council of Medical Missions in July 31, 1944, Dr. P. Z. King, director general of National Health Administration of the Chinese Government, has this to say:

"It is a well-known fact that the concepts, teachings, and practice of modern medicine were first brought to China a little over a century ago by medical missionaries; that modern education, including medical education, in China owes its start and a great deal of its impetus even to the present day to schools, colleges, and universities started and maintained by Christian agencies.

"Successive heads of the National Health Service have made acknowledgment of the debt owed by modern medicine in China to Christian medical schools, hospitals, schools of nursing, doctors, and nurses. At this time it is only fitting that warmest thanks and highest tribute be paid to the Christian medical services—in all forms—for the fundamentally important part they have played and continue to play in the development of modern medical practice in China. It is earnestly hoped that these services will not only be continued but extended."

These words of high tribute paid to Christian missions by a high-ranking officer of the Chinese Government speak for themselves. Christianity of the modern era was brought to China by missionaries in the early part of the last century. The founding of Protestant missions in China was marked with sporadic oppositions and persecutions. But the early pioneers were not discouraged, and soon footholds were gained in different localities of the country. In the time of the Boxer uprising at the turn of the century, many foreign and Chinese Christians were killed. Today the picture has changed. The doors are widely opened. As a matter of fact, an official invitation has been extended to the churches of America and England. China today beckons eagerly for help from the Christian soldiers of the cross to help her battle against diseases of the body and of the soul.

The eight years of long-drawn-out war have wrought horrors on the population as a whole. Millions have lost their lives, and millions have been made homeless. Tens of millions have been forced to abandon their places of abode, together with what little they possess, and migrate from the war zone to the great hinterland of western China. Many have died on the road to a destination which they knew little or nothing about. Owing to malnutrition and lack of proper environmental sanitation, epidemics of various forms have been rampant in different parts of the country. The government and other relief agencies are doing their best to improve the situation, but with very limited resources and a shortage of technical personnel at their command, it is impossible to cope with the situation without outside help.

A committee was formed last year known as

The Committee on Health and Medical Care of the Commission of Investigation and Planning of Relief and Rehabilitation of the Executive Yuan. The official report of the committee has not yet been made public, but it is understood that the following items will probably be embodied in the future recommendations:

1. Setting up a large number (500) of 50-bed hospitals and a number (100) of 100-bed hospitals, with also a number of 250- and 500-bed hospitals in various parts of the country. Priority will be given to areas that are to be recovered, or places which are in urgent need of relief.

2. Procuring minimum professional staffs to run these institutions efficiently.

3. Ascertaining how many hospital units each mission organization desires to operate, and at what location they want to accept responsibility.

4. Repairing, rebuilding, or even erecting prefabricated buildings for any mission agency wishing to operate at certain designated areas, together with furnishing standard equipment and supplies at the expense of the Relief and Rehabilitation Administration, to be established by the government, for at least one year or longer after the cessation of hostilities.

5. Official request by the National Health Administration for release of needed personnel from other forms of service, or petition that granting of passports be facilitated, so that qualified persons may return to China or new recruits come out to China soon.

6. Staffing and effective running of curative centers (hospitals) and the training of personnel. (In the opinion of the committee this would constitute the most important and significant contribution the Christian medical service could make, especially in the time following the end of hostilities.)

Our denomination today has fourteen medical units scattered throughout China. Eight of these are now in the occupied territory and the other six are still operating on the free China side. Should all the institutions be returned to us when the occupied territories are liberated, we shall need at least twenty to thirty medical missionary families and about ten trained nurses from America. We have about twenty national physicians working in the various hospitals in China now. All these men are anxiously waiting for the day when help will come to them from the other side of the world.

We are hoping and praying that the Spirit of God will prepare the trained personnel and provide the means for the task that lies immediately ahead. The experiences of the past years, and particularly during the eight years of war, have taught us unmistakably that our medical work in China has greatly strengthened our work generally. I am sure it will continue to do so in the future until the great work is done.

Rarotonga Baby Show Awards

"SEVENTH-DAY ADVENTISTS have set an example which you would all do well to emulate," said Dr. Ellison, chief medical officer of the Cook Islands, when addressing almost the entire population of Rarotonga last week, on the occasion of the annual baby show conducted by the Child Welfare Association.

It was the babies' day out!

Five hundred tiny citizens, ranging from chubby little knucklesuckers who had been with us a very few weeks to lusty five-year-olds, assembled in Avarua and keenly contested the various age sections. When all the winners were brought together, the judges, including two doctors and several prominent Europeans, were confronted with the difficult task of selecting the champion.

We were all very thrilled when the choice fell on seven-month-old Joe Richard, the son of one of our training school couples. Joe delighted the crowd with his endearing smile as his chubby little fingers closed around the silver Ayson Cup, which he will hold for one year as the champion baby of Rarotonga.

All native homes are inspected periodically by the chief medical officer and the district nurse, points being awarded for build, cleanliness, and appointments. After the presentation of the Ayson Cup, it was announced that the championship award for the best native home had been won by the Matamua family, one of our staunch Titikayeka families.

Speaking at considerable length, Dr. Ellison upheld Seventh-day Adventist principles of healthful living and temperance. He highly commended the mission in general, and the training school in particular, for showing the way to the rest of the island by precept and example in matters of hygiene and healthful living. "If you would but follow the lead of the Seventh-day Adventists," he concluded, "there would be far less sickness on the island, and there would develop a race of Cook Islanders the world could be proud of."

We thank God constantly for a complete message—one that changes heart, home, and health; a message which, if fully carried out, produces men and women, young people and children, who may be upheld as examples to the world; a message which fits for citizenship in the kingdom of glory soon to come.—JAMES E. CORMACK in *Australasian Record*, Dec. II, 1944.



THE work of the true medical missionary is largely a spiritual work.—*Counsels on Health*, p. 540.

In all His labors He united the medical missionary work with the ministry of the word. He sent out the twelve apostles, and afterward the seventy, to preach the gospel to the people, and He gave them power also to heal the sick and to cast out devils in His name. Thus should the Lord's messengers enter His work today.—*Testimonies*, Vol. VI, p. 292.

Current Health Facts

☞ A NAVY physician reported to doctors attending the California Heart Association that the American people consumed eight million pounds of aspirin in 1943, or eighty-seven coal carloads.

☞ TUBERCULOSIS is still the greatest single cause of death among young people between the ages of fifteen to twenty-five. There are approximately 700,000 people in the United States today sick with this preventable disease.

☞ GOING without breakfast is a bad start for the day. It has been found that workers who skip breakfast get less done in the first working hour than those who tuck away a good meal before work. And as the morning goes on, the hungry ones grow less efficient. After lunch they do better; then they slow up again. What happens to these workers happens to homemakers, too, and to everyone else. It's especially true in the case of children. A child who eats a good breakfast has a better chance to do well in studies and games. For many people, and particularly for children, it's sound planning to have one fourth to one third of the day's food at breakfast.

☞ THE death rate from botulism (a type of food poisoning) is 67 per cent of all cases in America. An efficient antitoxin has been perfected, but it is necessary to have the right kind of antitoxin for the type of *Bacillus botulinus* that has caused the trouble. Often by the time this antitoxin has been obtained it is too late to prevent death. The most efficient method of preventing botulism is by rigid precautions for home canning nonacid fruits and vegetables. String beans head the list and are responsible for more than one third of the outbreaks of the disease.

☞ THE infant death rate for the United States was 45 per 1,000 live births in 1941. This rate was lower than that of any previous year. Utah set a new all-time low State record with an infant mortality rate of 30. Twenty-one States had rates of less than 40, nine had rates of 55 to 69, and three had rates of 70 or more. Ten of the twelve States with rates of 55 or higher were Southern States and two were Western States. Since 1900 the trend of the infant death rate has been downward. The rate in 1900 was 170.

The reduction in infant mortality rate is due largely to reduction in the rate for infants dying from the second through the twelfth month of life, and especially to decreasing mortality from gastrointestinal and communicable disease. The death rate of infants under one month of age has declined, but much less than the general infant rate. The rate of death on the first day of life has been reduced very little.

☞ ERIC JOHNSON, newly appointed chairman of the American Cancer Society, when asked why he was willing to add this responsibility to his already crowded program as president of the Chamber of Commerce of the United States, replied:

"Here is why I did so: While World War II was killing 121,363 Americans, cancer killed 495,000 Americans. It shocked me to learn that an estimated 600,000 Americans right now are suffering from cancer, that if this continues, 17,000,000 of today's living Americans will die of cancer. Cancer is the No. 2 killer, surpassed only by heart disease in total deaths for all ages.

"But the shock of this cancer record was no greater than the shock that I experienced when I learned how pitifully small had been the public's response to the effort to conquer this most costly of our diseases. I don't blame the American people for this paradox. I blame laymen like myself. We haven't seen to it that the people are told the facts—the hopeful facts as well as the grim ones. There are hopeful facts. Certain types of cancer can be cured if apprehended early. Pre-cancerous conditions can be discovered and controlled in clinics, and scientists see promising rays of hope in the research laboratories. Without the discovery of a single new cancer fact, thirty to fifty per cent of potential cancer victims can be saved. Only with the full co-operation of all the people can this scourge be lessened and controlled."



Psychiatry for Pastors, Students, and Nurses, Jacob Mulder, M.D., Eerdmans, Grand Rapids, Michigan, 1941, 151 pages.

This is a commentary on mental diseases, with accompanying illustrative case histories. Laymen find case histories more informative as well as more interesting than pages of technical descriptive material. Thus this fast-moving panorama of mental illnesses, beginning with manic-depressive psychoses and concluding with a brief discussion of religion and mental disturbance, supplies a real need. It will be found particularly helpful by the pastor, who, because of his contact with a wide cross section of humanity, including many mentally aberrant, should be able to distinguish between "illness and orneriness."

Occasional expressions of faith in God and His healing power are refreshing, and will appeal to the reader of religious bent. "Man is endowed with spirit and is an image bearer of God. . . . A religious background affords an important point of contact and guidance. . . . Recovery depends in the first place, as in all other diseases, upon the restoring power God has placed in all human and living organisms."

With the reminder that a little knowledge may be a dangerous thing, it is emphasized that a perusal of this book will not miraculously make one a psychiatrist. But if it is remembered that it is little, the knowledge gained will be good.

GLADYS GRIFFIN.



THE medical missionary work now called for is that outlined in the commission which Christ gave to His disciples just before His ascension. . . . Matt. 28:18-20.—*Counsels on Health*, p. 509.



Association Notes

RECENTLY received from one of our physicians now serving in the armed services is the following word: "I want to tell you how much I appreciate THE MINISTRY.

There are many helpful and inspiring articles in it. From the October number I read to my Catholic roommate that the Catholic Church changed the day of worship. He asked me for a book explaining our belief."

In a letter accompanying his annual report as medical director of the Maun Medical Clinic, Bechuanaland, South Africa, Dr. J. G. Foster makes this interesting comment relative to spiritual successes attending the work in that field: "Our spiritual work is growing rapidly. Nineteen members were baptized this past year—more than our entire church membership before. And we are looking forward to baptizing more this coming year. About a hundred joined the Bible classes during the year. At Maun we had our first evangelistic effort since the mission was opened. As a result fifty people joined the hearers' class. We are planning another effort here this year and expect the results to be even greater."

DOCTOR'S APPRECIATION.—"I do enjoy the help THE MINISTRY gives in my Bible study, and also in my work as church elder."—R. I. HALL, M.D., *Portland, Oregon.*

NURSE'S APPRECIATION.—"I have found THE MINISTRY to be helpful, stimulating to deeper study in the Bible and methods of research."—LILLIAN C. STUART, R.N., *Night Supervisor, Lakewood City Hospital, Ohio.*

DOCTOR IN MILITARY SERVICE.—"THE MINISTRY has been coming to me here in France and is very much appreciated. Its messages are always timely and well written. Especially do I enjoy the Medical Missionary department."—CAPT. ROBERT H. DUNN, M.C., *U.S. Army.*



What Does God See?

By ANN PUTNAM, R.N.

WHAT does God see when He looks at us—
 Below the shams, beneath the fuss,
 Into the facts of our daily life;
 How much of valor, how much of strife,
 The hurts and disappointments rife?
 What does God see when He looks at us—
 Deep in the very heart of us,
 The distance we've gone from the start we made?
 Does He see the times that our feet have strayed,
 Or the distance from the goal we've stayed?
 What does God see as we sit in church?
 Does He of our inmost soul make search?
 Is there a joy that we can't explain?
 Do we glimpse new heights which we would attain,
 A deeper faith, a higher plane?
 What does God see when comes the night?
 How many wrongs, how much of right?
 How much like Him have we grown to be—
 How much of His great humility;
 How great our faith in eternity?

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

The Church of Latter-Day Saints

By KATHERINE WAGNER, *Minister's Wife, Alaska Mission*

INTRODUCTION: The name Mormons, as applied to the sect, is resented by its adherents, who prefer to be called Latter-Day Saints. They maintain that to call their members Mormons because of their belief in the *Book of Mormon* would be comparable to calling a person an Isaiah because he is a believer in this book.

Of this church there are two branches, the Church of Jesus Christ of Latter-Day Saints and the Reorganized Church of Jesus Christ of Latter-Day Saints. After the death of their prophet, Joseph Smith, the church was divided, the former following the leadership of Brigham Young, and who were therefore called Brighamites, while the latter followed Joseph Smith, Jr., and were therefore called Josephites. This paper deals principally with the followers of Brigham Young, who migrated to the West and set up their headquarters in Salt Lake City, Utah, and does not necessarily present the views of the Reorganized Church, whose headquarters are at Independence, Missouri.

Mormonism has been called the Islam of America. It is like Mohammedanism in its endorsement of the practice of polygamy and its ideas of heaven. The *Book of Mormon* is said to have a likeness to the Koran.

HISTORY: This church was formally founded under its leader and prophet, Joseph Smith, at Fayette, New York, in 1830, with six charter members.

At the age of about fifteen, Joseph Smith, as a result of revival meetings in the community, declared himself to be searching for the true church. According to his testimony, as he was praying one afternoon in a grove he was approached by two celestial beings, who told him they were the Father and the Son. He was told that none of the churches were right, but a new gospel dispensation was about to be set up, of which he would be the leader.

After this an angel by the name of Moroni approached him and told him of the existence of golden plates containing a record of the early inhabitants of this continent, which were hidden in a hill called Cumorah, near his home. Four years later, in 1827, these plates were supposedly found by Joseph, and with them "interpreters," the Urim and Thummim. By these Joseph Smith alleges to have translated these plates into the *Book of Mormon*, named thus for Mormon, the father of Moroni, and the one who had hidden the plates.

The *Book of Mormon* was first published in 1830 in New York as an edition of five thousand. Many

other editions have been printed, and it has been translated into many languages.

During its first year the sect gathered about fifteen hundred converts. The early history of the church was one of trouble, persecution, and migration. The first move was into Ohio, where the church was more definitely organized. By this time the membership had increased to between three and four thousand. The next move was into Missouri, where the sect suffered a troubled sojourn. But in spite of unrest, the membership increased to between twelve and fifteen thousand. In midwinter they were forced to leave Missouri. They then settled in a town which they named Nauvoo, across the river, in Illinois. Here, as elsewhere, trouble sprang up, partly as a result of concerning themselves with State politics.

A number of the members left the body at this time and two of these men, William and Wilson Law, set up a paper called the *Nauvoo Expositor*. The paper revealed some of the inconsistencies of the leaders' lives. Smith, as mayor, ordered the paper suspended, also a raid upon the property, which was carried out by the police. The vengeance of the county then turned upon Smith, and the governor of the State promised that Smith would be called to account for his rash act. Smith considered flight to the Rocky Mountains but was prevailed upon to give himself over to the government for justice. The governor pledged the honor of the State for his protection, and he was placed in the visitors' quarters at the jail, along with his brother, Hyrum, and several others, to await trial. However, on June 27, 1844, this pledge was broken by a mob of about two hundred, who entered the jail through the co-operation of the guards. Joseph and his brother were shot to death and another leader seriously wounded. This gave to the prophet the aspect of the martyr, which no doubt did more to promote the prosperity of the sect in his death than could possibly have been done in his life.

The leadership of the church then fell to Brigham Young, a man of great ability as an organizer. In less than two years the saints were again forced to move, this time beginning the long wintry journey to Utah. Young had received revelation that they should settle there. They formed long trains, pushing their worldly goods before them in hand carts. Many hardships were encountered, but Utah raised itself to the status of a territory and finally attained statehood.

In 1852 Brigham Young officially announced a revelation received in 1843 sanctioning the practice of plural marriage, to which he and other leaders had subscribed, secretly at first, but later

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openly. There were many clashes between the State and the church. The greatest of these was over the matter of polygamy. The support of this practice was finally withdrawn by the church, though it has never denied the rightness of the principle. But as this practice was gradually discontinued, a more friendly feeling came in between the members of this church and those without.

The membership of the church has continued to increase, until it now numbers, according to church statistics, about 863,000 members.

CHURCH ORGANIZATION AND GOVERNMENT: The government and organization of this church rise out of their concepts of the priesthood. "Priesthood is regarded as power delegated from God to man, by which man is authorized to act in the name of the authority of God."

There are two divisions of the priesthood, the Aaronic and the Melchizedek. Of these the Melchizedek is the greater and deals with spiritual matters, while the Aaronic is concerned more with the temporal. Officers of the Melchizedek priesthood are high priests, seventies, and elders. The officers of the Aaronic priesthood are bishops, priests, teachers, and deacons.

The head of this body is the president, possessing supreme authority. He is supported by two counselors, these three constituting the "first presidency." After these come "the twelve apostles, the presiding patriarch, the seven presidents of seventies, and the presiding bishopric of three men."

A single church community is called a ward. Over each presides a bishop, and his two counselors. From four to fifteen wards compose a stake. This is presided over by a president and two counselors. The stakes are then organized

into territories in which from two to ten thousand live in fairly close proximity. Missions are organized in more scattered areas.

Supplementary activities of the church include the National Woman's Relief Society, Sunday schools, Young People's Mutual Improvement Associations, Primary Association, a program promoting midweek child culture. The church also provides religious training which ties up with secular schoolwork in high school and college levels. Genealogical societies are also sponsored.

DOCTRINES: The distinguishing points of faith are continual divine revelation through an inspired prophet who heads the church, polygamy, pre-existence, the immortality of the soul, the soon approach of the end of the world, the premillennial coming of Christ, the setting up of His kingdom on the American continent (presumably in Missouri, where they believe the Garden of Eden was originally), baptism by immersion, a vicarious baptism for the dead which they base upon 1 Corinthians 15:29, tithing, temperance, refraining from the use of tea and coffee and tobacco, the "sealing" of the marriage contract in one of their temples to make it binding in the world to come, progression in spiritual life to the point where one may become as intelligent and omnipotent as God Himself, the administration of patriarchal blessings.

Though perhaps they are not cognizant of the fact, the foundations of the church are very closely tied into Spiritualism through their belief in the state of the dead. The plates from which the *Book of Mormon* was supposedly taken were received through Moroni, the angel son of Mormon, the man who buried them. They claim to have received their "authority" to baptize directly from

Mormonism Versus the Bible

By ROBERT CORREIA, *Ministerial Intern, Pulaski, Virginia.*

MORMONISM

"Man is an eternal being who not only shall endure after death, but who lived as a pre-existent, spiritual being before he came upon earth."—J. A. WIDTSOE, *What Is Mormonism?* p. 34.

"We believe the Bible to be the word of God. . . . We also believe the *Book of Mormon* to be the word of God."—*A Study of the Articles of Faith*, p. 2.

"Adam fell that men might be."—*Book of Mormon*, 2 Nephi 2:25.

"He [Jesus] shall be born of Mary at Jerusalem."—*Ibid.*, Alma 7:10.

"He shall suffer death; . . . there shall be no light, . . . even from the time that He shall suffer death, for the space of three days, to the time that He shall rise again from the dead."—*Ibid.*, Helaman 14:20.

BIBLE

God "only hath immortality." 1 Tim. 6:16.
"Dust thou art, and unto dust shalt thou return." Gen. 3:19.

"Thou shalt not add thereto, nor diminish from it." Deut. 12:32. (Deut. 4:2; Rev. 22:18.)

"By one man sin entered into the world, and death by sin; so death passed upon all." Rom. 5:12.

"He demanded of them where Christ should be born. And they said unto him, In Bethlehem." Matt. 2:4, 5. (Micah 5:2.)

"When the sixth hour was come, there was darkness over the whole land until the ninth hour." Mark 15:33. (Three hours only.)

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John the Baptist, who was under the direction of Peter, James, and John.

A combatant status is taken by them in war. They are also affiliated with the Federal Council of Churches of Christ in America. Toward the Sabbath they take a rather passive attitude, feeling that if this matter is of sufficient importance, there will be a "revelation" given them concerning it.

AUTHORITATIVE SOURCES OF DOCTRINE: The following are considered as such by the church: (1) the Old and New Testaments "so far as they are correctly translated from the original manuscripts"; (2) the *Book of Mormon*, supposedly an American record of ancient times on this continent; (3) *Doctrine and Covenants*, a collection of

alleged present-day revelations written for the most part by Joseph Smith; (4) *The Pearl of Great Price*, fragmentary writings purported to come from Abraham and Moses but not found in the Bible; also certain additional historical and doctrinal writings by Joseph Smith. The above four books have been voted by the church to constitute scripture.

MISSIONARY PROGRAM: The organization has been very mission minded from its beginning. Hardly more than organized, the church sent out missionaries to the Indians on reservations in New York and surrounding States, who proceeded westward working also among the white settlers. From the early years missionaries were also sent to European countries, where thousands of converts were made, many of them coming to America as emigrants, and thus swelling the numbers of the church. In 1837 two of the "apostles" who went to the British Isles baptized nearly two thousand people after eight months of labor.

However, their system of missions lacks permanency and greatly limits itself in many countries by its plan. Missionaries are not supported by the church but are dependent upon their own families and friends, as well as on the people to whom they go, to some extent. Usually young people are selected to go on a mission, two years usually understood as a term. They proceed from house to house, instructing any interested in the tenets of their faith, and distributing literature to others.

CONTRIBUTIONS BY CHURCH: We do not feel able to say that this church has bequeathed a spiritual legacy to Christendom. It has championed the belief in divine, modern revelation, but not in a form which we could feel is genuine. Rather its contributions have been on the temporal and charitable side. It has an efficient system of welfare work in which surpluses are placed in store to be used for the destitute, especially among its own membership.

These people were pioneers in the use of irrigation, by which they made the deserts of the West to blossom and produce. "It is better to feed the Indian than to fight him," was an axiom of Brigham Young's, the carrying out of which made for a friendly relationship between these peoples.



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need the wings of thought to lift you? Then hear the talk on 'The God-spell.'—*Christian Century*, April 11.

BREAD AND BEER.—The Minnesota Brewers' Association has been ordered by the Federal Trade Commission to stop advertising the untruth that beer is equivalent or comparable to bread in nutritional quality. The commission says it would be necessary to drink a very large quantity of beer to get the nutriment contained in a very small piece of white bread.—*Gospel Minister*, April 12.

CHRISTIANITY IN JAPAN.—It is said that Kagawa, the well-known Japanese Christian leader, is still carrying on evangelistic campaigns in Japan and that he is not being molested by the government. Indeed, it is said that the government of Japan does not seem to be opposed to Christian work so long as it is being done by Japanese themselves without any interference or leadership from foreigners. News does not come through as to the particular character of work that Kagawa is doing.—*Watchman-Examiner*, February 8.

TABLES TURNED.—The Roman Catholic press has been making a great fuss because Haile Selassie, emperor of Ethiopia, has issued a decree drastically restricting the future activities of missionaries in his country. They may no longer enter districts mainly inhabited by members of the Coptic Church, except for such work as maintaining hospitals and nonsectarian schools.

It appears to be the Catholics who are most upset by this ruling. It is of interest to note that the regulations are based on the same premise as the protests of the American Romanist hierarchy against Protestant work in Latin America.—*Prophecy Monthly*, March.

PUBLISHING PRIORITY.—[The periodical] *Revelation* is quoted as saying: "In 1943 the largest grant of book paper to a religious book publisher was that of 367 tons to the Watch Tower Bible Tract Society of the Jehovah Witnesses cult. In contrast, the American Bible Society received 72 tons."—*Watchman-Examiner*, April 26.

PAGAN PARIS.—Satan worshipers in Paris are reported to number 10,000.—*Gospel Minister*, April 12.

ARCHBISHOP'S DENUNCIATION.—Archbishop Spellman, of New York City, speaking for the Roman Catholics concerning the 1,600 Protestant ministers who protested against any religious group taking part in world politics, showed by the bitterness of his retort how the shoe pinched. He called this group "self-styled super-patriots who do a disservice to the country and violate the golden rule." He also sneered at them as "calling themselves ministers and religious leaders." Archbishop Spellman ought to realize that he cannot advance his cause by calling men bad names.—*Watchman-Examiner*, April 26.

TELEVISION AND RELIGION.—A prelude to what we may expect on a larger scale in the development of television occurred March 31 when the National Broadcasting Company's Television Station WNBT broadcasted a religious pageant, highlighted by Robert Shaw's Collegiate Chorale performing against a background of famous religious paintings and etchings. The broadcast was titled "The Story of Easter." . . . We have stated that this television performance was a prelude. As television becomes more popular, it will in time displace a good deal of ordinary broadcasting. Religious broadcastings of the past have not had to depend upon any visibility. It was sufficient for the voice of the speaker or the voices of the singers to be heard. But as the people grow used to television, they will want to see the performers. How are religious broadcasters going to meet the situation? Have denominations given the subject any thought? Have any groups of individuals considered what is going to be necessary for the future if the Christian testimony is to hold a leading place in television broadcasts? Is it going to mean the revamping of all our patterns and methods? At least the prospect gives a great deal to think about.—*Watchman-Examiner*, April 19.

being destroyed? What can the church do? Shall we remain inactive in our safe retreats and utter the plaintive sigh, 'After us the deluge?' or shall we arise and build the walls of Jerusalem? Shall we call upon the name of God, and 'strengthen the things that remain, that are ready to die?'—*Religious Digest*, May.

CHRISTIAN JEWS.—One hundred thousand Jews, it is estimated, have accepted Christianity . . . in the United States.—*Gospel Minister*, April 19.

STEWARDSHIP EDUCATION.—The idea of trusteeship is a Christian one. It stems from the advocacy of stewardship under God. But stewardship has never attained its highest ideals even in the house of its friends. There are still large numbers of Christian people who admit no responsibility in stewardship. In a report received from Dr. Harry S. Myers, secretary of the United Stewardship Council, which consists of twenty-five co-operative religious bodies, we learn that many denominations have already signified their decision to unite in a stewardship enlistment program during the years 1946-47. "The object of this enlistment period is to present the claims of God on the members of the churches, urging that these members enlist in Christian work either as a vocation or as an avocation. The postwar need as it appears at present to the mission boards is such that thousands of trained Christian workers will be needed." If these are to be supported, there must be a great increase in the giving of time and money on the part of members of the Christian churches. The average money gift per member is far too low. Stewardship may be regarded as the practical application of Christian ideals. No man is wholly converted until he assumes the responsibilities of stewardship. By their fruits we may know whether or not people are Christians. If the churches are going to meet the challenging situation in the postwar world, their members must now take more seriously than they have ever done before the responsibilities of rendering unto God the things that are God's.—*Gospel Minister*, April 19.

ESOTERIC SECTS GROWING.—The church page of Sunday's newspaper reveals a growing number of unconventional religious groups meeting regularly. The Universal Brotherhood of Light, Chapter 10, Christ Philosophy, Spiritual Science is meeting to discuss "The Cosmic Bank." The Ramakrishna Vedanta Center will study "Productive Life—Its Secret." On Friday evenings this group has "lessons on yoga and meditation." The topic of the Church of Religious Science will be "Entering the Kingdom." At the New Age Fellowship the subject will be "Holding the Spiritual Front." "This," the advertisement says, "is one of the frankest, most honest talks on religion ever given." Christ's Spiritual Church will hear about "Communion With Angels." Christ Brotherhood Church meets Sunday evenings, and on Wednesday evenings "there is lecture and flame." The Universal Truth Studio advertises, "Do you



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The Vital Place of Sermons

WE ARE NOT called to preach great sermons, but we are called to make great Christians. The "foolishness of preaching" is still God's way of saving men; therefore, the sermon is vital. It must be plain; it must be purposeful; it must be winsome; it must be moving. And above all it should be vital.

As pastors or evangelists our work is varied. *Teaching* the flock and *seeking* the lost require sympathy, care, and courage; but nothing is more important than feeding the flock of God. Someone has said that "the making and delivery of an effective sermon is not only the most conspicuous but the most influential single service the minister is privileged to render." The danger is that we accept the responsibility too casually. The man who merely "occupies the time" is neither a preacher nor a prophet, but a disgrace and a sham. Blessed is he who, having nothing to say, refuses to give wordy evidence of the fact. He has learned one of the fundamental principles of effective preaching.

John Ruskin said that "a sermon is half an hour to wake the dead." This is what it should be, and if it is full of Him who is the Resurrection and the Life, it will cause men to live.

We speak of the third angel's message as "the truth." Truth makes men free. Do our Sabbath sermons always free our congregation of grief and care, anxiety and discouragement? Do all our evangelistic messages raise men from the stupor of spiritual death to new life in Christ? If they do not, they have failed to measure up.

"Art thou He that shall come, or do we look for another?" was the question put to the Master. His answer is arresting: "The blind receive their sight, . . . the deaf hear, the lepers are cleansed, the dead are raised up, and the poor have the gospel preached unto them." He needed no other credential.

As we preach Christ we should see men begin to live the abundant life. Preaching which brings such results will never come through indolence. The backgrounds of such sermons are toilsome study and prayerful meditation. To preach the Word with power and appeal, the minister must spend long hours in preparation, not altogether preparing his sermon, but preparing himself as well.

Less time would need to be spent in settling differences between brethren if our preaching were stronger. "It is hungry animals that fight," declares Spurgeon. How true! Our congregations have no right to be hungry, but all too often they are. "Shearing" and "marking" the flock is not our only responsibility. We must "feed the flock of God," bringing to them healing leaves from the

Tree of Life and living waters from the River of Life. To do this requires self-discipline and self-sacrifice.

To spread the table of the Lord in every sermon and in every evangelistic message requires a diligence all too rarely seen. But the nurture of the flock demands nothing less. "Woe is unto me, if I preach not the gospel."

Road to Evangelistic Success

TO win as many converts as possible, I made myself everybody's slave." 1 Cor. 9:19, Twentieth Century translation. In these words we find one of the great secrets of Paul's evangelistic success. To be everybody's slave was no hardship, no humiliation; it was his joy—yes, even a passion. He lived to win men from sin to holiness. Forgetting position and dignity, he became the slave of those he sought to save. He knew the power of individual appeal.

To say there is no substitute for personal evangelism is to repeat something with which we all agree. But are we not in danger today of trying to save men by proxy or by some mechanical means? The radio, the Bible correspondence class, the question column in the newspaper—all are excellent aids to evangelism, but the evangelist who would win more souls must visit more homes. The public Bible class can never take the place of the personal visit. And when decisions need to be made, no other has so much influence as the preacher himself. A visit from him at the right time is not only wise but imperative.

The Master Evangelist sent out His servants two by two. How wise! A visit from two workers together at the psychological moment brings great strength. Fortunate indeed is that associate minister or Bible instructor who at such times can confidently count on the presence of the evangelist or the pastor. For the preacher to leave all the personal evangelism to his associates, while he concentrates on preaching, is an evidence that he has really missed the way.

The greatest joy of all soul-winning endeavor is to have a part in personal decisions for Christ. It is said that when the Romans shortened their swords they lengthened their territories. Coming to closer grips with men made them more successful soldiers. Soul-winning ministry demands a closer contact with the individual. Clay Trumbull, a newspaper editor, is credited with having led *one hundred thousand souls to Christ by personal contact*. Mass evangelism is a delusion. Consecrated adaptability, together with personal appeal, is the road to evangelistic success. R. A. A.