

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

February, 1949

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Information and Sundry Items

☛ How beautiful the sight of a worker in honored age growing old graciously, his life melting with the years, his walk with God becoming more intimate, his kindness deepening

RADIANT SUNSET, NOT DISMAL DAY'S END

with the passage of time, the sweet fragrance of his gentleness and piety pervading the lives of all with whom he has contact, with ever-increasing love and charity for all men characterizing his utterances and his attitudes, his words breathing confidence in the unity and triumph of this message, a strengthener of the brethren, living at peace with all men, all past differences righted and buried, possessing the right use of his faculties, his life's journey closing as a benediction to men—an example of the redeeming, transforming grace of Christ. What a beautiful sunset to a glorious life, touched and warmed in its closing hours with the peaceful radiance of a departing summer's day! O God, if time should linger, may my last end be like his! But how sad to see another growing more sour and critical and senile as the years march on with their relentless tread, living in the past and ever re-enacting its stormy scenes, rehearsing them alike to willing and unwilling ears, with himself the hero, or the martyr, as the case may be. Sadder still, the spectacle of growing mental distortions concerning those recollected episodes of yesteryear that grow more vivid as time marches on—with past antagonisms intensified, undermining the name and influence of those with whom there have been differences, resentment deepening toward fellow workers now sleeping their last sleep—endlessly rehearsing unworthy scenes and episodes that had far better be forgotten. What a gray, forbidding close to a stormy life, with black clouds still rolling, thunders still reverberating, lightnings still flashing, eerie winds still blowing—like the dismal end of a bleak winter's day. God forbid that my last end should be like that! Father of light and kindness and love, help Thy aging ministers to reflect Thy character by growing old graciously, sweetly, beautifully. Keep them from senility tinged with bitterness, from distorted and exaggerated roles, and from undermining the brethren. Help them to be a blessing and an inspiration, and to be a stabilizing, uplifting, unifying influence—an example of radiant living for Thee, until the very end of life's fleeting day.

☛ ANOTHER excellent book worthy of wide distribution among judges, lawyers, newspaper

and magazine editors, civic officials, superintendents of schools, and legislators has just made its appearance—*Separation of Church and State in the United States* by Alvin W. Johnson and Frank H. Yost. (University of Minnesota Press.) It will further the cause of religious liberty by its able and comprehensive marshaling of the legal evidence and the historical struggle for true soul freedom in the various States and in the nation. Its well-documented twenty-one chapters include such modern aspects as citizenship and the bearing of arms, saluting the flag, religious freedom of press and speech, distribution of religious literature, Bible reading and religious education in the public schools, public aid to sectarian schools, textbooks and transportation for parochial schools, religious garb in the public schools, antievolution laws, and Sunday laws and police power. Such factual and objective discussion, without drawing too many obvious conclusions, and without disclosure of the denominational affiliation of the authors, will be of definite indirect aid to the principles we champion. Our workers may well familiarize themselves with this book and aid in its distribution among molders of public opinion.

☛ A GREAT many workers, interns, and students are keeping complete files of THE MINISTRY magazine for reference. Some of them have these bound in book form each year. Others punch holes and use a shoestring, loose-leaf arrangement. Still another popular and economical idea is to buy a loose-leaf notebook cover from the ten-cent store or a stationery store. It would be well to take a MINISTRY magazine along to measure for size when purchasing such a notebook. Or a notebook cover that holds paper sized 6" by 9½" is the correct size. We just checked with our local ten-cent store and find that such notebooks are available and for as low as 29 cents each. Perhaps a punch would have to be bought also, if you do not have one, but this would be only an initial investment. By punching three holes in each magazine and inserting twelve copies in such a cover, you thus have a neat file binder for each year's MINISTRY at a very nominal price.

☛ THE distinction of leading all colleges and student groups of THE MINISTRY this year in the matter of MINISTRY subscriptions goes to Southern Missionary College, Collegedale, Tennessee, where this journal is required of all college theological students for classroom use. *The subscriptions total 302.* This list also establishes the record for student clubs from any college in the history of this journal to date. We salute the theological faculty of Southern Missionary College, and we congratulate the student body on their progressive teachers. Union College stands next highest, with a list of 252. For further information, see section, "Minister in the Making," page 18.



The Ministry



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Wife's Place in Conference and Church

By BERTHA WALTON FEARING,
Minister's Wife, Glendale, California

A MINISTER and his family were leaving the city of his first charge, and the minister was engaged in bidding an old lady parishioner good-by. "Well," she said sorrowfully, "you'll soon be packing your things, I guess."

"Oh, yes," he replied; "in fact, we are almost finished."

"There's *one* thing you won't be able to pack—you'll have to leave that behind," said the old lady.

"Whatever is that?"

"You can't pack your good influence, pastor," she answered quietly.

Yes, the minister, his wife, and his family have a great influence in their relationships with their fellow workers, their church members, and the neighbors in the community in which they live. How careful they should be that their conduct and influence are always right.

I believe the wife's foremost responsibility, and that which has perhaps the greatest benefit to the conference and church program, is in making a happy home for her husband. In his public work he must share other people's cares and problems. What a blessing for him to have a home where happiness and Christian fellowship are mutually shared, a home where problems are worked out in a quiet, normal manner.

The minister's wife must be unselfish, not complaining because her husband's hours are irregular and oftentimes long. She should be understanding, keeping in mind the important work in which he is engaged, and doing everything possible to encourage him. They two should be able to plan together for the best interests of the church and the family.

There are cases where a minister's usefulness has been marred and even ruined because of his companion. Such things are tragedies. The minister's wife should profit from her knowledge of such experiences. Never should she nag, or say unkind things about her husband, or be impa-

tient if he is at times unable to do something for her because it interferes with his work. She should be affectionate, neat and tidy about the house and her person, a good cook, and able to administer the household finances capably. She should remember that her husband usually knows other women at their best; he should not know her at her worst.

It is said that more than one minister has been rejected for larger responsibilities because of his wife. That being true, each wife should examine herself to make certain she is an asset and not a liability.

The book *Pastoral Work*, by Andrew W. Blackwood, is doubtless to be found in many libraries of those who read these pages, for it was in the Ministerial Reading Course not long ago. From the chapter "The Place of the Pastor's Wife" I quote the following:

"At recent conferences of ministers the writer has held a good many interviews with bewildered pastors. Most of them have wished counsel regarding their wives. Doubtless there was another side to each story. Even so, the happiest and the most useful ministers in each assembly were those whose wives made home seem like heaven."

Surely a Seventh-day Adventist minister's wife should desire to make the home a happy, loving, peaceful place, where the angels love to dwell, that God's blessing may truly rest upon it. Mrs. E. G. White has this to say regarding the relation of ministers' wives to their husbands:

"They can cheer them when desponding, comfort them when cast down, and encourage them to look up and trust fully in God when their faith fails. Or they can take an opposite course, look upon the dark side, think they have a hard time, exercise no faith in God, talk their trials and unbelief to their companions, indulge a complaining, murmuring spirit, and be a dead weight, and even a curse to them."—*Evangelism*, p. 677.

Upon inquiring from a few ministers what they considered the wife's responsibility is in connection with her husband's work, one replied, "Tell her not to baby her husband." Well, I don't believe very many ministers are

"babied," but I believe I know what he meant—she should not encourage him in the thought that too much is expected of him, that the conference does not appreciate his talents and capabilities, or that he is being taken advantage of because of youthfulness or lack of experience.

This leads to the wife's relationship to the conference. Her attitude should never be critical of conference decisions or actions. It is well for her always to uphold the conference officers to the church members and fellow associates. Some might come to her with criticism, questions, and insinuations; but she should not encourage them in their statements, but correct their attitude if at all possible.

The minister's wife should be well read. She must keep her mind active. In her reading of church literature and other magazines and newspapers, she should be alert for information useful to her husband, and may even help by keeping a file of such materials.

What should be the relationship between the pastor's wife and the members of the church? First of all, she must love them, not honoring one above another. She should be all things to all people, and be at ease with educated or lowly, rich or poor. She should remember she is not "the grand lady of the church," that she is placed there "to minister, not to be ministered unto." In one sense, the pastor's wife is the hostess of the church, and she should consider her position an honored one to look after the welfare of her church guests. She will need patience, tact, adaptability, hospitality, and again—she must love them.

The minister's wife should become acquainted with the members in their homes; however, it is not well for her to visit with her husband all the time. She should go as often as possible, and especially where sorrow or illness is in the home, but occasionally the members should be able to have the pastor visit alone.

Good health is a great asset to the minister and his wife, and she should study to guard their health. It is important that she be able physically to perform her home duties, for the minister cannot carry on his work properly if he is burdened with household tasks as well.

A minister's wife should not be guilty of officiousness and interference. Even though she may be qualified to care for certain matters, she will greatly strengthen her husband's hands if she refers such matters to him as should come under his jurisdiction. If her husband is counseling with someone, she should not join them. If a person comes to the home for counsel, she should greet him graciously and be friendly for a few moments, then excuse herself from the room.

The minister's wife may be asked to hold a church office, and it may be well for her to accept under certain conditions. But in many cases it would be better for a layman to hold the office, leaving the wife free to help wherever

she is needed most. Thus the church members are trained, and there is no great gap in the church program if the minister's family is transferred.

Should the minister's wife attend church board meetings or committee meetings if she is not a member or is not invited to sit with them by vote? That can be answered by one word: No. In my limited experience I have known of some who have done this. They may never have known they were criticized for doing so, but such was the case.

The minister's wife is responsible for her talents, and apparently Mrs. E. G. White thinks being a minister's wife is a talent in itself, for she has written: "A responsibility rests upon the minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. She should work earnestly, faithfully, and unitedly with her husband to save souls."—*Testimonies*, vol. 1, p. 452.

There are many ways in which the minister's wife may strengthen the church program, ways which may be particularly her forte. I shall suggest a few.

1. A visitation program organized whereby the minister's wife visits the entire female membership of the church, not with her husband this time, but with one of the sisters in the church, perhaps a different one each time, someone she thinks will be of strength as a friend to the persons whom they visit that day. These should not be gossipy, frivolous visits, but warm, friendly, Christian visits to draw the women of the church closer together in the bond of fellowship.

2. The minister's wife may be a strength to the church socially. I do not mean in planning social gatherings only, but in simple friendliness. She should seek out those who are more retiring and reserved, but yet are true jewels in the church, for she will miss much if she does not cultivate their friendship. Her friendliness may cause an air of good fellowship to permeate the entire church, and help to dissipate any ruffled feelings which might exist.

3. The minister's wife may strengthen the health-education program of the church, encouraging cooking and health-education classes. If there is no qualified dietitian or nurse available, the minister's wife may organize such classes herself if she is willing to study. There is a wealth of material available along this line.

4. It is almost superfluous to say that the minister's wife should respond to as many calls as she possibly can in all places where the women of the church are called to work. How much more effective will be her husband's appeal for the women's services for Ingathering, benevolent work, ad infinitum, if the minister's wife responds along with the other women of the church.

5. Her very presence may make a difference

in the atmosphere of the groups which she enters. One Dorcas Society leader told a minister's wife how very much she appreciated her faithful attendance at the group meeting, for, she observed, "The atmosphere is so different when you are there; they show a much better spirit, and even their conversation is changed!"

If her husband is carrying on active evangelistic work, there will be many other ways in which the minister's wife may assist. She may find that her services are needed in the role of Bible instructor, and some of her happiest hours may be spent in this way.

When the evangelist opens a series in a new city he may have an entirely new corps of workers associated with him, who are not acquainted with his methods. While he is on the platform, his wife may associate with the organization in the background and be of help until the workers and laymen are familiar with the operating routine of the program. Thus his mind may be at rest because someone who has worked with him previously is available to help out in an emergency.

She knows how the ushers and usherettes are to function. Or it may be the literature band needs special instruction as to how to proceed with its work. She may also be of assistance with the book displays. In all this it is desirable to have laymen in charge, the associate workers having the oversight of the various departments, the evangelist's wife merely counseling or filling in a vacancy when needed. She should be careful not to be officious in any way.

A young evangelist, conducting his first campaigns, may have no help at all from associated conference workers. It may be that the wife will play the piano while her husband directs his own music, or she may be qualified to lead in the music direction herself, relieving him of this extra task.

The evangelist's wife may find she must act as her husband's secretary, helping with the correspondence, radio mail requests, and other things. It may be she is qualified to act as treasurer of the campaign thus saving an associate worker many hours of time in the paying of bills, making up of reports and bank deposits.

Should I add that the minister's wife must be a keeper of confidences? She will, if she has the love and respect of the members, receive many confidences, and have many troubles poured into her heart. Woe be unto her if she breaks their faith by discussing their affairs with others! Whether or not she has been asked to keep her knowledge to herself does not make any difference. She must have the intuition to sense what is told her in trust. Because of her position she will observe and hear many things which she must have the judgment to ignore and keep to herself.

Now to add something just a little on the personal side, and I say it a little softly: Church members want to be able to respect

their pastor, his wife, his family. A church member was overheard introducing the minister and his family to her visiting friend not long ago. After they had turned away and were talking with others, the woman said, rather proudly, "They have *such* well-behaved children."

I remember, too, a fine Christian woman in a small church in Virginia. She met her new pastor on the street downtown one day and said, "Brother —, I must tell you how glad we are to have a minister of whom we can be proud. We loved dear Brother —, but it's so nice to have a pastor I can introduce to my friends. Your appearance is always neat, and you know just what to say." Now I don't believe it was improper for that woman to desire a representative Christian gentleman as her pastor, do you?

A young wife must proceed slowly until she senses her place and responsibilities. God will guide her and bless her with wisdom, judgment, and the talents needed as time goes on. There is little in print which she can study. She should read what the Spirit of prophecy has to say, of course. *The Shepherdess*, by Arthur Wentworth Hewitt, is one of the few books on the subject, for, as the author himself says, he has pioneered in the field. The book *I Married a Minister* is a compilation by wives of noted ministers giving their experiences and opinions. The articles which appear from time to time in *THE MINISTRY* are greatly appreciated. But most important of all, the minister's wife may sit at the feet of Jesus each day and learn of Him.

The Book Shelf

Books, Reviews, and Discussions

A Man in Christ,* James S. Stewart, Harpers, New York, 1933, 319 pages, \$2.50.

James S. Stewart, a most gifted and versatile writer, has here written a fine book devoted to the many-sided career of the great apostle Paul. Especially are the chapters on "The Historic Jesus and Exalted Christ" and "Reconciliation and Justification" worth much to the Bible student.

The author reveals in the pages of his book Paul's estimate of his Redeemer from the standpoint of a redeemed man. These pages explain and reveal the impregnable confidence of Paul which gleams and shines in the Epistles of the New Testament. The book also presents Paul as a passionate devotee to the cause of Christ. It takes front rank with the best of books written in defense of the apostle Paul.

After reading this excellent composition one concludes that Paul possessed an overwhelming devotion to the Person of our Lord. Read and

* Elective, 1949 Ministerial Reading Course.

re-read the book, and you will be forced to conclude that Paul was not only a bondsman in devotion but a great crusader for the faith.

G. S. RAPP. [Pastor, Takoma Park, D.C.]

Messages of the Prophets,* Paul E. Quimby, Pacific Press, 1947, 352 pages, \$3.50.

At last someone has had the courage to publish a textbook for the study of the major and minor prophets. The need of texts for the various Bible courses taught in our colleges has long been felt. Some attempts have been made, and tentative editions have been gotten out in the past, but there does not seem to have been demand enough for any of them to warrant publishing in permanent form. This has likely been due to the fact that most Bible teachers worthy of the name prefer to make their own outlines, which, if there is to be power and growth in the teaching, will not become static and will grow and develop and improve from year to year with the teacher.

However, in his *Messages of the Prophets* Dr. Quimby has made available the results of years of study and of experience in teaching, and this book can well prove valuable as a guide, not only to younger men preparing themselves for college and academy Bible teaching, but also to ministers and other serious students of the Bible in their personal study. As the author fittingly points out in his preface, the volume deals with an area in the Sacred Scriptures and a type of Bible study that have too long been neglected by laity and ministry, especially in the remnant church of God.

It will be understood that this is not a book for one to sit down and merely read through so much as it is a text, a tool, a guide, a help in the study of certain parts of the Book, the Holy Bible. As a study outline, it provides ample scope for the originality, the personality, and the initiative of the individual teacher or student who uses it. With this the teacher may have free play in modifying and shaping the teaching or study plan to meet any given situation, need, or personal preference.

The plan of the work is obvious and is grasped readily. After an introductory study of the "Character and Work of Hebrew Prophecy," one section is devoted to each of the sixteen books of the writing prophets, arranged more or less in chronological sequence. Each unit deals with its respective prophetic book under such headings as "Historical Backgrounds," "Research Suggestions," "Book Outline," "Doctrinal Teachings," "Ethical and Inspirational Teachings," and "Bibliography."

One special feature, which is perhaps the volume's most distinctive contribution, is the section in each unit entitled "Spirit of Prophecy Exegesis," which gives a very helpful service in bringing to bear upon the study of the content of each book a large number of references to Mrs. E. G. White's writings in which she has cited or commented upon passages from the

prophets. Much of this material, it might be noted, is rather more homiletical than exegetical in nature. However, a source is here suggested for similar study on other parts of the Bible, the rich possibilities of which have not been sufficiently developed or appreciated.

The impression I received from the outlines of the individual prophetic books is that at a glance they are rather too detailed to serve as indicators of the main progress of thought. They suggest such minute analysis of the books as could well be left to the effort of the student. This would eliminate some of the bulk and possibly provide blank spaces for note making by the one using the work.

It might be felt that more help could well have been provided in the text for the interpretation or exposition of a number of difficult passages that are passed over, although the comprehensive bibliographies should prove helpful here. The indexes should be mentioned as representing painstaking effort and yeoman service, which could well be emulated by other writers whose works are coming from the denominational publishing houses.

By and large, this is a work that deserves the support of wide usage, and should prove valuable both as a text and as a reference work.

B. P. HOFFMAN. [Editor and Teacher, Tokyo, Japan.]

How to Run a Meeting,* Edward J. Heggarty, McGraw-Hill, New York, 1947, 221 pages, \$2.50.

Many an overworked chairman has searched frantically for possible ways to make his committee meetings more successful. Edward J. Heggarty, manager of sales training at Westinghouse, knows all the fine points, and he passes them on to you in this new and truly invaluable book. You will find here concrete suggestions drawn from over thirty years' experience for getting folks out to meetings, keeping them interested while they are there, and sending them home feeling that they have received a lot for their effort.

Problems connected with the over-all planning of the meeting, keeping the meeting moving, and handling guest speakers are discussed thoroughly and tested solutions offered.

In thirty-eight full and to-the-point chapters Mr. Heggarty covers those special aspects which the chairman, president, or secretary must meet if he or she is to run an efficient, highly successful meeting—promotion of the meeting, how to get speakers, arranging the meeting room, how to organize your presentation, holding the audience, and many other important pointers. The advice is both practical and specific, and the book will be indispensable to anyone who wants to turn a fumbling, uncertain outlook into a smooth-running, professional-appearing meeting.

E. W. DUNBAR. [Secretary, of the M.V. Department.]

* Elective, 1949 Ministerial Reading Course.

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Israel's Failure to Evangelize—No. 1

By PAUL E. QUIMBY, *Educational
and M.V. Secretary, China Division*

THE general intellectual ferment, compelling thirst for truth and the spiritual urge that is, in a most remarkable way, revealing itself today in all lands, amid all peoples, races, and religions of earth, has only one outstanding counterpart in ancient history. That was from about 650 to 550 B.C.

Equally remarkable, yet not strange to the true interpretation of history, God had for the sixth and seventh centuries a competent plan to answer adequately the reckless spirit of investigation and the spiritual longings that were astir in all lands. As we delve into the study of the philosophical and religious conditions of these ancient centuries, we find amazingly interesting similarities with our own time, from which we may gain much instruction.

1. Israel's Challenge for Greater Evangelism

The relation of the "going in the tops of the mulberry trees" in those distant days of antiquity to the preparation of the world for the first great advent of Christ is not difficult to observe. Isaiah, Israel's greatest evangelist-prophet, who lived just prior to this period, possessed a clear vision of Israel's world-evangelism responsibility, such as was given in anticipation of coming days of unprecedented mental and spiritual activity. Jeremiah, Israel's last precaptivity prophet and another of her greatest prophets, living contemporaneously with this significant period, brought to Israel the same evangelistic emphasis. Both these Hebrew prophets observed and several times drew comparisons between the then present times and task of the first Israel with that of the second Israel of today. In this brief presentation we are confined to a telescopic, general survey of the leading thinkers of that momentous age; the early, formative, impressionable nature of the Oriental religions and philosophies; and the mighty, millenarian, never-to-return challenge to Israel for evangelism in these fertile, primitive civilizations.

It is peculiarly unique that within the brief scope of practically one hundred years the then small world was graciously favored by the appearance of a few philosophical and religious geniuses beyond whose thoughts it has been

very difficult for any of their devotees to pass. It has been in their philosophical and religious thought mold pattern that most subsequent scholars in these lands, and the great systems of religion their teachings gave rise to, have made their greatest intellectual and spiritual achievements.

2. Greek Philosophy in Its Formative State

To this one remote century is assigned the origins of Greek cosmology and critical and speculative thought. About 640 B.C., Thales of Miletus was born. He "is universally recognized as the founder of Greek geometry, astronomy, and philosophy." His is the first name to appear in the brief list of great Ionian, pre-Platonic thinkers. The next genius in thought was Pythagoras, born about 570 B.C. on the island of Samos. To Pythagoras is given the unchallenged honor of "having raised mathematics to the rank of a science." With these two men began Greek science and philosophy.

Here we observe the Greeks, not satisfied with their intellectual and philosophical achievements of the past, but admitting the fact, as they later did, of "the unknown God," they were in search of the ultimate purpose of life, and desired to know the causes and laws of all spiritual and natural phenomena. What a fertile soil and strategic opportunity was presented by such a close neighbor to ancient Israel for evangelistic endeavor. If only Israel had answered this challenge, and presented the wisdom, power, and love of the "unknown God" while Greek philosophy was still in its fluid, plastic state, what a different subsequent history of Western thought we would have today.

3. Persia Initiates Her Quest for Salvation

Traveling eastward, we enter Persia. Growing out of its native religious soil came one of Persia's greatest sons, Zoroaster, born in about the year 660 B.C. Outside of Israel, God's chosen, enlightened people, Zoroaster was one of the most brilliantly enlightened spiritual minds of antiquity. During the millenniums that have come and gone since his day, time and study have not yet been sufficient, in any sense,

to appreciably measure his contribution and influence to subsequent Near Eastern and Mediterranean religious experience and thought.

Down through the following centuries the stream of religious influence that radiated from Zoroaster's dynamic teaching divided; one branch turned to the East, entered India, and is today known as Parsiism; the other branch turned to the West, and entered the Roman Empire as Mithraism. Volumes have been written concerning both these religious systems that grew out of the fire and sun worship to which each has dropped, and the myriads of people that have and are today, both in India and the West, following in the wake of their depraved teaching.

Zoroaster, a contemporary of some of Israel's saintly prophets, devoted his life, all his mental and spiritual power, toward a better understanding of the problems of religion. With this deep spiritual quest on the part of Persia's populace, these people having already kindled "a fire" and having compassed themselves about "with sparks" that they had kindled, how advantageous it would have been for Israel, the depository of God's eternal, saving truth, to have sent a missionary to that land to give them the message of the true light. "God so loved the world" was just as true in Zoroaster's day as it was in John's, but how little evidence we have that Israel realized or believed it.

4. Indo-Gangetic Peoples Revolt Against Priestcraft

We now drop down into the rich alluvial civilization of the ancient Indo-Gangetic Valley. Out of the syncretism of alien Aryan and native Dravidian thought there developed a most potent system of religious philosophy known as Brahmanic Hinduism. In this cradleland of Hinduism was evolved an elaborate religious ritual from which eventually developed the four Vedas, then the priestly commentaries of the Brahmana, ripening, during the period from the eighth century to the sixth century B.C. into the rich, philosophical Upanishads—"knowledge," which was the prize possession of only "the inner circle of the enlightened few."

In that intensely interesting sixth century, as India was swarming with heresies and religious ferment, there rose one of her most princely sons, Mahavira. He was born in 599 B.C. Revolting against the authority of the Brahmins and the Vedas, he came to be called the *jina*, or conqueror, and led the way of millions to Nirvana through Jainism.

Again within the scope of the same century in that thrice fertile valley of the Ganges there was born to a wealthy rajah his noble son Siddhartha Gautama, to whom, by the fortunes of personal gifts, spiritual ardor, and the destiny of history, has, during the roll of the centuries, been ascribed the peerless appellation of "the Light of Asia." And by the light of

the "sparks" of his own "kindling" he has led countless myriads of the East to Nirvana by the "way" of Buddhism.

In that distant country man is again found during this early century, groping and stumbling along in his age-old attempt to answer his inborn striving for spiritual satisfaction. What a tragic situation the inhabitants of the Indo-Gangetic Valley present, struggling alone with the doctrine of Karma, transmigration, and many other kindred philosophical teachings and metaphysical speculations of equal darkness and error.

The great religious revolution of the sixth century in India, which produced the two great reformers, Mahavira, the founder of Jainism, and Gautama, the founder of Buddhism, is most convincing proof that men were dissatisfied with their spiritual experience. In earnest sincerity they were seeking for that which their souls demanded. What a rich and responsive soil that would have been for Israel's messenger to present the true philosophy of life here and hereafter—the two questions that so vitally disturbed the philosophic Indian mind. But sad to record, the Hebrew annals of this momentous period—a period pulsating with the greatest mental and spiritual strivings for new and fuller light on the significance of life and its future, the evangelistic challenge of the centuries—reveals no sign of response.

The task given to, and so heedlessly observed and fatally neglected by, Israel—that of giving to the Eastern world the knowledge of the "light of the world," Jesus—was immediately assumed by Buddhism, and has, through the passing centuries, been consistently and continuously carried on by the teachings of the "light of Asia"—Buddha. Buddhism became one of the world's greatest missionary religions. During the past two millennia, through its northern branch, Mahayana, Buddhism has been carried to, and been accepted by, the countless millions of people in China, Tibet, Korea, and Japan. And through its southern branch, Hinayana, Buddhism has been carried to practically all the countries and islands east and southeast of India.

—To be concluded in March

Unusual Advertising in Sweden

By ERIC ERENIUS, *Evangelist,*
Stockholm, Sweden

IN OUR country it is often difficult to gather people during the time just before Christmas. Frequently we have to discontinue meetings for a while, or otherwise preach to just a handful of people, while out in the streets the people walk back and forth to see the Christmas decorations in the shopwindows.

On one occasion we were holding meetings in Sweden's second largest city. Christmas time

came. What should we do to draw the people to our meetings? We found an inexpensive but very effective way of advertising. The police gave us permission to carry large placards through the streets of the city just before a parade of Santa Claus was to go through. People were packed along the curb, waiting for the parade. Three policemen rode in front of four of our brethren who carried the placards through the streets.

The result was extraordinary. When our meeting was to start, we did not have room for all who came, and we did not lack attendance either before or during the Christmas season. This advertising method, which fitted so well just at that time, cost almost nothing, but was very effective. We have made use of it several times when opportunity has been offered.

"Truth for Youth" Evangelism

By WILLIAM A. FAGAL, *Pastor-Evangelist, Brooklyn, New York*

ONE of the most popular present-day evangelistic approaches is to be found in the field of youth evangelism. The Youth for Christ movement, with cooperating agencies in most of the principal cities of America, has brought this type of evangelism into prominence. Many leading religious journals and secular newspapers are devoting articles to a discussion of the Youth for Christ movement, and the attention of people generally is being focused upon this type of work. Usually the youth rallies conducted by this agency are held on Saturday nights in some prominent civic auditorium, and it is customary wherever possible to have a portion of the evening's program broadcast over a local station. It is amazing to see the size of the audiences that gather for these youth rallies and the enthusiastic spirit of praise for Christ on the part of the young people.

Recently in connection with our work here in New York City, we wondered whether we could not do something to bring our great message to the attention of the youth, and capitalize on this new and modern type of evangelism. In cooperation with the conference officials, we laid plans to conduct a series of Saturday night youth rallies as somewhat of an experiment for a few weeks in our church. We have been highly pleased with the outcome, and feel that the bit of pioneering that we did in this field for two months has made us look forward to something more permanent in the near future.

We were able to secure radio time for three quarters of an hour, from eight to eight-forty-five on Saturday nights over one of the New York stations. We started our youth rallies at seven-thirty, and conducted them in the Washington Avenue church in Brooklyn. Our audiences quite regularly averaged nearly a thou-

sand people, a large number of whom were youth, both Adventist and non-Adventist. We did not discourage our older members from attending, since we had room enough in the church for them. They lent financial and moral support to the venture.

For half an hour before we went on the air we conducted a song service, during which time the hymns that the congregation were to sing on the air were rehearsed and the plan in general was outlined. Toward the close of this song service, at about five minutes to eight, we had the congregation unite in an earnest season of prayer that God would bless the broadcast that was about to be sent out to a great potential radio audience in the area.

When we received the signal from the engineer that we were on the air, the congregation, accompanied by the pipe organ and two grand pianos, began to sing that stirring gospel hymn which we used for our theme song, "He Lives." Blended right through the theme song, we announced that this program which we called "Truth for Youth," was coming directly from the main auditorium of the Washington Avenue Seventh-day Adventist church.

As soon as the theme song was finished, we began a rapid-fire program. We tried to keep the pace of the broadcast fast-moving by not having too much of any one thing and by seeing to it that there were no moments of "dead time" between numbers. The entire program was put on by our young people. We were very careful, of course, to pick only superior music that we would not be ashamed of in any way.

A typical night's program was made up of two solos from our two song leaders, Earl Robbins, of Ohio, and Walter Isenensee, who is now associated with us as our singing evangelist; two numbers by a ladies' trio; two violin solos; and three congregational hymns. On various occasions we were able to bring in other musical talent such as a trumpet trio and a marimba soloist.

For the first thirty minutes our program was made up quite exclusively of these musical numbers. In between them we made announcements in which we offered a book for the month to those who wrote in, and invited our radio listeners to meet with us on any Saturday night that they chose to come, giving them the name and address of the church.

Just before the song service was completed, each evening we introduced two of our young people, who gave their testimonies as to what Christ had done for them and their joy in Christ's service. These young people told how they had found the truth and freely described the joy that had come into their hearts through membership and baptism into the church. These testimonies were written out in advance, and the young people read them on the air. This prevented stage fright or "mike" fright from robbing the speakers of all their thoughts and most

of their testimony. Then for the last ten or twelve minutes I brought a short youth message, and we went off the air with the congregation singing, "Have You Counted the Cost?" Our meetings were very well received. The station was delighted with the programs.

After we went off the air we always had a guest preacher bring the message of the evening to our congregation in the church. These guest preachers were used of God in a marvelous way in bringing deep and lasting impressions to the hearts of our young people. We requested these preachers always to make an appeal at the end of their sermons in order to crystallize any decisions that might be made that night. It was a thrilling thing to see large numbers of youth gather around the rostrum in reconsecration, or in dedication of heart and life to Christ for the first time. Our Bible instructors were active in picking out strangers and arranging Bible studies with them. Several of these people at the present time are receiving studies, and a few are deciding favorably for our entire message. We have already baptized two young people whose decisions are directly traceable to these Saturday night services.

Financially the meetings did not cost us one penny, even though the radio time was expensive—\$170 a night at an especially reduced rate. There were also other expenses incidental to advertising the program, but our Saturday night congregations were so thrilled over the meetings that they gave offerings every single night that more than met all expenses.

We are looking forward to beginning these services again at a later date and hope that more of our ministers, especially in the large metropolitan areas, will enter this new field of evangelism. The results will surprise you.

Better Speech and Diction

Constructive Hints and Helpful Cautions

Thoroughly or Thoroughly?

By C. E. WENIGER, Dean, and Professor of Speech, S.D.A. Theological Seminary

"Wash me thoroughly from mine iniquity, and cleanse me from my sin."

IS THIS the way you read or quote Psalms 51:2 of the King James Version? If so, turn to the text and observe that the word in question is *thoroughly*, not *thoroughly*. Read: "Wash me *thoroughly* from mine iniquity, and cleanse me from my sin." (See also Matt. 3:12.)

In Ezra 9:3 the word is *astomied*, not *astonished*. "When I heard this thing, I . . . sat down *astomied*."

Matthew 26:73 used the word *bewray*, not

betray; the text reads, "Surely thou also art one of them; for thy speech *bewrayeth* thee." (See also Isa. 16:3.)

Ensample is the word employed in Philipians 3:17, not *example*. "Brethren, be followers together of Me, and mark them which walk so as ye have us for an *ensample*." (See also 1 Peter 5:3.)

Note the "*glistering* stones" not *glistening*, of 1 Chronicles 29:2; and observe the same word used in Luke 9:29: "As He prayed, the fashion of His countenance was altered, and His raiment was white and *glistering*."

A full study of these words of archaic flavor would drive the Bible student to the massive Oxford English Dictionary, and would amply repay the diligent student of the King James Version. However, for the present purpose it is sufficient to say that the King James Version, as the noblest monument of Jacobean prose, includes in its vocabulary a list of words that, although they are not used currently, suggest the richness of the English Renaissance. As such, the text of the authorized version should be read exactly as it appears. No one should presume, without explanation, to change the vocabulary of this supreme work of English literature, although it is but a translation. Note further the following typical instances of this archaic flavor:

Discomfit. Num. 14:45.
Froward, frowardness. Deut. 32:20; Prov. 10:32.
Holp, holpen. Ps. 83:8; 86:17.
Magnifical. 1 Chron. 22:5.
Minish. Ex. 5:19.
Plaister. Isa. 38:21.
Sith. Eze. 35:6.
Stablish. 1 Chron. 18:3.
Subtile, subtilty. Gen. 27:35; Matt. 26:4.

There are other examples of the tendency. In the interests of accuracy it is worth while for the preacher, who in most instances reads or quotes the authorized version more often than any other translation, to check the pronunciation and meaning of the foregoing words in an unabridged dictionary, and then to make sure that his public and private reading is accurate.

When we read Weymouth, let us read Weymouth. When we read Moffatt, let us read Moffatt. When we read any one of the revised versions, let us read *that* version. And, by all means, when we read the authorized version as it appears in a current printing, let us read it accurately and honestly, without changing a single word of the translation. The pulpit demands skillful workmen.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, *thoroughly* furnished unto all good works." 2 Tim. 3:16, 17.



☛ THE medical missionary work should be a part of the work of every church in our land.—*Testimonies*, vol. 6, p. 289.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Origin of Our Bible Work

V. Training Bible Instructors in the Early Days

TO TELL the complete story of the early training of our Bible instructors, we must pick up the thread again during the camp meeting season of 1883. Bear in mind that Elder Haskell had been vividly impressed while in Europe with conditions on that continent. He reflected seriously on the mission and work of the Waldenses as he entered the territory of these early Bible Christians. Waldensian zeal and methods guided the "father of our Tract and Missionary Society" to produce some new plans for promoting our message.

Humble workers in America at first led out in house-to-house ministry with our literature, and these contacts were then followed up with personal work and Bible readings. But our humble, often untrained, laymen who then pioneered our missionary work soon realized that they had to meet a hostile world, and that their arguments had to be well prepared. Their knowledge of the Bible had to be materially increased, and their methods had to be polished up if they were to find entrance to the homes of the better classes. So next, in the picture of our denominational progress, we find a need for courses of training, when brief periods of a few weeks would provide a more adequate preparation for missionary work. Jesus was coming soon, and it was entirely out of the thinking of these practical folk even to dream about college courses with degrees!

Advanced education among us was just beginning in 1882. Healdsburg College and South Lancaster Academy were to meet the demand of the field for developing much-needed workers. These schools led out by offering short courses for ministers, colporteurs, and some energetic laymen who desired to prepare themselves for more aggressive missionary work. Brief, special courses were given at the end of the year's curriculum. Announcing the course to be given at Healdsburg College in the August and September numbers of the *Signs*, we learn that at least fifty were expected to attend. During May, 1883, the editor of the *Signs* is reported to have visited Healdsburg College two weeks for the purpose of instructing student colporteurs and missionary workers. Bible readings were a part of this instruction.

Announcement was made of another special three-week training course to be conducted at South Lancaster, Massachusetts, beginning March 17 the following year. Wide publicity

continued to be given to this course, and workers and laymen were urged to avail themselves of this exceptional opportunity. The *Review* reported that during the preceding year a limited number of student colporteurs, with only a very meager training, had met with marked success in their field work, and that this follow-up course, headed by a more complete faculty, would undoubtedly surpass that of the preceding year in helpfulness.

It is illuminating to read in the annals of the early development of our Bible work how this course was conducted. Prof. G. H. Bell, already a prominent figure in our educational work, was principal of South Lancaster Academy at the time. In the training of field missionary workers for the summer of 1884 he featured instruction in language and letter writing. A letter by Elder Haskell to Mrs. White indicated that a query was made by a few leaders as to the rigidity of the drilling to which Professor Bell was subjecting these colporteurs and future Bible instructors. It seemed evident, however, that they made rapid progress under his thorough tutelage, and from day to day their missionary letters showed better grammatical construction.

Again it is most interesting to observe how this same group responded to a most thorough drilling in the Bible-reading art. The assignment each day required the production of an original Bible reading. Logical sequence and sound, well-rounded argument on various doctrinal subjects was emphasized. Astonishing improvement in the handling of studies was most noticeable as the course progressed, and before it terminated, the hard-working students seemed really to know what the Bible taught regarding the return of Christ, the Sabbath, the state of the dead, the Spirit of prophecy, and other doctrines of present truth. A few of the remaining workers of this group, personally known to me through association with them in the work, have always impressed me with the certain note of their sermons or Bible readings. This early training in Bible work had sent them forth with proper assurance and conviction.

Need for Printed Bible Readings

Denominational textbooks in those early eighties were very scarce. The cost of Christian education in any form was very high; nevertheless, these dauntless Adventists thoroughly believed in Christian training and frowned on secular education. Bell's grammar books made more than a denominational contribution. Our message was now drawing to itself other prom-

inent educators who engaged in teaching in our own schools. While a general academic course interested the younger generation, the more mature field workers needed far better equipment for Bible argument. And so there arose a cry throughout the length and breadth of the land for *printed* Bible lessons! Such lessons in more permanent form could become a pattern for many workers. Their well-prepared argument would be as a nail in a sure place. Many a modern Jael was to learn skill in attacking her Sisera!

The Battle Creek Institute, October 30-November 7, 1883, began to set the pace for original Bible readings. The recommendation for a Bible reading bureau resulted in the publishing of a series of printed Bible readings during the early months of 1884. We have before us a copy of the original *Bible-reading Gazette*, printed in Battle Creek in 1885. The first study on the sanctuary includes 149 questions answered with definite texts! We can assure our readers that this initial work was a most thorough treatise of this subject. Although the year 1883 began without any of these printed lessons for the field, the *Signs* of May 20, 1884, carried the announcement that *Bible-reading Gazette*, number 5 was then ready. On the title page of volume 1 of this set of Bible studies we read that these 162 Bible readings are on a "great variety of subjects, doctrinal, practical, and prophetic, adapted to all classes of society." As we peruse this work we must admit that the lessons measured up to all these objectives.

Although the Bible-reading plan began with the idea of giving instruction to the believers in the Advent faith, it was soon developed to meet the broader needs of an evangelistic environment. Remembering that the *Bible-reading Gazette* of twelve numbers was the forerunner of our present widely circulated work, *Bible Readings for the Home Circle* (1889), we can realize the influence of these Bible studies on the public as well as on our own believers. Today our Bible-reading technique has developed into a definite Adventist skill. Through the Spirit of prophecy we have been instructed to enhance the possibilities of this plan in the hastening of the completion of the everlasting gospel, to guard well the plan of the original Bible reading.

Bible Instructor Field Trip

TWENTY of the students enrolled in the two-year and four-year Bible instructor courses at Washington Missionary College attended the evangelistic meetings at Pittsburgh, Pennsylvania, for the week end of November 19 to 22. The meetings are under the direction of George E. Vandeman. Ben Glanzer is assisting with the music. Miss Mary Walsh and Miss Mary Penrod are the Bible instructors.

Students, under the direction of Miss May-

belle Vandermark, teacher in the Bible and homiletics department at Washington Missionary College, were there to observe the Friday night and Sunday night meetings and to attend a special program dealing with the qualifications and responsibilities of the Bible instructor, which was arranged and presented on Sabbath afternoon.

Sabbath morning the girls attended the Pittsburgh number 1 church. Saturday night several went visiting with one of the Bible instructors, others helped with a Junior Missionary Volunteer service in one of the churches. They were present at the regular workers' prayer service just prior to the Sunday night meeting.

The over-all experience did much to build up morale and a feeling of professional spirit among these students. Their enthusiasm has had a contagious effect among the students on the campus since their return.

United Church of Christ in Japan

By TAIRA SHINOHARA, Student,
S.D.A. Theological Seminary

THE establishment of *Nippon Kirisuto Kyo-dan*, or the United Church of Christ in Japan, was the crowning achievement of Christians in Japan during wartime. This has created some curiosity, interest, and anxiety among the Christians of America. Many believed that the achievement was the result of coercion of Japanese militarists. This opinion is undoubtedly true. But from the earliest days of Protestant development in Japan there has been a sizable body of sentiment favoring unification of the churches. The earliest converts, from whom the church of today has grown, were men and women who saw the future of the Protestant movement in Japan as one unified Christian impact upon the nation, unencumbered by the overlapping and confusion of denominations. The oldest Protestant parish in Japan is a non-denominational congregation in Yokohama, dating from 1872.

The machinery of church union has been in operation in Japan for a good many years. The two largest branches of the Calvinist tradition, the Presbyterian and the Dutch Reformed, were united years ago into one organization called the *Nippon Kirisuto Kyokai*, or the Church of Christ in Japan. The two largest branches of Methodism were also united into one autonomous church, which included Canadian Methodists.

In 1923 the National Christian Council was established. As early as 1925 it appointed a committee to deal with the special subject of church union. Nevertheless, this union could not be consummated on account of some differences among church leaders.

Toyohiko Kagawa, the most outstanding

Christian leader in Japan at present, organized the Kingdom of God Movement (nondenominational). The most prominent denominations and outstanding leaders were known to be sympathetic toward church cooperation and unity. All the leading denominations have resolutions on their records favoring church union.

Because Christians are a minority in Japan, it was felt that they needed a union to give them voice and position in society. The ordinary Japanese does not understand denominational organization. There are none of the historical reasons for denominationalism existing in Japan as there are in the West. Denominationalism was one of the most distinctly foreign importations of Japanese Christianity. It held its position largely because of the Japanese churches' dependence upon denominations abroad for missionary support and finances.

In 1940 the bureau of religions in the ministry of education advised the churches to unite. This aroused perplexity among Christians. Some say it was in the course of natural development; others say it was the creation of the state. A union finally emerged in 1940. It was a government ruling which then broke the shell and produced the chick. In June, 1941, the *Nippon Kirisuto Kyodan*, or United Church of Christ in Japan was formally organized, and in November, 1941, the government properly recognized it. (In the spring of the same year a similar *kyodan* [union] of the Roman Catholic Church in Japan was organized and received recognition.) Thirty-two denominations, including the Salvation Army, Y.M.C.A., and Y.W.C.A., joined the *kyodan*.

The Episcopalians had always worked in cooperation with other Protestants; but when it came time to face an organic union, they hesitated. Its officers voted at the last to have nothing to do with the *kyodan*. The Episcopalians were then unrecognized, dissolved, and legally outlawed. Only sixty-eight of the 230 Episcopal churches declared themselves to join the union.

REPRESENTATIVES of the the ministry of education, along with *kyodan* leaders, also sat in conference with Seventh-day Adventists advising them on modifying their doctrines in order to avoid entanglement with the police. But they refused and remained outside the *kyodan*.

Of constant fear to Japan's ruling clique was a widespread, disorganized body of public opinion, disseminating doctrines of universalism, pacifism, and resistance to the militarists and the emperor. It was their official ruling that Protestant heterogeneity was a threat to the unification of public opinion, and that the churches must form themselves into a more compact, easily governed organization. In short, they wanted the church in a position where they could control it. This was the rea-

son Protestants were coerced into union in 1940 and 1941.

The headquarters of *Nippon Kirisuto Kyodan* is situated at Kanda-ku, Tokyo, formerly the headquarters of the National Christian Council. The first *torisha*, or director, of *kyodan*, was Mitsuru Tomita, a pastor of the Shiba Presbyterian church of Tokyo. He was succeeded by Michio Kozaki, pastor of Reinanzaki Congregational Church in Tokyo in June, 1946. The catechism and basic principles of the church are:

"Believing that the Bible, the Old and New Testament, is the Word of God and unerring ground of our faith and life; accepting the Apostle's Creed and the Nicene Creed, which the Ancient Church confessed based on the Scriptures, as an invaluable heritage from the Historical Church since the Reformers, we hereby express our unity in the following confession of faith:

"1. We believe in God, our Father and Creator of the universe.

"2. We believe in the Lord Jesus Christ the only begotten Son who came down from the heaven in the form of man for our salvation, died on the cross for the redemption of our sins, rose from the dead, ascended to heaven and makes intercession for us to God as the eternal high priest.

"3. We believe in the Holy Spirit who came from the Father and Son and testified to Christ's Sonship within us.

"4. We believe that the Father, the Son, and the Holy Spirit are one God in three.

"5. We believe that through this faith we are united with our Lord Jesus Christ, and being forgiven of our sins, justified and being sanctified, made partakers of eternal Life.

"6. We believe that the church into which we are received through this salvation in the sacred and one body of Jesus Christ, exists as the visible church on the earth; leads us into the communion through the Holy Spirit, fulfills its duty of reconciling the world to God through the propagation of the gospel and administration of the sacraments and continues to exist until the Lord will come again and complete His kingdom."—YOSHIMUNE ABE, "Christian Movements in Japan," *The Japan for Christ* (Tokyo: Nichibei Shoin), February, 1948, vol. 3, pp. 9, 10.

The life principles of this *kyodan* are:

1. Make your Christian faith stronger by following closely the way of traditional Japanese moral teaching, and thus contribute your share to the future of the Japanese Empire.

"2. Keep the doctrines faithfully, observe the Sabbath, attend the service of worship, share the sacraments, and fulfill your duties to the church.

"3. Make a practice of devotions, purify your home, and strive to improve social morality."—R. T. BAKER, *Darkness of the Sun* (New York: Abingdon-Cokesbury Press), p. 89.

Since 1946 one church after another has left the *kyodan*—the Japanese Episcopal Church, the Salvation Army, the Lutheran Church, the Nazarene Church, the Japan Episcopal Church, the Reorganized Holiness Church, the Kassui (Water of Life) Christian Church, and Japan Baptist Union.

The United Church has faced crisis after crisis. Some say the United Church lacks strength; some say the United Church is indolent. Her officers make this assertion:

"The visible and invisible church must be one. There are too many smaller Protestant groups in Japan, thus Protestants cannot match the Catholics in

the field of evangelism. Denominationalism in Japan is too conspicuous. Although the United Church is young and imperfect, let us not be too critical, but rather try to perfect its organization, and let us endeavor to strengthen the Protestants, and make the United Church a model Protestant Church."—YOSHIMUNE ABE, "Strengthen the Kyodan," *The Japan for Christ*, October, 1947, vol. 2, p. 3.

The majority of members will be satisfied with the United Church, but a person who was once a leader in his own denomination, and not chosen as one of active position in the *kyodan* would lose interest in it. This would cause the believers to withdraw from the United Church.

Nevertheless the United Church once prospered and was highly respected. Some non-Christians wish to gain knowledge about Christianity, and have asked leaders of the *kyodan* to study with them. So we still feel that the United Church will be helpful to a certain extent in creating interest in the Christian faith in Japan today. This will be to our advantage.

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Outlines for Bible Studies

A Triumphant Faith

By THELMA A. SMITH, *Bible Instructor, South China Union*

I. WHAT IS FAITH? HOW RECEIVED?

1. Faith is believing. Heb. 11:1, 6.
2. "Faith cometh by hearing." Rom. 10:17.
3. "To every man the measure of faith." Rom. 12:3.
4. Faith "worketh by love." Gal. 5:6.

II. FAITH ACCOMPANIED BY WORKS.

1. "Faith without works is dead." James 2:14-17, 26.
2. "The devils also believe, and tremble." James 2:18, 19.
3. "Be ye doers . . . , and not hearers only." James 1:22-24.
4. Wise, if we hear and do. Matt. 7:24-27.

III. DEMONSTRATION OF TRUE FAITH.

1. Faith chapter. Examples of those who were hearers and doers. Hebrews 11.
2. Abraham showed his faith by obeying. James 2:21; Gen. 22:1-18.

3. Rewarded according to our works. Rev. 22:12; Matt. 16:27.

4. By works faith made perfect. James 2:22.

IV. FAITH A PRESENT NEED.

1. "Shall He find faith on the earth?" Luke 18:8.
2. Our faith now tested. 1 Peter 1:7; 4:12.
3. Faith and God's keeping power. 1 Peter 1:9.
4. "Lord, Increase our faith." Luke 17:5.

V. THE TRIUMPH OF FAITH.

"I have kept the faith." 2 Tim. 4:7.

B.I.'s Raise Up Church in Finland

MEETING with the Bible instructors in different lands throughout Europe in indeed inspiring. Britain has about forty sisters in full-time service, and we met a similar number in the Northern European Division. Even in the Catholic lands of Southern Europe we have a fine, loyal group of sisters carrying the message into the homes of the people.

What a tower of strength these godly women are to our evangelistic program! Studying with them in their different groups, and sharing their problems, one could not help praising God for such loyal, devoted workers. They are a happy fellowship, and each company charged me with the responsibility of carrying greetings to their fellow sisters in other fields.

A letter from Sister Luukkanen, of Finland, asks that I give her greetings to "all the workers, but especially the lady Bible instructors." The accompanying picture illustrates the excellent work being carried forward by Sister Luukkanen and her associate Bible instructor, Sister Lehtolmoto.

During the war years practically all our ministers in Finland were called into the service of their country. It was then that Sister Luukkanen felt impressed to conduct meetings for the public. She shared her conviction with the conference president, one of the few brethren who were not called into service. After counsel and prayer he encouraged her to follow the leading of the Lord. She and Sister Lehtolmoto packed their suitcases and, taking their bicycles, set out together to begin work in a place where there were no Adventists. The train which they were taking to this town stopped at a country siding many miles from their destination.

While the train was standing, our sister heard a voice say, "Get off here!" She hesitated. But again the same words, "Get off here!" came to her. She waited no longer, but, turning to her companion, said, "The Lord wants us to get off here."

They did, and the train pulled away leaving them standing with their bags and their bi-

cycles. They inquired the way to the nearest town. It was some miles away. But they rode over and began a search for rooms.

Finland had passed through two wars in less than four years, and housing accommodation was not merely limited; it was practically unprocurable. They tried everywhere to get a room, but there were no rooms. Someone, however, had mentioned the owner of the picture theater as having a room. But that surely would be a strange domicile for two missionaries. In desperation they at last went to his home to inquire. A kindly lady greeted them at the door, and they told their errand.

"You will have to see my husband about that," she replied as she called him.

"Why, yes! You may have the room," he said at once, and proceeded to take their suitcases.

"But wait," said Sister Luukkanen. "We had better explain first. You see, we are preachers, and in our work we tell the people they should not go to picture shows and places of worldly amusement. It will seem strange for us to accept your hospitality and then preach against your business."

"We will be glad to have you." Then in hushed tones he continued, "And I will tell you why. A few nights ago I had a dream. In that dream I was told that salvation would come to the picture house. And when you ladies came I felt impressed that you were the ones who were to bring it."

The Lord was surely leading, and they thanked Him for His opening providences. The next day they began to hunt for a hall to begin meetings. But they could find none. So they came to their host again and asked his counsel.

"Well, there are no halls here. But I have a theater which is not being used at present. You may begin your meetings there," he said.

They did, and soon the place was crowded. A real revival gripped the town. That seems to be the usual thing in Finland today, for in that land of the north the showers of the latter rain are falling fast. Many invitations for similar meetings came to these young women from other places. They were being used of God to reach many hearts. But best of all, their host and his wife found the Lord. They accepted the message and were baptized. And when the new

church was organized, with ninety-three members, this brother became the elder.

But that is not all the story. The picture house where our sisters had their accommodation was closed, of course, and today it serves as the church building. In fact, four other picture houses were closed in neighboring towns as the result of those Spirit-filled meetings.

The accompanying picture shows the first group of eighty precious souls who followed their Lord through the waters of baptism. It was taken just before the service. The baptism was conducted in one of Finland's lovely lakes.

This surely is a testimony to the blessing of the Lord on the work of consecrated women. Yes, the Lord is wonderfully blessing our loyal Bible instructors. No work is more noble or brings greater joy. God bless our consecrated, hard-working sisters!

R. A. A.

Literature Evangelism

"The Right Arm of Our Strength"

Putting Our Books in the Libraries

By D. E. REBOK, *President,*
S.D.A. Theological Seminary

WEYMOUTH'S translation of the old familiar text in Matthew 24:14 reads: "And this gospel of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come." Your task and mine is to set the evidence before all the people in all the nations of earth—truly a tremendous undertaking for six hundred thousand Seventh-day Adventists! But that is the basic thing which stands between us and the coming of the Lord.

It is now no longer a matter of time but of *finishing the task* assigned to us. The Voice of Prophecy is doing a grand work in setting the evidence of the kingdom of God before millions of people each week. But we must bear in mind that people remember only 10 per cent of what they *hear*, whereas they remember 30 per cent of what they *see*. Therefore, it becomes our responsibility to place the tangible evidence of the kingdom of heaven before their eyes as well as their ears, for this will make a more powerful impact upon them. What is more, let us not forget that people want our message, are waiting for it and asking for it as never before in our history.

During the past few years we have received many letters from students and teachers in colleges, universities, and seminaries requesting our literature to help them to understand our Advent Movement, and to give them material for papers, theses, and special studies which



they are making in comparative religion. We have been impressed by these requests, and quote from one received from the Divinity School of Duke University as a good example of what they desire:

"Our class in church history, taught by Dr. Ray C. Petry, is making an intensive study of present-day religious movements in America. We have several good textbooks, but, unfortunately, these are usually written by men not intimately connected with the movements discussed.

"What we desire is information written by leaders and historians within your church. We feel that such firsthand information will be more true to the spirit and purposes of the group.

"You can help us. Your organization doubtless has pamphlets setting forth its history, doctrines, polity, and present emphases. Would you kindly send us such material as will help us to a clearer understanding of your place in American religious life?

"All materials received (such as sample publications, manuals, disciplines, et cetera) will be gratefully acknowledged and placed in our Divinity School library for future reference."

Our conferences and publishing houses have responded to such requests by placing a set of more than twenty standard Seventh-day Adventist books in five hundred selected libraries, 150 of which are public libraries.

Think of it—in the great library of the British Museum in London, among their millions of books, L. E. Froom, last summer, found catalogued as Seventh-day Adventist literature, just one old *Year Book* for 1918, a bound volume of Australian church papers, and two or three small pamphlets. And this is typical of many great libraries. Shame! Yes, thrice shame on us all! Is that setting before the world the evidence of the kingdom of heaven?

We must set about to change that situation, and we are changing it in five hundred great libraries. But what about the thousands of smaller public libraries, like the one in your home town? May we make a suggestion to our workers for your Dorcas and Missionary Volunteer societies, or your Societies of Missionary Men in every church? Why not make it one of the first projects on your list for 1949, or perhaps a New Year's gift, to present this same

set of wonderful books, as pictured, to the library in *your own town*? Then perhaps in the following year you might do the same for the next town nearest to you, where there is no Adventist church.

Think it over, fellow workers. Would it not be a splendid way to set the evidence of the kingdom and its grand truths before the reading public in every city and town of the North American Division territory? Thirty-five dollars or less will put these more than twenty books in *your* library.

This is a good project for your church or district, and one which will bring our fine literature before the reading public—the real book lovers of every community. The Review and Herald Publishing Association is handling the distribution of this particular set of books. Your church missionary secretary knows how to place the order, and we hope the public libraries, as well as the college and seminary libraries all over the country, may be supplied without delay. Look at the list of books in the set. They present the message in all its phases:

<i>Steps to Christ</i>	White
<i>Patriarchs and Prophets</i>	White
<i>The Desire of Ages</i>	White
<i>The Great Controversy</i>	White
<i>Education</i>	White
<i>Ministry of Healing</i>	White
<i>Christ's Object Lessons</i>	White
<i>Mount of Blessing</i>	White
<i>Evolution, Creation, and Science</i>	Marsh
<i>Fundamentals of the Everlasting Gospel</i>	Lickey
<i>The Midnight Cry</i>	Nichol
<i>Prophetic Faith of Our Fathers, 2 vols.</i>	Froom
<i>Daniel and the Revelation</i>	Smith
<i>The Sabbath</i>	Andreasen
<i>The Sanctuary Service</i>	Andreasen
<i>Bible Readings for the Home</i>	
<i>Return of Jesus</i>	Haynes
<i>Reasons for Our Faith</i>	Nichol
<i>In Defense of the Faith</i>	Branson
<i>Current Denominational Yearbook</i>	
<i>American State Papers</i>	
<i>Great Prophecies of Our Time</i>	Maxwell

The evidence of the kingdom of God and its message must be placed before the people, "and then shall the end come."

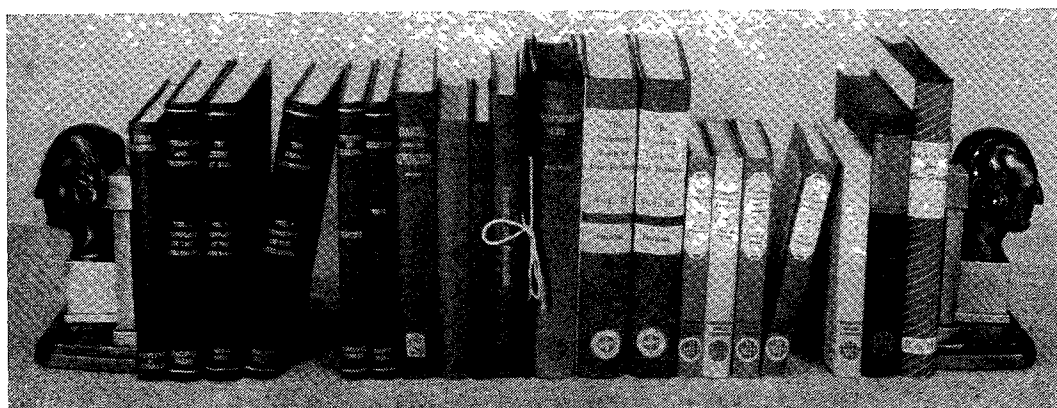


Photo of the Special Library Set of Standard Seventh-day Adventist Volumes Going to Five Hundred Leading Libraries in North America. The Open Spaces Will Be Filled by Two Volumes Temporarily Out of Print—*Great Prophecies of Our Time*, by Arthur S. Maxwell, and *American State Papers*

THE MINISTER IN THE MAKING

Practical Training Plans and Methods for Theological Students

¶ In Our World Missions Program

Diversified Talents Are Needed*

By W. PAUL BRADLEY, *Associate
Secretary of the General Conference*

THERE is hardly a Seventh-day Adventist youth who has not at some time thought seriously of giving his life in service for God in a foreign country. Implanted in the church school, nurtured in the academy, and strengthened and directed in the college, this impelling missionary urge is the rightful outgrowth of the ringing challenge of the worldwide Advent message. The true Adventist wants to see Jesus come. He wants the world to know of that impending event so as to prepare for it. The Advent message loses its meaning if it does not inspire every member, young or old, with the desire to be a missionary.

Let us address ourselves now to the question: What kind of missionaries are needed, and how can one who has the desire secure a preparation to be a missionary—"one sent" to take the gospel to lands afar?

One who observes the work in America is impressed by the fact that use is made of a large variety of workers of special ability. One large group is made up of evangelists and evangelist-pastors. Other categories are teachers, colporteurs, departmental secretaries, treasurers, doctors and nurses, conference presidents, and institutional managers.

In many foreign countries where the message was planted a generation ago, the church has developed a surprising degree of maturity. One finds organized conferences and missions with all the activities that are found in the older home bases. One also finds in these areas school systems that are turning out scores of youth who are taking their places in the expanding work. The overseas worker may thus find himself laboring alongside mature, experienced national workers of tried ability, and may even be asked to labor under the direction of one of these leaders.

It is, therefore, apparent that the missionary, who is sent at considerable expense to journey and labor afar, must be one who is able to make a real contribution in some particular line of work. He must be prepared by training and experience to do his assigned tasks well, and to achieve tangible results. Perhaps, then, the worker who will go to one of the more highly

developed fields should have a period of experience in his homeland before he is sent out to be a teacher and leader of others. For experience is a unique teacher, and there is no substitute in the learning of certain skills, and the developing of good judgment for the school of practical experience.

Lest some may misunderstand, let it be pointed out that there is still much work to be done of pioneer type. There are great areas of Africa, Asia, Latin America, and the islands of the Pacific yet to be entered and evangelized. Would that there were enough workers to enter all the doors that stand open, and the means to support them!

VARIED LINES OF MISSIONARY WORK.—Let us now notice briefly several lines of missionary work, and something of the qualifications of each:

The *pioneering worker*, especially among primitive peoples, should know Bible work and should be a winning speaker. He should have some practical training and mechanical skills, and should know the rudiments of hygiene and simple medical treatment.

The *evangelist*, called to labor in the cities, should have highly specialized training in doctrinal presentation, publicity, music, follow-up methods, and in bringing interested ones to a decision.

The *director of a mission station* or field should have ability to solve church problems and to get along with the people and with his fellow workers. He should possess financial sense, leadership, and evangelistic drive. An excellent background would be to have had successful evangelistic and pastoral leadership in a district in the homeland.

Treasurers should have accounting skill, financial insight, experience in preparing and using budgets, knowledge of church and conference accounting systems, as well as general leadership qualities.

The *doctor, dentist, nurse, or technician* is usually qualified professionally. He should also be gifted in training and developing a staff, and should be able to work with the institutional board or controlling committee.

Teachers or school administrators are frequently needed, and usually the call is for one

* Second in a series on "Twelve Modern Avenues of Evangelism."

to labor in a specialized field, such as Bible, history, chemistry, mathematics, business administration, printing, music, agriculture, elementary teaching, dean's work, or principalship.

Calls for *women stenographers* or *Bible instructors* are generally somewhat difficult to fill. The individual must be properly trained, missionary-minded, mature enough to be sent out single as a missionary (twenty-five or more), yet young enough to adapt herself to a changed environment, and learn a language if that is necessary.

Calls are often received in the General Conference for *managers of sanitariums, schools, or printing plants*. Again, a need arises for a qualified *departmental leader* in one or more of the established lines of church activity, such as publishing, Sabbath school, educational, young people's, or home missionary work. It is evident that the requirements for these lines are more or less specialized, and only those with sufficient experience can qualify.

Some may question regarding the openings for self-supporting work. There are some openings of this type for doctors, dentists, and possibly colporteurs. If a worker goes out on a self-supporting basis under General Conference auspices, the character and professional requirements are the same as for regular missionaries.

The youth who aspires to become a foreign missionary should study and evaluate his own talents and seek counsel from those who know him well so that he will develop along the line of his best aptitudes. He should endeavor to promote his own health and learn how best to preserve it under difficult conditions. He should cultivate adaptability, teamwork with others, world-mindedness, a broad appreciation of the values and interests of other peoples. He should study one or more of the modern languages, if possible, choosing those used in the area he has in mind. Above all, he should cherish every desire and develop every instinct along the line of soul winning, for this is his supreme aim, the objective of the Master for him whose mission he has undertaken and under whose banner he serves.

The Ministry in Our Colleges

(Excerpts from a recent letter sent to our college theological departments.)

INTEREST in THE MINISTRY and its wide circulation among the students in our colleges is increasing in momentum year by year. This fall before we could get a letter into the field, or promotion of any kind to our college Bible departments, letters began to come in breathing enthusiasm and good will. Extracts from several teachers follow.

A. ORVILLE DUNN writes from E.M.C.: "We greatly appreciate THE MINISTRY each month

and want to cooperate with you in any way possible to build up its circulation. . . . THE MINISTRY is required reading in three of my classes. The students find it very helpful."

R. D. DRAYSON, Walla Walla: "I am finding THE MINISTRY a great help in preparing a syllabus for my class in evangelism, for it is really fruitful in this field. Six of my students conducted student campaigns as a result of these efforts. I supervised their activities, and the students will receive college credit when they fulfill the requirements that have been set up. . . . We have already sent in our initial club of subscriptions. I do not plan to give up until all our theological students have subscribed."

G. H. MINCHIN, A.U.C.: "We are now in the process of making up our new subscription list for THE MINISTRY magazine, and we feel quite certain that the list will be as large as last year's, or perhaps larger. We have a large group of theological and Bible major students, and it is our plan to encourage each one to subscribe to THE MINISTRY magazine. It is filled with so many good things for those who plan to become gospel workers. I find much in it that I can use in my classes, and take every opportunity to encourage students to read it."

C. E. WITTSCHIEBE, S.M.C.: "At our recent divisional staff meeting it was voted that we require each member of every class in religion to subscribe to THE MINISTRY. It will be a few days before the red tape of taking names is over. I wanted you to know, however, in spite of the delay, that we are still as enthusiastic about THE MINISTRY as we have ever been. Even students not interested in religious work, primarily, soon learn to appreciate the magazine, and feel that we have done them a favor by placing it in their hands as a class requirement."

WASHINGTON MISSIONARY COLLEGE: Two representatives from the Ministerial Association office visited chapel at W.M.C. early in the school year, at the request of M. G. Conger. Through the good offices of Elder Conger arrangements had been made for charging the subscriptions at the business office. Mimeographed slips had been prepared, and were passed out to be signed by the students who wished to subscribe, and 164 subscriptions came in in one day. More were added later.

At this writing the number of MINISTRY subscriptions from each school stands as follows:

Southern Missionary College	302
Union College	252
Washington Missionary College	170
Emmanuel Missionary College	142
Walla Walla College	137
Oakwood College	130
La Sierra College	68
Atlantic Union College	66
Canadian Union College	33

MABLE H. TOWERY.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

V.—Office and Work of the Holy Spirit

Sealed by the Spirit

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

SEALING is a prerequisite to entrance into the kingdom of heaven, and this is accomplished through the agency of the Holy Spirit. "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. In verses 25-32 are enumerated some of the things which grieve the Spirit and thus prevent the work of sealing. These are lying, anger, stealing, corrupt language, bitterness, wrath, clamor, evil speaking, malice, and an unkind, harsh, unforgiving spirit. In fact, all "the works of the flesh" grieve the Holy Spirit and make sealing impossible.

In Ephesians 1:13, 14 we are told that acceptance of the "word of truth" causes the believer to be "sealed with that holy Spirit of promise," who is "the earnest of our inheritance until the redemption of the purchased possession." An "earnest" is a pledge or advance payment to secure the fulfillment of a promise. Both the second and third persons of the Godhead have been pledged to make sure the promise of the future inheritance of the saints, the earth restored to its primitive glory.

A *seal* is defined by Webster as "that which authenticates, confirms, ratifies, makes stable; that which effectually secures." The seal makes a legal paper binding and authentic. The seal of God is His ratification of our heavenly citizenship. It is that which confirms the new covenant in our lives, and secures us during the time of trouble when the wrath of God is visited upon the transgressor. It is the signet of God's approval of the work of the Holy Spirit in preparing us for the kingdom. It is the evidence that our characters are matured in righteousness and fixed for eternity, so that we are secure from Satan's devices and thus for the kingdom.

ESSENTIALS OF GOD'S SEAL.—In 2 Timothy 2:19 we are told what the seal of God involves: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." The seal, therefore, involves much more than the outward act of Sabbath observance. True Sabbathkeeping is but the outward sign of the character which God approves, for it signifies

victory over all evil. (Isa. 56:1, 2; Eze. 20:12.) God acknowledges as His own, and thus seals for the kingdom, those who have renounced sin and developed His character.

Of Christ we read, "Him hath God the Father sealed." John 6:27. He was sealed at the time of His baptism when the Holy Spirit came upon Him in the form of a dove, and the voice of the Father was heard saying, "This is My beloved Son, in whom I am well pleased." The baptism of the Holy Spirit was the outward evidence of the sealing, and of the Father's approval of His character and mission as the Messiah. Jesus had stood every test, and His character was approved of and accepted by the Father. When God can say the same of us, we too can be sealed for our mission and for the kingdom. (See *The Desire of Ages*, p. 113.)

The disciples were sealed in the upper room where they got the victory over all sin and were fully accepted of God. The Pentecostal outpouring of the Spirit was the evidence of the sealing. "Christ's visible presence was about to be withdrawn from the disciples, but a new endowment of power was to be theirs. The holy Spirit was to be given them in its fullness, sealing them for their work."—*Acts of the Apostles*, p. 30. The chief purpose of the sealing is to enable the sealed to fulfill their divinely appointed mission which is impossible without the approval of heaven upon their characters, which is evidenced by the bestowal of the seal. This was true of Christ and His apostles, and will also be true of the remnant.

Final Sealing of God's Remnant

The sealing of God's remnant people is pictured in Revelation 7:1-4; 14:1, 4, 5. *Seal, sign, mark, and name* are synonymous. No person can receive the seal of God until he has the name or character of God, of which the Sabbath is the outward sign. It is regrettable that so many professed Sabbathkeepers are hanging out a false sign because they do not possess the character of which the Sabbath is a sign. It is the sign of sanctification, or holiness.

Those sealed under the preaching of the everlasting gospel in its last phase will be morally and spiritually "as pure as virgins." (Wey-

mouth.) "And in their mouth was found no guile: for they are without fault before the throne of God." When Christ returns He will receive to Himself "a glorious church, not having spot, or wrinkle, or any such thing." The church will "be holy and without blemish" and will be "preserved blameless unto the coming of our Lord Jesus Christ." (Eph. 5:27; 1 Thess. 5:23; Jude 24.)

The Spirit of prophecy sets forth the same qualifications for the seal of God and the latter rain.

"Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully. I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. . . . I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, p. 71.

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal of God must be without spot before God—candidates for Heaven."—*Testimonies*, vol. 5, p. 216.

We are also told that "those who are uniting with the world, are receiving the worldly mold, and preparing for the mark of the beast," but those who are humbling themselves and purifying their souls "are receiving the heavenly mold, and preparing for the seal of God in their foreheads." "When the decree goes forth, and the stamp is impressed, their character will remain pure and spotless for eternity."—*Ibid.*

The sealing will be followed by the latter rain, which will be the evidence that the sealing has taken place. "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—*Ibid.*, p. 214.

"I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work. . . . It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry. . . . Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."—*Ibid.*, vol. 1, pp. 186-188.

In light of these and similar statements it is evident that the outpouring of the Holy Spirit

in the latter rain cannot take place until our characters are fully approved of God. He will entrust with "the fulness of divine power" only those who have gained permanent victories and are safe for the kingdom. When they become pillars in the church temple as the result of victory over sin, they will "go no more out." (Rev. 3:10-12.) This experience is necessary in order to live through the plagues after the close of probation without a mediator.

"No sin can be tolerated in those who shall walk with Christ in white. The filthy garments are to be removed, and Christ's robe of righteousness is to be placed upon us. By repentance and faith we are enabled to render obedience to all the commandments of God, and are found without blame before Him. . . . The faithful, praying ones are, as it were, shut in with God. They themselves know not how securely they are shielded. . . . As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments from them,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, never more to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of the ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices."—*Ibid.*, vol. 5, pp. 472-475.

Those only who are greatly concerned over their own spiritual state and that of the church, as well as the overwhelming iniquity of the world, will receive the seal of God. In Ezekiel 9:1-6 we find a picture of the sealing work and the divine judgments upon those who do not receive the mark of God's approval. The slaughter begins where it should—with the leaders responsible for the condition, because they did not give the warning and "weep between the porch and the altar," and sigh and "cry for all the abominations" in the midst of the church. (*Ibid.*, vol. 5, pp. 209-212.)

The Unpardonable Sin Defined

Grieving the Holy Spirit also leads to the sin that can never be pardoned—the "sin unto death." (Matt. 12:31, 32; 1 John 5:16, 17.) When this sin is committed, it is too late to pray. It is the last and fatal stage of the disease of sin, for which there is no remedy. "The blasphemy against the Holy Ghost" is the result of insulting and heaping indignity upon Him, for which God brings a terrible reward.

Attributing the work and power of the Holy Spirit to Satanic agencies is one way in which the unpardonable sin is committed. (Matt. 12:22-32.) "What constitutes the sin against the Holy Ghost?—It is willfully attributing to Satan the work of the Holy Spirit. . . . It is through the medium of His Spirit that God works upon the human heart; and when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them."—*Ibid.*, p.

634. In *Testimonies to Ministers*, page 90, we are told that when we reject a heaven-sent message we "indulge the attributes of Satan, and pour contempt upon the manifestation of the Holy Spirit." Read this entire chapter entitled "Rejecting the Light."

There are degrees of sin, or different stages of the disease of sin. "God does not regard all sins as of equal magnitude; there are degrees of guilt in His estimation, as well as in that of man."—*Steps to Christ*, p. 34. The sins of ignorance are those innocently committed, and they are gladly forgiven. Paul told the Athenians that God winked at their ignorance, but when light comes He calls for repentance. (Acts 17:30, 31.) The sin of omission is that of the neglect of duty, a failure to live up to one's full opportunity or responsibility. All of us are guilty of this every day. The sin of mistake is an unintentional wrong because of an error in judgment. It is a falling short of the mark of perfection.

The sin of presumption is a willful and defiant transgression committed with bold design. It is "a violation of known duty." It is the sin of knowledge, and is therefore rebellion. It is doing wrong with the eyes wide open. With the psalmist all should continually pray, "Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Ps. 19:13. This is a very serious sin because it leads to "the great transgression," the "sin unto death," the sin that cannot be pardoned. Persistently committing known sin grieves away the Holy Spirit and leads to the unpardonable sin. "The commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God."—*The Great Controversy*, p. 472.

It is possible to drive the Holy Spirit from us so that its pleading voice cannot be heard. "To day if ye will hear His voice, harden not your heart" for "the sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent."—*Review and Herald*, June 29, 1897. (See also Acts 7:51-54.)

Refusing to listen to the voice of the Spirit through the Word hardens the heart until it becomes like "an adamant stone" upon which impressions can no longer be made by the prickings of the sword of the Spirit. (Heb. 3:7-11; Zech. 7:11-14.) The "still small voice" can no longer be heard, and the conscience becomes "seared" as with "a hot iron" so that it is "past feeling." (1 Tim. 4:2; Eph. 4:19.) We are either sealed or seared according to our attitude toward the pleadings of the Holy Spirit. Refusal to obey the call of an alarm clock will soon deaden its alarm so that it is not even heard. Thus it is with the awakening voice of the Holy Spirit.

The antediluvian world sinned away its day of grace by resisting the Holy Spirit under the

preaching of Noah, as did the inhabitants of Sodom and Gomorrah as they mocked at the warning message of Lot. The Jewish nation closed their probation as God's chosen people by rejecting their Messiah and His message through the apostles under the Pentecostal power of the Holy Spirit. The world today is fast committing the same sin, and it will reach the unpardonable stage when the message of Revelation 14:6-14 and 18:1-5 are given under the latter rain and loud cry.

"The angel of mercy is about to take her flight never to return," and "the Spirit of God is gradually but surely being withdrawn from the earth."—*Testimonies*, vol. 9, p. 11. The harvests of righteousness and iniquity will both be brought to full maturity during the latter rain and prepared for the sickles of the reaping angels. These are indeed momentous times when the destinies of all men are about to be decided for all eternity.



FILLS A NEED.—"I love the little paper and do not wish to do without its help. It fills a need which none of our other papers (good though they are) do, seeing that it is essentially for the worker family."—**FLORENCE TUCKEY**, Missionary from India.

GREAT PAPER.—"I have not forgotten *THE MINISTRY*, which I always read with much interest. It is a great paper. The national workers over here enjoy it very much."—**R. L. ODOM**, Editor, Philippine Publishing House.

HIGHLY PRIZED.—"We appreciate this message-filled paper very much throughout the field, and those of our more advanced African workers prize it highly indeed."—**WILLIAM McCLEMENTS**, Superintendent, West African Union.

ALL-ROUND MAGAZINE.—"For some months past, by courtesy of the South England Conference, *THE MINISTRY* has been a most welcome visitor to my home. I would like to say how much it is appreciated and what a helpful, all-round magazine it is."—**A. B. CHEESBROUGH**, Lay Preacher, South England Conference.

INDISPENSABLE TO WORKERS.—"There isn't anything we publish that can take the place of *THE MINISTRY*. It fills a definite need, giving not only theoretical suggestions but practical instruction and help from those who are actually out in the field doing the work. I look forward month by month to its coming with a great deal of anticipation, and have benefited greatly from it in my years of evangelistic work."—**R. E. NIGHTINGALE**, President, Florida Conference.

IMPORTANT PLACE.—"I greatly enjoy reading *THE MINISTRY*. Some very fine things come through that magazine, and I am sure it is filling an important place in the rank and file of our workers."—**D. A. OCHS**, President, Columbia Union.

WOULDN'T BE WITHOUT.—"THE *MINISTRY* has proved very helpful to me many times. My filing system of religious subjects which I have kept for years has been greatly enhanced by the many good articles that I have taken from *THE MINISTRY*, and I would not dispense with the magazine under any circumstances."—**FRANK A. MOORE**, Los Angeles, California.

REFRESHING OASIS.—"I cannot refrain from adding my 'well done' to a world-wide chorus concerning your work at *THE MINISTRY* office. In a busy life we find an oasis of refreshing spiritual waters as our *MINISTRY* comes to us each month. We usually count it a precious Sabbath evening's reading."—**T. EDWARD HIRST**, Manager, Middleboro Sanitarium, Massachusetts.



Making the Church Visible

PLEASE, sir, could you tell me the way to the Adventist church?"

"Well, I think it's over that way somewhere. But wait—do they have a church in this town?"

"Oh, yes! I'm sure there is one somewhere here. I thought you might know where it is located."

"No, I'm sorry. But if it is anywhere, I think it will be over in that section somewhere."

Did you ever participate in a dialogue of that sort? Then you know what we are talking about. How difficult it is sometimes to locate our places of worship! The church that above all others should be as "a city set on a hill that cannot be hid," is too often obscure, unknown, and ignored.

Has not the time come when every Adventist church should be known, and its influence felt in the community? The one thing the world could not do with the apostolic church was to ignore it. Those early Christians were maligned, persecuted, and killed, but they could not be ignored. Something always seemed to be happening. They were either in "a riot or a revival," and often in both. But in spite of everything, a river of blessing flowed from that group of Christians that brought life, health, peace, and power to those who heeded their message. Cities were shaken, and whole communities turned upside down.

In the closing of earth's history such scenes will be repeated. Indeed, they are being repeated in many places today. During the last decade Adventists have become more and more widely known throughout the world. The war that resulted in such desolation to the world brought our work to the attention of multiplied millions. Our health, radio, and press bureau work in many countries is giving us marvelous publicity. People know and appreciate the principles for which we stand. More than that, many are looking for light, "waiting only to be gathered in."

What are we doing to capitalize on this greatly changed attitude? We have nothing to fear, and nothing for which we need be ashamed, except as we shall "forget the way the Lord has led us," and fail to give the light to others. This we dare not do.

One of our great objectives should be to make every church a spiritual hospital and a training ground for new recruits in spiritual nurs-

ing. Many of our neighbors are wounded in the battle for life, and need the comfort and consolation of the gospel. Others are looking for avenues of service where they can devote their lives to some worthy cause. Our message and our organization meet these needs, but too often these wounded or energetic ones do not know where to find us. They are waiting—yes, waiting to be healed and waiting to be used.

Years ago we were Ingathering in a town in New Zealand. We called on a Chinese merchant. He showed particular interest, then called his wife. She spoke very little English, but got quite excited when she saw a certain illustration in the leaflet. It was a picture of one of our schools in China, and she had been one of the students. She was an Adventist at heart, but had grown careless. She was surprised to discover that there was an Adventist church in that town, although it was only a few blocks from where they were living. The next Sabbath she and her two children were at Sabbath school, rejoicing in the fellowship so real among the Advent family.

We have more to do than hold our own and get our financial goals. These are important, but the Lord lays on us an even greater goal: "Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition."—*Testimonies*, vol. 6, p. 296.

Visiting *every* family and becoming so well acquainted as to *know their spiritual condition* means organization, instruction, and inspiration on the part of our pastors and leaders. After making such a community- or city-wide survey, the people should at least know where the Adventist church is located, and then be encouraged to fellowship with us.

Even the transient visitor should know where our church is. Frequently when driving into a town we see directional notices, such as "Three blocks to the Lutheran Church," or Baptist, or Methodist church. For years we have urged that similar notices of welcome and direction be placed in every city and town where Adventist churches are located. We are now happy to report that a series of such notices have at last been made available. We know that the announcement appearing on page 44 of this issue will be welcome news. And

we could hope that throughout North America, and in other countries where such service could be made available, all our churches will take advantage of this opportunity of becoming better known in their communities.

Why should we hide our light under a bushel? Rather, let us put it on a candlestick. A dark world needs the beneficent beams of a message which comforts, heals, inspires, and empowers. The last prophetic picture of this Advent Movement is of the angel lighting the whole world with the glory of the truth we all love. It is a glorious picture. May we all plan and work to make it a reality.

R. A. A.



The Hidden Church

O where is the Adventist church, can you say?
Just where in this town can it be?
We've frantically looked o'er this city today,
Yet no sign of the church could we see.

We've eagerly searched through the newspapers here,
And also the telephone book;
But nowhere the name of the church did appear.
We didn't know where else to look.

So went to the chief of police in the town;
But he said that he didn't know.
The church had done nothing to merit his frown,
No record of crimes could he show.

We anxiously rushed to the fire chief just then,
And noted each church listed there;
And he didn't know any women or men,
Who worshiped beneath our church spire.

We hopefully sought out the leading hotel,
And noted each church listed there;
No name or address of our church would it tell,
So we turned away in despair.

Did they have a Dorcas? No one in town knew,
No great deeds of love did inspire;
So singing bands, clinics, or anything new,
And no one had heard the church choir.

At last to the funeral directors we went,
For they always care for the dead;
They told us the spot where it slept in content!
O brethren, what more can be said?

I wonder how many church buildings are hid.
I wonder who favors this plan—
To hide in a city, as these brethren did,
And say, "Find our church if you can!"

O brethren, do something the world can admire,
And don't let our church members nap.
Let's lift up the torch of truth higher and higher
And help put our church on the map.

—ADLAI A. ESTEB.



Pet Peeve—No. 1

☞ THE preacher who says, "Let us turn over to Jeremiah"—or Malachi, or Corinthians, or Revelation.

Pet Peeve—No. 2

☞ THE presiding officer who says, "All who are in favor, say I; opposed, same sign."—*The Denominational Curmudgeon*.

The Ministry, February, 1949

Music of the Message

Ideals, Objectives, and Techniques

Brazilian College Choir on Tour

By WALTER R. WHEELER, *Choir Director, Brazil College, South America*

[This recital is worth pondering, first, in the recognition that these excellent renditions received in high Brazilian circles; and, second, in the message conveyed through the choice of numbers presented. The choirs of our leading colleges in every land should be in demand in the civic and religious centers of the community, winning friends, breaking down prejudice, exemplifying the spirit of Adventism, and winsomely witnessing to the world as people with both skill and a mission. Our choirs should be different from all others.—EDITOR.]

ON SEPTEMBER 2 we began the most successful tour in the ten-year history of our college choir. Our choir left by train for São Paulo and arrived Friday morning in Rio de Janeiro, the Brazilian capital. Friday we rested, then on Sabbath morning we left Rio de Janeiro in a fleet of cabs to go to the world-famous hotel Quitandinha, where an international industrial exposition was being held. On this particular day a banquet was to be tendered by the Brazilian Government to the president from the neighboring country of Uruguay.

Our choir had been chosen to present a program before this august assembly at this time. We first gave the program in our church at the city of Petropolis. Then we were rushed by bus to Quitandinha. The choir filed in before more than three hundred people, including government officials from Brazil and Uruguay. The Brazilian president, the president from Uruguay, and the governor for the state of Rio were all seated at the center of a large U-shaped table. Our choir of sixty voices took its place at one of the points of the U. There we were, an Adventist choir ready to present a program of sacred song before this select audience. The director of the banquet informed me that we were selected as Brazil's best choir to show the visitors to what extent choral music had advanced in this country. After presenting four numbers the choir withdrew. There was hearty applause which really called for an encore. The arts director rushed out saying that the presidents wanted us to come back to sing during the dessert.

While singing the first group of songs the choir had been photographed by still cameras and now as we entered the banquet hall a second time, the movie cameramen rushed to set up their equipment. We were photographed at every angle for several minutes while we sang two more sacred numbers. We were then ush-

ered up to within six feet of the president's table where we sang the Brazilian national anthem. As we sang we were filmed, and these pictures appeared in the newsreels throughout the country. Having finished the anthem, the choir quietly withdrew. As I walked out alongside the extensive table many extended their hands in appreciation. Some said, "Where are you from? We did not know that such a choir existed here in Brazil." Later the Uruguayan president's wife told me in a most enthusiastic manner how she enjoyed the concert.

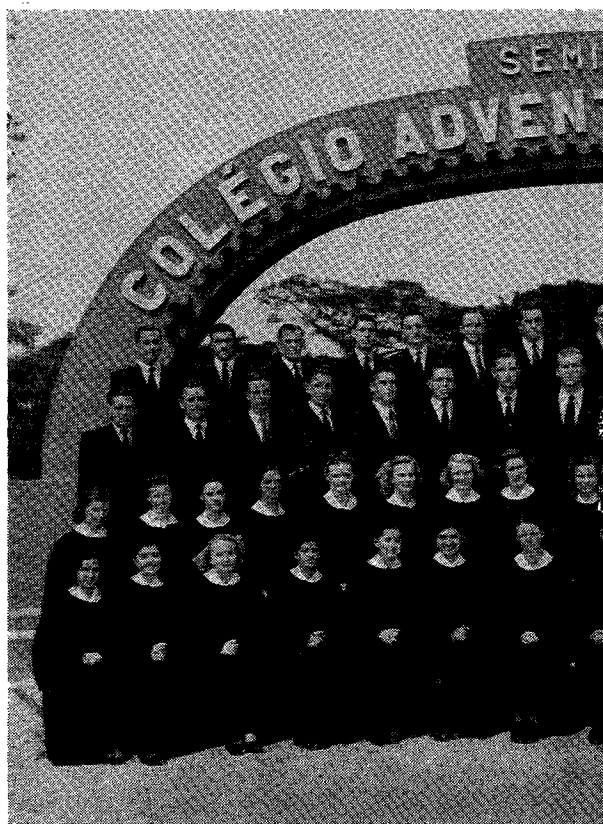
The arts director came to me all wreathed in smiles. He said that it had been a great day for him. It was the first time he had been privileged to organize a program for two presidents, and because they liked the singing of the choir so much, they had called him over to the table to ask him who were were and whence we had come. It was at this point that they had requested us to go back and sing. Those responsible for the programs in the theater at the hotel asked that we stay over and present a program that night, to which we agreed.

Before and after the banquet we had appointments to sing for our own people, first at the church in Petropolis and later for our young people near this same city. It was wonderful to see with what enthusiasm we were welcomed. After this we were taken by bus back to Hotel Quitandinha. Because our fourth program for the day did not end until midnight, you may be sure that it was a tired but happy group that wended its way back to Rio de Janeiro. If we had paid for the two banquets and transportation, we should have had to spend over twenty thousand cruzeiros, or one thousand dollars. But the government paid all. God be praised for such a miracle in the Catholic country of Brazil.

On Sunday and Monday nights the choir sang in our central church in Rio to a packed house. Emmanuel Zorub was holding an evangelistic effort, and we were happy to assist him in this way for two nights.

Tuesday, the seventh of September, was Brazil's Independence Day. The radio station controlled by the ministry of education sponsored a commemorative program in which our choir presented half an hour of song. The entire program was recorded. The one in charge informed me that the station had used our former recordings of four years previous every year to celebrate this holiday, and that now they were glad to have new material.

Wednesday night was a high spot in our lives. For years we have tried to get permission to present a program in the large Baptist church, but all to no avail. The Baptists here in Brazil have been anything but friendly. But by special arrangement we were now enabled to present a program to more than two thousand people in this huge church. The Baptist pastor had invited all the other Baptist congregations to attend the concert.



As the choir took its place on the platform, the pastor told the waiting audience that they were going to hear South America's best choir! You could have heard a pin drop, things were so quiet during the two hours of song. Tears streamed down many faces as the choir sang such meaningful songs as "Follow Me," "Is It Far to Canaan's Land?" and "Never Part Again." God blessed our humble efforts in a special sense, and many were led nearer the throne of grace as they listened to this heavenly music. As a result of the contact there at the Baptist church we are heartily invited to return next year.

On Thursday night we once more spread the gospel by radio. The national hook-up paid us \$250 for a half-hour program. The speaker was very enthusiastic and even went so far as to say to his radio audience that they were hearing South America's best choir. Once more God's guiding hand was felt.

Friday night found us in concert before the Brazilian Press Society where our sacred songs made a universal appeal. On Sabbath morning we were all in time for Sabbath school at the Meyer church in the suburbs of Rio. For the hour of worship we presented a message to one of Brazil's most appreciative church groups.

On Saturday night we were scheduled to



concertize at the Fluminense Football Club; but due to a torrential downpour this was canceled.

Going back to Thursday afternoon, I wish to relate an experience which shows the growing sentiment in favor of the choir. The arts director for the Municipal Theater called me by phone saying that, due to the insistent appeals from the public, he was making every effort to arrange a Sunday morning concert by the choir. He asked whether that would be possible; and if so, he said that they would postpone a symphony concert to the following Sunday. After a time it was finally arranged for the choir to sing in that magnificent and beautiful hall.

Imagine yourself present at the Municipal Theater. This is what you would have seen and heard. At ten o'clock the choir took its place before a crowd of more than two thousand who had come despite the rain. As it was the birthday of the secretary of education, the program was dedicated to him. One of my choir boys made a speech in his honor, then the choir sang "Happy Birthday" in English and Portuguese. This little feature captured the good will of the audience right from the start, and it seemed that nearly every number brought calls for an encore.

During the first group on the program, the

movie cameramen kept busy filming the choir. After the choir went backstage, the symphony orchestra director for the theater told me that the choir was singing in perfect pitch, had wonderful harmony, and that the basses sounded like the sonorous waves of the sea.

Spurred on by the thunderous applause, the choir did even better in the second group of songs, after which the secretary of education came backstage, made a beautiful speech, and was filmed with the choir.

Now came the third and last group in a program of twenty songs, including encores. Sixteen of the twenty selections were sacred music. God's Spirit could be felt moving upon the hearts of our attentive audience. As we finished that memorable concert with the song, "Never Part Again," many in the audience were greatly moved. Twenty or thirty came backstage for autographs. The mayor of the city, senators, musicians, lawyers, churchmen, and society high lights had heard the message in sacred song and liked it.

Next year we are invited to give two concerts in the Municipal Theater and programs in all the other halls where we made appearance. This year's tour was sponsored by the Rio-Minas Conference, and its treasurer, Jorge Lobo, deserves most hearty thanks for his cooperation.

When we left the theater on Sunday morning, one worker came to me and said, "Brother, that was heavenly music. You are preparing to sing in heaven above." Another said, "You have done more to reach the upper class and those in authority than we can do in twenty years." Still another stated, "The receipts for next year's Ingathering here in Rio de Janeiro will be much higher as a result of the choir's ten-day stay." Surely sacred song does have its place in the mission program. Yes, God can and has used our Adventist choir in a special manner to reach the higher classes here in Brazil. His name be praised for the modern miracles in music in a Catholic country like Brazil.



ANTICHRIST IN SCRIPTURE.—"He is antichrist, that denieth the Father and the Son." (1 John 2:22.) That He is "the Christ." It is not that He died, nor even that He died for our sins, for demon doctrine will accept this; but that "He died for our sins according to the scriptures," died to make atonement for our sins, died as the fulfillment of "all things which were written in the law of Moses, and in the prophets, and in the psalms concerning Him." This is "the doctrine of the Christ"; and if a man has it not, then, no matter how beautiful his character, the Holy Spirit declares that "this is antichrist, even he that denieth the Father and the Son."—*Moody Monthly*, October.

With Your Association Secretaries

Headquarters Staff and Overseas Divisions



G. D. King

Dispatch From Britain

IT IS now just two years since the Ministerial Association work received what might be termed "official blessing" in the British Union, by the appointment of a secretary who could give quite a large portion of his time to the developing of the ideals

and purposes for which the association stands throughout our organized world work. After the Autumn Council held at Grand Rapids in 1946 the British Union Committee sought to give effect to the call for a wider and stronger evangelistic program throughout our territory. There was a deep desire to strengthen the lines of soul-saving evangelism, and with this in mind three very vital and far-reaching decisions were made as follows:

1. The Voice of Prophecy Correspondence Course was adopted and promoted on a union basis.
2. The publishing department in the union was strengthened by the appointment of a full-time secretary, with stronger local field leadership.
3. The Ministerial Association was "recognized" by the appointment of a secretary who was also an executive officer of the union conference, with a special and practical interest in field evangelism.

VOICE OF PROPHECY.—It is early to report progress as yet from these decisions, but it is encouraging to know that in each of these lines of endeavor there has been a most healthy upward trend. Thousands of British people are now registered with the Voice of Prophecy school, and already about seventy-five have been baptized who came to a knowledge of the truth by this means. Our evangelists in Britain are making a wise linkage with Voice of Prophecy interests, and thereby increasing their range of appeal and possibilities for additions to the church. Some of us believe that this correspondence-course idea is the greatest auxiliary to field evangelism that has come our way in Britain, and we see in it vast possibilities for this field.

PUBLISHING WORK.—With a more intensive leadership of our colporteur force the sales of literature have increased beyond anything ever before experienced or expected, and there is

every indication that greater things are in store as the publishing brethren press forward with progressive plans.

FIELD EVANGELISM.—During the past two years a considerable amount of field work has been undertaken by the association here in Britain. Believing that a full program of evangelism could best be launched only with the co-operative support of our local church leaders and lay preachers, a lay preachers' council convened in April, 1947. Not since 1934—thirteen years before—had such a meeting been called. A full four days were spent in council and study. The council proved to be a time of inspiring fellowship and power. Earnest and prayerful consideration was given to urgent and vital matters pertaining to our God-given task. The agenda had been formulated with the primary purpose of meeting the needs of the lay preacher as he seeks to build and strengthen the church of God. A paper was presented on each agenda item, and ample time given for discussion. In addition to the council sessions, time was spent in Bible study, prayer, and devotion.

Following this council in April, a regular ministerial council was organized and convened in July, 1947. Not since 1938 had such a gathering been held in Britain, and it was with keen anticipation that our ministerial workers throughout the field looked forward to this long-delayed privilege. R. A. Anderson, an old friend to many of us in Britain, played a large part in the council, along with F. D. Nichol, H. M. S. Richards, and Paul Wickman.

A report of this council has appeared in *THE MINISTRY*; but looking back on these two gatherings, we find that it is not too much to say that they have been responsible for a new impetus to progressive evangelism in this field on the part of both laymen and ministers. Councils of this nature, where those in attendance have freedom of expression, and where a "spirit of counsel" prevails, mean much to the strengthening and upbuilding of the work of God. The ministerial association does a strong work wherever it sponsors and organizes such gatherings, the effect of which is not only inspirational but practical and permanent.

In addition to these larger general union meetings, the local field leaders have convened periodic workers' meetings at which the association secretary has been given every opportunity to lead out and join in the general counsel periods. These regular gatherings (in some fields each quarter) are proving a source of real encouragement and blessing to the worker groups in the local fields.

The year 1948 brought another real step forward in worker training in the British Union with the organization and convening of the summer Seminary branch at Newbold College. This special six-week course for our younger workers has proved to be even more than "an

inspiration"—it was a broadening of vision and deepening of experience for all who were in attendance. Needless to say, the work of the instructors from the parent Seminary at Washington, D.C., will long be remembered, and we believe the teaching ministry of Brethren Lindsjo, Shuler, and Froom for those six weeks will mean a great deal to us in Britain as we plan and work for progressive evangelism in the future.

During the past and present school year at our Newbold College, the training center for overseas missionaries and future evangelistic workers in Britain, strong attention has been given to applied theology (practical evangelism), and an excellent class of students is taking a keen interest in evangelistic development. A roster of visiting evangelists has been arranged, and the lectures from these successful and experienced workers are proving of great interest and value to the students. A strong ministerial association group has been organized at the college this year under the leadership of the Bible teacher, E. W. Marter.

The ministerial association office is now able to offer the workers in Britain a considerable amount of regular field service. Our office secretary, Mrs. W. G. A. Fitcher, is kept extremely busy operating a considerable film library, with both sound and silent films and filmstrips for evangelistic campaign work. Every day this material is going out to the field. Central purchasing of certain evangelistic equipment, such as literature cards, program folders, poll cards, decision cards, and baptismal covenant cards, is giving the evangelists benefits of a very practical nature, and is much appreciated in a field where evangelistic budgets are at times still far too meager.

We are confident that a fresh impetus has indeed come to British evangelism. The practical evidence of this is seen in our membership report for the first nine months of 1948, which reveals our largest net gain in membership for many years. At the present time there are a number of most encouraging large public campaigns in progress, and the attendances at these services are the best we have seen for a long time in Britain. The signs for the future are bright; our confidence is strong; and our plans are for a better, more spiritual and fruitful service for the Master.

GEORGE D. KING. [Ministerial Association Secretary, British Union.]



❧ AGAIN and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body. Under the direction of the divine Head they are to work unitedly in preparing the way for the coming of Christ.—*Testimonies*, vol. 6, p. 288.

The Ministry, February, 1949

Radio Evangelism in Action

Plans, Methods, and Objectives

Commissions Changed to Department

By PAUL WICKMAN, *Secretary of the Radio Department*

AT THE recent Denver Autumn Council both of our Radio commissions were dissolved, and a General Conference Radio Department was established. These commissions had fostered the interests of radio in the world field. A word of praise and gratitude is certainly in order to all who have contributed to the phenomenal growth of radio in our ranks.

The General Conference organized these commissions with powers to act when developing new work. Money was appropriated to them which they in turn distributed to various fields as opportunities developed. The International Radio Commission helped to develop projects throughout the world. Every division except one has appointed a radio secretary to function as such in relation to the Bible schools and broadcasting. Now a department has been created as a permanent channel to promote and foster the work that was developed by the commissions.

Seventh-day Adventists have earned a prominent place in the religious world of broadcasting. Including local broadcasts, we are using more than seven hundred stations throughout the world. We were invited to be present at the formation of the first Protestant Radio Commission, and enjoyed associating with the leaders in the field of Protestant radio.

In recent years a few of our schools and colleges have begun to focus attention on training students in radio by creating such a department in connection with speech. We have now come to the place where coordination and development are necessary if we are to maintain our position in the radio world. We must keep in close touch with radio activities of other denominations; educational radio conventions; and college, academic, and elementary training activities.

From here on our point of interest begins not with the minister in the field but with the children in the church school. In the public schools of the day the children grow up with broadcasting in all its phases as a part of their ABC's in education. I have attended workshops where these elementary students produced programs with amazing skill.

Radio today has ceased to belong to the professional group or to the ministers of any par-

—Please turn to page 37

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Church Organization in Crestline

By S. K. LEHNHOFF, *District Leader, Ohio Conference*

AFTER having been in Crestline for about a year, I was requested to hold a series of evangelistic meetings for the purpose of organizing a church. Attempts had been made in previous years to establish our work in this town of less than five thousand, but they were not successful. Through the influence of Dr. and Mrs. Vinkel, it was possible for us to secure the high school auditorium, and in March of this year we launched out in our evangelistic meetings.

Although the Vinkels did not publicly participate in these meetings, they did everything possible to invite their patients, and many times escorted them to the meetings. As a result of these meetings a church of thirty-three members was organized in the month of June.

Dr. and Mrs. Vinkel have graciously opened their spacious home for the Sabbath services, until a permanent church building can be acquired. Surely it was through divine leadership that Dr. Vinkel opened his practice in Crestline, in order that the work may be established there. We thank God for this new lighthouse that shines forth in the city of Crestline, an example of what can be accomplished as ministers coordinate their efforts with our consecrated physicians.

Opening the Work in Crestline

By M. H. VINKEL, M.D.,
Crestline, Ohio

IT IS not always easy to understand why we are at times hindered from doing something that seems absolutely the right thing to do. But as time goes on we can look back and see that it was Providence that led us.

Settling in Crestline to practice medicine never entered my mind till about two weeks before moving here. Other places we looked at were hedged about with difficulties, but this place seemed wide open. There is no doubt in my mind that the Lord had a hand in leading us to this place. Conditions for starting work here were just ripe, along medical as well as spiritual lines.

We had been here only four days when the superintendent of the Fort Wayne division of

the Pennsylvania Railroad came to visit. The company was in need of a doctor to care for their employees in case of accident and injury. The company surgeon they had was unsatisfactory, for various reasons, and many of the employees refused to go to him. The company was therefore compelled to make a change. Because of the drinking habit and other factors they considered the four other doctors in the city to be unfit for this work.

This city is important as far as the railroad is concerned, because it is the terminal of the east and west divisions of the main Pittsburgh-Chicago trunk line. Engines and crew change here, and many of the crew members have their homes in Crestline. The repair shop of the company employs a goodly number also. In fact, a great number of the population of this city of about five thousand are or have been employed by the company.

The superintendent who came to see me knew I was a Seventh-day Adventist. He first went to see one of our church members who works for the company, and asked him whether he thought I would be willing to take care of the injured on the Sabbath. Our brother said that he was sure I would take care of an emergency case any day of the week.

Incidentally, this brother has worked for the company for many years and accepted the truth while working for them. On the first Friday after he made up his mind to keep the Sabbath, he told the officer in charge that he could not work on the Sabbath. The officer dismissed him right there, but when our brother returned the following Sunday morning he was put to work. For several years thereafter he was dismissed every Friday and rehired every Sunday. Now the company says no more to him but lets him keep his Sabbath. They respect him for his stand. They know they can trust him. He has a marked influence for good on his co-workers.

At first I rather hesitated to accept this railroad position, fearing that my Sabbathkeeping would be interfered with. When I brought up the Sabbath question to the superintendent, he asked, "What are you going to do on Saturdays? Are you going to play golf?"

"No," I answered. "We do not keep Saturday as most people keep Sunday."

"That's right," he said. "I know of Seventh-day Adventists in Los Angeles associated with your work at the White Memorial Hospital, and I respect them. You don't mind taking care of those injured on your Sabbath, do you? That

is all we ask you to do. The rest of the work you can do when you please."

The prestige of being the company surgeon goes far in this place. It has increased my private practice severalfold, because in case of sickness many of the employees come to me, and often bring members of their family for treatment.

I have found that the company respects our religion. Nearly every time they find it necessary to call me by phone on the Sabbath, or to send one who has been injured, they apologize for having to bother me on my rest day. It is not only the local office that apologizes but also the head offices in Fort Wayne, Indiana, and Pittsburgh.

We have succeeded in building up the confidence of the people in this community. It is true there is opposition, but the Lord so far has seen fit to turn it into a blessing. To draw patients away, two of the doctors started a rumor that I do not see patients on Saturdays no matter how badly they need help. This only brings our religion before the people, and they in turn soon find out that the rumor is not true.

God's Call to Sanctification

I. CHRISTIAN TEMPERANCE, CONDUCT, AND DRESS.

1. What does God desire of those who are waiting for the return of Jesus? 1 Thess. 5:23; 1 Cor. 1:8; Col. 1:22.
2. How much of our lives will be affected by Bible religion? 1 Cor. 10:31; 6:19, 20.
3. With what is true temperance classified? Gal. 5:22, 23.

NOTE.—True temperance is total abstinence from all that is harmful, and moderate use only of that which is good.

4. Where in Christian growth and experience is temperance placed? 2 Peter 1:5-7; 1 Cor. 9:25, 27.

NOTE.—Temperance is rightly placed here as to order. Knowledge is a prerequisite to temperance, and temperance to patience. It is almost impossible for an intemperate person to be patient.

5. In what way does the Lord express His will for us? 3 John 2; Jer. 30:17; Ps. 67:1, 2; Isa. 58:8.

II. RELATION OF DIET TO HEALTH.

1. What is essential to good health? Prov. 4:20-22; Lev. 18:4, 5.
2. What food was originally given to man? Gen. 1:29.

NOTE.—Fruits, grains, and nuts comprised the original diet of man, and it was not until after the Flood that man was permitted to eat flesh. (Gen. 9:2-4.) God "intended that the race should subsist wholly upon the productions of

the earth; but now that every green thing had been destroyed, He allowed them to eat the flesh of the clean beasts that had been preserved in the ark."—*Patriarchs and Prophets*, p. 107.

3. How are clean and unclean meats distinguished? Deut. 14:2-20; Lev. 11:2-22.
4. What shows that flesh was not for general use? Ex. 16:4; Ps. 78:24, 25.
5. What promise does the Lord give to those who would heed his counsel? Ex. 23:25; 15:26.
6. Were the Israelites satisfied with "angels' food"? Num. 21:5; 11:4, 13, 31-33.
7. Did this lapse affect their spiritual life? 1 Cor. 10:5-11.

NOTE.—"That which corrupts the body tends to corrupt the soul. It unfits the user for communion with God, unfits him for high and holy service."—*Ministry of Healing*, p. 280.

8. What will be our fate if we defile the temple of God? 1 Cor. 3:16, 17.

NOTE.—Daniel's noble example of true godliness (Dan. 1:8-20), is a lesson for this age. "Daniel was blessed because he was steadfast in doing what he knew to be right, and we shall be blessed if we seek to honor God with full purpose of heart."—*Counsels on Health*, p. 156.

9. Against what evil does Christ especially warn us? Luke 21:34, 35; Matt. 24:45-51.
10. How will God deal with those who refuse to heed His call to complete sanctification? Isa. 65:2-4; 66:15-17; Deut. 14:2, 3.

III. REFORM IN HABITS, AMUSEMENTS, AND DRESS.

1. What else does God forbid besides unclean foods? Lev. 10:9, 10; Deut. 29:18 (margin), 19, 20; Prov. 23:31, 32; 20:1.

NOTE.—Every body-and-soul-defiling habit must and can be overcome by the grace of God. The use of drugs such as alcohol, tobacco, tea, and coffee, unfit us to walk with God.

2. How will the true Christian relate himself to things of this world? 1 John 2:15; Rom. 12:2; John 15:18, 19.

NOTE.—One who is walking with God will not be found patronizing theaters, dance and billiard halls, or places of worldly amusement. Such things as gambling and card playing deaden spiritual senses.

3. What counsel is given concerning our attire? 1 Peter 3:3, 4; 1 Tim. 2:9, 10; Isa. 3:16-23.

NOTE.—Our attire "should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned

us against the pride of life, but not against its grace and natural beauty. . . . The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that 'meek and quiet spirit' which in His sight is 'of great price.'—*Ministry of Healing*, pp. 288, 289.

4. What beautiful promise is given to the overcomer? 2 Cor. 6:17, 18; Rev. 21:7, 27. R. A. A.

Large-Scale Liquor Advertising

By ANDREW J. ROBBINS, *Instructor in Religion, Washington Missionary College*

AT THE Columbia Union Conference Youth's Congress at Philadelphia the Saturday night program was devoted to temperance. One of the features of this was a striking presentation of the manner in which the liquor interests are advertising. In a short introduction the speaker took as his theme "It Pays to Advertise." It was pointed out that the world's largest advertising sign is soon to be erected along Chicago's outer drive. It will flash the slogan "Cool Heads Choose Calvert." The size of the sign will be more than half an acre in area. It will be 114 feet high, and 210 feet wide. The letter C in the word *Calvert* will be fifty-eight feet high—the height of the average six-story building.

The liquor interests are directing their campaign at youth, and contemplate the sale of 100,000,000 barrels of beer annually by 1950. Each year they are spending \$100,000,000 on advertising. The results of this advertising are seen in the fact that American people are spending about \$9,600,000,000 on liquor. If this sum had been divided and an equal amount given to everyone present at the youth's congress, each would have had more than \$1,000,000. To climax his presentation at the psychological moment fifty men unfolded the large banner on which the liquor ads from *Life* magazine for 1947 were mounted. The men walked back one side of the balcony, across the rear, and up the opposite side. As they held the banner high, it looked like a giant letter U. On it was represented \$8,000,000 worth of advertising.

The audience was stirred by this pictorial representation of what the liquor interests are doing through one magazine alone. Further interest was aroused when it was pointed out that a full-page, one-color advertisement costs \$5,000; a full-page, two-color advertisement costs \$20,000; and a full-page, three-color advertisement costs \$25,000.

This part of the program demonstrated very effectively the value of devices in helping to arouse and hold the attention in what might otherwise be a prosaic and uninteresting presentation.

Challenge of a World Task

Mission Problems and Methods

A New Evangelism for China—2

By FREDERICK LEE, *Associate Editor of the Review and Herald*

AFTER the testing truths had been studied and one by one a number took their stand, the subject of baptism was presented, and these interested ones were given a personal invitation to enter the church as members. Some were hesitant; others were too quick in requesting baptism. It was necessary for those of us directly responsible for the success of the meetings to know the home situation of these people and some of their personal problems. This was all known by one of those who sat on the committee to examine the candidate for baptism.

Our series of subjects followed about the same order followed in other countries. We began with one striking subject that would attract the attention of the largest number of people. We then followed this with subjects on the Bible as the source of authority for all religious doctrine: God as the Creator, Christ as the Redeemer, the plan of salvation, the second coming, and the signs.

Our audience was made up of all classes of people, Christians, superstitious heathen, Buddhists, Confucionists, Taoists, Lamas, rich and poor, ignorant and educated. We had to speak to all. Naturally, some would not understand at first what we were talking about. Although they understood our words they did not understand the meaning. The Christians, of course, understood from the start. We had to talk simply, and every night we made an appeal to accept Christ as the only Saviour. We kept this thought in the forefront. This is language that all can understand.

We had practically no opposition, except from the Christians. There was no disturbance in the meetings, though there was great unrest in the city all during the weeks that the meetings were being conducted. The Christian bodies tried to make our meetings ineffective by scattering lies among their members about us and our church. Attacks particularly were made on Mrs. White. The kind of distortions given out were those so much depended on by our opposers in this land.

A special leaflet attacking us and telling untruths about our teachings was distributed over the city. One thing said in this leaflet that impressed people most was that we depended on the devil for our salvation. This troubled some of the people very much. Others just smiled to

themselves and said, "That is a ridiculous charge." One or two who asked their pastor about it were told, "Yes, that is true." But when these people replied, "We have not heard anything like that," the pastor said, "Just wait and listen to them long enough, and you will hear about it."

We paid no attention to the charges. They were too exaggerated. Even the simple people paid little attention to them. Sometimes the devil trips himself up in his strenuous efforts to hinder people in obeying the truth.

However, more subtle reasoning on the part of one preacher did definitely draw away from our meeting a large group of Christians who had been attending. After we had presented the Sabbath truth, a large number of the members of this man's church asked him about the Sabbath. The next Sunday he told his people what he thought about it. This was his reasoning:

"I know all about this Sabbath. Many years ago I studied the faith of Seventh-day Adventists and was greatly impressed by it. I believe many of their teachings. Yes, and I keep the Sabbath myself when it is convenient. There is no other Sabbath in the Bible except the seventh-day Sabbath. If you truly want to keep the law, then you should keep that day.

"However, although I keep it myself, I could not urge my members to keep it. That would make it very difficult for you people. Saturday is a busy day. Many of you work on that day, in banks, on the railroad, in shops, in the government. Think how much trouble you would have trying to keep that day. Why, even students could not go to school on that day. Surely, God does not want to make so much trouble for us. He does not absolutely require anyone to keep the Sabbath. The Jews tried to keep it exactly the way they were told, and failed in keeping it. Christ came and established a new and better way. You can keep the Sabbath in spirit on the seventh day if that is possible for you to do, but you can keep it too on the first day of the week when so many people keep it. Why make trouble for yourself when it is wholly unnecessary?"

That kind of twisted reasoning worked better than outlandish charges. The ordinary mind is not too logical. When faced with the problem of trying to get Sabbaths off from work, the people were only too glad to hear from a preacher, who seemed very earnest, that it was not necessary to go to that extreme in order to please a loving heavenly Father.

Combating Pull of Other Influences

At first we had a very large group of Christians attending our meetings. Many of them handed in their names to us, expressing belief in the truths that we were preaching and even the Sabbath truth. They were visited personally, and some kept coming to the meetings until the very last. But the pull of their churches was strong. Their closest friends were in those churches. Perhaps they liked the preachers. As soon as they made it evident that they were attending our meetings, the preachers and the members of their churches were even more solicitous of them.

Denominationalism has almost broken down in China. The Christian people are coming to

feel that they can attend any church. So they came to our church the same as they would to any church. Many of these people are most earnest Christians. They have prayer and Bible-study meetings in their homes each week. They did not oppose our views as we studied with them. But the sad thing was that they never came to a full acceptance of the Sabbath truth.

About half of those we baptized were Christians. A few of them were active in their churches when they took their stand, but the majority of them were backslidden Christians who seldom went to church. We became attached to many of the active and very earnest Christian people we visited and studied with, and prayed earnestly that they would accept the faith, but some could not bring themselves to the place where it would be necessary for them to make an actual break with the past.

Denominationalism Breaking Down

Two things are coming in to make it hard for people to accept the truth. One is the break in denominationalism. People these days, especially in the mission field, are encouraged to join any church they wish. If they like the way a man preaches, they join his church. The old names of denominations are coming into disuse, and such terms as the Church of Christ or the National Christian Church are used.

One of the largest and most active churches in Peking is an independent church established by a very earnest Christian Chinese, and his church is simply called the Christian Church. He has a large following, chiefly because he is an eloquent speaker, presents many fundamental truths, and keeps up revival services in his churches. The people who came to our meetings said he talked about the same things we did. The only difference they could note was in the Sabbath question, and regarding that, he told them he would be glad to have them keep it if they wanted to.

The other obstacle is the spirit of nationalism. The people like to belong to a church that is disconnected with all foreign interests. It is something all their own. So much has been said of the Christian church in recent years about its being the "running dog" of foreign imperialism, that the people want to be rid of that charge.

This is something for us to think about. Though we must do all we can to bind the hearts of believers everywhere in the blessed Advent message, we must more and more encourage the national churches to work toward the goal of self-support and local autonomy.

It is a new day in China. All classes of people are more ready to listen to the gospel truths and accept them than ever before. This is a day for a new evangelism in mission lands. And the workers in China are pressing forward along these lines with wonderful results.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

Adventist Progress in 1947

By CLAUDE CONARD, *Statistical Secretary of the General Conference*

SEVENTH-DAY ADVENTIST work was being carried on at the close of 1947 throughout the world field in 71 union conferences and union missions, 136 local conferences, 205 regularly organized mission fields, and 545 institutions. There were 9,554 churches and 628,594 members.

Organizations and Membership	In North America	Outside N.A.	In World Field
Union Conferences and Missions	10	61	71
Local Conferences	54	82	136
Mission Fields	7	198	205
Institutions	197	348	545
Churches	2,750	6,804	9,545
Church Increase 1947	10	223	233
Church Membership	228,179	400,415	628,594
Church Membership Increase, 1947	8,057	21,854	29,911

During 1947, 54,715 persons were added to the Seventh-day Adventist Church by baptism, of which 14,455 were in North America and 40,260 in overseas fields. This was the largest ever recorded in one year. The net church membership growth of 29,911 was also a record in church gains. (See Tabulation 1, page 33.)

The church membership totals in the several division fields at the close of 1947 are given in the tabulation:

Division	1947 Membership
Australasian	23,923
Central European	36,962
China	20,540
Far Eastern	38,225
Inter-American	62,706
North America	228,179
Northern European	19,305
South American	46,144
Southern African	54,498
Southern Asia	9,338
Southern European	50,830
Russian	16,513
Unattached Territories	21,431
Total	628,594

WORKERS.—The fields at home and abroad at the end of 1947 reported 16,551 Seventh-day Adventist laborers engaged in evangelistic and colporteur work; and 18,684 more workers employed in schools, medical centers, publishing houses, and other institutions. Of these 35,235 workers, 21,717 were in territories outside of North America, and 13,518 in North America.

Seventh-day Adventist Workers	In North America	Outside N.A.	In World Field
Evangelistic Workers	4,087	12,464	16,551
Institutional Workers	9,431	9,253	18,684
Total	13,518	21,717	35,235

TITHES AND OFFERINGS.—Contributions by Seventh-day Adventists in 1947 to church and mission enterprises in tithes and offerings amounted to \$39,718,709.69, including \$740,213.13 for Famine Relief. This sum was \$2,287,791.22—6.1 per cent—above the 1946 returns. Tithe in 1947 of \$23,849,625.15 was \$2,056,018.41, or 9.4 per cent, higher than in 1946. Mission donations of \$9,293,140.95 were \$469,399.21—5.3 per cent—more than the previous year. Home mission and local church contributions aggregating \$5,835,730.46 in 1947 exceeded the year before by \$436,551.16. The distribution of funds in 1947 is given in tabulation 2, page 33.

Each Seventh-day Adventist member in 1947 paid an average tithe of \$37.94; mission offerings, \$14.79; home donations, \$9.29; and relief contributions, \$1.18; making a total per capita funds of \$63.20. The membership per capita sums for each class of funds are shown in the following table:

Per Capita Funds Received, 1947	In North America	Outside N.A.	In World Field
Tithe	\$75.47	\$16.55	\$37.94
Mission Offerings	28.77	6.81	14.79
Home and Local Offerings	22.71	1.63	9.29
Relief Offerings	3.24	—	1.18
Totals, 1947	\$130.19	\$24.99	\$63.20
Totals, 1946	133.28	21.38	62.52
Increase, 1947 —(Decr.)	\$3.09	\$3.61	\$.68

DENOMINATIONAL RESOURCES.—The asset value of all Seventh-day Adventist denominational properties in the world territory at the beginning of 1947 was \$138,440,570.51. Of this sum, \$92,962,583.30 represented investments in denominational properties in the United States and Canada, and \$45,477,987.21 material resources outside of North America. The \$138,440,570.51 in property values was \$19,874,478.81 more than was reported the previous year. Investment values were distributed among the several organization groups as shown in tabulation 3, page 33.

Departmental Activities

SCHOOLS AND COLLEGES.—There were reported in the world field in 1947, 3,474 elementary and mission schools with 5,222 teachers and an enrollment of 141,463 pupils. These figures represent an increase over the previous year of 133 schools and 12,586 pupils.

Students above the elementary grades in Seventh-day Adventist colleges and secondary schools in the world numbered 28,832, attending 290 schools with 3,222 teachers and other

helpers. Asset values of advanced school properties at the beginning of 1947 of \$22,863,425.10 were \$4,637,132.23 above the previous year's report. Property addition for the year ending early in 1947 amounted to 25 cents on the dollar of the former year's asset records.

PUBLISHING INTERESTS.—Forty-nine publishing centers employing 1,641 workers were engaged in preparing and printing Seventh-day Adventist books and periodicals in 1947. In addition to the institutional employees, 3,129 persons were engaged in literature distribution, of which 869 were in the United States and Canada, and 2,260 outside North America. The year's reports show that 282 periodicals were being published, and that Seventh-day Adventist literature was available in 190 languages. Retail sales of books and periodicals reported in 1947 amounted to \$11,477,499.76. This sum of literature sales was \$1,145,313.48—11.1 per cent—above the 1946 figure, and constitutes the largest annual sales of Seventh-day Adventist literature ever recorded. Publishing house assets totaled \$8,234,039.37.

HEALTH INSTITUTIONS.—There were 177 sanitariums, hospitals, dispensaries, and treatment rooms reported in operation in 1947, caring for 132,593 patients staying in the institutions, and giving 1,409,353 treatments or medical services to others coming to the institutions for attention. Connected with these health centers were 336 physicians, 1,808 nurses, and 5,085 other employees, not including 1,439 nurses in training. In addition to the care of regular patients, \$583,533.34 of charity work was reported by these health organizations. Property values in health institutions were \$17,898,198.25, an

increase of \$2,055,013.51 over the amount for the previous year.

SABBATH SCHOOLS.—Operating around the world at the close of 1947 were 15,107 Sabbath schools with 765,952 members. The Sabbath school membership gain over 1946 was 58,524, of which 11,529 were in the United States and Canada, and 46,955 in foreign divisions. The Sabbath school constituency of 206,411 in North America was 21,768 less than the church membership, or 94 Sabbath school members for each 100 church adherents. The 559,541 members of Sabbath schools in overseas fields were 159,126 more than the church enrollment, making 140 Sabbath school members for each 100 church members outside North America.

YOUNG PEOPLE'S MISSIONARY VOLUNTEERS.—The 8,173 young people's societies in 1947 reported 210,327 members. These figures represent an increase of 573 societies and 38,493 young people's members over the 1946 report. Contributions for home and local society work for the year were \$78,222.16, all other donations and collections by the young people having been included in the regular church funds.

HOME MISSIONARY AND DORCAS ACTIVITIES.—The General Conference treasury recorded the receipt of \$3,355,588.56 in gathering funds in 1947. Of this fund, which is promoted by the Home Missionary Department, \$2,311,450.30 was raised in North America, and \$1,044,138.26 was registered from overseas divisions. The Dorcas and relief sections of the home missionary groups reported that 816 tons of clothing were received in 1947 by the eastern, western, and Canadian warehouses in North America; and 612 tons were shipped abroad.

	Baptisms		Increase in Baptisms		Membership Increase		Increase in Membership Gains	
	1947	1946	No.	%	1947	1946	No.	%
North America	14,455	14,125	330	2.3	8,057	7,608	449	5.9
Overseas Divisions	40,260	35,212	5,048	14.3	21,854	14,697	7,157	48.8
World Field	54,715	49,337	5,378	10.9	29,911	22,305	7,606	34.2

	In North America	Outside North America	In World Field
Funds Received in 1947			
Tithe	\$17,221,746.29	\$6,627,878.86	\$23,849,625.15
Mission Offerings	6,566,664.88	2,726,476.07	9,293,140.95
Home and Local Offerings	5,181,909.00	653,821.46	5,835,730.46
Relief Offerings	740,213.13		740,213.13
Totals, 1947	\$29,710,533.30	\$10,008,176.39	\$39,718,709.69
Totals, 1946	29,336,570.64	8,094,347.83	37,430,918.47
Increase, 1947	\$ 373,962.66	\$ 1,913,828.56	\$ 2,287,791.22
Per Cent of Increase	1.3%	23.6%	6.1%

Conferences, Conference Associations, Bible Houses, etc.	\$66,987,290.04
Institutions—Educational, Medical, Publishing, Foods	50,940,119.21
Churches and Church Schools	20,513,161.26
Total Seventh-day Adventist Property Investments	\$138,440,570.51

RADIO.—Church members and the listening public in North America contributed \$688,-947.26 to the Voice of Prophecy broadcasting service in 1947.

Missionaries Sent Abroad

Not including the children of missionaries or laborers returning to their fields from furlough, 359 workers were sent out by Seventh-day Adventists in 1947 from home bases for mission service in other lands. The 359 mission workers in 1947 was the largest number of mission recruits ever sent abroad by the General Conference in one year, exceeded only by the 370 appointees in 1946. Since 1900, 5,944 newly selected workers have been placed in mission service by the Seventh-day Adventist missions committee. The 1948 *Yearbook* lists 1,573 foreign workers in mission lands. Of this number, 1,017 were sent from North America, and 556 from other home bases, such as Europe, Australia, and South Africa.

Seventh-day Adventists are carrying on their work in 227 of the list of 281 political and geographical areas compiled from the British *Statesman's Year-Book* and the American *World Almanac*. The latest reports from the division fields indicate that our literature is being or has been issued in 190 languages, and that missionary endeavor is being conducted orally in 495 more languages and forms of speech.

God's abundant blessing has been over His work in 1947. He will continue to lead His people whose lives are given to Him for faithful, sincere service.

Religious World Trends

Import of Leading Press Declarations

World Council of Churches—2

By FRANK H. YOST, *Associate Secretary, Religious Liberty Department*

WITH the setting previously described the World Council went to work.

The delegation divided on August 24 into four sections to study the four main subjects on the agenda of the council: (1) The universal church in God's design; (2) God's design and man's witness; (3) the church and the disorder of society; and (4) the church and international disorder. Under the guidance of the provisional committee, two hundred theologians and laymen in various countries had labored over these subjects, and had prepared materials for discussion, which were made up into four volumes and put in the hands of delegates.

While these matters were being discussed, the council proceeded to complete its organization. Six presidents were elected: (1) Arch-

bishop Geoffrey Fisher of Canterbury (Anglican); (2) Pastor Marc Boegner, president of the French Protestant Federation (French Reformed); (3) Bishop G. Bromley Oxnam, bishop of the Methodist Church, New York area (Methodist, for the free churches); (4) Archbishop Germanos of Thyatira (Orthodox); (5) Archbishop Erling Eidem of Upsala, Sweden (Lutheran); and (6) Dr. Chai Tse-chen, dean of the School of Religion of Yenching University (for the younger and missionary churches). Dr. W. A. Visser 't Hooft was continued as general secretary.

It was voted to hold a plenary session of the council every five years. A ninety-member council was elected, twenty of them chosen from the United States, but eight of the seats were left vacant in the hope that representatives of the Russian and Eastern Orthodox churches might soon occupy the vacancies. A small executive committee was appointed to carry on as an interim committee. Twelve departments of activity and study were organized within the jurisdiction of the council. A budget was voted for the year 1949, amounting to \$539,660, 85 per cent of it being pledged from the churches of the United States.

In addition to the six presidents, Dr. John R. Mott, veteran of foreign missionary activity and leadership, was made an honorary president. No single president was chosen, because it would have seemed necessary to have had a European presiding, and since the death of William Temple, there was no outstanding European available. Also, there was a desire that no one church should dominate in the presidency.

The council warmed up to its work when the reports began to come in from the four large study groups. For the council to define what the church of Christ is, proved extremely difficult, because in some communions the definition of the church is a matter of dogma. The statement finally adopted by the council was not conclusive. It was less difficult to adopt a report admonishing the church to be active in its witness for Christ in a world evidently needing that which the church of Christ has always professed to have.

When it came, however, to examining the report of the third group, which was seeking to establish a definition of the church's responsibility in a disordered society, interest became intense. Here the council was led to face contemporary economic issues. The report asked the council to pronounce, quoting Shakespeare, "a plague on both your houses" by endeavoring to point out the weaknesses and failures of both communism and capitalism. Communism, the report said, has failed in fulfilling its promise of redemption of the world; in seeking materialistic determination. It is indicted for failing to grip the hearts and loyalties of men, because of the methods used. Capitalism was indicted for

subordinating the satisfaction of human needs to capitalism's objective of acquiring material values. It thus could be accused of following a philosophy which is practically materialism. It had allowed and fostered gross inequalities in society, and had permitted the subjection of people to such social catastrophies as mass unemployment. The church was urged to "seek new creative solutions which [would] never allow either justice or freedom to destroy the other."

One commentator pointed out that the condemnation of capitalism must have brought chills to the men who were responsible for raising 85 per cent of the budget by appeals to American pocketbooks. Taft sought to have the report toned down somewhat in its condemnation of capitalism, but obtained only the insertion of the words *laissez faire* to describe the kind of capitalism the council was condemning.

The report of the fourth group, dealing with the disorders in international society, had perforce to face the question of war. War was, of course, condemned as a means for solving international problems. Peace was set forth as an objective which must be attained if society is to be saved. The report condemned war as usually unjust, in that it involved in hardships all levels and areas of society. It gave some heed, not too disapproving, to pacifism, and indeed it was surprising how much approval there was from the delegates of the pacifist's position in respect to war.

From this fourth group also there came a statement on religious liberty, which inevitably attracts the attention of the many who have been fearing that a World Council of Churches might result in the loss of religious liberty to the minorities. A resolution condemning religious totalitarianism, which could have been construed as a rebuke of the papal system, failed to pass by only a few votes. The report set forth four principles of religious liberty on which there was a final unanimous agreement, although some delegates from the Eastern Orthodox churches objected to freedom of propagation of religious ideas. We quote from the *Christian Century* of September 22, page 990:

"(1) Every person has the right to determine his own faith and creed. (2) Every person has the right to express his religious beliefs in worship, teaching and practice, and to proclaim the implications of his beliefs for relationships in a social or political community. (3) Every person has the right to associate with others and to organize with them for religious purposes. (4) Every religious organization, formed or maintained by action in accordance with the rights of individual persons, has the right to determine its policies and practices for the accomplishment of its chosen purposes."

It is much too early to evaluate what happened at Amsterdam, and, of course, far too early to know what the outcome will be. Though there is some gratification expressed at what was done there, it can be said that in general there is disappointment and disillusion-

ment. *Time*, in its issue of September 13, headed its discussion of what the council was doing with the rather caustic title, "No Pentecost." One commentator spoke of the contrast between the activism of the delegates from the United States and Europe's seeming passivism. The Czech theologian, Joseph Hromadka, who taught at Princeton while he was in exile from Nazism, declared, as he faced his return to Russian-dominated Czechoslovakia, "It won't embarrass me at all in returning to Prague. Of course, it's [the council] pretty negative and doesn't offer much in the way of action."

One observer pointed out that the result of the meeting was the creation, not of a union, but of a "loose federation" of the Protestant and Orthodox churches. It was remarked that the conference seemed more like a United Nations session than one of spiritual leaders. In reply to this objection, it is stated that a union might not be expected, since there never has been a union. But there has been achieved an "internationalization" and an "interdenominationalization." There has not arrived "doctrinal and organizational results," but "let us hope for advance in the recognition of the existence of a world-wide Christianity." *Time's* observer stated that the council succeeded in putting into verbal form the agreement its legates reached, and putting into organizational form the purposes its member churches had undertaken.

After all, the difficulties the council faced were serious. There were denominational loyalties to satisfy. There were sectional loyalties to bring to a common denominator. There was the problem of the place of women in the church, and the problem of the youth. Someone stated that these conflicting loyalties were horizontal rather than perpendicular; that is, the tensions which made the work of the council difficult were not denominational or sectional tensions, but rather were strata running through all denominations and sections.

The most obvious points of tension, as the discussion of the report reveals them, were the tension between capitalism and communism, as witnessed by the debate between Dulles and Hromadka; the differences in understanding and ideals between the free churches and the state churches, which was felt constantly throughout the council; and the differences in theological approach, not in terms of tenets of dogma, but in terms of who God is, what He expects of men, and how men are to discover what God wants and carry out His will. That the council was able to draw up some kind of report in view of these conceptual fissures was something of an accomplishment.

Two striking facts emerge from an analysis of the discussions of the council. One is that the church, along with all human society, has moved to the left to a most extraordinary degree during the last century. That a conclave

of church leaders, gathered from all over the world, could vote a condemnation of capitalism as a way of life, illustrates, perhaps better than all the discussions coming from political assemblies, lecture platforms, and trade union meetings, the extent to which human thinking and practice has moved toward the economic and political and social left. Socialism, undoubtedly the majority way of life today, is being stopped in its leftward course only by the extremes of communism. In relation to this remarkable fact, the United States emerges as a conservative nation, and Americans present to the world the peculiar spectacle of a people who, while priding themselves on their democratic spirit, are as a whole somewhat conservative in respect to economic and social life.

The second striking fact is the great difference between the attitude of the state churches of England and Western Europe, and the free churches of America. The difference between these two positions showed up very strikingly at the council, and it is surprising that so thoroughgoing a set of resolutions on religious liberty was adopted. The relationship of state and church in Europe, whether the state is showing a mild paternalism toward the church or is exercising a strong control, affects deeply the thinking of Christian leaders, and indeed of the laity. This is so not only for the great state churches but for the dissenting churches who live under the shadow of state churches. Since this gave an atmosphere of tension to the council at Amsterdam, it is not surprising that it also creates problems in all denominations which are carrying on an international program.

These two great points of tension are related; nay, they are tied together. Socialism—paternalistic at best, totalitarian at worst—must seek to regulate all the activities of society. The church has always been eager for and needy of material benefits. Socialistic governments in state-church countries have not proved in practice to be antireligious but have frequently helped the churches, and thus are able to strengthen their position in relation to the churches.

There was a time when it was thought that socialism was a temporary phenomenon in society. There was a time when it was thought that the state-church tendency was going out. The developments of recent years indicate that neither of these ideas is correct. What the outcome will be cannot be guessed in detail, but the tensions manifested at the Amsterdam council are certainly the tensions in society today.

The question arises, What of the common man, the ordinary member of a church, and his ideas concerning Christian world unity? It has been demonstrated more than once that steps for unity are ordinarily urged by the ecclesiastics, and that the people are reluctant to make any moves to surrender denominational dis-

tinctions and loyalties. There have always been ministers opposed to one kind of unity or another, but opposition has been much more effective on the level of the laity.

A Gallop poll published on July 3, 1948, indicates that whereas 42 per cent of church members in the United States favor the idea of unity, 47 per cent are opposed, with 11 per cent having no opinion. The same report pointed out that the poll taken in 1937 indicated that only 40 per cent at that time favored union, whereas 51 per cent were opposed, and nine per cent had no opinion. In the eleven years that have intervened between these two polls, there has been a decrease of four per cent in lay opposition to union. Two per cent have moved into the column of favoring it, and two per cent into the column of uncertainty. This period of eleven years is the period of the second world war. It would seem that the experiences of the war led people to feel the need of the security to be found in united action. This is the period of the formation of the United Nations, and the period of increasing demand for unity by church leaders. It seems rather significant, indeed, that with all these pressures there has been so little decrease in lay opposition to church unity.

In this matter of popular opinion it should be noted that Dr. E. Stanley Jones, noted Methodist missionary to India, is consecrating himself to the task of bringing both clergy and laity to the support of a federal church, which he proposes shall be called the United Church of America, in parallel with the United Church of Canada. Dr. Jones has been traveling over the country campaigning for his plan of federation, and claims to have already 100,000 signed pledges in favor of his plan. As this is written Dr. Jones is again starting out on a crusade for union which will take him into the churches of twenty-five cities.

Seventh-day Adventists have never been asked to join any of these unions, nor have they desired to do so. It is quite inconceivable that we would join. Our fears concerning church union are similar to the fears of the World's Evangelical Alliance. We agree, too, with the International Council of Churches that the only acceptable union of churches is a union based on the Word of God.

However, we go even farther than the International Council of Churches in taking the Bible, just as it reads, for a basis. We believe that the Bible was given by God and is profitable for all the instruction man needs to find salvation and to be spiritually equipped for the service of God. We believe that God has protected His Word, that it might always have this spiritual sufficiency.

When, therefore, we read in the Word of God that the seventh day is the Lord's day, we do not understand that worshiping Him on any other day can take the place of the day He has

sanctified. When we read that baptism is a process of going down into the water in complete immersion and coming up again to a newness of life, and that it becomes us thus to fulfill all righteousness, we understand that no substitution of any other form, or the omission of it, is pleasing to God. When the Bible calls the condition of man between his death and resurrection a sleep, we understand that that means unconsciousness, and that belief in purgatory or a present burning hell or a state of bliss now enjoyed by the souls of the saved is a source of confusion that affects man's relationship to God.

We believe that when the Bible speaks of the literal, personal return of the Lord Jesus Christ to gather His church and to take it with Him to the presence of the Father, it means what it says, and that a miscomprehension of Christ's promises concerning His return has always had an adverse effect on a sound spiritual experience. We do not expect complete uniformity among children of God concerning the interpretation and application of every text of Scripture, but we believe that there are certain outstanding doctrines concerning the nature of the Godhead and His will concerning men that are fundamentally necessary to a right standing with God. Hence, when we say that unity can be formed only on the Word of God, we mean taking the Bible the way it reads.

More than this, we understand that Bible prophecy indicates the time has been when a powerful church prevailed over the minds of men, and by uniting with the state compelled men's consciences. It sought to crush dissent, and to compel religious uniformity. We understand that in prophecy this church is called the "beast," and we understand that there is yet to be formed an "image to the beast," which will repeat the intolerant program of its original. Someday there will be completed a united church which will repeat past persecutions.

Church unity based sincerely on the Bible could not become an image to the beast, because the Bible forbids intolerance and persecution, and the suppression of men's consciences. But a union of churches that is not based on the Word of God cannot know its restraints or maintain its sacred ideals. We cannot, therefore, engage in present efforts toward union.

We do not know what the future of the World Council of Churches may be, nor for that matter, what the future may be of the International Council of Churches, or of the World's Evangelical Alliance. We point no finger of scorn at the council's efforts at union. With them we lament the disruption of sectarianism and the bitterness of religious controversy. We rejoice in the council's stand on religious liberty. But we believe in the Word of God and its prophecies, and therefore, refrain from participation in any union which fails to declare itself for the fundamental truths of Scripture.

Commissions Changed to Department

(Continued from page 27)

ticular denomination. It belongs to every phase and activity of the church program, and steps should be taken to utilize this instrument to the fullest extent.

Our department is this year undertaking to hold some workshops for broadcasters in various unions as a first step toward helping the men now in action. With the rapid changes in broadcasting procedure and programming, and with the advent of television, which may revolutionize the whole industry, we must keep abreast of the times, or we shall be left behind. We dedicate ourselves to the challenge of the unfinished task.

Realm of Research

Historical and Scientific Findings

How Long Is "Three Days"?—2

By JULIA NEUFFER, *Research Assistant, Review and Herald*

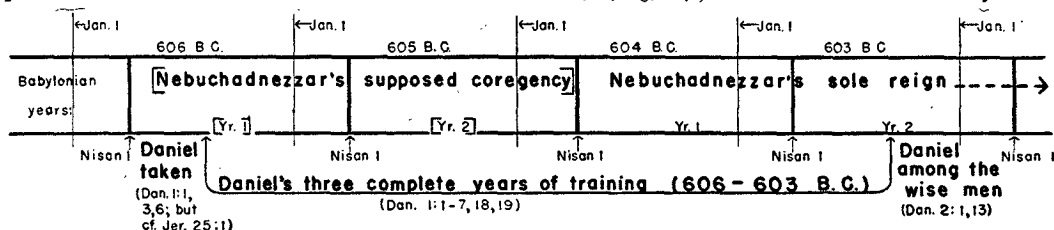
IT HAS been shown (in part 1) that a common Biblical mode of counting was inclusive—that is, counting the first and last units of a series. For example, from the fourth to the sixth year of a king was reckoned as "three years." (2 Kings 18:9, 10.) This principle can now be applied to explain the supposed "contradiction" in regard to Daniel and the beginning of Nebuchadnezzar's reign.

Critics of Daniel contended that the book was untrustworthy because it called Nebuchadnezzar "king" in the *third* year of Jehoiakim, in the face of Jeremiah's statement making the first year of Nebuchadnezzar correspond to the *fourth* year of Jehoiakim (Dan. 1:1 and Jer. 25:1); also because Daniel, after "three years" of training at the court of Babylon, was already installed as one of the "wise men" in the *second* year of Nebuchadnezzar. (Dan. 1:1-7, 18-20; 2:1, 12, 13.)

Formerly a standard reply of theologians was that Nebuchadnezzar, who was said to have been recalled by his father's death from the command of the very expedition in which Daniel was taken captive,¹ must have already shared the throne as coruler for two years, beginning in 606 B.C. This coregency they considered necessary in order to have three complete years, counted in the modern manner, between the first year of Nebuchadnezzar's joint reign and the second year of his sole reign; and likewise to have seventy full years for the Babylonian captivity, which they calculated to end in 536.

William Burnet (1724) credits this idea of the two-year coregency to the learned Catholic theologian Petau, better known as Petavius (1627). He bases it on a theological requirement rather than on historical evidence when he makes the conditional statement: "If with Petavius, in order to make up the *Seventy Years of the Babylonish Captivity*, we begin Nebuchadnezzar's Reign two years sooner than the common Account, in his Father's Lifetime."²

Now, the first year of Nebuchadnezzar, according to "the common Account," as Burnet calls it, was not in dispute then, nor is it now, for it has long been accepted among scholars in general as astronomically fixed at 604/3 B.C. The difference was that the defenders of Daniel contended that Nebuchadnezzar must have had two "first" years—the *first year of his joint reign*, beginning in 606 B.C., and the *first year of his sole reign*, beginning in 604 B.C. Counted from the supposed coregency, in 606, three complete years for Daniel's training period would end in 603—the second year of the sole reign. The following diagram illustrates the old explanation:



This coregency theory was held by Ussher (1650), Prideaux (1715), Isaac Newton (1728), Birks (1844), and others—although not by Hales (1809), who altered Ptolemy's canon to get the same result—and it found its way into popular commentaries such as Barnes's and Clarke's.³ Indeed, it came to be taken so for granted that writers cited it without knowing that its basis was a conjecture which had been assumed necessary to make history fit the Bible. The theory seemed in that day to be the only alternative to accepting the critics' charge of Biblical contradictions. Yet its proponents did not realize that the unbeliever was in a position to retort that, if the first year of either the coregency or the sole reign corresponded to the fourth year of Jehoiakim, then Daniel was taken to Babylon in either the second or the fourth year of the latter king, which would contradict Daniel's own statement that Nebuchadnezzar's expedition came "in the *third* year of Jehoiakim." (See preceding diagram.)

Give Daniel a Hearing

The only fair way to treat an alleged contradiction is not to assume that the writer did not know what he was doing, but to give him a hearing and see what facts his statements, just

as they stand, will yield. Frequently that is all that is necessary. In this case there are three consecutive years mentioned:

1. In the *third* year of Jehoiakim, Nebuchadnezzar came against Jerusalem and took Daniel captive. (Dan. 1:1.)

2. The following year, corresponding to the fourth year of Jehoiakim, was the "*first* year" of Nebuchadnezzar. (Jer. 25:1.)

3. In the *second* year of Nebuchadnezzar, Daniel interpreted the dream. (Dan. 2:1.)

Nebuchadnezzar had ordered that certain of the young captives be trained for "three years, that at the end thereof they might stand before the king." (Dan. 1:5.) Then "at the end of the days that the king had said," Daniel and his three Jewish companions ranked highest in the final examination; "therefore stood they before the king" (Dan. 1:18, 19)—or "they became attendants of the king." (Goodspeed.) Obviously, then, the "three years" of training had ended. When Nebuchadnezzar had his famous dream, they were already ranked among the wise men who stood before the king, and were, therefore, included in the death sentence. (Dan. 2:1, 2, 13, 14.) This was in the *second* year of

the king, that is, the third of the three years outlined above; and it has already been pointed out (in part 1) that in the Bible "after three years" can be equated with "in the third year."

Daniel's training period, then, like the siege of Samaria between the fourth and sixth years of Hezekiah and the seventh and ninth of Hoshea (2 Kings 18:9, 10), can be correctly reckoned three years by *inclusive* count, as Dr. Thiele's earlier article has shown.⁴ There is nothing, therefore, in the book of Daniel to require a two-year coregency in order to get the three years in a well-attested Biblical usage, between Daniel's capture and his interpretation of the dream.

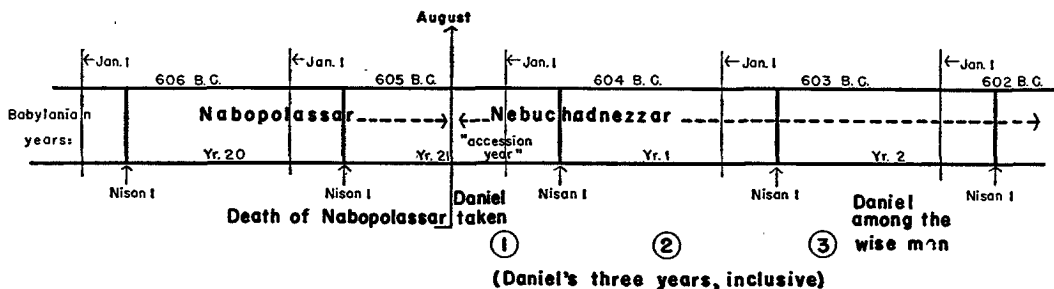
So far, so good. We have our three years accounted for by beginning them in the year preceding Nebuchadnezzar's first year, making them 605-603 B.C. inclusive. It might be added here that the seventy-year captivity can also be counted inclusively from 605 just as readily as Daniel's three years or any other inclusive period which has been examined; in fact, Josephus definitely regarded these seventy years as inclusive, for he referred to them as ending with the return in the first year of Cyrus, or in the *seventieth* year.⁵

Daniel's account is consistent, then, but one

point remains to be cleared. The reader may ask why he should exchange 606 for 605 if that still requires the assumption of a coregency to account for Daniel's calling Nebuchadnezzar "king" in the year which Jeremiah reckons as preceding his first year. The answer—aside from the possibility that the word *king* could be used in anticipation—is that it requires no coregency at all. Not until comparatively recent years could we know what Petavius and his theological successors did not know and what

which can be checked by nineteen lunar eclipses recorded by regnal year, day, and hour, in Ptolemy's astronomical treatise *Syntaxis Mathematica* (Mathematical Composition), better known as the *Almagest*.

Modern astronomers can identify these eclipses without confusion, because a lunar eclipse returns to the same calendar date only after many years. Phases of the moon repeat themselves in our calendar once in nineteen years, but only once in twenty-five years in the



Daniel was well aware of: that there was nothing unusual in Nebuchadnezzar's being on the throne in the year preceding the officially designated "first year" of his reign, according to the customary reckoning of Babylonian kings. Archaeologists in recent decades have found thousands of legal and commercial documents inscribed on clay tablets dated by the years of the various kings. These datings demonstrate that the unexpired portion of the calendar year after a king's death was called his successor's "beginning of kingship," or, as modern translators call it, his "accession year"; and that the next Babylonian calendar year—the first full year of the new king—was designated as the "first year" of his reign.⁸ The first year began in the spring with the annual New Year's festival, during which the new king "took the hands of Bel," after the ancient custom, in token of his formal installation to rule in the name of the patron god of Babylon, Bel-Marduk.⁷ The accompanying diagram shows that Nebuchadnezzar had a fractional "accession year" interval about eight months long according to the Babylonian calendar, finishing out the year in which his father's death occurred and extending from early August 605 B.C., according to the Babylonian tablets, to the beginning of his official first year the next spring, in 604.⁸

Daniel's three years would thus be (1) accession year, (2) first year, (3) second year—three years inclusive, with no need for any year not attested beyond dispute for Nebuchadnezzar's reign.

Astronomical Dating

It has been pointed out that the first year of Nebuchadnezzar can be exactly dated by modern astronomical calculation. In the first place, it can be located in terms of the Egyptian calendar in Ptolemy's canon, or list, of the kings;

Egyptian calendar which Ptolemy used.⁹ Obviously there is not a chance that a series of nineteen eclipses extending over many centuries could be placed incorrectly, and yet fit Ptolemy's specifications to the hour.

The second astronomical check on Nebuchadnezzar's first year is a contemporary document—a Babylonian clay tablet from the thirty-seventh year of his reign. It bears a series of

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observations from Nisan 1, year 37 (in the spring), through Nisan 1, year 38. This sequence proves that the regnal year was the regular lunar calendar year beginning on New Year's Day; and observational data for sun, moon, and five planets fix the thirty-seventh year as 568/7 B.C.¹⁰ which corroborates Ptolemy's canon date for the first year as 604/3 B.C.

Thus modern findings are seen to be in complete accord with the Bible account; for Nebuchadnezzar's accession in 605 B.C., his first year in 604/3, and his second year in 603/2 exactly fit the specifications for Daniel's three years without any juggling. The alleged contradiction and the supposed necessity for a conjectural coregency vanish in the light of later knowledge of the Babylonian method of regnal dating and the well-attested Biblical practice of reckoning inclusively.

The evidence which remains to be examined for the occurrence of this inclusive method in the ancient world, and even in parts of the modern world, will show that the theory of the Wednesday crucifixion is the result of a modern, rather provincial point of view.

—To be concluded in March

¹ Flavius Josephus, *Against Apion*, bk. 1, chap. 19; *Jewish Antiquities*, bk. 10, chap. 11, sec. 1, in the Loeb Classical Library, *Josephus*, vol. 1, pp. 214-219; vol. 6, pp. 278-281.

² William Burnet, *An Essay on Scripture-Prophecy* (New York, 1724), p. 147. (Italics supplied.) See Dionysius Petavius, *Rationarium Temporum* (Venice, 1733), vol. 2, p. 403.

³ James Ussher, *The Annals of the World* (London, 1658), pp. 95, 96; Humphrey Prideaux, *An Historical Connection of the Old and New Testaments* (London, 1858 ed.), vol. 1, pp. 53, 90; Isaac Newton, *The Chronology of Ancient Kingdoms Amended* (London, 1728), p. 38; T. R. Birks, *The Four Prophetic Empires*, 2d ed. (London, 1845-46), p. 25; William Hales, *A New Analysis of Chronology* (London, 1830), vol. 1, p. 270; see Barnes', Clarke's, Scott's and other older commentaries on Daniel 1:1 and 2:1.

⁴ Edwin R. Thiele, "Solving the Problems of Daniel 1," *THE MINISTRY*, August and September, 1941.

⁵ Josephus, *Jewish Antiquities*, bk. 11, chap. 1, sec. 1, in the Loeb Classical Library, *Josephus*, vol. 6, pp. 314, 315.

⁶ Sidney Smith, "Chronology: Babylonian and Assyrian," *Encyclopaedia Britannica* (Chicago, 1945), vol. 5, p. 655; A. T. Clay, *The Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts*, vol. 8, part 1, p. 35.

⁷ Smith, *loc. cit.*; Robert William Rogers, *A History of Babylonia and Assyria*, 6th ed. (New York, 1915), vol. 1, pp. 436, 437.

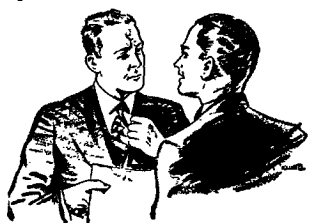
⁸ Richard A. Parker and Waldo H. Dubberstein, *Babylonian Chronology, 626 B.C.-A.D. 45* (Oriental Institute Studies in Ancient Oriental Civilization, no. 24, Chicago, 1942), p. 9.

⁹ These cycles are illustrated in graphic form by Lynn H. Wood, "The Kahun Papyrus and the Date of the Twelfth Dynasty (With a Chart)," *Bulletin of the American Schools of Oriental Research*, October, 1945, no. 99, p. 6 and chart.

¹⁰ Paul V. Neugebauer and Ernst F. Weidner, "Ein astronomischer Beobachtungstext aus dem 37. Jahre Nebukadnezars II. (-567/66 [568/67 B.C.])," *Berichte über die Verhandlungen der Königl. Sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Klasse*, May, 1915, vol. 67, part 2, pp. 34-38, 66.



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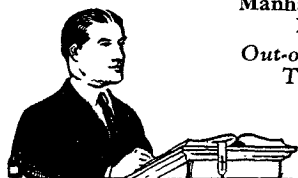
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VATICAN PROHIBITION.—During the summer, orders were issued from the Vatican, prohibiting activities of any Catholics engaged in efforts to effect a reunion of Christianity. At the same time, the Vatican Congregation of the Holy Office issued a formal "warning" in Latin, ordering Catholics to discontinue holding common worship services with non-Catholics, and to stop taking part in public meetings where conflicting Christian religious views are exchanged with the aim of reaching a common accord.

Orders have been sent out to all bishops throughout the world and they "must see to it that their flocks obey this order to the letter." The order applies to both laymen and priests.—*American Protest*, October, 1948.

DRUGGED WITH SPIRITUAL PRIDE.—Questionnaires on religious issues are usually too superficial to mean much. In its current issue, however, the *Ladies' Home Journal* presents a study of the state of America's spiritual health which has far-reaching and disturbing implications. . . . The study reveals a combination of religious ignorance and complacency which should shock the church leadership of the nation and show how far the churches are falling short of providing the most elementary spiritual nurture for their members. This *Home Journal* study shows that 95 per cent of all Americans say they believe in God, almost as many pray (56 per cent "frequently"), and 74 per cent of those questioned testified that they had thought of God or religion during the preceding 24 hours. It also shows a heavy majority believing in a future life, and in judgment there, but only 5 per cent with any fear that judgment might condemn them to hell.—*Christian Century*, Nov. 3, 1948.

ROMAN CATHOLIC MONOPOLY.—The Roman Catholic Church, convinced through its divine prerogatives, of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs.

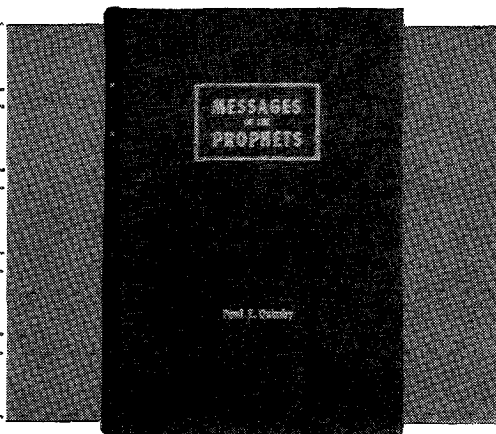
If, however, actual circumstances, either due to government hostility or the strength of the dissenting groups, makes the complete application of this principle impossible, then the (Catholic) church will require for herself all possible concessions, limiting herself to accept, as a minor evil, the *de jure* toleration of other forms of worship.—*Gospel Witness*, Nov. 25, 1948.

SERMONLESS BROADCAST.—We are not easily upset, but this seems too much to swallow without at least one cry of pain. The Protestant Episcopal Church went on the air October 1 with weekly half-hour coast-to-coast radio programs which do not contain sermons, Bible readings or prayers.

Instead, the broadcast series opened with a twenty-two minute production of a scene from "Cyrano de Bergerac" and continued with other dramatic plays instead of sermons.

We are all in favor of Christians engaging in humanitarian enterprises as an expression of the love of Christ in their hearts, but we are far from certain that "Cyrano de Bergerac" will be very helpful to anyone. The Christian Church has a far greater message than this—a message of eternal life that millions want to hear.

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This appears to be one more symptom of the decadence of the visible Church, another case of fiddling while Rome burns.—*Moody Monthly*, December, 1948.

NATION'S MENTAL HEALTH.—Now we are confronted by such staggering facts as these, reported by the National Mental Health Foundation and the National Committee for Mental Hygiene:

Nearly 700,000 people in the United States are patients in mental hospitals, and approximately 300,000 are unable to gain admittance for treatment.

More than half (53 per cent) of all hospital patients are in mental hospitals, with 250,000 admitted to such hospitals each year. About half the patients of general medical practitioners are suffering from nervous and emotional disorders.

One out of eight men rejected by the armed forces was turned down for neuropsychiatric reasons. One third of the medical discharges from the services were for similar reasons.—*Christian Advocate*, Nov. 25, 1948.

REPORT ON SPAIN.—The Reverend Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church of New York City, who has just completed a two-month study of religious conditions in ten European countries, declared today that the "saddest spot in Europe with respect to religious freedom, is Spain," according to a dispatch published in *The New York Times*.

According to Dr. Bonnell, Protestants have been obliged to close their schools and remove the nameplates from their churches. Very often, he says, Protestants were permitted to hold public funeral services only under police supervision and were barred by law from printing new hymn books although several of these have been printed secretly.—*American Protest*, October, 1948.

APOLOGETIC BUSINESS.—The *American Medical Association Journal* hints that the time has come for more scientific investigation into the irritating effects of cigarette smoking. It states that "obviously, very fine techniques for study are in order." The journal goes on to say that the Federal Trade Commission has been trying to hold cigarette advertising "within reasonable limits," but, despite numerous hearings over several years, it has been unable to decide

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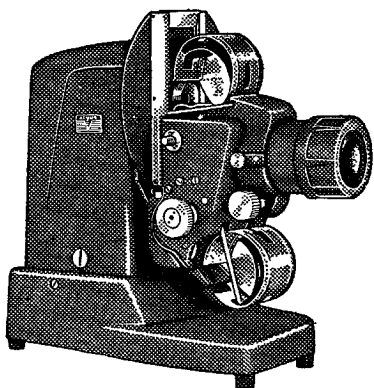
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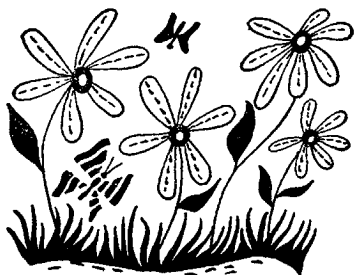
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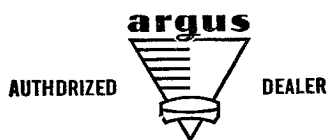
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what claims are justified. So the cigarette advertisers can go the limit and, to all intents and purposes, that is what they are doing. One cigarette company advertises that there is less nicotine in its product, suggesting, of course, "than others." Another thinks it best to advertise that its particular brand of cigarettes is easy on the throat; another states, "less irritating."

Certainly, cigarette vending is an apologetic business. How far would a seller of breakfast food get with that kind of advertising? If there is no harm in smoking cigarettes, then why should it be necessary for it to be advertised that there is less harm in smoking a certain brand? The truth is that cigarette smoking is a surrender to human weakness, it is an escape from the tensions of life, a sedative for nervousness which, when its effect is worn off, drives its addict to seek more and more.—*Watchman-Examiner*, Nov. 25, 1948.

CHURCH CONTRIBUTIONS.—In the period from January 1945 to the end of the 1947 fiscal year, contributions in cash and goods from American church people to the needy of the world were as follows: Roman Catholics, \$32,000,000; Protestants, \$56,000,000; and Jews \$125,000,000. The less than 5,000,000 Jews in this country have an exceedingly good record.—*Watchman-Examiner*, August 19.

DISCRIMINATION OUTLAWED.—When the fair educational practices act passed by the last session of the New York legislature went into effect Sept. 15, this state became the first in the union to outlaw racial and religious discrimination in the admission of students to institutions of higher education. The law makes it illegal for any college or university to refuse to accept a student because of color, race, creed or national origin.—*Christian Century*, Oct. 6, 1948.

ROMAN BREAK.—BUCHAREST.—Romanian Unite or Greek Catholics have severed their ties with

Rome and joined the Romanian Orthodox Church, it was announced here by Patriarch Justinian, supreme leader of the Orthodox body, to which most Romanians belong.

The patriarch's announcement said that thirty-six priests and two arch-priests of the Byzantine Church, representing 423 priests of their rite, had met at Cluj on October 1 and voted unanimously to submit a petition for reunion with the Orthodox Church. Simultaneously, the conference issued an appeal to Uniate believers to accept their decision.—*The Churchman*, Oct. 15, 1948.

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SOLICITATION!—In this commercial world the principle of competition is dominant. It is a part of the world's stock in trade to try to entice through bargain offers—the best service, the most convenient location, the “most-for-your-money,” or the best financial arrangements. That's the world's scheme of things. However, in the professional field doctors, dentists, lawyers, and other professionals who advertise their wares and achievements, and who solicit the patronage of the community by promising cures and offering gold crowns at low cost, are looked upon askance by the discerning. They are commonly called quack doctors and shyster lawyers. And one usually pays out more to them in the end. There are professional ethics to be observed. Doctors in good standing do not solicit patients from other doctors by personal contacts or written approaches. Reputable dentists do not exploit their latest equipment, their elegant waiting rooms, their large patient list, or their superior service. Their skill, their obvious interest in the welfare of their patients, their willing service, and their reasonable charges for competent service form the basis for their practice. Satisfied patients are their best advertisement. That is ethical. Extending the principle we would simply add that there are similar ethics in pastoral relationships. We do not build up one church by depleting others. We are a sisterhood, seeking to move forward together.

CULTURED!—We as ministers are always under observation. We are constantly watched, and our ways should ever be cultured and refined, both in speech and manner. Our table etiquette, for example, should neither cause our friends to be embarrassed nor disgust our acquaintances with our crudities. We should be able to be at ease with the most genteel and to create a good impression for the truth. We should be examples of Christian culture to our own flock and represent rightly our message to the world. It is unfortunate for the refined to have to respect us in spite of our manners—deliberately to overlook ways that offend their sensibilities. We may need to take ourselves in hand. We may need to study books on etiquette and have some competent teacher help us with our speech. There are ways that are appropriate and above reproach, and we should investigate them. This is especially true of young men who are still forming their habits and are just carving out their niche in the cause.

FOUNDATIONS!—There is definite danger in erecting tall superstructures without adequate supporting foundations. The larger the building towers above ground, the deeper must be the sustaining foundation, out of sight beneath the surface. Otherwise there is danger of disaster through sagging, collapse, or overturning. There are some who are ambitious of growth or prominence, of greater position or responsibility. But this calls for correspondingly deep foundations established through meticulous preparation, training, knowledge, and experience. Otherwise one tends to become top heavy, begins to lean, and occasionally to tumble. Many a minister has been thrust into greater responsibility, only to find his foundation to be inadequate, and has had to be withdrawn in favor of another who has a sufficient base for continuous growth and responsibility. Young men, enlarge and strengthen your foundations. Prepare, read, study, expand, grow. Do thorough work. Build solidly. Beware of mushroom growth. It is better not to have shot up so fast than to have a disproportionate surface growth without a corresponding underpinning.

TRADUCERS!—It is one thing to bring an excoriating charge of apostasy and disloyalty to the faith, or of infidelity to one's churchly truth against a minister who is living and who can answer for himself. He can declare his beliefs and, if deemed necessary, defend his course. It is, however, vastly different to traduce a deceased leader of this cause, one who was chosen by the church, blessed of God, and respected by his brethren, whose conduct, integrity, and leadership were above valid reproach while living. Post-mortem attacks, based on some doctrinal or personal difference, are cowardly and despicable. It is like striking a man when he is down, or mangling a person when he is mortally wounded. It is like waiting until a man has passed by, instead of facing him, and then shooting him in the back from ambush. Defamers of the good name and character of a deceased brother minister have sunk to a low level in moral obloquy. Slanderers of the dead lose the respect and confidence of their fellows. Assassins of the living are never too highly esteemed; what, therefore, can be said of assassins of the dead? Ungodly insinuations and assertions are cruel and wicked. Mayhem of a corpse is repulsive enough, but that is nought compared with mutilating a dead character. Let our honored dead rest in peace. Shame on reopeners of the grave!

L. E. F.