

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

April, 1949



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Information and Sundry Items

☪ SOMETIMES we forget that ours is a three-fold message—that it has a positive gospel to declare, as well as a negative warning to give against apostasy. We must be faithful in the

OUT TO WIN GOD'S PEOPLE EVERYWHERE

giving of our commissioned message. But we are to remember that "My people," God says in Revelation 18, are still largely scattered through the churches, and these are to be found, and drawn into the remnant church. A multitude will yet respond—thousands in a day. Many of these are living in close spiritual fellowship with a living Christ—devout souls, saved by grace, living up to all the light they have. Some outside the fold are closer to the kingdom than certain of our own people who are formal, lukewarm, legalistic, and doctrinarian, and who exhibit little of the transforming grace of Christ. And these upright ones include some of the ministers of other denominations, some of whom have a fellowship with Christ, and a grasp and an experience in the saving provisions of salvation, that shames even some of our own ministers. We need to draw close to such men. They have all too often seen a harsh, condemnatory, legalistic side that, in stressing works, has sometimes depreciated grace. And in emphasizing obedience it has sometimes been barren of the transforming power that alone can produce acceptable obedience. We are not called upon to condemn God's children in other churches. We are never called upon to insult godly ministers from whom we can learn much. Such condemnation hurts the hearts of their best followers, who know of their godly lives, and who cannot consent to such charges. Let us dwell upon positive truth. Let us win and attract by confirming anything that is right and true, and by showing the fuller light and beauty of present truth. One never gives up a single genuine truth by becoming a Seventh-day Adventist. He never repudiates one whit of the saving grace and power of Christ. There is to be one true fold and one true Shepherd for all such in these last days. Many of these other upright souls are deeply troubled over the rank apostasy and the drift in their own communions. They are heartsick over the rationalism and the departure from the evangelical platform by many of their own ministers. They are seeking to remain true to God and to the fundamentals of the Christian faith. Our approach to such must be radically different from hammering on the law, castigating the clergy, or crusading with great bustle and activity. Debate, and sharp, and sometimes even

shady, arguments will get nowhere. We must meet the high ideals and expectations of such men. We must present the full, everlasting gospel, so they may see the lacks and defects in their own concepts. The beauty, the fullness, the logic, the complete satisfaction of this message of salvation, appeal, and warning, must be presented so as to captivate, not to repulse. We must break down, not erect, barriers. We must exemplify the spirit as well as the letter of the Word. Meet these men. Win their respect. Pray with and for them. A multitude of the priests believed in apostolic days. A multitude of ministers—and some of the priests and rabbis—are to believe in these remnant days. Here is one of the most delicate, most challenging, fruitful, and glorious tasks on earth for us.

☪ WALTER SCHUBERT, ministerial association secretary for South America, has just supplied the titles of the new 1949 Spanish and Portuguese Ministerial Reading Course books for the South American Division. They are as follows:

Portuguese

- (1) *Religiao*, by Miguel Rizzo.
- (2) *Nossa Creença e a de Nossos Pais*, by D. S. Schaff.
- (3) *Agora, Porém, Somos Cristãos*, by D. F. Auckland.
- (4) *Testemunhos Para a Escola Sabetina*, by Ellen G. White.

Spanish

- (1) *Patriarcas*, vol. 1, by Ellen G. White.
- (2) *La Clave de la Felicidad*, by M. I. Fayard.
- (3) *Los Fundadores del Mensaje*, by E. N. Dick.
- (4) *Cómo Hablar Bien en Público*, by D. Carnegie.

Of Gravest Importance

Day of Special Prayer, May 14

☪ EVERY worker in this cause should bear upon his heart the approaching day of special prayer, appointed for Sabbath, May 14. This is in behalf of our world-wide work, and especially for our believers and work in China and other parts of Asia, and in certain sections of Europe, where conditions are most serious. The gravity of the world situation, and the sobering developments of recent months, with the possibility of further strife, constitute a mighty appeal for intercessory prayer on the part of the church and the ministry. Let us pray most earnestly that God will intervene in behalf of His people and His work, that He will hold the winds of strife a little longer, and that He will help us all to consecrate anew our hearts, our talents, our service, and our means to the finishing of the great commission. Let us prepare our hearts individually for this important day of prayer, and lead our churches on their knees to the throne of grace and power. Prayer is the power that moves the hand of Omnipotence. Prayer is our sole hope in times of such extremity. What we have failed to do in times of peace and prosperity, we must now do under most forbidding circumstances that will test the souls of men. Remember May 14.



The Ministry



FOR GREATER POWER AND MORE EFFICIENCY



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Seventh-day Adventists

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“They . . . Went Every Where Preaching”*

By THEODORE CARCICH,
President of the Illinois Conference

THE rapid expansion of the apostolic church can be readily understood when one looks over its roster of preachers. Any conference, no matter how poor in material resources, would grow in numbers with such preachers as Peter, Stephen, Philip, Apollos, Barnabas and Paul in its ranks. It was because these men were mighty preachers of the Word that “a great number believed, and turned unto the Lord.” On one occasion “Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.” If you will study a map of Palestine, you will realize how much territory this preaching itinerary took in. You will then understand why the churches multiplied, and why whole towns and regions as “Lydda and Saron . . . turned to the Lord.” Their astonishing success in adding converts to the church can only be explained in that they “went every where preaching the word.”

Had the apostolic church been content to tie up its preachers in supervising the sewing circles and financial drives of their day, the book of Acts would never have been written. All such works of mercy had to be done in their day, as in ours, but the chief business of the apostolic ministry was to preach the Word and raise up churches. It was their steadfast adherence to this ideal and objective which Inspiration described as a church that “went forth conquering, and to conquer.”

When this divinely appointed objective was lost sight of, and men began to look upon ecclesiastical rank as the goal of the Christian ministry; when preachers began vying with each other for position and supremacy; when the church machinery became so involved that

it was necessary to conduct long, tedious councils to untangle the differences and misunderstandings; when men forsook the preaching of the gospel to become guardians of vested religious interests and divergent religious views, it was then that the church’s spiritual condition deteriorated from white to red, to black, and, finally, to a fearful pale. The decline of the apostolic preaching ideal led to the rise of sacerdotalism, with its subsequent mumblings of the mass, religious chants, processions, and rituals. The fearful result of this exchange of ideals led to a spiritual midnight of the world’s history.

As ministers of the Lord, living in an age when we expect His imminent return, we need to restore the apostolic preaching ideal. We need to do this if we ever expect to raise up new companies of believers or add converts to those already organized. We need to do this if we expect to hold those already in the church. In fact, we need to restore this ideal if we expect to survive as a conference, or as preachers, if we expect to remain preachers. The hour is here, my brethren, when the Sabbath morning service should be the most anticipated service of the week. The time is here when the Sunday evening evangelistic service should draw men of all persuasions to hear an exposition of God’s Holy Word. It is for us to remove the stigma attached to a preaching service in which the minister spends fifteen minutes making some soul-drying announcements, and then struggles through another thirty minutes with a series of notes prepared the night before.

IT IS not difficult for me to understand why some men have risen among us who feel that the ritual should have a more prominent part in our Sabbath morning worship hour. They would have us take up the good part of the service chanting, humming,

* Presentation at Illinois workers’ meeting, submitted to THE MINISTRY by request of the workers present. These principles eventuated in an evangelistic effort in Chicago, with Elder Carcich as speaker and the Chicago ministers as supporting workers.

singing responses to all phases of the service, with the subsequent standing and bowing. Although the formal service has its place, and when rightly used is a means of grace, yet the extreme demands of its exponents may be an indication that the preaching ideal among us has declined. Let it be understood that when the supplementary phases of the Sabbath morning service begin encroaching upon the time allotted to the exposition of the Holy Scriptures, and sincere yet mistaken men begin urging this or that ritual in the service, it is largely because the preaching quality has declined. Can you imagine any such encroachments in the order of service with a Whitefield, Wesley, Spurgeon, or Finney as the preacher?

There is nothing in the church's order of service that can take the place of preaching. There is no power under heaven equal to the power of a Spirit-inspired sermon. Anthems, hymns, responsive readings, and prayers all have their place; but all of them put together cannot take the place of the exposition of God's Word by a man whose life and mind have been energized by the Spirit of God. Therefore, it is not for us to enter into contention with those who would urge encroachments upon the divinely appointed preaching hour, but rather it is for us to take stock of ourselves and improve the quality of our preaching. When that is done men will be so impressed to improve their lives in harmony with the counsels, warnings, and appeals emanating from the pulpit that they will have little disposition left to criticize the pulpit.

Above all things, it is expected that a preacher should know how to preach well. It is very easy to dismiss the whole matter by saying that "people should come to church to hear God and not man." That is very true. But many times the human instrument will so bungle His message that He is not heard. Our people are patient with our mistakes and shortcomings, but they soon tire under our inability to preach. And why not? Would not we tire of the pretense of one claiming to be a carpenter who knew not how to put a house together?

Our people come to church on Sabbath to be strengthened for the trials and problems of the coming week. They desire to have their faith grounded in the teachings and doctrines of the Bible. They expect their children to be instructed and admonished in such a winning, yet forceful way, that they will remain true to the message the remaining days of their lives. They would rather have a man with no degree attached to his name who can preach, than a man with two degrees who cannot preach. Though they respect experience and acknowledge its value, they would rather hear a man who can truly preach than listen to one who leans so heavily upon his notes of yesterday that he has lost the gift of presenting the truth in ways which lift and inspire.

WHAT then can we do to restore the preaching ideal? What personal preparation must ministers, both young and old, constantly engage in if they are to win and hold people to the truth?

There are many things which could be mentioned, but with your permission I shall call attention to one prerequisite to the type of preaching that will win and hold people. That prerequisite is the prayerful and diligent study of the Bible. Concerning this I read:

"There is no need for weakness in the ministry. The message of truth that we bear is all-powerful. But many ministers do not put their minds to the task of studying the deep things of God. If these would have power in their service, obtaining an experience that will enable them to help others, they must overcome their indolent habits of thought. . . . My message to ministers, young and old, is this: Guard jealously your hours of prayer, Bible study, and self-examination. Set aside a portion of each day for a study of the Scriptures and communion with God. Thus you will obtain spiritual strength, and will grow in favor with God."—*Gospel Workers*, pp. 98-100.

Because we are nearly all mentally lazy we do not put the time and effort into our Bible study that we should. The average human being, whoever he is, shrinks from the task which requires close and continuous attention, and which lays a tax upon his mind. We as ministers are not lazier than other men, but laziness is more disastrous in our cause than in any other. Our sins in this respect are found out by the public every time we open our mouths, and our shame is shouted from the housetops.

Therefore, if any minister among us is afflicted unduly with germs of mental laziness, let him watch and pray, for no other man in God's work has better opportunities to waste his time. Most men go to work under bosses who hold a watch in their hands. The workman who does not appear promptly is reprimanded and docked. The minister should also realize that he works under One who holds a watch in His hand. But both watch and Overseer are invisible, and therefore are readily forgotten.

A minister can be intellectually lazy, and still be so busy running errands, talking with people, and spending time inspecting the wheels and mending the belts of church machinery that he feels he is earning his salary. All this requires little mental effort, and that is why many men prefer to do it. If a man is to remain a preacher, he cannot fill up his days with the odds and ends of church administration, but must set himself to do honest and straightforward thinking on spiritual themes.

The minister in his study should work as hard as the man digging ditches, or the hod carrier lifting mortar, or the farmer in the harvest field, or the mother in ordering of her household and in rearing of her children. Unless we are willing to work as hard, we have no right to stand in the pulpit on the Sabbath

day, and, as a representative of Christ, tell His people how they ought to live. We need first to learn to live ourselves.

The efficient minister will study by the watch—not necessarily with the watch always open before him, but with the sense of time deeply rooted in his mind. Thousands of our fellow men are out of bed every morning at four o'clock. They must get out of bed if they expect to live. Tens of thousands are out of bed at five, hundreds of thousands are up at six, and millions are at their work by seven and eight. We should face the fact frankly that a man who sluggishly pulls himself out of bed at eight or nine and then dawdles over his breakfast and newspaper till about ten or eleven is robbing himself of a mental efficiency and discipline that only comes to one in the quiet of the early morning hours.

The preacher whose time and study are unorganized, is a preacher of detached thoughts. He keeps all sorts of books of illustrations, envelopes filled with clippings, and drawers stuffed with bright ideas. When the time comes for the making of the sermon, he patches a few of them together. This patchwork-quilt sermon is then hung up before the people on Sabbath for them to wonder and conjecture as to its pattern.

The preacher whose time and study is organized, is a preacher of thought. He discovers a germ of truth in his Bible study, and by sheer sanctified brain power, unfolds it until it glows and hangs glorious before the eyes of men. The proposition of this sermon is so interwoven throughout its entire structure, its proofs and illustrations are so logically arranged and so forcefully presented, that hearts melt and consciences awake and begin to tremble, saying, "What must I do to be saved?" This man is a preacher indeed! A congregation knows when it is in the hands of a thinker, and it also knows when it is listening to a retailer of other men's ideas.

"It is the minister's familiarity with God's work and his submission to the divine will, that give success to his efforts. . . . A familiarity with the truths of the Scriptures will give the teacher of truth qualifications that will make him a representative of Christ. The spirit of the Saviour's teaching will give force and directness to his instruction and prayers. His will not be a narrow, lifeless testimony; he will not preach over and over the same set discourses; for his mind will be open to the constant illumination of the Holy Spirit. . . . The Holy Spirit will fill his mind and heart with hope and courage and Bible imagery, and all this will be communicated to those under his instruction."—*Ibid.*, pp. 252, 253.

Therefore, dear fellow workers, we need to pay the price that will bring back into the Seventh-day Adventist pulpit the power and influence of apostolic preaching. If we are not willing to pay this price of unstinted study, preparation, and service, then God will find men who are willing. The remaining months of this year should be our best. Because of the

zeal, enthusiasm, and spiritual power kindled in the study hour of each worker in the Illinois Conference, we should each see in this year, 1949, many new souls rejoicing in the knowledge and acceptance of present truth. This should be the objective of all our ministers. We must not be content to rest upon our achievements of yesterday, but we must reach out after greater and still greater blessings from the Lord.

"Ministers of age and experience should feel it their duty, as God's hired servants, to go forward, progressing every day, continually becoming more efficient in their work, and constantly gathering fresh matter to set before the people. Each effort to expound the gospel should be an improvement upon that which preceded it. Each year they should develop a deeper piety, a tenderer spirit, a greater spirituality, and a more thorough knowledge of Bible truth. The greater their age and experience, the nearer should they be able to approach the hearts of the people, having a more perfect knowledge of them."—*Testimonies*, vol. 4, p. 270.

Let us then, brethren in the ministry, go forth preaching in our churches and cities of our conference so that a great number will believe and turn to the Lord.

The Association Forum

Discussions on Methods and Problems

Consideration in Church Discipline

EDITOR, THE MINISTRY:

It is a great pity that so often our own church members, and even some workers, are guilty of causing offense to some soul. In our eagerness to protect the church, to keep it clean, and to defend it against attack from the outside, we often feel that we must deal drastically with the guilty, and sometimes we "forget the law of kindness, in our struggle to be just."

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" Such was the warning of the Saviour to the disciples. In the preceding verse we read that if one were to offend one of the little ones, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:7, 6.

Too long the church, as a whole, has spoken of "outsiders" and dealt with them as Gentiles and publicans. We are happy to admit that this is done in no feeling of self-pride or self-righteousness but rather in a feeling of concern for the good of the church. But many times we use these terms in an altogether thoughtless habit of speech. In fairness to our people it must be said that this is more often the case.

Regardless of the reason, the results are occasionally disastrous to the individual who is the

object of the remarks, or the subject of the discussion, and it becomes a cause of stumbling to them. We could name many cases of men and women who have been completely wrecked in their faith, and who are today not only indifferent but actually bitter toward the cause we love so much, because of the lack of sympathy and consideration on the part of some individual, church board, or committee in dealing with them.

"Human beings are Christ's property, purchased by Him at an infinite price, bound to Him by the love that He and His Father have manifested for them. How careful, then, we should be in our dealing with one another!"—*Gospel Workers*, p. 498. If this is true in dealing with "one another," how much more true is it in dealing with those who are struggling through the valley of decision or who are already overwhelmed by temptations of the world.

This has recently been brought to my attention very forcefully and with startling clarity, in a letter written to one of the sisters in the church by the wife of a young man whose name was deleted from the church rolls. It was written in response to a letter from this sister at the time the decision was made to strike his name from the rolls, expressing her sorrow and concern over the necessity of taking such action. Knowing the case personally, we do not criticize the church board in its action, for there was no choice left them in the light of the course of action the young man had taken.

The letter itself is a cold analysis of a mind turned bitter, and gives insight into the way others sometimes see us. It also gives an insight into the attitudes and events leading up to the open breach: Much might be said, of course, about the oversensitive person, the imagined slights, et cetera. But we submit that if the love of Christ fills the heart with a deep sense of the value of every soul for whom He died, we will naturally deal with these souls in such a way that no slight can be imagined, and even the oversensitive soul will find no cause for offense.

We quote the letter in full, changing the names and certain identifying circumstances.

"DEAR MRS. _____:

"We received a purely businesslike letter from Mrs. _____, who signed herself, 'Yours faithfully,' telling us that Jim's name had been dropped from the church books. I . . . cannot help feeling it is strange that one who professed to be so fond of Jim would write to him in such a businesslike strain. Or is it that these people's affections begin and end with Adventists?"

"I should like to thank you for the interest you have shown, and the complete lack of reproach you have shown in your letters. Do you know that you are the only person among all the members of your church who has accepted me quite naturally as Jim's wife! Because of this I do want you to believe that I was not responsible for Jim's decision to leave the church; or if I was, it was only indirectly.

"When Jim started courting me, there was great consternation among the church members, because it became known that I belonged to the Roman Catholic Church. I admit quite freely that I was never a good

Catholic, and I hadn't been to church since I left school. But that made no difference to my supposed 'contaminating influence.' Rumors began flying about that I was trying to lure Jim into the Catholic Church, and that I was doing my utmost to take him away from the S.D.A. Church. I swear before God that that was a lie. Not once, either before or after our wedding, did I ask Jim to go to church with me or to give up his own religion.

"Before our marriage Jim was approached by various members of your church, and warned about his association with me. He was advised to give me up before it was too late. But Jim was a young man in love, and these warnings and hints were the beginnings of a feeling of resentment in his heart which grew and grew as time went on. I was invited out to dinner with Mr. and Mrs. _____ [acting local pastor, unordained], and when we got there, I was politely ignored while they talked to Jim about places and things that I had no part in. This also happened at other places. Once I went to a church social, and once to church with Jim; and on both occasions it was made quite plain that I was an interloper, and was to be treated with suspicion. This sort of treatment did nothing to strengthen Jim's love for his church, and I'm sure you will agree that no man with any spirit is likely to watch people being obviously rude to the young woman he hopes to marry, and not feel hurt and resentful.

"Then we were married, and at once came the rumor from several S.D.A. members that we 'had to get married.' . . . Whenever Jim did not go to church on Saturday, they said that I was keeping him back, and that I was working to get him away from his own church and own people. Therefore, each week we had a thoroughly unhappy Saturday, with me begging Jim to go to church so that it would not be said I was keeping him away, and Jim refusing to go because of the way the church members had treated me, and the scandal they were constantly spreading about us.

"When it was eventually known that our beautiful little son was crippled, and that there was not much hope of his ever being able to walk, the first thing these 'charitable' S.D.A.'s said was that this was punishment for all my wickedness—luring Jim away from his church, and marrying him. To think that people could be so unkind as to add further burdens to a mother's heart, which, as you may imagine, was already as sore and heavy as it could be. And that, Mrs. _____, put an end to everything. Jim started to work on Saturdays, and I was beyond trying to get him to go to church any more. I felt that the whole S.D.A. Church was a farce, and the people were self-satisfied, smug, sanctimonious hypocrites, waiting all the time for something which they could rake into a scandal, and which would be most sure to cause hurt and unhappiness. God knows they have hurt me beyond all hope of forgiveness. I little thought that a group of people who preach love and charity, and who are supposed to be God-fearing men and women, could be so thoroughly malicious.

"The most ironical part is that right at the beginning my heart was open and ready to accept your religion; and if I had been approached with consideration and tact, I might today have been a fully fledged Seventh-day Adventist, but now I thank God with all my heart that that did not happen, as I would probably have been looked upon as a sanctimonious hypocrite, and would never have realized it. . . .

"I hope that you will write again, and not cut Jim off as an unbeliever and unworthy of your friendship, for he is just the same dear, patient, lovable person, and a wonderful husband and father.

"With every good wish for the future,

"Yours affectionately."

The details of this letter set forth the whole picture in a way that needs no further comment.

W. R. VAIL. [Superintendent,
Zambesi Union Mission, Africa.]

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Modern Mission Problems Are Different

By CARLOS G. F. TULASZEWSKI,
President, Central Argentina Conference

FOREIGN missions in 1949 are somewhat different from the times of the apostle Paul.

They are even different from conditions thirty-five years ago. The world has gone through tremendous changes, and it would be most unwise to ignore these facts. True, there are fundamental principles that will continue as long as missions will do their part in winning the world for Christ. But a long list of new problems have appeared in our days which we cannot neglect if we wish to do our work successfully.

My first foreign field was Hungary. I was called there from Germany in 1922, after but a single year's experience in the homeland. It was a real mission field—new country, new people, new language, new mentality, and new customs. When we were called to go to Iran (Persia) at the end of 1929, we passed our medical examination under a famous physician in Budapest. And what did he ask us right at the beginning? "Can you stand hunger, thirst, privations?"

He had the same conception about missions which we read about in those inspiring old stories of Carey, Moffat, Livingstone, and others. To him, a missionary had to fight lions, escape from cannibals, negotiate with an African chief, and return on Rickenbacker's raft to the homeland. Even though some of these things may be in the program, they are no longer essential to identify him as a representative of foreign missions.

There will always be the human aspect when accepting a mission call. "Get thee out of thy country, and from thy kindred, and from thy father's house." Once the boat has left, bearing you away from the shores of your homeland, adventure gives way to stern and sober realities; perhaps no one speaks your language, and you are confronted with all sorts of problems. The words *parents, friends, and home* take on another meaning. I have seen young men and women give in and give up when homesickness leaped upon them with overwhelming force.

People do the strangest things under emotional strain. During my third Christmas away from home, in Budapest, the other workers were together with their families, while I had rented a very small room in an apartment be-

longing to an elderly lady. It was cold, inside and out. Down I went to the street, the snowflakes dancing around me. But in the houses everywhere I could see the lighted candles on the Christmas trees, just as in the days of my childhood. I could not help but weep a little in those empty streets.

Later on, my father lay dying, but I could not go to him on account of my work. And then followed the death of my mother, but I could not go to bury her. Some nationals wanted to kill me because of my Bible teaching. I have conducted the Lord's supper at midnight in Hungarian villages where meetings were forbidden, having the windows covered with blankets because of the police. I have baptized in frozen streams on dark winter nights, while the police were after us. I have suffered hunger, thirst, and extreme heat in the jungles of Brazil, and was laid low with typhoid fever, malaria, amoeba, and jungle fever. Yet that is about the same as happened to the apostle Paul, according to his report in 2 Corinthians 11: 23-28.

What, then, is different in missions today? You may begin to be conscious of the difference when you try to get your passport and the visa for the country of your destination. It takes months, and sometimes you do not even get what you need, and the customs sometimes seem to you to be a kind of legalized robbery. And it may be that your wife will be very unhappy because somebody has broken into your freight boxes and stolen all those precious things which she was counting on to make your little nest more homelike.

In the past, European and American missionaries as a whole were respected persons, with some social standing. They were "sahib," or "bwana." Today in all parts of the world, there is tremendous race consciousness. The colored races have come to think that they have been exploited by the white man, who even today is retaining the best positions. The day of accounting is near, and the missionary is a foreigner.

In one country in the Middle East the government has closed all schools and institutions of higher learning that formerly belonged to missions. You can hardly understand what

that means. The state is throttling the greatest evangelistic agency in many countries. The modern missionary has to face this problem.

With the first world war came a tremendous wave of nationalistic awakening. *Ni Yankes, ni Rusos, ni Judios* (neither North Americans, nor Russians, nor Jews) is written everywhere in the cities of a certain South American country. That does not constitute simply a threat. The government there has set teacher salaries at two to three times more than we pay our teachers in our schools. We do not have money to pay them, but the government offers a solution. It informs us that they will pay up to two thirds of the total payroll in our River Platte (Colegio Adventista) in Puiggari. But that means that the government will take over what is now the molding place for our ministry. That would be a difficult problem for Paul, even as it is for the modern missionary.

I gave our brethren of the Religious Liberty Department a number of leaflets which I brought from Argentina. They had been distributed by "Catholic Action" and the clergy against all non-Catholic churches. In that land where the constitution guarantees religious liberty and the president of the nation in his public utterances puts emphasis on this point, Protestants are now denounced as fifth columnists, and declared guilty of treason against the government and the fatherland. This is but another problem of modern missions.

We Adventists have some special teachings of our own that make us just as distinct as the Sabbath we regard with religious conviction. There is noncombatancy, for instance. We had a young brother in the army in Brazil several years ago. He tried to get his Sabbaths free, and was encouraged by one of our ministers of Japanese origin. A simple pastoral letter from this minister was enough to convict our worker of high treason, and to thrust him into prison for a number of years. Loyalty to God may mean that any Adventist—but even more so, a missionary—will be convicted of treason or crime against the country.

What shall we do? How shall we teach? What advice shall we give when the government is Communist, Fascist, Socialist, Catholic, or antireligious? We are not only to teach the Bible. We must guide the children of God through a welter of philosophic systems—political and nationalistic concepts that are contradictory and antagonistic to each other. Can we not rightfully ask with the apostle, "Who is sufficient for these things?" It is a problem of modern missions.

And what about money? I started in the work in Germany in 1921, just when the inflation began. I went through the inflation in Hungary and received a monthly salary of four million korona. In Persia we lost half our money when the United States changed its money from the gold to the silver standard.

Then we went to Brazil, and now at present I have the same experience in Argentina. Paul had some problems with the collection for the church in Jerusalem. Our denomination has many more problems as a world-wide organization, and we missionaries have a large share in them. We have to balance budgets and make the best of it if there is not enough money. Even inflation is an inevitable part of the program in modern missions.

Influence of the Homeland

There is no doubt about it that the homeland exercises a tremendous influence upon foreign missions. Not only does the material contribution matter, but our members in mission fields are looking for guidance in moral and religious conduct by those who have sent the message to them. Through visitors from abroad, through the workers and lay members who come to visit the States, through new missionaries, and sometimes through second-hand reports a continuous influence is being exerted upon the mission church.

"What have they seen in thine house?" was the question Isaiah directed to King Hezekiah, and it may well be we could ask the same question today. Seventh-day Adventists have changed considerably, not in doctrine, but in their way of living and in their relationship to the world. There might be a difference of opinion as to whether the former or the present way of thinking is correct, but the fact remains that one can feel the influence of this change in the fields abroad. The more and more liberal use of cosmetics, the use of ornamental wedding rings, attendance at movies and theaters, and worldly dress are some of the items we could well consider.

Although we try to lift high the standard of Christian ideals before our churches in our mission fields, this question is often raised: How do you expect us to be so strict in all things, when in the homeland they do this and that? This makes us feel that in this respect our hands are not always strengthened by our brethren at home, and I wish that they would reconsider some of the old ways and walk therein.

Yes, brethren, the influence of some at home has become a problem of modern missions, and it is your duty to help us, in already grave perplexities, to give a solid foundation to the work of salvation in foreign fields.

I thank God, however, that I have been able to give twenty-seven years of service to this cause. When I was looking for a text that would express my sentiments, I remembered the words of Paul in Romans 11:13: "Inasmuch as I am the apostle of the Gentiles, I magnify mine office." Or as in some other versions: "I glory in my office." Yes, were I young again, and once more had to make my decision and choose my work, I would say, "Lord, I want to be a missionary."

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

A Youth Radio Program Venture

By WARREN N. WITTENBERG,
M.V. Secretary, Potomac Conference

EAGER to launch a city-wide, youth-for-youth soul-winning effort, the young people's leaders and their pastors in the greater Washington area gave study, over a period of weeks, to the matter of what type of project could be used. In response to the kind invitation of the Capital Memorial church board, it was decided that a public evangelistic effort be held in this downtown church. Committees were chosen by the young people to sponsor the various phases of the project. With a wide vision and an eagerness to intrigue the imagination of our young people, as well as the young people of the world, these youth began to make large plans.

The committee on advertising, upon investigation, found that radio time could be procured over Mutual's key station, WOL, between eight-thirty and nine o'clock on Saturday nights. It had been previously planned that our public meetings would be on Saturday night, because that would be the most convenient night for our young people, and that is the night the "Youth for Christ" movement has successfully used. Careful investigation revealed that the station management was willing to give us their class-C rate for this class-A time on Saturday nights. In other words, a remote control broadcast from the Capital Memorial church for the half-hour would cost only \$98 for each broadcast. The idea of broadcasting a portion of our evangelistic meeting thrilled our youth, and the various societies quickly pledged sufficient amounts to assure payment for the first eight weeks of broadcasting. Six weeks have now passed, and the young people voted for the present to continue the program indefinitely.*

Upon the suggestion of radio station officials we have called our project "The Saturday Night Camp Meeting." This was recommended because it was felt that the ordinary staid religious broadcast, such as might be appropriate for Sunday morning, would hardly get a listening audience on Saturday night. "Camp Meeting" suggested a more informal and evangelistic type of meeting—the type which we planned to put on.

The evening's program consists of a song

service from seven-thirty to seven-forty-five, at which time the songs we plan to use in the broadcast are sung by the congregation. Then about ten minutes is devoted to special music, prayer, and announcements. From seven-forty-five to eight-ten a young man gives an evangelistic sermonet. Thus far, college ministerial students have been doing this for us. Just now one young man is giving a series of talks. He is enthusiastic, clear, and logical in his presentation. We are going right through the doctrines just as an evangelist would in a regular series of meetings. From eight-ten to eight-thirty the time is spent in practicing and preparing for the broadcast.

In our regular cast of participants I act as master of ceremonies, and one of our young ministers acts as producer. We also have an organist, a pianist, a young man who reads the three-minute, signs-of-the-times news feature, and another young man who reads the Bible one minute. Two young men and two young women participate in a round-table discussion. In addition to these participants we usually have one or two items of special music. The radio station supplies us with an announcer and an engineer at the church. Our format is as follows:

- 8:30:00 Theme up and under (*Hymnal*, no. 543, by congregation)
- 8:30:30 Station announcer
- 8:31:00 Theme up and under
- 8:31:30 Station announcer introduces M.C. Wittenberg
- 8:31:35 Organ under, M.C. takes over
- 8:32:30 Community sing
- 8:34:00 Rollin Rittenhouse reads the Bible
- 8:35:00 Community sing
- 8:37:00 Round-table discussion
- 8:45:00 Special music
- 8:47:00 Community sing
- 8:49:00 Signs of the times, Wendell Fogg reporting
- 8:53:00 Vesper time, Community sing
- 8:55:00 Vesper thoughts, appeal, prayer
- 8:56:30 Theme
- 8:57:30 M.C. parting words
- 8:59:00 Station announcer
- 8:59:30 Off the air

As can be seen by the format, our program is fast moving and includes many varieties and changes. Though the foregoing format gives a general idea of the plan, it is by no means the schedule which we follow every night. During

* More on later developments.

the minute devoted to reading the Bible a group of texts especially addressed to young people, or one of the parables or stories of the Bible may be read. The reading of these texts is practiced very carefully, sometimes with a wire recorder, so that the young man can hear himself.

The signs-of-the-times feature covers current material from the newspaper or the radio which is a revealing fulfillment of Bible prophecy. This is proving to be one of the most-talked-of features on the broadcast.

The high point in our broadcast and the period during which we give the message most effectively is the round-table-discussion time. During this period four young people, without script, spontaneously and informally discuss some topic assigned them. The master of ceremonies for the entire broadcast is also the moderator for this feature. The four young people and the moderator sit around a small table on the platform with two microphones before them. Seven or eight minutes is devoted to this discussion. The moderator usually propounds questions which the young people answer in a lively and enthusiastic way. The following subjects were discussed in the first six broadcasts:

1. Why I Choose to Be a Christian
2. Why I Accept the Bible as My Guide
3. I Believe Christ Will Return
4. Why I Believe Christ Is Coming Soon
5. Religious Liberty
6. The Value of the Law of God in the Lives of Young People Today

In the fifth discussion Frank H. Yost, of the Religious Liberty Department, participated. A young man and a young woman directed questions to him. This type of discussion was so profitable that we plan to use it on such subjects as temperance, smoking, and the calendar change.

Although the young people participating in the round-table discussion do not read from script, they do have notes before them, and we practice with them before the broadcast. During the week preceding the broadcast, they often practice from four to six hours. At our first practice we announce the subject, and ask each young person which phase he would prefer to discuss. Then we work together in making a brief outline of our procedure. Oftentimes at this first meeting we practice a sample discussion and make a wire recording of it. Sometimes we make as many as five or six recordings before we feel ready to go ahead with the broadcast. We strive to make the discussion sound sincere and spontaneous. A great deal of time is devoted to congregational singing. We find that this is much appreciated by our listeners. It also gives the young people who attend the meeting the thrill of participating in the broadcast. The radio station men reason that everybody likes to sing, and singing on our program is the audience participation feature that gives a similar impression to applause on other programs.

In connection with each broadcast we make two announcements of our Bible correspondence school offer. We are receiving letters and requests for enrollment in our Bible school.

The latter part of our program is devoted to what is known as vesper time. Previous to this part of the program the songs used have been of the evangelistic type. But when we come to vesper time we have the congregation or a soloist sing one of the great hymns of the church. The tempo of our program slows down very markedly. The master of ceremonies quietly and thoughtfully reads a poem or Bible verse, or tells a story to illustrate the theme of the vesper period. Usually a brief, personal appeal to accept Christ is made, and a short prayer is offered.

Our attendance at the church on Saturday nights has averaged about 300. It has been steadily increasing. The largest attendance was 370. A very good percentage of those who attend are young people, and a few non-Adventists are present each time. It seems that the non-Adventist attendance is also increasing.

A Seventh-day Adventist visiting one of the popular downtown Protestant churches in Washington, D.C., on a recent Sunday heard a prominent preacher say the following from the pulpit: "There are Seventh-day Adventists in the world today. I was listening over the radio to a discussion by four of their young people about the second coming of Christ. They believe He will come in a literal body very soon." Then this preacher made a few other comments which conveyed the idea that he listened regularly to the Saturday night broadcast, and felt that the young people were doing a remarkable work.

One of our members was in a downtown store on a recent Saturday night and heard our program. In talking with the manager, our church member learned that this man liked our program and tuned in to it at his store every Saturday night.

One of our church members enthusiastically told us that our Saturday night broadcast is doing wonders for her home. Her husband is a very strict Catholic, and, previous to this, had refused to listen to any Protestant broadcasts or read any Protestant literature. But this sister turned on our program, and, without knowing who sponsored it, her husband listened attentively and seemed to enjoy it. At the close of the broadcast he recognized the announcer's statement that it was coming from the Seventh-day Adventist church, so he remarked to his wife, "That's your church, isn't it?" Now he listens regularly every Saturday night, and, after the last broadcast, remarked how wonderful it would be to have children and know that they were participating in the broadcast on Saturday night rather than doing as the average young people of the world do today.

—Please turn to page 44

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Training a Lay Bible Instructors' Class

By E. OLIVE MEYERS, *Bible Instructor, Greater New York Conference*

LAST fall it was my privilege to teach a lay Bible instructors' class in the Manhattan church, New York City. Thirty-six were enrolled in the course, but during the thirteen weeks of class instruction the average attendance was almost fifty. A real interest was shown throughout the entire course.

The moment of rejoicing came when Elder Esteb, our conference home missionary secretary, brought certificates to the church, which were presented to the twenty-three graduates at the Sabbath morning service. Since then another small class has been organized. It is gratifying to note the interest that the brethren as well as the women take in this course. Eleven men were enrolled, and seven of these received their certificates.

It was required of each graduate to cover the textbook completely, *Training Light Bearers*, also to give two Bible readings to non-Adventists. At the time the class was organized a systematic distribution of literature was urged and carried out in a district of two miles around the church. Some class members distributed their literature in their own neighborhood or other chosen places. Where there were no openings for Bible readings, a Bible correspondence course was suggested. The Prediction Series and the *Signs* were used.

Some time before our class started, one of the brethren in the church had organized the Seventy Club to distribute literature. He was asked to take charge of this feature for the class. He was enrolled in the course, and he and I worked and planned together for the literature program. Having this help relieved me of some of the burden, and distributed the responsibility.

As a result of holding strictly to a given territory and faithfully meeting the same people week after week, some of our sisters are now holding systematic Bible studies with those they found interested. They are very happy in this work of soul winning.

A recent roll call was made to ascertain how many Bible readings were given by the full class while they were taking the course. Those present reported ninety-four Bible readings. All were given to non-Adventist relatives, friends, neighbors, and strangers. Some lessons

were given with the use of the projector, others with the lesson outline and Bible. At the close of the thirteenth week of instruction the class voted to continue meetings for drill and practice. Each member was assigned a subject and a time to present it to the class just as he would to a non-Adventist group. After the lesson a kindly discussion followed. Occasionally we took time to relate experiences, and at such times interest and enthusiasm ran high.

The training of the memory is a valuable part of education, and to know a thing implies the power to recall it. Because this is true, I have asked the winter class to continue along with the spring class. Adults, like children, learn through repetition. They not only profit by recalling the points already covered but are a definite help and encouragement to the new class members by their presence, interest, and experiences. They can lead out in the demonstrations and in this way become established in the science of soul winning.

Preparing and Conducting a Bible Study

The interest maintained throughout the entire course was excellent, but it was more unusual when we took up the studies on preparing, constructing, and conducting a Bible study. These were given in three lessons, and I shall discuss them in the order given.

PREPARING BIBLE STUDY.—It is always well to make use of a blackboard whenever possible as clear perception is the first step in believing. One day as I returned to my home I found a small piece of paper upon which was written this quotation: "See clearly what you want to tell, and tell exactly what you see, and your audience will see what you see." I said, "This is it."

If the instructor herself can see a Bible study so clearly that it is like a beautiful story, and can tell exactly what is seen, it will then be seen and remembered by the audience. The storytelling method is a good method of teaching. The texts and questions of a Bible study may be arranged in such a connected and logical manner that if one chooses, she may follow the outline, one text after the other, and present it in story form. However, this requires study and a clear vision of the subject.

In our class we freely discussed some of the essential things to remember when preparing a Bible study.

1. We talked about the spiritual needs of both teacher and reader; the use of the key of prayer; the need of the Holy Spirit to aid us in obtaining a knowledge of the truth, in recalling the truth, and in presenting truth. Our work is to teach truth; the Holy Spirit brings home the conviction.

2. To know the Book, through personal study, that we are to teach means that we are to have a genuine faith in the Bible, and believe it to be God's Word. Make it the arbiter of all argument.

3. Have a personal acquaintance with the Author of the Bible, the Hero of the Book, and know Him as our personal Saviour. Having this wonderful relationship we can talk freely to others about Jesus and His love and what He has done for us.

4. It is necessary to have a practical knowledge of the fundamental beliefs of our church for our own good, and to enable us to present the doctrines of our faith correctly, which all candidates are required to know and adhere to before baptism; also a competent background of knowledge of our denominational history, that our faith may be strong in God's movement, and that we may be able to answer any question that may arise concerning the development of the Seventh-day Adventist Church. Perhaps the quotation by Mrs. White in the *Review and Herald Extra* of December 11, 1888, will help us see the need of a thorough preparation:

"If God has ever spoken by me, the time will come when we shall be brought before councils, and every position of truth which we hold will be severely criticised. The time that we are now allowing to go to waste should be devoted to the charge God has given us, of preparing for the approaching crisis."

Because our message is to go to all peoples, we ought to have a background of knowledge of the fundamental beliefs of popular churches and religious isms of the times. This information will help us, as Bible instructors, to know how to approach and appeal to people of other faiths, and to be more sympathetic and understanding. These people love their churches as we love ours until they learn the truth as taught in the Bible.

Every workman needs tools and helps. The Bible is the first tool in gathering materials for Bible studies. "The word of God is quick, and powerful, and sharper than any twoedged sword." Heb. 4:12. Isaiah tells how to use it: "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isa. 28:10. When I am asked why we skip around when we study the Bible, I quote Isaiah, saying that we are carrying out the Scripture method for teaching doctrine.

Unless the lay Bible instructor can use the

Bible efficiently, and can carve out for himself a well-organized and connected Bible study, it is well to use the prepared Bible study outlines. This plan may be followed until such a time as experience makes possible the ability to compose an adequate outline of his own. It is well to teach a class how to use the prepared outlines by putting their own personality into them, and reorganizing them to suit their own ideas. By going over the subject again and again, one becomes familiar with the texts and the thoughts; and eventually, by adjusting it to one's individuality, it becomes one's own. There is no law that prohibits the omission or addition of a text, or the reorganizing of an outline.

CONSTRUCTING A BIBLE STUDY.—The lesson on constructing a Bible study was one of the most interesting of our course. We worked out a Bible study on the blackboard, and the method of doing it, step by step. We first discussed a few things that help in selecting a subject by considering:

1. The spiritual need of the Bible reader, his background of knowledge of the Bible, and the occasion that brings him and us together.

2. Proper sequence of thought that there may be a suitable arrangement of subjects.

All points were illustrated, and reasons were given for decisions made and actions taken. After discussing the three parts of the Bible study structure—introduction, body, and conclusion—we selected our own subject, which was "Signs of Christ's Coming."

All the helps we had on hand for use at this time were the Bible, memory, and the outline on page 146 of *Training Light Bearers*. It mattered not where they found texts, as long as they fitted into the subject. As they mentioned texts I jotted them down on the blackboard in one corner in an unorganized mass. When they thought they had mentioned a sufficient number to cover the subject, we started to build our structure. I had the class suggest the order of the texts, with my occasional help.

1. *Introduction.* Texts were selected that were considered sufficient to launch the subject off with a good interest.

2. *Body.* This contains the study proper. The actual substance of divine truth was built up with those texts which bring out the very signs of His coming.

3. *Conclusion.* Into this third part we built a text intended to bring a decision.

About fourteen texts were used which covered the subject quite well. We then talked about the divisions into which a study may be divided, but encouraged them at least at first to hold to the more simple outline as beginners. The outline built up before their very eyes helped them "to see what I saw," and to grasp the idea of building a Bible study. The interest was excellent, manifested by sensible questions and answers, and experiences told.

Prophecy Unveils the Future

By MARY HARTWELL SEWELL, *Bible Instructor, Northern California Conference*

CONDUCTING A BIBLE STUDY.—After studying the different principles involved in conducting a Bible study, such as (a) methods of teaching and Bible example; (b) meeting people; (c) announcing texts; (d) introduction of subject; (e) voice and distinct articulation; (f) time required for study; and number of questions and texts; (g) the art of effective questioning; and (h) aim, reader's decision, they were ready for the last step.

Some real demonstrations were given in various ways. For example, a Bible study was given in the home. The teacher chosen showed how to enter the home, suggested the table as a good place to study, proceeded with study by introducing the subject, went into the body of the subject a little, and then brought the study to a conclusion.

Another demonstrated a cottage meeting, taking in the whole class. One time the class was divided into several small classes, and the student-teachers chose their own subjects and taught the entire lesson. For test and drill there were those who were posted to ask strange and difficult questions designed to throw the instructor off the subject, to see how the teachers would meet them. The classes were also interrupted with visitors, entering in the midst of the study.

It is always advisable to leave some literature on the subject. Wherever a prepared Bible study outline is left with the reader, it is well to stay quite close to the outline, as readers appreciate texts that have been explained. They sometimes ask whether the texts used in the lesson are in the outline. In this way they get a second application of the same doctrinal truth.

Finding openings for Bible studies is of vital importance, for without readers we cannot put into practice what we have learned, however skilled in teaching we may become. In this one thing Satan would be glad if we failed. Paul says in 2 Corinthians 9:6: "He which soweth bountifully shall reap also bountifully." There is a law of averages. If we would find much interest, we must sow for much interest. A systematic distribution of our literature is one way to find interest. Meeting the same ones week after week is sure to build up confidence, some of which will surely develop into interest. The more calls, the more literature distributed; and the more interest stirred up, the more souls will be won.

We should always plan for future interest, and wherever Bible studies cannot be arranged, it is well to suggest a Bible correspondence course. If such a course is taken, the interest will revert to us later. Surely this is a work that God would have lay members do at this time. To finish the work speedily and to hasten the return of our blessed Lord should be the aim of each of us.

—To be concluded in May

I. DARKNESS OF FUTURE DISPELLED BY LIGHT OF PROPHECY.

1. Darkness covers earth and people. Isa. 60:2.
2. Many appeal to fortunetellers and astrologers for light, instead of true Source of light. Isa. 8:19; John 1:4, 9; 8:12.
3. Word of God brings light. Ps. 119:105.
4. Especially does prophecy bring enlightenment. 2 Peter 1:19.
5. God's revelation of His secrets brings light to troubled minds, and strengthens faith and trust in His power to keep and save. Amos 3:7; John 14:29.
6. Light which God allows to shine on pathway of human darkness is for us—for you and for me. Deut. 29:29. Today let us study how light of prophecy has, can, and will dispel darkness of future and uncertainty.

II. DANIEL 2 REVEALS DAYSTAR, ROCK OF OUR SALVATION.

1. Setting of dream.
 - a. Historical background of King Nebuchadnezzar. Interested in future welfare of nation. A believer in idols.
 - b. Background of Daniel's life. (Daniel 1.)
2. The dream. (Dan. 2:1-35.)
 - a. King forgets dream and calls in aides (wise men, sorcerers, astrologers, and magi).
 - b. Wise men unable to give help—sentenced to death.
 - c. Daniel intercedes for extension of time.
 - d. After prayer meeting (Matt. 18:20), dream revealed in night vision.
 - e. Dream related to king by Daniel.
3. Interpretation of dream. (Dan. 2:36-45.)
 - a. *Head of gold: Babylon.* (Brief, historical statements, such as: "a golden city," "mistress of civilization," "intellectual center.")
 - b. *Breast and arms of silver: Medo-Persia.* (Brief, historical statements, such as: "Roof of the Palace of Ecbatana, the capital of Media, sloped at an angle, and composed of silver plates in the shape of tiles."—RAWLINSO, *Five Great Monarchies*, vol. 2, pp. 265, 267. "From the citadel near the capital, Darius Codomannus carried off 7000 talents of silver

when fleeing from Alexander."—*Ibid.*)

- c. *Belly and thighs of brass: Grecia.* (Brief, historical statement, such as: "Defensive armor was of brass breastplates and greaves—Homer's common epithet for the Greek warriors was 'chalcochitones' meaning the 'brazen clothed people.'"—ALBERT BARNES, *Notes on the Book of Daniel*, vol. 1, p. 182, comment on Dan. 2:39. New York: R. Worthington Co., 1881.) Definition of *brazen*: bold, insolent, shameless; Alexander paved way for low morals.
- d. *Legs of iron: Rome.* (Brief, historical statement, such as "iron monarchy of Rome," by Gibbon in *Source Book*, p. 462.)
- e. *Feet of iron and clay: ten kingdoms of Western Rome.* (Statements showing fulfillment and accuracy of vision.)
- f. *Stone becoming a mountain: Second Advent of Christ.* (Emphasize that fulfillment of preceding parts of vision seals assurance of fulfillment of stone becoming mountain.)

III. APPEAL: With darkness dispelled, responsibility and opportunity to walk in light.

1. Thess. 5:5, 6.
1. Dream *certain* and interpretation *sure*. Stone will become a mountain that will fill whole earth. Dan. 2:45.
2. Fall on Rock *now* (by obedience and willingness to walk in the light as revealed). Avoid being in the class that will be ground to powder and carried away by the wind. Matt. 21:42, 44.

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- Source Book for Bible Students* (1927 ed.), pp. 40, 47-59, 462.
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- W. A. Spicer, *Our Day in the Light of Bible Prophecy*, pp. 39-49.

Shintoism—(Concluded)

By HIDEO OSHITA, *Pastor, Japanese Church, Honolulu, Hawaii*

III. Conclusion and Challenge to Christianity

In summing up Shintoism I can do nothing better than to quote from authoritative Dr. I. Nitobe. He says:

"Philosophically and scientifically, historically and ethically, Shinto will not be able to stand comparison with any imported faith—Buddhism or Christianity. Its strength and its very life are due to its ethnic, strictly national and nationalistic, character. In one form or another it will survive intellectual revolutions of the nation to which it is native, because it is not supported by intellect, but by emotion, as is best evi-

denced by the patriotism and loyalty which it has inculcated above all other virtues. *Shinto may be summed up as the ensemble of the emotional element of the Japanese race.* . . . Shinto is an embodiment of their jejune aspirations. . . . The essence of Shinto cannot be condensed into just so many articles of faith. It is not a dogma. . . .

"It is the ensemble of all the emotional experiences of the Yamato race, a human document of a long-lived nation. To study it scientifically is to bring into consciousness feelings long buried in the obscure regions of the subconscious, and to give expression to those inarticulate sentiments that have for generations been accumulating in the heart of the race."⁴³

Another writer expresses Shinto this way:

"It is the faith of these people's birthright, not of their adoption. . . . *Buddhist they are by virtue of belief; Shinto by virtue of being.*"⁴⁴

ELEMENTS OF WEAKNESS IN SHINTO

1. "Its heterogenous polytheism, no cosmic unity."
2. "Its fantastic scriptural myths about deity."
3. "Not one deity worthy of veneration as a moral ideal."
4. "No high moral code for human beings."
5. "No intrinsic value in a human individual."
6. "No historic founder to standardize and inspire."
7. "No outstanding, historic noble human example."
8. "No magnificent goal for human society."
9. "No glorious hope of a future life."
10. "No inner religious life; chiefly ceremonialism."
11. "Not much help available from deity."
12. "No historic service actually rendered to outsiders."
13. "No place for non-Japanese, except recently."

ELEMENTS OF STRENGTH IN SHINTO

1. "Reverence for the supernatural present in nature."
2. "No general idolatry, despite round-mirror symbol of sun-goddess."
3. "Self-sacrificing reverence for government as a divine institution."
4. "An enthusiastic, unifying patriotism."
5. "An affinity between man and the divine."
6. "Religious value in cleanliness and purity."
7. "Reverence for the beautiful as integral to religion."
8. "Loyalty to the superior, almost the soul of religion."⁴⁵

What of the future of Christianity facing Shintoism in Japan?

"So far as Shinto is a religion, Christianity meets it not as destroyer but fulfiller, for it too believes that cleanliness is not only next to godliness but a part of it. Jesus as perfect man and patriot, Captain of our salvation and Prince of peace, would not destroy the Yamato damashii—the spirit of unconquerable Japan—but rather enlarge, broaden, and deepen it, making it love for all humanity. Reverence for ancestral virtue and example, so far from being weakened, is strengthened, and as for devotion to king and ruler, law and

society, Christianity lends nobler motives and grander sanctions, while showing clearly, not indeed the way of the eight million or more gods, but the way to God—the one living, only and true, even through Him who said 'I am the way.'⁴⁶

Yes, the gospel of Jesus Christ amply meets the religion of the "way of the gods," as it does all other non-Christian religions of the world. It will transform all who meet the conditions of acceptance. This power will continue until the kingdoms of this world become the kingdom of our Saviour Jesus Christ.

¹ S. H. Kellogg, *A Handbook of Comparative Religion* (Westminster Press, 1899), pp. 167-169.

² William Smith, *A Dictionary of the Bible* (Teacher's ed.), App., Tables IV and V, pp. 778, 779.

³ David Murray, *Japan* (Putnam's, 1906), App. 1, p. 491.

⁴ Edward Davison Soper, *The Religions of Mankind* (Cokesbury Press, 1921), p. 236; W. E. Griffis, *The Religions of Japan* (Scribner's, 1895), p. 38.

⁵ Soper, *op. cit.*, p. 236.

⁶ James Hastings (ed.), *Encyclopaedia of Religion and Ethics*, vol. 11, p. 463, art. "Shinto."

⁷ Otis Cary, *A History of Christianity in Japan, Roman Catholic and Greek Orthodox Missions* (Revell, 1909), p. 31.

⁸ Robert E. Speer, *The Light of the World* (The Central Committee on the United Study of Missions, 1911), p. 105.

⁹ *Ibid.*, p. 250.

¹⁰ Inazo Nitobe, *Japan* (Scribner's, 1931), p. 312.

¹¹ *Ibid.*, pp. 319, 320.

¹² Robert Ernest Hume, *The World's Living Religions* (Scribner's, 1833), pp. 165-168; Basil H. Chamberlain, *Things Japanese* (3d ed., rev.) (Murray, 1898), pp. 358, 361.

¹³ Quoted by Speer, *op. cit.*, p. 262.

¹⁴ Hastings, *op. cit.*, vol. 11, p. 464, art. "Shinto."

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ Speer, *op. cit.*, p. 105.

¹⁸ Hastings, *op. cit.*, vol. 11, p. 464, art. "Shinto."

¹⁹ Speer, *op. cit.*, p. 250.

²⁰ *Ibid.*, p. 260.

²¹ W. G. Aston, *Shinto the Way of the Gods* (Constable, 1910), pp. 368, 369.

²² *Ibid.*, p. 372.

²³ *Ibid.*, p. 223.

²⁴ B. H. Chamberlain and W. B. Mason, *Murray's Hand-Book for Japan* (4th ed., rev.; Scribner's, 1896), p. 33.

²⁵ Hume, *op. cit.*, pp. 167, 157.

²⁶ Hastings, *op. cit.*, vol. 11, p. 463, art. "Shinto."

²⁷ Aston, *op. cit.*, p. 222.

²⁸ Chamberlain and Mason, *op. cit.*, p. 34.

²⁹ Hastings, *op. cit.*, vol. 11, p. 468, art. "Shinto."

³⁰ Chamberlain and Mason, *op. cit.*, p. 33. For the pictures showing the types of dress, see Murray, *op. cit.*, p. ix.

³¹ Hastings, *op. cit.*, vol. 11, p. 469, art. "Shinto"; *Religions Ancient and Modern* (Constable, 1910), p. 72, art. "Shinto, the Ancient Religion of Japan."

³² Chamberlain, *op. cit.*, p. 146.

³³ Aston, *Shinto the Way of the Gods*, pp. 212, 213.

³⁴ Aston, *op. cit.*, p. 209; Tasuku Harada, *The Faith of Japan* (Macmillan, 1926), p. 4.

³⁵ Speer, *op. cit.*, p. 248.

³⁶ Aston, *op. cit.*, pp. 368, 369.

³⁷ Harada, *op. cit.*, pp. 46, 47.

³⁸ Griffis, *op. cit.*, pp. 84, 85.

³⁹ Hastings, *op. cit.*, vol. 11, p. 469, art. "Shinto."

⁴⁰ Aston, *op. cit.*, pp. 249, 251, 252.

⁴¹ Percival Lowell, *Occult Japan* (Houghton, Mifflin, 1894), p. 24.

⁴² Griffis, *op. cit.*, p. 85.

⁴³ Nitobe, *op. cit.*, pp. 311, 321, 326. (Italics mine.)

⁴⁴ Lowell, *op. cit.*, pp. 19, 20. (Italics mine.)

⁴⁵ Hume, *op. cit.*, pp. 168, 169.

⁴⁶ Griffis, *op. cit.*, p. 97.

The Field Says

Echoes From Our Letter Bag

Not "Hardship" But "Privilege"

EDITOR, THE MINISTRY:

Reading THE MINISTRY and other of our denominational papers, I continually come across the word *hardship* in connection with our missionaries and their labors. I feel that it is anything but the correct word. It ought to be replaced with words such as *privilege*, *joy*, or *honor*.

I have been stationed one hundred miles from white civilization with no contact at all except through uncertain, infrequent coastal boats. But, though supplies were often difficult to obtain and mail spasmodic, life was far from a hardship.

In the mission work there is plenty of hard work, both physical and mental. But hard work does not spell hardship. On the contrary, I believe that hardships are easier to find where strikes and crime and violence exist. The missionary who speaks of the hardships he endured is seeking pity. Don't give it to him!

"When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing."

L. HAWKES. [Missionary,
Northeast New Guinea Mission.]

New R.C. Spanish Version

EDITOR, THE MINISTRY:

Lately I was interested to read a series of articles regarding a recent (1944) Roman Catholic Spanish version of the Bible translated directly from the original Hebrew and Greek,* rather than from the Latin Vulgate. These articles, written by Pedro N. Tablante G., appeared in *La Estrella de la Mañana* (The Morning Star), a bimonthly organ of the evangelical district organization for Venezuela and part of Colombia.

It is said to be the first Catholic version, in Spanish, based entirely upon translation from the original Hebrew and Greek, although since 1569 there has been a Protestant version thus translated by Casiodoro de Reina. Attention is called to a number of texts in this new version which adhere to a strict translation rather than to an interpretative translation, as in other former Catholic versions. For example, the Torres Amat (Catholic, Spanish) Version says in

* This new version is called the Nacar-Colunga Version. Its translators are Eloino Nacar Fuster, Prebendary Canon of the S.I.C. of Salamanca, and the Right Reverend P. Alberto Colunga, O.P., professor of Sacred Scripture in the Convent of St. Stephen and in the Pontifical University of Salamanca.

Matthew 3:2, "Do penance because the kingdom of heaven is near"; but the Nacar-Colunga Version says, "Repent, for the kingdom of the heavens is near." (Literal translations of these texts to English are mine.)

One of the most interesting points presented is the following statement taken from the introductory notes regarding tradition and the Scriptures. I append the paragraph from the Spanish, in my own free English translation. It is at least noteworthy for being an up-to-date expression of the age-old position of the Papacy on this subject.

"So that the revealed truth, soul and life of the church, was written in her own intelligence and heart before [it was written] in books. There it resides, vivified by the Holy Spirit, free from the changes of time and the fluctuations of human opinions; not exposed to the carelessness of amanuenses, or to the ignorance of the copyists and translators, or the malice of heretics; manifest to the simple, hidden from the arrogant, and secure from the tyrants. The Holy Spirit, who deposited it in the church, is He who gives her understanding of the same [truth]; and through understanding, life. Therefore, the judgment of the Catholic Church; the doctrine of the fathers and doctors, who are her mouthpieces and witnesses; and the voice of the faithful themselves, united with their pastors, and forming with them the social body of the church are the supreme criterion, according to which controversies about doctrinal points whether theoretical or practical must always be judged; and thus decreed the Tridentine Council that in the exposition of the Holy Scriptures, in matters of faith and custom, it is illicit for anyone to depart from the judgment of the fathers and the church."—The New Nacar-Colungo (Spanish) Version. General Introduction, no. 18, "Tradition and the Scriptures."

CHARLES R. BEELER.

[Superintendent, Venezuela Mission.]

Kindly Correctives

Correct Speech and Cultured Conduct

Are You Running With Ahimaaz?

By H. M. SPARROW, *Superintendent,
East African Union Mission*

THERE is a lesson for every worker in the experience of Ahimaaz. Israel, led by David's son, Absalom, was at war with the Jews who dwelt in Jerusalem. David was king at this time; and although his own son was against him, David's love for him never waned.

David did not seem overly concerned as to how the battle was progressing. His chief anxiety was for the safety of his son. Any news which could be brought to the city concerning the battle was always challenged by the question, "Is the young man Absalom safe?"

Ahimaaz, the son of Zadok, was not actually in the battle; but, having a burden to appear before the king, and knowing of the king's desire to hear something about his son, he pressed Joab, one of the generals, to be permitted to run with a message to the king. The wise old

general realized that this young man was inexperienced and did not know the facts, and forbade him to carry the tidings that day. "Thou shalt bear tidings another day," he said. In other words, wait until you are ready with the message before you begin to run! The general then called Cushi, and said, "Go tell the king what thou hast seen."

Once again Ahimaaz approached the general after Cushi had gone, and urged that he be permitted to run! But Joab answered, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?" But persistent Ahimaaz ran, and he overtook Cushi by the way.

The watchman on the walls of the city saw a man coming, recognized him as Ahimaaz, and pronounced him a fast runner. "He is a good man, and cometh with good tidings." The king then asked that burning question, "Is the young man Absalom safe?" But Ahimaaz, alas, faltered and hesitated. He had seen the battle, but the message which he was to bear to the king was lacking. "Turn aside, and stand here," were the solemn words. "And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee." "The enemies of my lord the king, . . . be as that young man is."

What a difference between the two men! One carried a message backed by a living experience; the other ran on what he had heard in the classroom! Are you running with Ahimaaz or Cushi? Many times a young worker will have a burden to go to the foreign field; and possibly, because of his persistence, he is sent. The young man may be capable and brilliant; but, because he has only a pet classroom theory, which some good teacher has taught him, it becomes his one message in the field. Brethren, beware of pet theories! No matter where you got it, there is so much of rich truth in the full, rounded scope of this message that one need never be burdened with preaching that which is not essential to the salvation of souls.

After listening to some workers give a discourse to a congregation of illiterate Africans, one can only wonder what these nature hearers can ever get out of it. They leave the meeting scarcely knowing what was meant or said. Brethren, let us preach the plain "thus saith the Lord Jesus." Do not run with Ahimaaz. He had no message, yet he ran! What a sad picture when the King must say to such a person, "Stand aside!" No better message can be followed than that found in the following words:

"My brethren, you are handling the words of life; you are dealing with minds that are capable of the highest development. Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus will be made manifest."—*Gospel Workers*, p. 159.

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Preparation of the Field—No. I

By JOHN L. SHULER, *Instructor in Evangelism, Theological Seminary*

THE securing of a large list of interested people before the opening meeting of an evangelistic effort is a real aid in achieving larger and quicker results. In harvesting souls, as in harvesting a crop, the proper preparation of the soil before sowing the seed is a most vital factor in securing good results. What the preparation of the soil is toward raising a crop, so the proper preparation of the field for the projected evangelistic campaign is toward securing the desired results. We certainly need to avail ourselves of this added advantage for success.

The first step in converting an unbeliever is to locate individuals whose interest can be enlisted in learning the present truth. The desired decisions for baptism and church membership come from among interested people. Thus a good list of interested people is to the evangelistic campaign what the foundation is to a house. It is the basis upon which to build for the desired results.

If the trained evangelist has in hand a large list of interested people before he delivers the first sermon of the campaign, his success is greatly enhanced. For example: Suppose a campaign is to be conducted in a city of one hundred thousand people. Think of the advantage if, six or eight weeks before the date of the opening sermon, by making use of certain available methods, the evangelist gathers the names and addresses of five hundred people who are interested in learning more about the truths of the Bible. These people are, as it were, prepared to respond to his invitation in his initial advertising to attend the first meeting. When the evangelist sends them a circular letter regarding the opening meeting, enclosing his handbill and perhaps a card on which they can apply for a reserved seat for the first lecture, many of them will respond and will be present for the first meeting.

If anyone may think that this is merely a pet idea of a fanciful theory springing from the realm of wishful thinking, I would remind him that this idea has been demonstrated again and again in evangelism. Here are three typical examples: From a period of five weeks spent in preparing the field in a city of 500,000 in 1944, there came 1,507 requests by telephone and mail from non-Adventists for reserved seats to hear the evangelist's opening sermon. This was

an advance guarantee of a capacity audience for the opening of the campaign. In this case a hall seating 2,250 was filled to capacity, and some were turned away.

In 1946 five weeks of preparatory work in a city of 200,000 brought 1,476 advance requests for reservations from non-Adventists. In 1947 five weeks of preparatory work in a city of more than two million people brought four thousand advance requests from non-Adventists to hear the opening sermon, though they did not all come, of course.

A preparatory plan which brings such results is certainly a vital feature in the large city campaign. The contribution which it makes toward a large attendance at the first meeting, and the way it gathers out a large list of interested people, makes it count for much in securing the desired results.

Preparation a "Must" in City Evangelism

In the case of the small evangelistic campaign, the preparation of the field may be regarded as something desirable, yet not a necessity. It is our conviction, however, that it should be regarded as most necessary in the large city campaign. This type of campaign involves large expenditures for hall rent, and in turn makes a large attendance imperative. If there is only a small attendance of non-Adventists, the campaign returns and results will not justify the large expenditures. Hence, there is a more urgent need of using the preparation of the field to ensure a large non-Adventist attendance at the opening meeting.

It is becoming increasingly difficult to bring together large numbers of non-Adventists in large cities and hold them from week to week. In the days of Billy Sunday, during the second decade of this twentieth century, the crowds jammed his large tabernacles to overflowing. But such crowds no longer flock to evangelistic meetings. Many churches do not attempt holding Sunday night meetings, because people do not attend religious meetings as they did a few years ago. This changed situation has led many to say that the day of mass evangelism is gone forever. That, however, is not a justifiable conclusion.

Adventist evangelists should bear in mind that the more difficult it is to attract the multitudes in the large cities, the more important it is to secure a large list of interested people before the opening sermon. These rapidly changing conditions demand that we do more in preparing the field than heretofore.

As a result of a careful check in certain city

campaigns, it was found that one out of every four baptized was from those who were searched out by the preparatory work prior to the opening sermon.

In one campaign where the Bible correspondence course was featured and promoted strongly, both during the meetings and prior to the first meeting, a total of 1,125 persons responded by enrolling for the course. A checkup revealed that of this number 549, or nearly 50 per cent, were from among the names secured in preparing the field prior to the delivery of the first sermon.

Preparation Means Larger Results

A kernel of corn may, under certain conditions, become a stalk of corn with several ears for the harvest. So an interested person may, with proper leading, become an Adventist in the evangelistic harvest. On the basis of the law of averages, it is evident that the more interested people we locate by our evangelism and a proper follow-up, the more converts will be gathered in.

Because the preparatory work increases the number of interested people for the campaign, and reaches some who would not be gathered out by the meetings, it definitely contributes to achieving larger results. And because the preparation of the field may place in the evangelist's opening audience scores and even hundreds of interested people whose hearts have been stirred to seek for truth by reading our literature, it gives the added advantage of shaping the iron quickly when it is red hot, instead of starting in with a cold iron.

God's sheep are scattered everywhere. (Eze. 34:11, 12.) One of the main objectives of the third angel's message is to gather these scattered sheep into the Lord's fold. (Rev. 18:4; 12:17.) There are sincere souls scattered throughout all the communities, who are ready to receive the truth. Our task in evangelism is to search out these scattered sheep. Any plan used for preparing the field, which will help to locate those who are open to receive the truth, is bound to help make the effort a success.

The Best Way to Raise a Million

By M. V. CAMPBELL, *President of the Central Union Conference*

THERE are two ways of increasing our denominational funds. The method most often tried is to secure larger gifts from our present members. This is perhaps the easiest way to secure a quick, though possibly temporary, gain. By using this method some fields which for years have not made a material increase in membership have shown an encouraging gain in tithes and offerings.

However, the most satisfactory way to build up denominational funds is to increase the

number of members, who will in turn contribute tithes and offerings. In North America each member contributes on the average approximately \$130 a year in tithe and offerings for home and foreign work. Last year the net increase in the membership of the North American Division was 8,057. In all probability these new members will this present year contribute more than a million dollars to the cause of God.

Surely this is the best way to raise a million dollars. It is not a temporary increase but one which can be counted on year after year, for there are these additional loyal wage-earning men and women to back it up. By this method souls are saved in the homeland who contribute funds to save other souls both at home and in the foreign fields.

The Secret of Spearhead Success

By JACOB H. MEIER, *Pastor, La Crosse, Wisconsin*

IT IS recognized that the work from the pulpit is only a fraction of the work required to bring souls into the kingdom of God. The Spirit of prophecy has told us:

"When the discourses are given in the desk, the work is just entered upon. Then the minister should, by personal effort if possible, become acquainted with every one of his hearers. . . . He should go from house to house and labor with families, calling their attention to eternal truths in the Word of God."—*Evangelism*, p. 157.

"The cities are to be worked, not merely preached to; there must be house-to-house labor. . . ."

"If one half of the sermonizing were done, and double the amount of personal labor given to souls in their homes and in the congregations, a result would be seen that would be surprising. . . ."

"When personal work is neglected, many precious opportunities are lost, which, were they improved, would advance the work decidedly."

"This house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done. . . ."

"For years I have been shown that house-to-house labor is the work that will make the preaching of the Word a success."—*Ibid.*, pp. 430-433.

If the preaching of the Word in the desk is work just begun, there surely is something else left for us to do. If house-to-house labor will make our preaching a success, then why not do it? I believe that here is a weakness in our ranks.

A spearhead effort awakens an interest, breaks down prejudices, provides the worker with a large list of new names, and places him in direct contact with new people. During the efforts held here in La Crosse we try to enroll as many as possible in a Bible school that follows. This class meets once a week.

Of those who attend the Bible school, a few are baptized. Others continue to study but do not take their stand until the second Bible school. Some drop out entirely, for they think

—Please turn to page 42

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

¶ The "sixth hour" of John as compared with

The Sixth Hour of the Three Synoptics

By WALTER E. READ, *General Field Secretary, General Conference*

AT FIRST thought there would seem to be an apparent conflict in what the apostle John writes as to what happened at the "sixth hour" (John 19:14), and the records as found in the writings of the other three evangelists. (See Matt. 27:45; Mark 15:33; Luke 23:34.) John writes that Jesus was brought before Pilate at "the sixth hour," and the others record that the Saviour was on the cross at "the sixth hour." In one instance it was the time of His trial; in the other the crucifixion. The question has been raised as to how these passages can be reconciled. The matter has been given careful, thoughtful study by Bible students through the years, and we here submit certain considerations, which we trust may be a help in this connection.

In the Variorum Bible there is a footnote to John 19 which quotes a few authorities on this question. The note emphasizes the following concerning the time indicated by the expression "the sixth hour" in John 19:14:

1. That it refers to noon H. W. Meyer
2. That it refers to 6:00 A.M. J. B. McClellan
Christopher Wordsworth
B. F. Westcott

Other authorities, of course, could be added on both sides of the question. The difference of opinion is naturally reflected in the various translations of the Bible. For instance, using the expression "the sixth hour" in the text with no interpretation, but mostly inclining to the morning hour, are the following: Wycliff, Tyndale, Cranmer, Geneva, Rheims, Douay, Syriac, Moulton, Rotherham, Torrey, Interlinear, Wordsworth, Montgomery, Cunningham, Emphatic Diaglott, Robertson, Ostervald's French Version, and Luther's German Translation.

Furthermore, there are certain translations, in modern English, such as the following, which in the text read "noon": Fenton, Moffatt, Twentieth Century, Goodspeed, Verkuyl, and Weymouth.

The commentators through the years differ in their interpretation. Some feel that John's reference is to six o'clock in the morning. Some feel that a copyist's error crept into the text, and that instead of the word "sixth" should be the word "third." Some, again, feel that the

expression, "the sixth hour," as used by John, is a term to be understood with some latitude, and can apply to a period of three hours, or so. These ideas will be seen in the following extracts:

1. That it was a copyist's error.

"According to this statement, it was the sixth hour when Jesus stood before Pilate in the Hall of Judgment: but Mark 15:25—says He was crucified—i.e., nailed on the cross at the third hour; and the three first Evangelists agree in the statement that Christ being upon the cross 'from the sixth hour there was darkness over all the land until the ninth hour.' Matt. 27:45; Mark 15:33; Luke 23:44.

"The solution of this difficulty may be either that by a mistake of an early copyist the numeral letter 6 may have been inserted instead of 3; or John may have here reckoned by Roman time which was the same as ours; while the other evangelists reckoned by eastern time which counted from 6 o'clock in the morning."—DR. JOSIAH PORTER, *Self-Interpreting Bible*, on John 19:14. (Saint Louis: The Bible Educational Society, 1909.)

2. That it refers to an indefinite hour.

"'It was about the sixth hour,' i.e., about 12 o'clock. But Mark xv. 25. says: 'It was the third hour and they crucified Him.' The various methods of reconciling the statement are given in Andrew's *Life of Our Lord*, p. 545 ff. Meyer leaves it unsolved and the preference must be given to the disciples who stood under the cross.' But if the crucifixion took place midway between nine and twelve o'clock, it was quite natural that one observer should refer it to the former, while another referred it to the latter hour. The height of the sun in the sky was the index of the time of day; and while it was easy to know whether it was before or after midday or whether the sun was more or less than half-way between the zenith and the horizon finer distinction of times were not recognizable without consulting the sun-dials, which were not everywhere at hand. Cf. the interesting passages from rabbinical literature in Wetstein, and Professor Ramsay's article in the *Expositor*, 1893, vol. vii., p. 216. The latter writer found the same conditions in Turkish villages, and 'cannot feel anything serious' in the discrepancy between John and Mark. 'The Apostles had no means of avoiding the difficulty as to whether it was the third or the sixth hour when the sun was near mid-heaven, and they cared very little about the point.'—*The Expositor's Greek Testament* (Grand Rapids: Eerdmans, edited by W. R. Nicoll), vol. 1, pp. 855, 856.

3. That it refers to six o'clock in the morning.

"And about the sixth hour. As it cannot be conceived that our evangelist meant to say here that it was already noon, according to Jewish reckoning—for Mark says (xv. 25), that the crucifixion itself took place at the third hour (nine o'clock, of our reckoning), and that is what we should naturally

conclude from the progress of the events—two expedients have been resorted to for clearing up the difficulty, neither of which appears to us quite satisfactory. The one is to adopt the reading 'third' instead of 'sixth hour,' as Bengel, Robinson, Webster and Wilkinson do, and as *Alford* half inclines to do. But the evidence for this reading is so weak that it seems like a tampering with the sacred text to adopt it. The other way of solving the difficulty is to suppose that our evangelist here adopts the Roman method of computation, and means that it was about six o'clock, according to our reckoning. So *Olshausen, Tholuck, Hug, &c.*—*JAMIESON, FAUSSET, AND BROWN, A Commentary—on the Old and New Testaments* (Eerdmans, 1945), vol. 5, p. 468.

"And it was the sixth hour.' If this hour be according to Jewish modes of reckoning 12 (noon), we are in direct conflict with Mark 15:26 'and it was the third hour, and they crucified Him.' There, at 9 a.m. the crucifixion takes place. Here, at noon the sentence is not yet pronounced. The main elements of the solution are to be found in what has already been said with regard to the mode of reckoning time employed in this Gospel. The 'sixth hour' is thus 6 a.m., an hour supplying us, as nearly as it is for us to imagine, with the space of time needed for the events already past that night, as well as with that needed for things still to be done before the crucifixion at 9 a.m. To these considerations has to be added the fact that Pilate has now for the first time taken his formal place upon the judgment seat, and pronounced sentence with the suitable solemnities of law. But by the Roman law this could not be done before 6 a.m.; and it is much more likely that Pilate would embrace the earliest opportunity of ridding himself of a disagreeable case, than that he would carry on the process until noon. Both the place and the time for the last step in the trial of Jesus have now been mentioned."—*MILLIGAN AND MOULTON, The Gospel of John* (New York: Scribners, 1883), p. 389.

These, in the main, are the views which are held on this matter. It seems, however, that we should be able to arrive at something more definite, and by the study of certain facts, steer our way through this group of ideas to something much more settled and affirmative. With this in mind, let us observe the following considerations.

A. Use of Word "Day" in Bible

I. ITS VARIOUS MEANINGS.

It will be recognized by all that the word *day* in the Bible has various meanings and refers to varied periods of time. This will be seen in the following.

a. Its reference to a twenty-four-hour period.

"The evening and the morning were the first day." Gen. 1:5.

b. Its reference to the light part of the twenty-four-hour period. Gen. 1:5.

c. Its reference to an indefinite period:

The day of trouble. Ps. 20:1.

The day of the Lord. 1 Cor. 5:5.

The day of salvation. 2 Cor. 6:2.

d. Its reference to prophetic periods—a day for a year. Eze. 4:6.

II. ITS DIVISION INTO PERIODS.

a. Generally speaking, the light part was divided into twelve hours (John 11:9), and the dark part into twelve hours (Acts 23:23).

b. In New Testament times both day and

night periods were divided into what were known as watches, of which there were four. Observe "watches of the night":

"Night-watches"	Luke 2:8
Second and third watches	(margin) Luke 12:38
"Fourth watch"	Matt. 14:25

A further indication is seen in Mark 13:35, where the four watches are referred to as evening, midnight, cockcrowing, and morning. These would correspond to our times as follows:

Evening	From 6 P.M. to 9 P.M.
Midnight	From 9 P.M. to 12 midnight
Cockcrowing	From 12 midnight to 3 A.M.
Morning	From 3 A.M. to 6 A.M.

Observe the watches of the day. The day was also divided into four parts. Notice Matthew 20:1-5, where reference is made to certain times when work is checked—at the third hour, at the sixth hour, at the ninth hour. This can be seen also in the temple services, which came at the third hour (Acts 2:15), at the sixth hour (Acts 10:9), at the ninth hour (Acts 3:1). It seems as though a similar arrangement obtained in Old Testament days (Neh. 9:3).

III. ITS DIVISION INTO HOURS.

Reference has already been made to this, but it might be well to notice the different hours to which reference is made in the New Testament:

The third hour	Matt. 20:3; Mark 15:25
The sixth hour	Matt. 27:45; Luke 23:44
The seventh hour	John 4:52
The ninth hour	Matt. 27:45, 46; Luke 23:44
The tenth hour	John 1:39
The eleventh hour	Matt. 20:6

B. The Time When the Day Began

It is clear from the Biblical record that the Jews began counting the hours of their day from sunrise to sunset, and the hours of the night from sunset to sunrise. This is in harmony with the divine counsel concerning the Sabbath, for we read, "From even unto even, shall ye celebrate your sabbath." The Romans began their civil day, however, at midnight. This can be seen in the following extracts:

"Among the Romans, the day commenced at midnight, as it now does amongst us."—"Day," J. HAYDN, *Dictionary of Dates* (London: Edward Moton, 1855), p. 196. (See also Pliny, *Natural History*, book 2, chap. 79, in Loeb Classical Library, *Pliny's Natural History*, vol. 1, pp. 319, 321.)

"Lev. 23:32, certainly reckons the day as extending from evening to evening, and the same mode of reckoning seems to have been in the mind of the writer, when, after describing the work of the first day, he invariably adds, 'so there was evening and there was morning, the first (second, third, etc.) day.'" (Gen. 1:5-13.)—"Day," *Encyclopedia Biblica* (New York: Macmillan, 1899) vol. 1, A-D.

"Calendar (Hebrew, 'Luah'=table): A systematic arrangement of the days of the year. The Jewish calendar reckons the days from evening to evening, in accordance with the order observed in the Biblical account of the Creation, 'And there was evening and there was morning, one day.' (Gen. 1:5). This princi-

ple is repeated in the Pentateuch several times (Ex. xii:18; Lev. xxiii:32). With nightfall the day, the period of twenty-four hours, ends, and a new one commences. The day, in this sense of the word, consists of two periods, that of light and that of darkness: the former is called 'day'; the latter 'night.' So that the term 'day' is used in a double sense: (1) as the period of twenty-four hours, and (2) as daytime. Which of the two meanings the word carries in any particular passage of the Bible can easily be gathered from the context or from parallel passages."—*"Calendar," Jewish Encyclopedia* (New York: Funk and Wagnalls, 1903).

If we recognize that the Jews counted the working day as twelve hours, according to definition two in the preceding extract, they would begin counting the hours of the day at sunrise, or approximately at what we would call six o'clock in the morning at the spring and fall equinoxes. The various hours as listed above would work out as follows:

The third hour would correspond to our	9 A.M.
The sixth hour	12 midday
The seventh hour	1 P.M.
The ninth hour	3 P.M.
The tenth hour	4 P.M.
The eleventh hour	5 P.M.

C. The "Sixth Hour" of John 19:14

With this background, we now come more definitely to the consideration of John 19:14. It is evident from the study of the records of Matthew, Mark, and Luke that the Saviour of mankind was on the cross at the sixth hour; that was when the supernatural darkness began. (Matt. 27:45, 46; Mark 15:33; Luke 23:44.) This, according to Jewish reckoning, would be twelve o'clock midday. It also seems evident that John uses not Jewish, but Roman, reckoning in his Gospel.

Observe John 1:39: "They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour."

A. T. Robertson remarks on this passage: "Roman time and so ten o'clock in the morning. John in Ephesus at the close of the century naturally used Roman time."—A. T. ROBERTSON, *Word Pictures of the New Testament* (New York: Harpers).

See also John 4:6: "Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour."

Christian Wordsworth comments on this text:

"The sixth hour"—six in the evening. It is not likely that this was at noon; that was not an usual hour for drawing water; but six in the evening was. In Genesis 24:11, the evening is described as the time that women go out to draw water."—*The New Testament* (London: Rivingtons, 1877).

Note the following additional extracts from writers who hold that the sixth hour of John 19:14 was 6:00 A.M.

"The hour, as the 24th part of the day, is not an exclusive Roman measured time; but the method of reckoning the hours in the fourth Gospel is that of the Romans, i.e., beginning to count them at midnight. Wherever the hours are mentioned elsewhere, they conform to the Jewish method of computing, i.e.,

from morning to evening and from evening to morning."—"Time," *A Standard Bible Dictionary* (New York: Funk and Wagnalls, 1909), p. 864.

"It appears that John, who wrote in Asia Minor, long after the destruction of Jerusalem, makes the day begin at midnight, as the Greeks and Romans did. We seem compelled so to understand him in 20:19 (Comp. Luke 24:29-39); and in no passage in his gospel is that view unsuitable. Here then we understand that Pilate passed the sentence about sunrise, which, at the Passover, near the vernal equinox, would be six o'clock. The intervening three hours might be occupied in preparations, and the crucifixion occurred at nine o'clock, vis., the third hour as counted by the Jews (Mark 15:25)."—A. T. ROBERTSON, *The Harmony of the Gospels* (Sunday School Board of the Southern Baptist Convention, Tennessee, 1922), note to p. 160.

"It was about the sixth hour, 'six in the morning.' St. Mark says (xv. 25) that it was . . . nine o'clock, when they crucified Him; so that there were three hours between the hearing before Pilate and the crucifixion.

"St. John reckons his hours (as we do) from midnight to noon, and from noon to midnight. See . . . Lee on Inspiration, pp. 383, 384; and Wieseler, Chron. Synop. 410-414."—CHR. WORDSWORTH, *The New Testament . . . in the Original Greek* (London: Rivingtons, 1867), p. 355.

D. Sequence of Events of Crucifixion Period

A careful study of the events of the crucifixion period will be helpful to a further understanding of the passage in question. Notice the following. There were what might be called six trials of Jesus—three by the Jews and three by the Romans:

I. THE TRIALS OF JESUS:

a. By the Jews:

First, Before Annas. John 18:13, 14, also 15-23.

Second, Before Caiaphas and Sanhedrim. Matt. 26:57-66; Mark 14:53-64; John 18:24.

Third, Before Sanhedrim. Luke 22:66-71; Matt. 27:1; Mark 15. At this third trial Jesus was formally condemned.

b. By the Romans:

First, Before Pilate. Matt. 27:11-14; Mark 15:2-5.

Second, Before Herod Antipas. Luke 23:6-12.

Third, Before Pilate. Matt. 27:15-31; Mark 15:6-20; Luke 23:13-25; John 18:39-40; 19:1-5.

II. APPROXIMATE TIMES OF TRIALS.

Observe the following quotations:

a. Before Annas—about midnight (*Thursday night*).

"The midnight seizure by a mob, the mockery and abuse before He was condemned, or even accused, was their manner of work, not His."—*The Desire of Ages*, p. 699.

b. Before Caiaphas and Sanhedrim—very early in the morning (*Friday*).

"It was now early morning and very dark; by the light of torches and lanterns the armed band with their prisoner proceeded to the high priest's palace."—*Ibid.*, p. 703.

The Sanhedrim had pronounced Jesus worthy of death. . . . In the court a fire had been kindled; for it was the coldest hour of the night, being just before the dawn."—*Ibid.*, p. 710.

c. Before the Sanhedrim—after the dawn (*Friday morning*).

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Make Friends Among the Clergy

ALL too often we have been gravely misunderstood by the clergymen of other faiths.

They have frequently, if not usually, looked upon us with suspicion, believing us to be untutored, narrow, heretical, peculiar, and bigoted, holding strange teachings and using unorthodox ways of propagating our faith. They have felt us to be unfriendly, uncooperative, condemnatory of other religious bodies, smug in our feeling of religious superiority, and complacent in our nonfraternizing aloofness. They have looked upon us as interested only in our own welfare and advancement, and not interested in cooperation in civic welfare and social betterment.

Their impressions have come not only from the books of apostates or enemies but often from unhappy personal contacts with unrepresentative Adventists, from the loss of some of their own choice members during one of our evangelistic campaigns, and from a total misconception of our actual teaching regarding the atonement, the nature of man, the law of God, the Sabbath of the Lord, the mark of the beast, or the Spirit of prophecy in relation to the Bible, as our rule of faith and practice.

Unfortunately, we have ourselves created all too many of these misconceptions. In our public meetings we have often overemphasized the doctrinal at the expense of the spiritual. We have too frequently stressed the demands of the law to the minimizing of the provisions of the gospel. We have at times unfortunately emphasized the Spirit of prophecy at the expense of the Bible. We have usually stressed our differences, rather than the truths we hold in common with other communions. We have sometimes been harsh in regard to those not of our own faith, and have bandied hard words concerning Babylon, the beast, the harlot, and the mark of the beast.

We have at times been very condemnatory of the church and the clergy. We have too often scorched and seared with words that have hurt and alienated. We have been negative instead of positive, bristling instead of kindly. We have put our worst foot forward. We have often built a wall of separation about us, as verily as did the Jews of old. No wonder other ministers have looked askance at us.

There is a better way, which is being increasingly tried by various men, with gratifying results. It always changes the picture, be-

cause it corrects unfortunate, unwholesome, and needlessly offensive impressions. Where this better way is tried, there is a changing attitude on the part of other ministers, and an improved attitude on our part. We should become acquainted with men of other churches. We should talk with them, pray with them, and cooperate with them, as far as possible, where common interests are concerned—and all without compromising principle or shading truth. We should join their local ministerial associations. We should cooperate in community endeavors—Thanksgiving programs, patriotic exercises, and the like. We should take our turn on the rotating radio hour for local clergymen, as one of the recognized ministers of the community. We should take the lead in temperance issues and antitobacco agitations. We should press the vital and true principle of separation of church and state, which is now in the forefront as a great issue.

WE should bear witness to the great fundamentals of the evangelical faith—a fiat creation, a literal flood catastrophe, the virgin birth, vicarious death, literal resurrection, and ascension of Christ, and His premillennial Second Advent—in the midst of the rationalistic departures and divisions in most of the churches. We should testify to our faith in the Bible as the Inspired Word of God, the authoritative rule of all faith and practice, and in Christ as our sole hope of salvation. We should take our stand for the efficacy of the gospel to save to the uttermost. We should stand for salvation by grace, justification by faith, sanctification by the Spirit, and glorification through the imminent second coming of Christ, as the one hope of the world.

Here are positive positions which we can press that will put us in our true light in the midst of the confusion, compromise, and apostasy all about us. Thus we shall win the growing respect of the clergy of other communions. We will be known as true Christians, believing in the eternal deity of Christ and His enabling power for every human need.

We have marvelous opportunity to witness to sound principles on the calendar question. But we should not use these themes as vehicles for denominational propaganda or preachment under such circumstances of cooperation. We should join with high-minded clergymen who

are increasingly alarmed over the encroachments of the papacy as evidenced in so many ways. Here in the United States there are real issues such as state support for Catholic parochial schools, free textbooks, free school bus transportation, grants of money, and teaching by nuns in religious garb in our own public schools. Also the question of American representation at the Vatican is another clear issue. We should put literature into their hands, such as the *Liberty* magazine; and if it is a marked copy, that will give it a personal touch.

Where principles are confused and distorted, we can tactfully present the issues in clear, sound, logical outline, and help to change concepts and perspectives, so as to exalt truth and win friends. Because of our knowledge on several subjects, we should be in demand as lecturers, be invited to other pulpits, community meetings and rallies, and high school auditoriums and civic organizations. The forces of law and order should know that our preaching and our influence build the home, establish the family altar, exalt morality, augment honesty, instill respect for civil law, reduce juvenile delinquency and crime, and strive to make better citizens. We should see that the nation's leaders have our health and temperance journals, such as *Life and Health* and the *Listen* quarterly.

We should be known as real Christians, and exemplars of the spirit of Christ. If allowance must be made for our variant views on certain doctrines, at least we should be regarded as real Christians, and the backbone of the community. We should put *Steps to Christ*, *Desire of Ages*, *Christ's Object Lessons*, and *Education* in the hands of these ministers, along with other representative books. "Pray for and with these men" is the counsel of the Lord to us. (*Evangelism*, p. 562.)

THIS is the time of all times to capitalize upon our denominational name, and the increasingly favorable impression created by our sanitariums and our physicians in private practice, our publishing houses and their wonderful literature, and our great foreign missionary and welfare and humanitarian projects, upon our help in translation of the Bible into the vernaculars, and upon our effective aid in getting the Bible into the hands of the people. We should be pre-eminently men of the Book. We should show ourselves to be broad men with big hearts and wide interests.

We need friends, both now and in days to come. We should make these friends now. We should let these men see that we do not have horns and hoofs; that we are kind, intelligent, cooperative, competent human beings—not incarnations of oddity or paragons of perverseness. We can capitalize on our oneness with the faith of their founding fathers in the realm of sound prophetic interpretation—whether

they be Lutheran, Baptist, Presbyterian, Methodist, Anglican, or what not. These are appealing and impressive points of contact. Switch from the negative to the positive. State that we are simply the champions of once commonly held views, cherished by their spiritual forebears.

We should emphasize especially the needs of the unsaved in the community—the unchurched. We should definitely work for such, and for the backsliders who do not belong to any church. By emphasizing this side of our work we shall correct the distorted concept that we are simply sheep stealers. We have a message for all mankind, including the churches, but it is fundamentally a gospel message, the everlasting gospel. We are engaged in a great world mission enterprise. But there are untold thousands of godless heathen at home, lost as verily as those in Africa, Asia, or the islands of the sea. These we should reach.

Furthermore, the majority of God's children are still in Babylon. We have a special, heaven-indicted message for such. These sons and daughters are of God, are sincere and honest, living up to all the light they know. These we must reach and lead into the fuller light. We must exercise great care not to insult God's children who are still in Babylon. We shall never win them that way. We must labor intelligently, patiently, kindly, understandingly. Like our Lord, we are not here to condemn men but to save them, that they might have life. Here is scope for great wisdom and love.

Many of the ministers of other faiths are among these precious souls that will yet be separated from the garments of error. In the crisis hour as the contrasts deepen, and the issues become sharper and more decisive, they will yet step out and join hands with us, just as did hundreds of ministers in the first angel's message.

Here is scope for study, prayer, and adjustment of emphasis. Christ said, "Make to yourselves friends of mammon." These men are not Mammon, but the principle applies. Make friends of churchmen. Correct wrong impressions about ourselves, our faith, our attitudes, our principles, and our objectives. Make friends for forgotten and neglected truth. Make common cause against common enemies and common perils. Take the lead in preserving the priceless heritage of religious liberty. Let us not be selfish but work for the protection and rights, not only of ourselves, but of those who differ from us. Where we can, let us cooperate with them so long as they do not violate the clear principles of church and state relationship. Avoid needless controversial issues.

But, someone counters, issues will arise, and sometimes we will have to separate from them. Very well, when that day comes, we will have

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HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Better Health Week—Pittsburgh

By MABLE H. TOWERY, *Office Editor, The Ministry*

JUST between George E. Vandeman's first series of meetings in Pittsburgh, and the second series, he launched a better health week. This was comprised of two main features—several talks by a doctor over the week end, and a four-day cooking school during the week.

Arrangements had been made for Dr. Wayne McFarland, of the General Conference Medical Department, to speak on Friday and Sunday nights to the church members, new converts, and interested people who attended the evangelistic services in Soldiers' and Sailors' Memorial Hall. He also talked at the workers' meeting (West Pennsylvania Conference) on Sunday afternoon. After the week-end evangelistic meetings Miss Bess Ninaj, R.N., Bible instructor at the Washington Sanitarium, conducted a cooking school each day, Monday through Thursday.

At the Friday night meeting, to introduce better health week, Dr. McFarland spoke on "Fear, Worry, and Resentment," and how to conquer them. These and other destructive emotions have put many a man into his grave before his body normally gave out. They affect the stomach, intestinal tract, and blood pressure. Nothing in the doctor's medicine bag can cure such ills. We must find peace of mind and health of body by trusting in God and obeying His laws.

On Sunday night there was a combination lecture by the doctor and the evangelist. The doctor's subject was "The Relation of Diet to Intelligence and Personality Quotients," or "Food and Mentality." Among other things he spoke of the importance of eating an adequate breakfast to start the day. "Breakfast is the key meal of the day. Get enough under your belt to keep under the disposition. You can't eat enough of any kind or kinds of food to make up for breakfast."

Thus was carried out the counsel of God's messenger that it is the Lord's plan for physicians well versed in the Bible to work with



Model Kitchen. Left to Right: Miss Ninaj, Director of the Nutrition School, Mrs. Richard Barron (Wife of Associate Evangelist), and Mrs. Katherine McKnight, R.N. (From the Washington Sanitarium)



Some of the Women Who Attended the Four-Day Cooking and Nutrition School Held in Pittsburgh.
Usherettes From Evangelistic Meeting in Rear Center in Uniform

ministers laboring in the cities, and aid in giving as a whole the harmonious message of warning to the world. Truly, good health and religion blend together.

Opportunity was given the large audience to enroll in a free correspondence course of eighteen health lessons, and more than three hundred responded. Between two and three hundred women signed up for the cooking and nutrition school which was to start the next day. At first it was feared that there would not be room enough to seat the large group in the studio which had been arranged for, but no one had to be turned away. The auditorium seated approximately two hundred people, and on the first night every seat was taken. The attendance varied. The last class period was in the afternoon. The attendance dropped considerably, perhaps because so many women were employed during the day.

The cooking school was held in the home arts studio of Rosenbaums, one of the leading department stores in Pittsburgh. The director of the studio was the daughter-in-law of a Seventh-day Adventist, and she offered all her facilities free to the evangelistic company.

At one end was the model kitchen, fully equipped with gas stove, cabinets, sinks, tables, refrigerator with deep freeze, and cooking utensils. Several tables were set up just below and to the front of this model kitchen. On these

tables were displays of various packaged foods, fresh vegetables, and health food products. On one table various cookbooks were displayed and placed on sale. Almost seventy dollars' worth were sold in two nights.

A door to the right of the model kitchen opened into a large auxiliary kitchen, where, unseen by the audience, several women from the church were busy preparing samples in larger quantities of the recipes being demonstrated in the model kitchen in view of all. Each day there was a health lecture as well as a food demonstration, after which either the evangelist or his associate gave thanks for the food, and samples were passed out.

Miss Ninaj in white uniform was assisted by two other nurses, also in uniform, in the demonstrations. She usually started her lecture with a Bible text or some pertinent quotation. Mimeographed lessons and recipes were prepared and given out each of the four days. These were three to four pages in length, and covered the lecture and daily demonstrations well.

General Program for Four Days

LESSON I.—In general, during the first class (Monday night) the body's needs were considered, under five groups of foods—proteins, fats, carbohydrates, minerals, and vitamins. Lists of food sources for each group were given, both from the platform and in the lesson which was

passed around. This mimeographed material also included a "scientific yardstick," a daily meal-planning pattern, and several protein recipes (gluten cutlets, gluten gravy, savory eggs, potpie, and lentil loaf).

Emphasis was placed on proteins, fats, and carbohydrates in this first lecture. Protein dishes were demonstrated at the request of the evangelist, for he felt there was need for instruction on the positive side as well as the negative in regard to meat eating. Several good protein foods were in evidence on the tables in front of the audience, and these were pointed out by the speaker (milk, eggs, peas, beans, lentils, cottage cheese, grains, nuts). Ten per cent of the diet should be protein.

LESSON 2.—After a brief review of the previous lesson, Tuesday evening was devoted to minerals. A list of the chemical elements contained in the body was given, with their percentages. Calcium, phosphorus, iron, and iodine are the elements most likely to be lacking. A comprehensive list of the food sources for these four elements was given in the mimeographed lesson for the day, also vegetable-salad recipes rich in minerals. Vegetable-soup recipes were given out later.

Mention was made of the value of contrast and variety in color, texture, and plan in meals. We should always have a supply of fresh vegetables and fruits on hand, because these are good sources of minerals and vitamins.

A prize cookbook had been offered to the lady who listed the highest number of vegetables. A few listed as high as eighty, and one list was in the nineties. One enterprising woman brought an encyclopedia of vegetables. The longest list was 247 (114 leafy, 59 root, 74 fruit).

LESSON 3.—On Wednesday night further emphasis was given to protein in the diet—building and repair foods. High-protein foods were listed under legumes, nuts, animal and dairy products, cereals, and meats. (Fruits and vegetables are low-protein foods.) Then the question was considered, Is flesh food a necessity? Various scientific sources and proofs were quoted to show that it is not. Leviticus 11 and Deuteronomy 14 were cited from the Bible as listing clean and unclean meats. The speaker also described complete and incomplete proteins, and spoke of the relatively low cost of nonflesh dishes as compared with meats. Additional protein recipes were given out for garbanzo and carrot loaf, chopletburger, gluten roast, and gluten potpie.

LESSON 4.—On Thursday it was necessary to have the lesson in the afternoon instead of the evening. Vitamins were considered at this meeting. *Excellent* and *good* sources of the various vitamins (A, B complex, C, D, E, and K) were listed in the mimeographed lesson for the day.

Recipes were given for fruit salads and fruit

drinks. Other health drinks were listed (soy milk, Postum, Soy Koff, cereal coffee, malted milk). The speaker showed that coffee and tea are definitely not foods. They are stimulating in effect, but depressing in their aftereffects.

On the last day of the cooking school our group was invited to participate in an informal fifteen-minute radio broadcast called "Meet the Mrs." This came just before the cooking school in the Home Arts Studio, and the class was invited to come early so as to be there for this feature. The director of the program interviewed Miss Ninaj and Richard Barron, a young evangelist associated with Elder Vandeman. These two had been notified previously that they could ask any questions or make any statements they wished by way of guiding the trend of thought in the program.

Thus they were able to bring out facts of interest regarding our chain of sanitariums in North America, our health food companies, and vegetarian cafeterias, as well as putting in a bit of free publicity regarding the Vandeman Bible lectures being conducted in the city. They emphasized that the objective of the cooking school was to teach women ways and means of preparing a healthful, economical diet. Just before the program went off the air the announcer interviewed several women in the audience, asking them how they had enjoyed the cooking school, and enthusiastic comments were made.

(The substance of lesson 1, together with some of the recipes, will appear in a later issue of *THE MINISTRY*.)

The following cookbooks, charts, and other aids on nutrition are available:

Nutrition Lessons

Home Health Education Service Tracts (set of twelve lessons, with questions on cooking and nutrition), Pacific Press, 35 cents a set; \$1.30 a hundred.

Cookbooks

Homemakers' Cookbook and Guide to Nutrition, Review and Herald, 1946, \$7.50.

Recipes With Supplement, Washington Sanitarium, compiled by Myrta Cornor.

Esther L. Gardner, *Tasty Table Treats*, 1947.

Stirring Passages, Home Economics Club of Walla Walla, Pacific Press.

Taste Teasers, South Lancaster Dorcas Society, Box 357, South Lancaster, Mass., \$1.50.

Our Community Exchange of Favorite Recipes, Emmanuel Missionary College, \$1.00 and \$1.50.

Health food company recipe books.

Books and Pamphlets

G. K. Abbott, M.D., *The Balanced Diet*, Recipes and Menus for Meatless Meals, Pacific Press.

"Meatless Meals and Food Conservation" (4-page reprint), Review and Herald, \$11.50 a thousand.

Henry C. Sherman, *The Science of Nutrition*, Columbia University Press, 1943.

White, E. G., *Counsels on Diet and Foods*.

Charts

"Conserving Minerals and Vitamins" (chart), *Life and Health* office, Takoma Park 12, D.C. (10 cents each; less in quantities).

"Our Daily Food Needs" (large colored chart, free), General Conference Medical Department, Takoma Park 12, D.C.

Fresh Impetus Given to Temperance Cause

By J. ARTHUR BUCKWALTER, *Associate Secretary, Temperance Department*

IN JANUARY of this year delegates from every part of the United States and from Canada assembled in Washington, D.C. for the first National Convention of the American Temperance Society. The expert opinion and counsel of twelve guest speakers brought in especially for the convention provided the delegates with up-to-date information on the scientific, educational, judicial, and social approach to the alcohol problem.

J. Lamar McElhany opened the four-day convention with a dynamic address challenging Adventists to cast aside "the spirit of complacency," and take their God-appointed position as leaders in the temperance crusade. Graphically he showed how the terrible evil of liquor can affect the innocent; he stressed the fact that drunkards get their training in the school of moderation; and he emphasized the importance of the historic denominational position of total abstinence. Calling for all of our people to arouse to meet the challenge of the rising consumption of alcoholic beverages, Elder McElhany said, "Everybody must be called into action. The emergency of the situation, my friends, demands united action."

Dr. Haven Emerson, distinguished professor emeritus of Public Health of the College of Physicians and Surgeons of Columbia University, outlined the findings of the men of science which had a direct bearing upon the alcohol problem. Judge Joseph T. Zottoli, associate justice of Boston Municipal Court and chairman of the special commission to investigate the problem of drunkenness, used charts and graphs to illustrate "The Relation of Alcoholism to Crime, Disease, and Pauperism." Dr. George W. Crane, Chicago psychologist, columnist, and radio commentator, emphasized the mob psychology and stampede-action influence to which our youth today are being subjected in meeting the social pressure to drink alcoholic beverages. Dr. Crane's address was delivered in Constitution Hall at a mass meeting commemorating the rebirth of the American Temperance Society. All the other meetings were held in the Sligo church, Takoma Park.

In addition to these authorities not directly connected with temperance associations, the delegates were thrilled with the address by Mr. Sam Morris, of San Antonio, Texas, who has continued "The Voice of Temperance" broadcast over American and Mexican radio stations and networks since 1935. Experienced temperance leaders gave practical instruction on educational and legislative procedure. Howard E.

Hamlin, of Columbus, Ohio, former professor at Simmons College and Harvard and now serving as supervisor of Health and Narcotic Education with the Department of Education for the State of Ohio, gave a demonstration of temperance education procedure as conducted in the public school classroom.

Mrs. Carolyn Brooks, M.A., chairman of the Alcohol Education Committee of Greater New York and author of the syllabus, *Beverage Alcohol*, stressed the need of up-to-date methods of temperance education and spoke of the value of visual aids. O. G. Christgau, of Minnesota, the experienced former national field secretary of the Anti-Saloon League, discussed the subtle intrigues of the liquor industry as they are carried on behind what he called the "brown glass curtain." He pointed out that if the home and school and church would combine their efforts, the government would soon take steps to curtail the liquor industry.

Major Clayton Wallace, former member of the New Hampshire State Legislature and now general superintendent of the Temperance League of America, dealt with the problem of liquor advertising; and Edward B. Dunford, attorney for the Temperance League, discussed local, State, and national prohibition from the liquor viewpoint. Walter J. Hoshal, general superintendent of the National Anti-Saloon League of Kentucky and local option expert, outlined the main prerequisites for successful local option organization. Dr. Laurence Senseman, director of the Fuller Memorial Sanitarium in Massachusetts, discussed the psychiatric viewpoint of the alcoholic personality. Dr. Wayne McFarland, editor of *Life and Health*, presented the cigarette problem.

In addition, our own denominational leaders gave some excellent material at the devotional periods. Elders Arthur White, L. E. Froom, E. W. Dunbar, and W. B. Ochs brought out many inspirational and educational thoughts which were greatly appreciated.

Lectures, open-forum discussions, workshops, and radio interviews—all added to the interest. The evening workshops provided demonstrations of the drunkometer, the use of the flannelgraph in temperance education, and chemical experiments demonstrating the harmful effects of tobacco. Temperance films were shown after each evening meeting. Eleven standing committees met each day to consider definite plans for enlarging and strengthening our field of activity.

Several visual aids were displayed at the

convention that doubtless will be of interest to our workers in general. We are listing some of these here, together with a few other items.

One of the main objectives of the Temperance Department is to provide practical aids for our evangelists and pastors to use in temperance education, temperance advertising, and temperance promotion. As spiritual leaders, we can mold community opinion by taking advantage of all opportunities to address service organizations, churches, clubs, high schools, and colleges. There are temperance education materials which we can place in the hands of our members. By voice, pen, and vote they can make their influence tell for total abstinence and prohibition. Current materials available are as follows:

Items Available to Our Workers

1. **THE AUTO PLAQUE.** The auto plaque is metal plate cut in the shape of the insigne of the American Temperance Society, upon which appears the motto, "Total Abstinence, Not Moderation, Reduces Accidents." These words are reflectorized and illumious at night. The plaque may be purchased for one dollar from the American Temperance Society.

2. **TEMPERANCE SLIDES.** The department has arranged to have factual graphs and illustrations appearing in *Listen* made in 2-by-2-inch slides for use by our workers in temperance talks and classroom education. The objective is to build a library of temperance slides which will grow with each issue of our magazine. Lists of slides available may be secured from the Temperance Department.

3. **LIQUOR-AD STICKERS.** These come in gummed label style and are used to protest against liquor advertisements in newspapers and magazines. A reader pastes an appropriate sticker on an advertisement clipped from the newspaper, signs his or her name and address to the label, and mails it by first-class mail to the editor or publishers of the journal.

4. **RADIO LIQUOR ADVERTISEMENT PROTEST CARDS.** We are having prepared cards, post-card size, with a cartoon illustration on the back, a statement protesting the advertising of alcoholic beverages over the radio, and a place for the individual to sign his name and address.

5. **"LISTEN" REPRINTS.** From time to time special features of *Listen* will appear as reprints. We have in stock and available for the field a number of reprints of the statistical feature, "The City Americans Might Have Built," which appeared in the first issue of *Listen*. This has been revised, and the 1947 increase in liquor costs have been added, bringing it up to date. These may be secured in quantity lots at the rate of three dollars a hundred.

6. **CONVENTION MANUSCRIPTS.** We have a limited supply of extra manuscripts of the prin-

cipal addresses delivered at the American Temperance Society Convention. These are available as long as they last to any who make practical use of them. Anyone wishing them kindly address request to the editor of *Listen*.

7. **MISSIONARY SUBSCRIPTIONS FOR "LISTEN."** As you know, the publishers are making *Listen* available at fifty cents a subscription for missionary subscriptions to ten or more addresses. This is to make it possible for every church to supply *Listen* to the public officials in the city government, to leading educators, judges, physicians, and other prominent community leaders.

One of the delegates to the convention called attention to the sixteen-page bimonthly, *The Foundation Says*, issued by the American Business Men's Research Foundation, 53 W. Jackson Boulevard, Chicago 4, Illinois (subscription price, \$1). This was recommended as good source material for factual information.

In addition to the foregoing, broad plans have been laid to launch an outdoor advertising campaign across the nation. It is hoped that billboard copy production will be in full swing by this fall. Other plans call for material suitable for temperance programs and radio scripts. The department is planning for a school of alcoholic studies as a leading national project. It is hoped that this may be started in 1950.



The Sent of God

By ARTHUR MOUNTAIN

There was a man who was sent from God
To prepare the way of the Lord.
He was clothed in garments of camel hair,
And his feet with rough sandals were shod.

He lived apart from the busy throng:
The wilderness was his home.
His food was locusts and honey wild,
But his heart was filled with a song;

He had a great message of hope for men;
A Saviour was coming to earth
To set up His kingdom of grace and love,
That captives might hope once again.

In every age have been men of God
With a message for their time,
Offering the sin-sick and tired of earth
Forgiveness and peace sublime.

Moses the law-giver, stanch but meek;
Noah who preached long years;
Elijah with strength to oppose a king;
Jeremiah who labored with tears.

And the sent of God are abroad today,
With a message of comfort and love
For men, in a world on destruction bent,
To prepare for a home above.

'Tis the message of Moses, Elijah, and John,
Mercy's last call to the race
To meet that awful and glorious day
Whose coming draws on apace.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

VII.—Office and Work of the Holy Spirit

Indwelling and Baptism

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

JUST before Jesus ascended He promised His disciples the gift of the Holy Spirit as "another Comforter" who would abide with them forever. "For He dwelleth with you," He said, "and shall be in you." It is evident that the Calvary victory of Christ and His ascension to begin His priestly ministry in the heavenly sanctuary brought His followers into a closer fellowship with the Holy Spirit than could otherwise have been possible. It made His work more permanent and abiding, and their association with the Spirit more intimate.

The statement is made in John 7:39 that "the Holy Ghost was not yet given; because that Jesus was not yet glorified." On the day of Pentecost the Holy Spirit was given in a new sense. The dispensation of the Holy Spirit began when Jesus was glorified on the day of Pentecost and the early rain was poured out, and will end with the latter rain and the close of probation. It begins and ends in the fullness of divine power, in the two great visitations of spiritual blessings.

He shall be in you, is the promise. John 14:18-23 shows that the promise includes the indwelling presence of all three members of the Godhead. "At that day ye shall know that I am in My Father, and ye in Me, and I in you," said Jesus. In what day?

"On the day of Pentecost the promised Comforter descended, and the power from on high was given, and the souls of the believers thrilled with the conscious presence of their ascended Lord."—*The Great Controversy*, p. 351.

"Pentecost brought them the presence of the Comforter. . . . Henceforth through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them."—*Steps to Christ*, p. 80.

Christ dwells in the hearts of His people through His representative the Holy Spirit. "Hereby we know that He abideth in us, by the Spirit which He hath given us." 1 John 3:24. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." 1 John 4:13. "The holy Spirit is the comforter, as the personal presence of Christ to the soul."—*Review and Herald*, Nov. 29,

1892. "Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal."—*The Desire of Ages*, p. 388.

"While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth."—*Ibid.*, p. 166. This explains how Christ can minister in the midst of the seven churches on earth and in heaven at the same time. The church is the court of the heavenly sanctuary, where Christ died on the altar of Calvary. (See Rev. 11:1, 2.) Here we are told that the court of the heavenly temple was trampled under foot by the papacy for 1260 years. The church is often called God's "sanctuary," "temple," "His courts," and "His temple courts" in the Scriptures and the Spirit of prophecy. (See Eph. 2:19-22.) The heart is also declared to be the temple of God and the temple of the Holy Spirit. (See 1 Cor. 3:16, 17; 6:19, 20.)

Just as Christ, the Head of the church, makes the church His dwelling place through the indwelling presence of the Holy Spirit in the hearts of the members, so Satan makes His church, "Babylon the great," his dwelling place and headquarters by controlling the hearts of individual sinners. (See Rev. 16:13, 14; 18:1, 2; Eph. 2:2, 3.) Demon possession is just as real as Spirit possession, and far more universal. Either the Holy Spirit through His "ministering spirits" or Satan through his angels is in possession of every soul. The battle between the forces of good and evil is for the control of the heart. "All who wilfully depart from God's commandments are placing themselves under the control of Satan."—*Ministry of Healing*, p. 92.

Need of Modern Church Today

In Revelation 3:20-22 Christ describes Himself as standing at the door of the Laodicean church, pleading and knocking for entrance. He promises the remnant that if they will open the door and permit Him to come into their indi-

vidual hearts through His representative, the Holy Spirit, He will give them a place on His throne to help Him rule over the kingdom of David in the restored realm. "He that hath an ear" and "if any man hear My voice" show that the indwelling of Christ in His church temple is through the individual. It is thus that He dwells "in the midst of Zion."

The result of beholding Christ and opening the door of the heart temple, at which He knocks until He occupies the holy of holies in the inner sanctuary, is described in 2 Corinthians 3:17, 18: "Now by 'the Lord' is meant the Spirit; and where the Spirit of the Lord is, freedom is enjoyed. And all of us, with unveiled faces, reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord the Spirit." (Weymouth.) Note the following inspired statements:

"All who long to bear the likeness of the character of God shall be satisfied. The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image."—*The Desire of Ages*, p. 302.

"The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ."—*Ibid.*, p. 805.

"By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ."—*Review and Herald*, March 2, 1897.

"By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God."—*Christ's Object Lessons*, p. 414.

"Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God."—*Prophets and Kings*, p. 233.

It may be asked how it is possible for the Holy Spirit to dwell in the heart since He is a person. It is in the same way that the Father and Son dwell in the heart of the Christian. "I have you in my heart," declared Paul to the Philippians. Those we dearly love are continually in our hearts. Paul also said, "That Christ may dwell in your hearts by faith." Eph. 3:17. In *The Desire of Ages*, page 388, we are told that "the Spirit" is "received into the heart by faith."

The indwelling of the members of the Godhead, as well as our abiding in them, is a part of the "mystery of godliness" which cannot be fully explained, but can be known by experience. Scores of times Paul speaks of our abiding "in Christ" and Christ abiding "in us." "Christ in you, the hope of glory" is the very core of the gospel and the secret of a godly life. It indicates complete possession and control of the heart and life by Christ, as well as surrender to His guidance and sovereignty. Only during the early rain in the past, and

again during the latter rain in the future, does Christ have full possession of His church.

Spirit baptism represents the experience by which the Holy Spirit completes His work and mission in our lives. Only those who have departed from all iniquity and whose characters are fixed for the kingdom, so that they "reflect the image of Jesus fully" and "love righteousness and hate iniquity," can experience the indwelling and sealing and baptism of the Holy Spirit.

John the Baptist told his hearers that while he baptized them with "water unto repentance," he would be followed by One who will "baptize . . . with the Holy Ghost and with fire." The fanning, sifting process would precede the gathering of the wheat into the garner of God and the burning of the chaff in "unquenchable fire." (See Matt. 3:11, 12.)

"But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor. . . . In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."—*Testimonies*, vol. 5, pp. 80, 81.

Baptism of the Spirit

The fullness of divine power on the day of Pentecost is called the baptism of the Spirit. (See Acts 1:4, 5, 8.) Christ gave the commission to "go . . . into all the world" and preach the gospel to all nations including "every creature"; but He told them first to "tarry . . . in the city of Jerusalem" until they received the promised power for the task, or until they were "baptized with the Holy Ghost," which would take place "not many days hence." The baptism of the Spirit was necessary to the fulfilling of the great commission:

Baptism represents complete Spirit possession, being both filled and clothed. We are told that "the Spirit of the Lord came upon [margin, "clothed"] Gideon." "The Spirit of Jehovah came upon [margin, "clothed itself with"] Gideon." Judges 6:34, A.R.V. This is what happened on the day of Pentecost. Infilling and baptism are both used to describe the complete sovereignty of the Holy Spirit over the church and its individual members. How did the disciples spend their time of waiting, or tarrying, for the promised gift?

"As the disciples waited for the fulfilment of the promise, they humbled their hearts in true repentance, and confessed their unbelief. . . . The disciples prayed with intense earnestness for a fitting to meet men, and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. They drew nearer and nearer to God. . . . These days of preparation

were days of deep heart-searching. The disciples felt their spiritual need, and cried to the Lord for the holy unction that was to fit them for the work of soul-saving."—*Acts of the Apostles*, pp. 36, 37.

Result of Spirit Baptism

The result of the baptism of the Holy Spirit is pictured in the book of Acts. "Multitudes came together" and "marveled" and were "amazed" and were "confounded." One sermon multiplied the church membership more than six times. Miracles were wrought even greater than those performed by Christ as He had promised. (See John 14:12-14; Acts 2:37-41; 4:31-33; 5:11-16; 6:7.) The secret of their success is described in Acts 9:31: "The church, however, throughout the whole of Judea, Galilee, and Samaria, had peace and was spiritually built up; and grew in numbers, living in the fear of the Lord and receiving encouragement from the Holy Spirit." (Weymouth.)

"The Spirit came upon the waiting, praying disciples with a fulness that reached every heart. The Infinite One revealed Himself in power to His church. It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to pour upon the church the riches of the Spirit's grace. And under the influence of the Spirit, words of penitence and confession mingled with songs of praise for sins forgiven. . . . The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way though unbelief. Thousands were converted in a day. . . . The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished."—*Ibid.*, pp. 38, 39.

Our task today is to complete the gospel commission by proclaiming the message of Revelation 14:6-14 to the world, and this can never be accomplished without the baptism of the Holy Spirit. "What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high."—*Review and Herald*, Feb. 18, 1890.

This experience will never come to a church that is boasting of being "rich, and increased with goods" and in "need of nothing," when in God's sight she is "wretched, and miserable, and poor, and blind, and naked." Pharisaical boasting must cease, and we must recognize our spiritual poverty and the need of an upper-room experience. The attitude of the Pharisee in the temple who prayed, "God, I thank thee, that I am not as other men," will never bring the gift of the Spirit. It comes rather to those who cry out, "God be merciful to me a sinner." Laodiceans are sinners guilty of the terrible sin of self-complacency and lukewarmness in affection. "Lack of love and faith are the great sins of which God's people are now guilty."—*Testimonies*, vol. 3, p. 475.

The Spirit of prophecy indulges no flattery as to the spiritual condition of God's remnant

people in their Laodicean state. The following passages are but samples of scores that might be cited:

"The spiritual stagnation that prevails is terrible."—*Ibid.*, vol. 5, p. 265. "We have not the first reason for self-congratulation and self-examination."—*Christ Our Righteousness*, p. 151. "As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain."—*Review and Herald*, March 11, 1890. "All through our churches there are those who are spiritually paralyzed. They do not manifest spiritual life."—*Ibid.*, May 24, 1892, "There is spiritual drouth in the churches, and we have accustomed ourselves to be easily satisfied with our standing before God."—*Christ Our Righteousness*, p. 145.

"The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death. By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come upon us. We need the Pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power."—*Testimonies*, vol. 8, pp. 297, 298. (See also pages 104-106.)

For this experience every leader and member should earnestly pray.

Unclean Meats and the Cross

By MARIAN GOAD BERRY, *Mission Director's Wife, Chekwai Mission, Kenya, East Africa*

A SEVENTH-DAY ADVENTIST minister spoke to a congregation of several hundred in one of the churches of the South some years ago, making the following statements: "The laws of clean and unclean meats, being part of the laws of Moses, were nailed to the cross. The division of meats has become a mere matter of health principle." On further questioning he stated that the laws of Leviticus 11 were nailed to the cross, and that the argument against unclean meats actually had no Biblical background.

Since that time this question has been discussed not only in the United States by stanch Seventh-day Adventists, ministers and congregations alike, but out in the furthest corners of the world. It is obviously time that this matter be given attention. In this article we shall seek to give direct answers to these questions:

1. Has the law of Leviticus 11 on clean and unclean meats been nailed to the cross?

2. Do Seventh-day Adventists have Biblical background from which to preach this subject, making a division between the clean and unclean as set forth in Leviticus 11?

3. Would an evangelist, before it was wise to present the works of Mrs. E. G. White to his audience, be inconsistent in reading the law of Leviticus 11 of clean and unclean meats, expecting his listeners to observe it, while a few evenings later he tells them that all these laws have been nailed to the cross?

Every Seventh-day Adventist knows that although he is no longer bound by the ceremonial law of Moses, he is in subjection to numerous laws other than the ten-commandment law. He

obeys Federal, State, county, and city laws. He cannot jump from a high cliff or drink poison without admitting that the law of gravity and the laws of nature still govern his body. Therefore we can readily see that although the Israelites were subject to the ceremonial law and the ten-commandment law, they were also subject to a national law and the laws of nature and of sanitation as well.

Let us examine each of the four types of law and their boundaries found in connection with the Hebrew people: (1) the moral law, or Ten Commandments; (2) the ceremonial law; (3) the national law of Israel; (4) the laws of nature.

1. THE MORAL LAW.—Seventh-day Adventists separate the moral law from the ceremonial law, and acknowledge the Ten Commandments to be binding on Christians today.

2. CEREMONIAL LAW.—We should have a clear understanding of the term *ceremonial law*. This expression includes all laws and customs of sacrificial service used by the Israelites pertaining and pointing forward to the Saviour to come. The basic ceremony of sacrifice was practiced from the time of entrance of sin into this world. A more complex ceremony was instituted during the period of the Israelitish nation in the sanctuary service until the time when Jesus Himself, the true Lamb of God, was sacrificed.

It was this law of ceremonies to which the apostle referred primarily as having been nailed to the cross. Nothing should be included in the ceremonial law but that which pointed forward to the cross. It is unreasonable to try to include laws which had nothing to do with the cross, expecting that they too should be nailed to the cross when the Saviour was offered. If any wish to know whether a certain command was part of the ceremonial law, the true test is: Did it point forward to Christ?

3. ADMINISTRATIVE LAW.—No nation can exist without administrative law and provision for its enforcement. The ancient nation of Israel was no exception. Israel had three branches of government—executive, legislative, and judicial. However, being a holy nation, and constituting a theocracy, God Himself directed the activity of all three departments. Moses, standing as the representative of God, was not only the head of the government but also the religious leader. It is therefore easy to understand how the ceremonial law and the national law, both dictated by God and both recorded by the same man, are often interlaced in reading, just as the Ten Commandments are nestled in among other laws in the same chapter or book, and yet they are each distinctly separate.

Whereas the ceremonial law was nailed to the cross, the national law died a natural death when the nation collapsed. The national law included provision for the retribution of crime, protection to the innocent, restoration of stolen

goods, and ordinances of sanitation for the prevention of disease and the well-being of the people similar to the national laws of our day. But one fact unquestionably remains: *The national law was not nailed to the cross.*

4. LAWS OF NATURE.—“Knowest thou the ordinances of heaven?” Job 38:33. God inquired of Job (also recorded by Moses), “Do you know the laws of the heavens (such as the law of gravity and centrifugal force), which hold the stars in their course?” God continued to ask him if he understood the laws which set apart the mating season, which caused the migration of the birds, and the innumerable habits of the living creatures. (Job 38.)

“The harmony of creation depends upon the perfect conformity of all beings, of everything animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law.”—*Patriarchs and Prophets*, p. 52.

Man alone is amenable to moral law. Man alone has the sovereign choice of will. He is not governed directly by a mating season or the call of migration. He moves where he will, sleeps when he pleases, and follows no rule of hibernation. Man is not as the dog that feeds on a diet of meat, or as the cow on a diet of grass, or as the birds that live on seeds and fruit. He wanders to and fro, and whatsoever pleases his eye he often puts into his mouth, whether it is conducive to the welfare of his being or not. Therefore God formulated a set of laws for man in order that, by the use of his reason and will, he might live in health, that his body might be a structure of beauty, strength, and order.

The laws of clean and unclean meats of Leviticus are an example. Here God states, “This is the law . . . to make a difference between the unclean and clean, and between the beasts that may be eaten and the beasts that may not be eaten.” Lev. 11:46, 47. Here God has stated plainly the reason for the law. It does not point forward to the cross, but was given rather as a law that a distinction might be made between animals that might be eaten and those that must not.

It is evident that this law had nothing to do with the cross of Christ. Rather it was a law of nature given to man that his physical body might be maintained in cleanliness, with the best possible fuel for sustenance and energy, and that his body as part of God's great creation might exist in order and beauty as fully as the inanimate objects of the universe.

Moreover, the Lord did not allow the man who defiled his body or partook of unclean food to offer sacrifices, or take part in the ceremonies of the ceremonial law. The reason was this. The man who offered a ceremonial sacrifice looked forward to a Saviour who would redeem him from sin and death, and give him

eternal life. On the other hand, a man who defiled his body with unclean and poisonous substances caused the deterioration of body tissues which eventually brought death. It is impossible for God to bestow eternal life on one who courts death and willfully chooses by his actions to bring death upon himself.

Although the law of unclean foods walked hand in hand with the ceremonial law, it was not a part of it. It did not point to the Saviour. Its purpose was quite different. The Israelites did not observe the laws of health as part of the ceremonial law, nor do Seventh-day Adventists observe them as such today. The followers of God through all ages know that He cannot give them eternal life while they bring death on themselves.

The law of gravity was not nailed to the cross. Nor have the laws concerning animal and plant life been nailed to the cross. Neither has God nailed to the cross natural laws which were given for the good of man.

Now that the four types of law have been discussed, let us consider the law of Moses. Many denominations call both the ten-commandment law and the ceremonial law the law of Moses. In a sense, they do so rightly! Moses has no more claim to one law than another. The Ten Commandments were observed by men clear back to Adam. Parts of the ceremonial law were observed by Adam. Both laws were in existence before Moses was born. Noah observed a division between the clean and the unclean long before Moses led the children of Israel to Canaan. The only reason we have for calling any law a law of Moses is that Moses recorded it as it was dictated from God. Moses merely recorded these laws that we might benefit from them today. We have no more right to credit the law of ceremonies to Moses than we have to credit him with the Ten Commandments. Any law recorded by Moses may legitimately be called a law of Moses.

Although we may call both the law of Moses, Seventh-day Adventists understand that a division is made between the laws, and that the ceremonial law has been nailed to the cross and the Ten Commandments are binding on men today. In like manner, they realize that although the ceremonial law was no longer needed when the true Lamb was offered, the national law (also a law of Moses) was not nailed to the cross, but remained in effect until the nation was taken captive by its enemies. The laws of health, again actually a law of Moses, have never had reason to cease to exist.

Has the law of Leviticus 11 of clean and unclean meats been nailed to the cross? The answer is clearly no. Do Seventh-day Adventists have a Biblical background for their abstinence from unclean foods? The answer is clearly yes. It must be remembered, however, that it is impossible to point to a text which says, "Thus saith the Lord, I have hereby divided the moral

law from the ceremonial law, the ceremonial law now being done away with, whereas the moral law is still in effect." On this point we can only add line upon line, precept upon precept, using the reasoning powers which God has given us to rightly divide the Word of truth.

So it is concerning the differentiation of all the laws of God's Word. The thinking Christian should understand the individuality and purpose of each and every one of God's laws. It is upon the foundation of respect for all ten of God's commandments, including the fourth, that the three angels' messages have been proclaimed. It is upon our differentiation of the ceremonial law and the ten-commandment law that Seventh-day Adventists stand separate from most other churches of our day. It is in part upon the proper understanding of all God's laws that the saints who "keep the commandments of God, and the faith of Jesus" will "reflect the image of Jesus fully."

Minister in the Making

Plans and Methods for Theological Students

Field Experience for Graduates *

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

THE number of men graduating from the ministerial departments of our colleges is increasing year by year, and this we should expect, for the cause of God must grow and demand more and more laborers for the field. In order to give some ministerial graduates an opportunity to demonstrate their ability as ministers and evangelists—as well as to prove to themselves that they are called of God to do the work of the church—the ministerial internship plan was developed.

This year almost a hundred young men will find their way into the ministry through this avenue. But there will be another hundred or more for whom there will be no possible ministerial internship arrangement. There is, however, a wonderful plan which Seventh-day Adventists have developed, and that is soul winning through colporteur evangelism. No better opportunity can come to a young man than that of sitting down with a man or woman, or family, in the privacy of a home, where they can quietly study the Word of God. A colporteur evangelist is a self-supporting missionary. He is doing the highest kind of evangelistic service. He is doing the work in the way Christ did it; namely, through the individual, the one-man audience.

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

Scarcely any field of endeavor offers more benefits to a Seventh-day Adventist young man than does the colporteur-evangelistic work. Not only is he teaching the truth to the people in a most favorable environment—that of their homes—but he is earning his own way, and thus making it possible for the truth to reach many more individuals than through the paid ministry alone. We earnestly recommend this plan to ministerial graduates, and we hope a hundred or more young men may find their way into the hearts and homes of the people by this means.

The object, of course, is not to make money but to win souls. However, the Lord has promised that the man who goes forth to win souls will be supplied with his daily necessities. We are urging this plan as a means whereby many of our ministerial graduates may not only gain a field experience but be able to build up a credit in the Book and Bible House, so that at the end of a year or two they will be able to come to the Theological Seminary for a year or more of graduate study in the field of theology, and this on a self-supporting basis. The colporteur-scholarship idea has been extended to include the students of the Theological Seminary, and at a recent meeting of the General Conference Committee it was voted to apply the regular policy of colporteur-scholarship discounts to the benefit of Seminary students.

As it works out, the expenses for a single student (including room, board, tuition, fees, books, etc.) amount to \$1,262.00 for a twelve-month period. The contributing organizations (publishing house, Book and Bible House, conference, and Seminary) grant a discount of \$270.00 on this scholarship. That discount subtracted from the total cost of \$1,262.00 leaves \$991.40, or the amount of cash which the colporteur or worker selling books should turn into the local Book and Bible House in order to receive the scholarship premium. In other words, he will have to sell \$1,982.80 worth of literature in order to have the \$991.40 to return to the Book and Bible House. Of course, he will have to meet the other requirements of the scholarship plan; namely, four hundred hours of canvassing and the payment of all his personal expenses. This new plan is being written up in the Seminary bulletin, and also in the scholarship-plan leaflet sent out by the General Conference Publishing Department.

Thus, we are looking forward to having many young men come to the Seminary through the avenue of the colporteur field. It has been demonstrated again and again that the men who get the most good out of their graduate theological training are those who have spent from one to three years in practical field work before beginning their advanced study. Such practical field work is necessary in order to help the ministerial graduate to know and understand his own needs and points of

weakness. He finds out exactly what he does not know but still must learn in order to do effective ministerial work. Having found this out, he comes to his graduate study with definite objectives and a keen desire to fill the gaps in his college training, and illuminate the dark spots in his undergraduate courses.

We are looking forward to the month of June, 1949, when some of the ministerial graduates will be assigned to the ministerial-internship plan, and when as many or more will find their way into the cause of God through this special colporteur-evangelistic plan of field work. Remember that the "super-scholarship plan" for Seminary students can well mean the solution to the problem of advanced graduate training for many more Seventh-day Adventist ministers than we have been able to reach in the past.

The Book Shelf

Books, Reviews, and Discussions

Pleasant Valley,* Louis Bromfield, Harpers, New York, 1945, 302 pages, \$3.

This delightful book is a record of this noted writer's merger and restoration of four farms which had been partly destroyed by the greed and reckless traditions of American farming. It is worth reading for its literary quality, but it has much more value than that. It is a book that every country man and every gardener should read. It has something to say to everyone who loves the good earth. It is one of the most heartening books ever to come from a sophisticated man of the city. There is beauty in it, and charm and laughter and knowledge and positive convictions about getting back to the country. The Nashville *Tennessean* called it one of the most important books written within the past twenty-five years.

CARLYLE B. HAYNES.

Pathfinders of the World Missionary Crusade,* Sherwood Eddy, Abingdon-Cokesbury, Nashville, New York, 1945, 315 pages, \$2.75.

Here is a most interesting and vivid story of the heroic achievements of more than a score of consecrated men, some of whom blazed the trail of foreign missions in India, China, Africa, and the Moslem world, while others did a marvelous work in awakening American churches and colleges to a sense of their obligation to evangelize the whole world "in this generation." The author was himself one of the well-known figures of the twentieth century missionary crusade, having spent thirty years among the "pathfinders" whose biographies he

* Elective, 1949 Ministerial Reading Course.

sketches as typical of the great army of men who devoted their lives to the foreign mission program.

In his lucid, enthusiastic style Eddy tells a story which cannot but prove helpful to any minister who seeks a better understanding of the general panorama of Protestant missions, or who is in need of good sermon material on the subject. Beginning with the foundation laid by Carey, Judson, and Morrison, the author shifts to some of the outstanding leaders of the modern student missionary movement such as Mills, Wilder, and Pitkin; then turns to such trail blazers as Miller, Larsen, and Andrews in India; Richard, Taylor, and Brockman in China; Zwemer, Gairdner, and Schweitzer in Africa and the Moslem world. The book closes with a graphic picture of world missionary statesmen and evangelists such as Robert E. Speer, E. Stanley Jones, and John R. Mott. It is a book which any minister may read with profit.

N. W. DUNN. [Associate Secretary, General Conference.]

This Atomic Age and the Word of God,* Wilbur M. Smith, W. A. Wilde Co., Boston, 1948, 363 pages, \$3.

I have read a score of books on the discovery, the importance, and the significance of atomic energy, and I have been waiting for one which connects this great development with the Word of God and its prophetic foretellings. This is the best on the subject to come from the presses. I would not have missed it for anything.

Dr. Smith is well qualified for the task he has performed so competently. He was a pastor for nearly twenty years. More recently he has been teacher of Bible at the Moody Institute.

This book of nineteen chapters, so far as I know, is the first attempt to evaluate the deeper implications of the release and military use of atomic energy and the various consequences to our generation of this revolutionary discovery from the standpoint of Christianity and the forecastings of Bible prophecy.

There is an introductory chapter on "The Outlook of Humanity Grows Suddenly Dark." Chapters follow on the subject of atomism in Greek philosophy, the table of elements, atomic theories in modern physics, the Curies, the Einstein equation, the structure of atoms, and then the story of the release of atomic energy.

This provides a solid foundation to the chapters relating to Biblical subjects. There is an exhaustive treatment of 2 Peter 3:10-14, in which each word of the Greek text is minutely examined. There follow chapters on "The Conception of a World Conflagration Among Ancient Writers," "The Prince of the Power of the Air," and an analysis of the military power of Revelation 13. The relation of atomic power to world government is fully dealt with. The closing chapter is "What Manner of Persons Ought We to Be?"

It is too much to expect that we shall be in

agreement with all the statements Dr. Smith makes. Nevertheless, this is a valuable, important, and very quotable book, which every preacher, Bible instructor, and theological student will benefit by reading.

CARLYLE B. HAYNES.

The Modern Message of the Minor Prophets,* Raymond Calkins, Harpers, New York, 1947, 205 pages, \$3.

Raymond Calkins is considered one of the outstanding preachers of the last few decades, and is the author of a number of stimulating books in the field of religious thought. The author has discovered what all of us find as we carefully study the minor prophets. He states it in the preface of his book: "When we get within them and behind their historical settings, it is astonishing to discover how applicable they are to modern human and social problems. They are seen to have an almost startling relevance to the world in which today we live."

Dr. Calkins first orients the reader by a preliminary chapter on the genius and development of the twelve minor prophets as a whole. There follows an examination of each book of the minor prophets. There is then a discussion of the authorship, date, textual problems, and other points which must now be met. Next follows a clear statement on the contents of his book, suggesting lessons of guidance for present-day students.

The author is not radical, but he does take advance positions. In this he uses caution in not overstressing some critical problems but simply stating the findings. He aims at a forceful interpretation of the prophetic messages, and shares his insights with other observers of the times. Although our readers could not share the author's views in detail, here is a work of real value because it leads to challenging prophetic interpretation of the many great social, economic, and religious problems which find their parallels and fulfillment in our day. L. C. K.

The Supreme Beatitude,* Earle V. Pierce, Revell, New York, 1947, 208 pages, \$2.

This reviewer has read many books on the subject of stewardship, but none as good and helpful as this. Here giving is placed on sound foundations, wholly Scriptural. The messages are clear, forceful interpretations of the Word of God. They must have made a profound impression when they were originally given in the churches of which Dr. Pierce was pastor, and the Northern and Southern Baptist conventions and the Baptist World Congress. He exhibits a rare faculty of putting into easily understood language the greatest truths in the Bible, accompanying them by vivid illustrations and, at times, an intriguing touch of humor. Every pastor and administrator will profit from this book. C. B. HAYNES.

* Elective, 1949 Ministerial Reading Course.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

Appalling Loss Among Our Youth

By HENRY F. BROWN, *Associate Secretary, Home Missionary Department*

WHY are we losing our teenagers? It is a source of concern to our membership, particularly to our parents and Sabbath school teachers, that so many of our youth leave the Sabbath school at about the ages of thirteen to fifteen.

A study of statistics reveals the fact that the number of Seventh-day Adventist juniors reaching the age of accountability annually is more than the net growth of the church in the United States. This simply means that we are losing more youth each year than we are baptizing converts. In other words, if we were to dedicate ourselves solely to the evangelization of our youth, and should win them and conserve them, and should cease all other forms of evangelism, our membership would show a larger gain than it does now.

Certain questions naturally suggest themselves to us: Why this loss? Why is it that a tractable child, completely absorbed in his Sabbath school and in his church-school teacher, suddenly changes and becomes a restless, insubordinate, discontented little rebel? He no longer finds satisfaction in learning Bible stories, and dislikes listening to his teacher's moralizing on what is right and wrong. He attends Sabbath school irregularly for a time, and is finally crossed off the record as a nonattendant. His teacher sighs and says, "The world has won another of my boys."

Adolescence is the age of religious decision. The psychologist Dr. Edmund Conklin, in *Principles of Adolescent Psychology* (Henry Holt Company: New York, 1935) says,

"The years of adolescence ordinarily bring a consciousness that somehow or other every person should become religious and affiliate with religious organizations. Childhood years may have been religious in their way; but as adolescence brings self-consciousness and self-control, there comes the awareness of what is expected of one religiously and other ways."—Page 319.

Another textbook on child psychology, *Psychologic Care During Infancy and Childhood* (Bakwin and Bakwin, Appleton Century; 1942), page 219, states it thus: "Adolescence is the age of conversion." Still another says, "Religious changes are now made with relative ease and permanency. Religion is a matter of spontaneous interest."—NORMAN E. RICHARDSON, *The Religious Education of Adolescence*.

The child in our Sabbath school should be

led to Christ by the time he is twelve or thirteen. At twelve Jesus said, "I must be about My Father's business." Luke 2:49. And the wise man said, "Remember now thy Creator in the days of thy youth." Eccl. 12:1.

The critical stage follows childhood, and this is where we fail so pitifully as the child enters the threshold of adolescence. Having won his decision for Christ, we must build up that little soul into an independent character—one who looks to Christ for guidance for his decisions rather than to the authority of his parents. We are counseled, "When the youth is converted, do not leave him in idleness; give him something to do in the vineyard of the Master. According to his ability, let him be employed."—*Counsels on Sabbath School Work*, p. 82. A psychologist comes to our assistance with this instruction:

"The teacher of religion whose aim is merely to help them [children from thirteen to fifteen] to pile up more and yet more information about the Bible, the Holy Spirit, or the church—information that is not especially intended for use—need not be surprised if they lose interest and disappear.

"The religious nurture of adolescent young people involves practice in prayer, in worship, and witnessing, and in service supported by religious motives. . . . Unless he feels it to be a vital part of his life, something of which he is not ashamed, something that brings satisfaction through use, indifference is sure to result."—*Religious Education of Adolescents*, pp. 76-78.

"At the dawn of early adolescence, the child is supremely interested in doing religious things. . . . The whole religious life is now assembled or organized around the doing of things that have the approval of the highest authority."—*Ibid.*, p. 81.

"The budding altruism of early adolescence needs to be guided into simple and practical forms of service. The habit of the daily good turns, supported by religious motives and free from a spirit of self-righteousness, should be built up during these years."—*Ibid.*, p. 156.

"If religious ideals are maintained and find expression in such forms of service as giving material relief in cases of absolute poverty, . . . these ideals tend to become permanent and controlling factors in conduct."—*Ibid.*, p. 88.

The psychologists quoted agree entirely with the instruction we have from the Spirit of prophecy.

"When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God."—*Gospel Workers*, p. 210.

"Let not the youth be ignored; let them share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do little errands of love and mercy for those less fortunate than themselves.

"Let the overseers of the church devise plans whereby young men and women may be trained to put to use their entrusted talents. . . . Let ministers put to use all their ingenuity in devising plans whereby the younger members of the church may be led to cooperate with them in missionary work."—*Testimonies*, vol. 6, pp. 435, 436.

"They [the children] are to enlist in the army of workers to help the sick and the suffering. Children can take part in the medical missionary work."—*Ibid.*, p. 203.

"The children are to be trained to become missionaries; they must be helped to understand distinctly what they must do to be saved. . . . Christ will make them little missionaries."—*Counsels to Teachers*, pp. 168, 169.

We have largely left it to various departments, such as the Missionary Volunteer and Sabbath school to endeavor to train the young people. The Sabbath school has continued to try to pour instruction into their minds, when the child psychologically wants to do things rather than be taught things. Whereas if close cooperation could be maintained between all departments so that children in their adolescent years could take part in branch Sabbath schools, singing bands, sunshine bands, literature distribution, welfare work, and M.V. Progressive work, they would find the urge to do things, and they would not so readily slip out of church work.

Music of the Message

Ideals, Objectives, and Techniques

Our Message in Song

By C. W. DORTCH, *Professor of Music, Walla Walla College*

ALL down through the ages the Christian church has had music expressing the various experiences and distinctive beliefs of its people. The children of Israel sang of their battles and triumphs, and of their faith in God. The Reformation had Martin Luther to give forth in martial music the spirit and beliefs of that vital age. Then followed the evangelical period which gave the church a wealth of beautiful and inspirational music.

The early believers of the third angel's message gave to this denomination a few worthwhile songs, but for many years an urgent need has been felt for more musical creations which convey in song the doctrines held so dear by our believers around the circle of the earth. This message will be the last to be given to a judgment-bound world, and should be heralded forth with every available means. Why

not use the mighty power of song to make this last warning to the world as clear and attractive as possible?

Christian composers are in the main a humble lot of folk and not usually bold to push their works before the public, but they are sincere, and have a burden to see this message in song presented to hungry souls, who will many times listen to a sermon in song in preference to the spoken sermon. These composers are often timid because they know that their compositions may be hacked to pieces, as it were, by the musical critic.

Someone has suggested that most criticism springs from a selfish, proud heart. Another's ability serves as a challenge to such a critic, and he loses his sense of superiority, unless he is able to find some fault with the product of the other person's ability. He feels that he can build himself up by tearing the other person down, and that he is failing to build up his ego, unless he is capable of finding something to criticize, no matter how superior the work or performance may be. The oft-repeated expression is, "That was good, but—" It might be well for us all more closely to analyze the purpose and reason for our inclination to pick flaws. Can it be that Christian musicians may be allowing Satan thus to subtly influence their lives and attitudes?

No doubt all will agree that a music composition should not be accepted merely because it is offered by a member of our own denomination. But on the other hand, it should not be neglected or rejected simply because it is from such a composer. Obviously there are certain standards of musicianship which a composition must possess to be acceptable.

Although there are few composers in the world today who can successfully compete with the old masters, the music that accompanies the words, which set forth our peculiar message, should be dignified and of intrinsic worth. The first and most fundamental test to be applied to any purported sacred music is, "Will it have a true and lasting spiritual uplift on the lives of its listeners?" The words *true* and *lasting* are used advisedly, because they rule out the false and momentary effect which certain rhythmical and highly sentimental music often produces upon the musically uneducated.

Let us be thankful that we have some composers in our ranks who solicit constructive criticism from Christian musician friends, and whose works are proving to be a great blessing and encouragement to God's people in these last days of earth's history. Some of their compositions are heaven inspired. Some of the material has been published, and more will be.

A new oratorio entitled "The Remnant" has just recently come from the press. What could be more appropriate and vital to God's remnant people just now than a work which deals with the law of God, the saints' reward, Christ's

great sacrifice, Satan's supreme effort against the remnant, God's wrath poured out upon evil-doers, and many other Bible truths vital to God's chosen people? The book *Education* appropriately states: "Amidst the deepening shadows of earth's last great crisis, God's light will shine brightest and the song of hope and trust will be heard in clearest and loftiest strains."—Page 166.

We believe the musicians, choir, and choral directors in our various churches and educational institutions will do well to examine carefully new oratorios, cantatas, hymns, and gospel songs as they come from the pens of our denominational writers. If they are properly rehearsed, interpreted, and sung from the heart, many of them will prove to be a great blessing and inspiration in these uncertain days.

The works of the great masters of long ago are just as wonderful and beautiful as they ever were, and we should continue to use them; but let us be free to investigate the works of our more recent composers constructively. For instance, instead of performing Handel's *Messiah* year after year, try something different, and see what a challenge it is to your group to learn something new and thus give entrance to a new message.

With Your Association Secretaries

Headquarters Staff and Overseas Divisions

California B. I. Institutes

RECENT, well-attended Bible instructor institutes, with two of the California conferences in each area participating, brought great inspiration and much practical help to the personal workers in these particular fields. It was my privilege in November to meet with the Bible instructors of southern and southeastern California at Loma Linda, and with those of northern and central California at Berkeley. This interesting and profitable contact gave new assurance that our denomination is making progress in the development of evangelistic workers.

Several days were spent at each institute in a discussion of the needs and problems peculiar to the Bible work today in the very territory where our message early gained a strong foothold. I greatly enjoyed my pleasant contact with these noble, consecrated women who visit in thousands of homes in California. I was deeply impressed with their earnestness and unflagging zeal for the message.

The devotional meetings each day were conducted by several Bible instructors, who presented messages from their own spiritual needs

and convictions. These became seasons for reflection and powerful occasions for bringing new vision to all present. We often felt the nearness of God, and blended our prayers in renewed consecration to the great work to which He has called us. We truly felt the sacredness of our calling and the seriousness of the hour for the finishing of our work.

At each of these two institutes we proceeded in a systematic manner to develop a daily program for the study of the pertinent problems which pertain to the Bible work. More up-to-date contact methods stimulated new interest in making approaches for the message. Our Bible instructors freely entered into each point of discussion on finding open doors, and finding willing hearts with whom to study the Bible.

We next learned that doctrinal truth requires logical build-up; and that through those weeks when the message is sinking into the soul as well as the mind, a practical Christianity must also be developed. Doctrine and practical truth must then be well balanced with prophecy. Prophecy provides a most inspirational setting for teaching our present-truth message, and the challenge was frequently heard to hold fast to those peculiar prophetic teaching skills which so definitely marked our pioneer Bible work. Occasional demonstrations helped to make more clear the points we desired to emphasize. Younger and less-experienced workers were thus helped by the trained Bible instructors in attendance. These workers could tell of the success of many a method which they followed on Spirit of prophecy counsel.

It was most stimulating to enter into the discussions which stressed decision for the full obedience to our progressive message. Many new plans for gaining decision were jotted into small notebooks for future reference. Problems peculiar to racial and national groups also received sympathetic guidance. Our Bible instructors felt that each hour was a precious feast of good things.

It is very evident that our health institutions in this section of the field have provided substantial background for our evangelistic work, and that our Bible instructors have learned to capitalize on their influence in our evangelism. At Loma Linda we were greatly favored by having Mrs. Margaret Williamson and her helpers present to discuss the development of our sanitarium contacts. L. E. Niermeyer and his wife were perfect host and hostess, who entered into every problem with sympathetic interest. At this institute we profited greatly by excellent demonstrations for presenting prophetic subjects and the Spirit of prophecy to those who are finding their way into our truth.

One of the outstanding benefits of the Berkeley meetings was our visit to the "Quiet Hour" broadcast, with its Bible class study conducted by Mrs. Esta Wyrick, Bible instructor at this

evangelistic center. A little field tour showed us our other evangelistic centers in that area. A visit was made to the new Oakland church. We were also shown the auditorium of that city which is to be used for a future series of meetings.

Study was given to the place of the Bible instructor in various types of evangelistic meetings. We were impressed with the broader aspects of a Bible work which must learn to keep pace with modern thought and life. We cautioned each other that we cannot afford to become set in our own ideas and methods for reaching people. There is place for much and varied talent, and Bible instructors should welcome the talents of youth who today have had many special advantages in preparing for a versatile Bible work.

These Bible instructor institutes in Loma Linda and Berkeley were not without those little touches of hospitality that add graciousness to Christian fellowship. We became better acquainted with one another while learning much about our profession. Plans were then formulated for several occasions of this kind during the year at workers' meetings and similar gatherings, when our Bible instructors could receive new inspiration and broaden out in the atmosphere of professional fellowship. As we bade farewell we assured each other that the Bible work is an honored calling, and that its best days are still before us. Invigorated for the task ahead, we feel that these profitable seasons of instruction will mean much to our personal evangelism in California. L. C. K.

Religious World Trends

Import of Leading Press Declarations

The State of the Church

By M. K. ECKENROTH, *Associate Secretary, Ministerial Association*

THE August, 1948, *Christian Herald* gave the annual report of "The State of the Church," based upon the returns of a questionnaire submitted to 223 Protestant bodies and thirty non-Protestant religious organizations.

The report points out significantly that America is now enjoying the greatest period of church membership among its citizenry. According to these figures (all of which are based on *Christian Herald* statistics) 53 per cent of the American people now belong to some religious organization. This means that for the first time in American history church membership increases have not only kept pace but slightly surpassed the birth rate of this nation. This is especially enlightening in view of the fact that in 1890 only 22 per cent of the Amer-

ican population claimed fellowship in some religious body. Of course, this does not necessarily indicate that America is now more religious than in the days of our forbears. It does assuredly show that we are in those days when there shall be a "form of godliness, but denying the power thereof."

Although there are 77,386,188 Americans in these various religious bodies (the figure is actually larger than this because of the failure of some churches to submit any report), there are still 43 per cent of our fellow citizens without any church or religious fellowship! So, lest we grow too exultant, we cannot forget this tragic, hopeless, Christless mass of millions who are unevangelized in the midst of our borders. This is to say nothing of those within these religious bodies who are dissatisfied, longing, and searching for the greater peace that comes with full knowledge of God's truth.

And just where do Seventh-day Adventists fit into this over-all picture? The report shows that in 1946 our membership stood at 208,030 and in 1947 at 215,545, or a gain of 7,515.

The evidence of this survey reveals an interesting fact. These religious bodies were divided into four classifications: (a) those with memberships exceeding a million; (b) those with memberships above the 200,000 mark, but fewer than a million; (c) those with memberships between 50,000 and 200,000; (d) those with memberships between 10,000 and 49,000.

The report shows that although eleven denominations with over 1,000,000 adherents contain 72 per cent of all Protestant strength in America, they have only had a percentage increase of 9 per cent. On the other hand, the 19 churches comprising the next group (200,000 to 1,000,000, in which category the Adventist church comes) had a net gain of 9 per cent. This is the largest growth of any group. This group had a gain of 9 per cent as a whole, but Adventists showed a gain of only 3.02 per cent, falling considerably below the average for this group.

Herein lies our real challenge! We are listed among other religious bodies, but instead of leading the percentage, we fall far below the average. In fairness, it must be pointed out that the rigid method employed by us to keep our statistics accurate, our high standards of membership and particular doctrinal positions make it more difficult for us to reach the masses in such great numbers as other bodies whose standards do not condemn drinking, dancing, theatergoing, and Sabbathbreaking. Nevertheless, here we are at a time when we confidently expect the Lord's soon return; yet we make no particularly significant growth!

Of the other two classifications of religious bodies, the 50,000 to 200,000 group showed a gain of 7 per cent; and the "small sects" group (10,000 to 49,000) showed a gain of 1.2 per cent. Thus, the largest growth is not in the vig-

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orous "small sect" group or in the large congregations, but rather the average bodies (200,000 to 1,000,000) show the strongest growth. Amazingly enough, among the non-Protestant group the report shows 70,000 Buddhists in America.

May this valuable survey by the *Christian Herald* help us to see even more clearly the tremendous evangelistic challenge of this great hour. Oh, what an opportunity for the church to arise in its entirety and bring Christ to the men and women within our courts! May we become sensitive to the great need of this hour for a more aggressive evangelistic advance. In doing this we shall save "both thyself and them that hear thee."



The Honorary "Degree Racket"

THE Southern Baptists are having trouble with the degree racket. It is something all denominations may well watch. Commenting on this, *The Lutheran* for August 25, 1948, says: "Five Carolina ministers had bought doctorate degrees for \$50 each. The Rev. S. L. Morgan, Sr., a retired North Carolina Baptist minister was unhappy.

"I see real pathos when a minister pays so much hard cash for a "degree" that gives him the right to be called "doctor" he stated in an article for Southern Baptist papers. He also

blamed the church which hesitates to call a pastor without a title.

"I found," he continued, "that the appeal of churches and official boards to the colleges to confer honorary degrees on their pastors has become a racket, and that it has already reached the proportions of a nuisance and a burden to the colleges."

"He urged that 'something be done about it.'"



UNWISE ADVERTISING—HARRY MOOREHOUSE, while still a young man, was conducting evangelistic services in a certain city in this country, but there was no revival. God had given him precious revivals both in America and in Great Britain, but in this city it was as though he were up against a stone wall. Day and night he was on his knees, searching his heart and crying, "O God, why is there no revival?"

One day as he was walking along the street, he saw a large placard on which appeared these words: "Harry Moorehouse, the Most Famous of All British Preachers!" At once he said to himself, "That's why there is no revival!" He went to the campaign committee and said, "Brethren, now I know why there is no revival. See how you have advertised me as the greatest of this and the greatest of that! No wonder the Holy Spirit cannot work! He is grieved and quenched because you haven't magnified the Lord Jesus Christ. He is the wonderful One. I'm just a poor, simple, humble servant, preaching the glorious gospel and saying, 'Behold the Lamb of God, which taketh away the sin of the world.'"—*Herald of His Coming*, in *Christian Digest*, June, 1947.

The Religious Press

Valuable Current Excerpts

TREMENDOUS CHALLENGE.—Our *Hope* magazine states that at present there are two billion people who are lost because they are sinners and do not know the Lord Jesus Christ as the only Saviour from sin. Among this vast number are 150,000,000 who call themselves atheists; 300,000,000 Mohammedans; 275,000,000 Confucianists; 250,000,000 Hindus; 150,000,000 Buddhists, etc. The Roman Catholic Church numbers its membership at more than 300,000,000. What a task faces the Christian Church of today!—*Christian Digest*, February.

SHAKERS IN U.S.—Once there were about 5,000 Shakers in the United States, but now there are reported to be only about 60, and their average age is 75 years. Since their doctrine forbade marriage, membership could be enlisted only through converts.—*Watchman-Examiner*, January 6.

EVANGELISM, 1949-50.—One of the very definite achievements of the Cincinnati biennial of the Federal Council of Churches was the setting forth of the plan for a nation-wide "United Evangelistic Advance," beginning in October, 1949, and extending for fifteen months until the end of 1950.—*Federal Council Bulletin*, January.

CHURCH GIFTS.—A United Lutheran gives a little more to his church than a Northern Baptist, but nowhere near as much as a Seventh-day Adventist. Comparative figures on church contributions have been collected by the United Stewardship Council.

Total giving to all churches in Canada and the U.S. is considerably more than a billion dollars a year, perhaps near \$1.4 billion, reports Harry Myers. Fifty-two Protestant churches for which Mr. Myers reports in detail gave \$862,970,689, or an average of \$23.62 for members above 13 years of age. Most of the figures are for 1947. In the previous year the average giving had been \$20.92.

United Lutheran average was \$26.66, of which \$6.30 was for benevolence of all kinds, and \$20.36 for congregational expenses. Total ULC contributions in 1947 were \$35,717,445.

Methodists had the largest total offerings, reported Mr. Myers, \$164,138,457—an average of \$19.16 apiece. Seventh-day Adventists, of whom there are 228,179 above 13 years old, gave \$29,710,533—average of \$130.20.—*The Lutheran*, January 26.

PROTESTANT RADIO COMMISSION.—Daily radio devotion periods are a nice gesture of recognition toward the community's religious life. Unfortunately, however, most are so dull that even a singing commercial would do better service for the churches.

To improve their radio and television techniques, 16 major Protestant denominations and eight of the largest interdenominational agencies last week had placed their joint support behind a Protestant Radio Commission and the energetic, change-seeking young man appointed to direct it—the Rev. Everett C. Parker.

Initially, on a beginning budget of about \$125,000, his main job will be to find or found places where ministers can learn a few radio fundamentals. Several colleges already have opened religious radio courses. . . . For clergymen whose duties prevent their going to universities, the commission will send experts from town to town organizing seminar courses. Local ministerial societies will carry on from there.

These, the Rev. Parker hopes, may have a salutary effect on local religious broadcasts, "jolt them out of the rut of nice little programs for shut-ins, and give them an opportunity to make a religiously centered broadcast interesting to everybody."—*Pathfinder*, January 26.

FACTIONS IN ISRAEL.—There are no fewer than twenty-five political parties in tiny Israel. Among these factions of political thought there is the Agudat Israel, an ultra-orthodox religious party, some of whose supporters still believe that a Jewish state should not have been formed before the coming of the Messiah. Its membership is estimated at 7000.—*Jews in the News*, November, 1948.

"The Sixth Hour"

(Continued from page 21)

"As soon as it was day, the Sanhedrim again assembled. . . . He had declared Himself the Son of God. . . . But they could not condemn Him on this. . . . His claim to the Messiahship they might construe into a seditious political claim."—*Ibid.*, p. 714.

d. Before Pilate—early morning hour (*Friday*).

"The Roman governor had been called from his bedchamber in haste. . . . He had been called from his repose at so early an hour."—*Ibid.*, p. 723.

"It may have been about seven in the morning, probably even earlier, when Pilate went out to those who summoned him to dis-

GOWNS

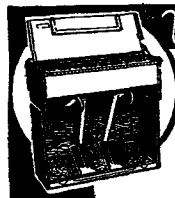
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pense justice."—EDERSHEIM, *Life and Times of Jesus the Messiah*, p. 568.

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Secret of Spearhead Success

(Continued from page 18)

they cannot live the truth because of their work, opposition by their family, or for other reasons. But we must not become discouraged with this class. The seed of truth has been sown in the heart and may bear fruit later.

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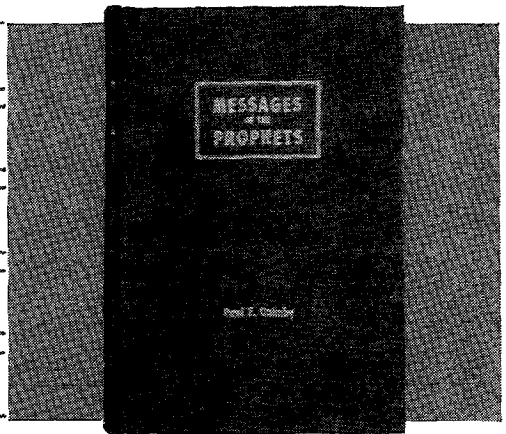
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getting along. Thus we have opportunity to visit them and help them in their studies.

The weakness is not in the spearhead efforts but in the follow-up work. We cannot depend on the Bible school alone. Holding a Bible school is not personal work. We must unite personal work with everything we do. Then we follow the heavenly pattern, and that is what brings success.



Make Friends Among Clergy

(Continued from page 23)

to withdraw. But we will meantime have made sincere friends for the Advent faith. We will have witnessed for our Lord and His wondrous truth. We will leave firm friends behind, and will have softened the blow that is destined to fall. More than that, we will have done our duty. Let us not bring on a time of trouble before the time appointed. Let us be wise as serpents, but harmless as doves. And above all, let us be sincere and transparent. This is our day of golden opportunity. Again, we say, let us make friends.

L. E. F.



Youth Radio Program

(Continued from page 10)

A Government official told one of our ministers the other day that he and his family gather around their radio every Saturday night and eagerly listen to every part of our youth camp meeting broadcast. He expressed great enthusiasm concerning the high quality of the program, and the unlimited possibilities of good that surely will result.

A very fine letter was recently received from a soldier stationed in a large Army hospital across the Potomac from Washington. He heard our program, because the hospital authorities had released it over the public-address system in the hospital. We recently called on this young man and found that, although he belongs to some other church, he has relatives who are Seventh-day Adventists, and he wants to know about our teachings. He asked, even upon this first visit, to be prepared for baptism. He is twenty years old and intelligent. He states that our broadcast has thrilled his soul. This young man reports that others of his companions are also interested.

One Seventh-day Adventist young woman, who recently participated with us in the round-table discussion, works in one of the embassies here in Washington. On the night she took part, the entire embassy staff listened to our broadcast.

The effect of the project upon our own young people is one of the most cheering things that we have seen in our ministry. In all our

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Missionary Volunteer Societies and churches, our young people speak of the Saturday Night Camp Meeting as their broadcast. They have gladly raised the funds to keep it going. They are enthusiastic about inviting their friends and neighbors to listen in, and to come and participate. A college student reported that one Saturday night a group of girls in the dormitory gathered about the radio to hear the broadcast. No whispering or talking was permitted, because the girls were so keenly interested in catching every word. Upon the completion of the broadcast the girls entered into a discussion of the second coming of Christ. They got their Bibles out and read many texts.

As a result of this "Share Your Faith" project by the Missionary Volunteer Societies of the greater Washington area, we are convinced that our young people will follow if we will lead them into soul-winning projects that will intrigue their imagination.



Always Facing North

(Continued from page 48)

galvanize us into action. These lands must be conquered for Christ. Lengthening our cords is just as important as strengthening our stakes.

Nor will the task be accomplished by mere slogans. To finish His work will require more than organization, more than money. Building bigger budgets is important, but building bigger vision is imperative. Only the anointed vision, which leads to the consecration of our every asset and the dedication of our every talent for the accomplishment of our overwhelming task, can match the demands of this mighty hour. We need the contribution of every worker and layman. No service is too small to play its part.

"A cup of cold water" in the Master's name is surely a tiny task; but when the Saviour applied this simple method it led to the conversion of a wicked woman, and through her a city was brought to salvation. Simple contacts under God can become great occasions for spiritual conquests. Samaria was studiously avoided by the disciples, because they saw nothing but a problem. Yet this self-satisfied little land yielded a rich return when at last its doors were opened to the gospel by the Saviour Himself. In spite of national prejudice, and contrary to expectation, He discerned a harvest.

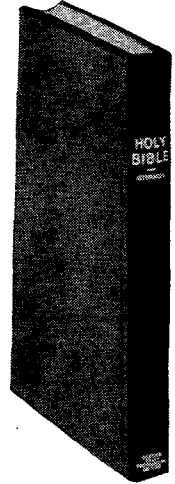
The scripture said, "He must needs go through Samaria." Of course He must, for His gaze was northward. A divine compulsion drove Him even to Samaria. And was it not in Samaria that He said, "Lift up your eyes, and look on the fields"? His command is just as pertinent to the leaders of His cause today. With so much to do and yet so little done, we surely need both vision and divine compulsion.

R. A. A.

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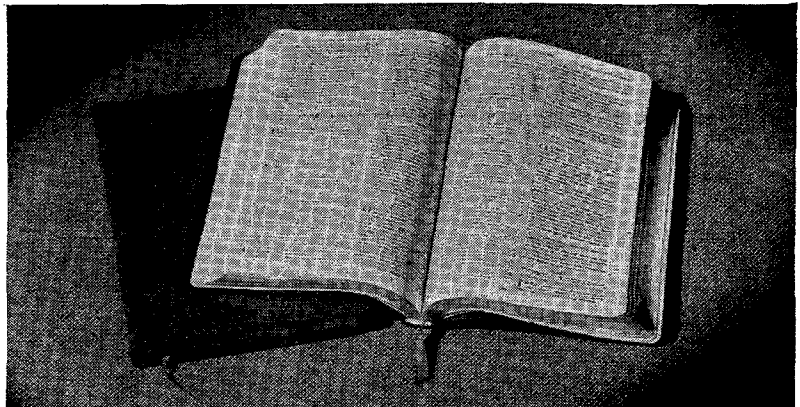
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Always Facing North

NO MAN has etched his name deeper into the history of the African subcontinent than Cecil Rhodes. Two great provinces are named after him, and numerous parks and other public places memorialize him. He died before he was fifty, having spent less than thirty years in the land of his adoption. But what he did in those years was overwhelming. Even Adventists have much for which to thank Cecil Rhodes. He gave us Solusi Mission.

When Rhodes left England he was young but ill, and Africa gave him back his health. But what he gave to Africa in return has filled volumes. His brilliance as a statesman and scholar is known throughout the world. Statues are erected to his honor in every African city from the Cape to the Congo. Though these works of art depict him in various attitudes, a visitor is impressed with the significant fact that every statue faces the same direction. Rhodes is always looking north.

It could not be otherwise, for this man of vision, whose audacious daring galvanized his generation into action—lived for one thing—the annexation of the great unconquered territories beyond. His northern gaze symbolizes his life's purpose. True, he made enemies. Anyone does who really dares. But whatever may be one's individual judgment of his politics or one's evaluation of his character, all recognize him as a man whose unshaken confidence in the future and untiring service to his fellow men have graven him deep in the heart of a continent. He became enormously wealthy, yet his immense riches were dedicated to his one great purpose. His estates, his mansions, his all, he bequeathed to the nation.

In this is a great lesson. Once a man catches a real vision, it is not difficult for him to dedicate his talent, his assets, and himself to a task. It is the natural outgrowth of his all-absorbing purpose. Nor will he stop to estimate his losses. His vision leads him onward to the place where even hardship becomes a privilege. It is just as true today as in the days of Solomon that "where there is no vision, the people perish." Vision is vital, for vision makes the man. Vision gives him reach and power. Vision shows him an engine in a kettle, a lighted city in a kite, a people in a multitude. Without vision life has no meaning; and service, even in the cause of God, can become drudgery.

Fellow laborers, where are our eyes? What is our vision? The future of this movement is

largely bound up with the vision of our ministry. It is easy to look around us and see much with which to content ourselves. Satisfied merely to hold what we have, we could easily give ourselves to the building up of churches and institutions, and we could just settle down to become another denomination. But to do that would be to defeat the whole divine purpose of this movement. It is altogether right for us to consolidate our home bases. However, such a plan could prove to be our peril. What of the unconquered territories, the great areas of earth still held in the grip of heathenism? What of the great rural sections even in civilized lands? True, our colporteurs have been sowing seeds of truth, but what are we doing to harvest the results of their sowing? Even in some parts of the United States it is possible to drive for hundreds of miles and find no Adventist church.

What of other lands? Think not only of the great rural areas but also of giant cities like Paris, Athens, Calcutta, or even London—places where we are scarcely known! Should not the conquest of new land, the annexation of new territory, dominate our planning? Only a church that lives by capture can hope to live at all. Evangelism must be our watchword. Northward must be our gaze. Someone has said of the man who is always looking backward, "All he gets is a pain in the neck." Advance or decay is our only choice. The pure conservative is fighting against the laws of the universe. To exist at all, we must move forward. True, we can thank God for what has already been done, but we gaze aghast at what must yet be accomplished.

Recently we stood on an eminence in the mountain region of the Belgian Congo, right on the line of the equator. Without moving a yard we counted sixty-three villages with varying populations of from two hundred to two thousand, scarcely one of which has even had a visit from our missionaries. That was but one tiny spot in a great continent.

"So much to do; so little done," were the dying words of Rhodes. However, he had already laid the foundations of a great political structure. Well might we say, "So much to do," as we think of such areas of earth as the Middle East, the Far East, India, South America, and Africa. We can rejoice that even in these lands the foundations of a great movement have already been laid. But the vision of what must yet be done should challenge us and

—Please turn to page 46