

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

December, 1949

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Notes and Notices

Information and Sundry Items

¶ THROUGH the years there has been a tendency on the part of some, who have drunk deeply from the wells of university learning, and have imbibed the detached and critical attitude of the pop-

ONLY CONVICTIONS ular scholastic, to
PRODUCE CONVICTIONS take accommodated positions on points

of faith and teaching that veer considerably away from our historical denominational positions, which are expressly supported by repeated Spirit of prophecy declarations. Such individuals tend to adopt these reserved or accommodated positions; sometimes on the Bible, the supernatural, and miracles; or possibly on the prophecies and the dates of historical fulfillment of the great time periods; or perchance on phases of the sanctuary truth or other doctrines. They hold to a sort of neo-Adventism. Such minds may be content with accommodated, tentative, or relative positions that attempt to straddle Adventist and modernist attitudes. But the rank and file of us cannot operate on a nebulous, noncommittal platform on fundamental principles and positions of faith. The detached, objective attitude that puts men on the side lines as spectators, rather than on the field as ardent participants, does not comport with strong Adventism. The holders of such views, though highly trained and scholarly, are rarely ever active soul winners. You cannot create convictions in others unless you yourself have deep, abiding convictions. You cannot lead others to a break with the world, its philosophies, and its dubious attitudes, unless there is something solid, tangible, and dynamic in your own faith. The philosophical, psychological, interdeterminate attitude may function effectually in a classroom, but it does not succeed on the evangelistic platform. That calls for definiteness and concreteness. And there is yet another angle to such a nebulous emphasis: Not many young men can successfully adopt or hold such a negative attitude and survive in the work of the church. Many, through the years, who have attempted to do so have lost their bearings and perhaps their souls. God will not hold any of us guiltless if we project theories and promulgate critical attitudes that undermine faith and weaken confidence in the great Spirit-of-prophecy-attested fundamentals of the faith. Let the simple, saving gospel and the clear fundamentals of this message that have made us what we are, be the norm of the church both for today and for the future.

¶ WHEN a call comes to you, and you must make the decision for or against its acceptance;

or when you feel you have been long enough or too long in a given section or field of work, and you believe that for the best interests of all concerned you should move, what are the determining principles that control your choice? There are special cases, of course, where schooling for the children is involved, or climatic changes are necessary for health, or there are obligations to parents, or perhaps providence of conviction clearly leads. But apart from all such, there are three motives that may determine our choice: (1) to find and fill the place of greatest need that we are qualified to meet; (2) to find and accept the place that apparently offers the greatest immediate or ultimate advancement; (3) sheer personal preference—congenial friends, easy conditions, ideal climate, temporal advantages, better salary, greater gratuities, and the like. Which will it be? Which should it be?

¶ PROPHECY is God's index finger pointing the way across the centuries to the eternal city of God. It shows the way through the tangled thoroughfares of earth, as well as across the trackless deserts, the labyrinthian forests, the bewildering crossroads, the towering mountains, and the darksome valleys. In daylight and in darkness, in scorching summer and through the icy blasts of winter, the inexorable march to the kingdom continues. Mankind needs the prophetic signboards placed along the corridors of time by the guiding hand of God.

¶ THE advertisements that appear in THE MINISTRY are published as a service for our workers. They cover practical needs that may be supplied by reliable products as here publicized. When purchasing, you are helping yourself, rather than simply doing us a favor. It would be appreciated, however, when you make inquiry of the advertisers, to say, "I saw your ad in THE MINISTRY." Many of the ads submitted are not accepted, because they are not appropriate for our work and needs.

¶ WATCH the January MINISTRY for the epochal report made by Dr. W. F. Albright, of the Johns Hopkins University, and Millar Burrows, of the American Oriental Institute, on the recently discovered Old Testament manuscripts found near the Dead Sea. Photos of faith-confirming documents will appear with this important story.

¶ THE indestructible character of the Jewish race is attested by the fact that, at one time during the Middle Ages, after the fierce persecution of the Jews by the Roman Catholic Church, only about a million Jews remained throughout the world. But in 1800 the Jewish population was three million. Then followed a century of merciless persecution. Yet in 1900 they numbered twelve million, and in 1933 they were estimated at thirty-three million. They constitute the miracle of survival.



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FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of Seventh-day Adventists

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Early Undercover Radio Activities

By LYLON H. LINDBECK, *Secretary,
Radio Department, Inter-American Division*

PERHAPS only those who were intimately connected with our early denominational broadcasting can fully appreciate the full historical significance of the radio workshops recently held in Takoma Park and Saint Louis under the direction of Paul Wickman, secretary of the General Conference Radio Department. These marked a significant milepost in the development of the art of broadcasting, as well as a signal victory for the courageous "pioneer" individual broadcaster.

Some years ago such a meeting of individual broadcasters would have been unthinkable. Why? Such an adventure would have been quite out of place in our radio orientation of those days, because of the then-prevailing concept, and resulting policies.

I recall early attempts at such a meeting, humble though it might have been in comparison to the more elaborately planned and carefully executed workshops of today. If ever such a meeting of broadcasters was necessary, it was necessary in those early days of the development of broadcast technique and science. Feeling a great need for the counsel and help that the exchange of plans and methods might have given, a number of local broadcasters in the Midwest joined in requesting just such a meeting.

Finally, through the guiding counsel of several local and union conference presidents and their committees, the date was set, and broadcasters came from far and near representing several unions and a number of local conferences. An agenda was prepared, papers were to be read, with roundtable discussions of plans and methods and the "latest" technique in the broadcast of the third angel's message.

No sooner had that first meeting of broadcasters started than disaster overtook it. Entirely unannounced, certain elements high in leadership descended upon the unsuspecting broadcasters. Frowning sternly, they declared the ill-fated broadcasters' meeting adjourned,

and sent the audience scurrying home with the rather ambiguous explanation that such a meeting had not been "approved." Its intents and purposes conflicted with the "policy" then pertaining to the individual broadcaster and his role in the face of the opening fields of the national network hook-ups, then offering their facilities to us. We were given to understand that the day of individual broadcasting was closing, that the time had come to "decrease," in order that national and international programs might "increase." Therefore, any efforts to perfect the technique of the individual broadcaster would be wasted energy, and plans to perpetuate his existence would be in conflict with the prevailing concept.

However sad this day seemed to the assembled local broadcasters, it did not mark the end for them, nor did individual broadcasting in that region sink into oblivion, even in the face of such forbidding circumstances. The brave broadcasters continued, and new ones joined their ranks. Years passed before anyone gave them much cognizance. Meanwhile they sought the help and counsel of their fellow broadcasters as best they could, even though these efforts were often frowned upon as clandestine. It seemed for a while that the deserved recognition of the individual broadcaster was slow in coming, but finally he emerged with full recognition and a degree of desired legitimacy. A new epoch in our thinking and planning for the local broadcaster had dawned. Attitudes changed, and soon the individual broadcaster's strategic role in public evangelism became an accepted fact. This phenomenon forms the background for the modern radio workshop, which soon shall be such a fixed essential as the colporteur institute or other types of workers' gatherings.

It is evident that back in those days some were right, others wrong. The vision of some was far reaching and clear; of others, distorted. It is interesting to view it all in the

perspective of passing years. Winston Churchill has said:

"In one phase men seem to have been right, in another they seem to have been wrong. Then again, a few years later, when the perspective of time has lengthened, all stands in a different setting. There is a new proportion. There is another scale of values. History with its flickering lamp stumbles along the trail of the past, trying to reconstruct its scenes, to revive its echoes, and kindle with pale gleams the passions of former days. What is the worth of all this? The only guide to a man is his conscience; the only shield to his memory is the rectitude and sincerity of his actions. It is very imprudent to walk through life without this shield, because we are so often mocked by the failure of our hopes and the upsetting of our calculations; but with this shield, however the fates may play, we march always in the ranks of honour."—Quoted in *Life*, March 14, 1949, p. 91.

Our great concern now should be, not what mistakes were made in years past, but how we shall profit by these in utilizing to the full the tremendous power that radio offers us today. As our radio broadcasting comes of age the radio workshop will bring an abundant train of blessings to the individual broadcaster. What a pity these could not have been offered to the broadcaster ten years ago. What progress might have been made! But even now it is not too late to utilize this potential to its fullest degree.

"Your Story-Hour" Broadcast

By MRS. V. P. LOVELL,
Berrien Springs, Michigan

ABOUT two years ago Mr. and Mrs. Jay Clymer conceived the idea of a story hour each Sabbath afternoon for the benefit of the neglected children in neighboring communities. Such gatherings were intended not merely as a means of entertainment but as something more vital—a program that would bring Jesus very near to each little heart. Other laymen were invited to assist in this missionary enterprise by way of stories, music, surprise features, and Bible quizzes. In a short time the places of meeting were filled with eager boys and girls not of our faith.

From this project grew the idea of a radio broadcast. The home station, WHFB, Benton Harbor, Michigan, had recently refused some forty local requests; but upon learning the nature of this new undertaking, "aiming to make the boys and girls of today better men and women tomorrow," the management heartily endorsed our endeavors and offered as a public service a thirty-minute period each Sunday.

On September 18, 1949, the Story Hour celebrated its twenty-sixth birthday, twenty-six weeks of being on the air. In that time the program has spread by transcription to four additional stations in Michigan and Indiana. Negotiations are under way now to add three new stations to those already giving the program.

The Story Hour endeavors to bring to chil-

dren character-building stories from the Bible and from life. The format of the program centers around two characters, Aunt Sue (Mrs. V. P. Lovell) and Uncle Dan (Stanley Hill), who welcome the neighborhood children to their home each week. The broadcast is divided roughly into two fifteen-minute periods. In the first period Uncle Dan narrates a Bible story brought to life by dialog, sound effects, and music. In the second period Aunt Sue narrates a true-to-life story, illustrating the principles emphasized in the Bible story.

In addition to the two main characters six children complete the permanent cast: Donna and Betty Edsell, ages ten and twelve; Donna Lee Hill, ten; Jimmie Hannum, twelve; Evan Ferris, fourteen; and Joe Hoover, twelve. These children impersonate numerous child characters in the weekly stories. Not infrequently the girls' trio sings appropriate musical selections.

The ultimate objective of the program is to acquaint families with the third angel's message. Personal contacts are made through the Good Deeds Club. This club strives to stimulate the children to do more kind acts and be more useful around the home and the community.

To become a member, the children must write Uncle Dan and Aunt Sue, tell about the good deed they have done, and then receive a membership card, which has on it the picture of the regular radio cast. At the end of each month the good deeds are judged by a committee. The most outstanding "good deeder" is invited to be a guest at the broadcast, and is presented with a fifteen dollar Argoflex camera donated by a local merchant. Complimentary correspondence is reaching the broadcasting station constantly. Some statements are:

"Our whole family listens to your Story Hour, and we plan to tell all our friends about it. This is a most worth-while program." "What a wonderful program; we wish there were more like it on the air. You are doing a splendid work for our children." "Your moral and educational stories are what we need more of. This program is the best of its kind on the air." "Your Story Hour is something different, unique. I am sure the children in this area will be waiting for it each Sunday." "Our children these days need more uplifting programs such as yours." "Tonight as Aunt Sue finished her story, one of your devoted listeners cried out, 'Why, it's too short; the Story Hour can't be over yet!'" "Sunday morning after the Voice of Prophecy we set the alarm clock so we would be sure not to miss your Story Hour Broadcast." "I am a teacher of boys and girls; your radio program is the best ever. Keep it up." "We listen to your Story Hour each Sunday. We hope it stays on the air for a long time to come."

(Please turn to page 45)

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Recent Religious Developments in America

By DANIEL WALTHER, *Professor
of Church History, Theological Seminary*

IN A recently published book *God's Underground* a Roman Catholic discusses the theory that Soviet Russia, godless Russia, is riddled with various kinds of religious Christian movements which have gone underground, and declares that it is possibly the "strongest underground in the world since the martyrs of the catacombs toppled the Roman Empire."¹ That the Roman Catholic Church is insidiously active everywhere is well known, and that she seeks martyrdom in Russia and elsewhere should not be surprising.

From time to time, however, reports reach us that there seems to be a springtime of religion in Russia. In the scant news that trickles through the iron curtain one realizes that the people are athirst for the Word of God.

The same author suggests that there is an underground not only in Russia but also in the West, particularly in the United States. At first it seems absurd to speak of a religious underground when we know that in the United States the population is by education and temperament Christian, that the churches are thronged as never before, and that people are engaged in various charitable works. Pious words are frequently heard, and generous religious endeavors abound. In the United States religion is not only tolerated; it is encouraged. Surely there is no need for such an "underground" in a nation where religious liberty is part of the very life of the people.

But let us not be too hasty in our conclusions. To be sure, one of the greatest threats to civilization today is Communism—and the Roman Catholic Church certainly does not make the least effort to annihilate this conviction—but it is not the only threat. There is another threat that is more real than we like to admit—godlessness.

But again, how can we speak of godlessness when there is greater church attendance than ever before? In a recent article in *Religion in Life*, Dr. Samuel McCrea Cavert points to the apparently healthy condition of the religious life in American churches.² There are about two hundred and fifty thousand local congregations of worshipers. Never was the percentage of people belonging to churches higher than it is now. One hundred and fifty years ago only one out of fifteen inhabitants was a church

member. In the Puritan colonies the percentage was even smaller—only one in twenty in Virginia. Today there are more than one out of two inhabitants in the church. How, then, can we say that there is godlessness? Because the greatest threat to American civilization resides within that very civilization. In spite of all its churchgoers, it is predominantly secular and materialistic.

For one thing, it must not be forgotten that this high percentage of churchgoers does not mean that all are active church members—there is much dead wood. Many are reportedly church members, who in reality only figure on the books or who attend church as they would a social club. Then again, the vast economic resources that abound in this favored country have produced a facile optimism—that nothing will ever destroy it—and an indestructible, naïve faith in science and technical achievements. This "scientific faith" is fundamentally opposed to the moral values which are basic in religious thinking and living. We live quantitatively rather than qualitatively in the religious cause.

Although religious institutions seem to be flourishing, and nominal Christians are on the increase, there is a pervasive secularization, and an intrinsic indifference which cannot be argued away merely by pointing to a thriving membership.

After all, should we as Seventh-day Adventists be surprised at this? The one surprising fact is that we constantly seem to be strangely unaware of happenings and conditions which we have preached for more than one hundred years. Could it be that this institutionalism and this increase in membership should also take the place of true, genuine religion with us? Could it be that quantity and machinery are preferred to qualitative religious living?

Usually it is more difficult to determine the actual religious condition of the nation of which we are a part. A visitor from abroad, although biased, and though his statements may be sophisticated, may have a more correct concept, whether it is to our liking or not.

What would strike our observer first of all, of course, would be the multiplicity of denominations (it is often forgotten that in other Anglo-Saxon countries there are relatively as

many sects). According to the last Federal census of religious bodies there are 256 organized denominations in the United States (97 per cent of all registered church members are found in 50 larger denominations, each with a membership of 50,000 or more). More than 200 of the listed groups are so small that they count together for less than 3 per cent of the entire church membership in the United States. Dr. Cavert further points out that 80 per cent of the American Protestant church membership is found within eight denominational families. By way of comparison it might be of interest to recall that Seventh-day Adventists list fourteenth as far as church membership is concerned. In membership gains, Seventh-day Adventists rank eighth; Roman Catholics are ninth. Number one on the list of membership gains is the Cleveland, Tennessee, branch of the Church of God.³

One characteristic trait in American Christianity is that religious freedom is based on the concept of separation of church and state. This does not mean a separation of Christianity and citizenship. It does not mean "a rejection of any official interlocking between any organized religious body and the national government," for when the Federal Government came into existence in 1787, the old church patterns were rejected. The recent clash between Cardinal Spellman and Mrs. Roosevelt on the question of Federal aid to parochial schools indicates on one hand the increasing arrogance of Roman Catholicism, at last showing its head impudently, without a mask; and on the other hand the healthy reaction against the intrusion of Federal (or local) Government into church affairs.⁴

Further, Continentals often speak of American *activism*, to which the Americans retort in speaking of European *intellectualism*. This clash between Old and New World approach is particularly brought to light in the lively exchange of opinions of America's Reinhold Niebuhr and Europe's Karl Barth, in *The Christian Century*.⁵ American Christianity is practical, and has no need to apologize for its "busy bee" religion, especially with regard to its welfare work and missionary endeavors.

After all, American revivalism and the camp meeting idea were made necessary by the relentless westward movement of the nineteenth century. There was not much room for intellectualism; revivalism was frankly emotional and practical. Religious emotionalism soon became part of America's religious patrimony. Jonathan Edwards, in his *Religious Affections*, has made religious emotion theologically and intellectually respectable.⁶ After all, the tremendous missionary endeavors, with an annual expenditure of about forty million dollars, carried on without any Government support, are one of the outstanding achievements of our age. In fact, these movements could not have had

that *elan*, had they not been private in motivation. Americans need not be ashamed of this sort of activation, in which Seventh-day Adventists play such a conspicuous part.

In the article previously quoted Dr. Cavert mentions the rising concern in America for ecumenical fellowship. The United States, having witnessed the greatest variety of Christian bodies, has also pioneered recently in inter-church cooperation, which in part has been due, precisely, to the multiplicity of sects. Earlier religious bodies have stressed Christian individuality, but in the twentieth century they have shown an ever-growing concern for Christian solidarity.

There is no question as to the vigor of this united action among the Protestant church bodies, among which we should mention particularly the Federal Council of Churches, now forty years old, and the Councils of Churches, which, through seven hundred channels, keep in touch with neighboring congregations. These efforts go beyond mere cooperation, for there is evidence of amalgamation of churches, such as the Evangelical Church and the United Brethren. A more recently proposed union is that of the Evangelical and Reformed Church, and the Congregationalist Christian Church (each of which is a product of a rather recent merger). Such a union would mean a denomination of about two million. On the other hand, small denominations which have come into existence in the twentieth century have a surprisingly vigorous growth, such as the Jehovah's Witnesses and the Pentecostal sects. Their justification for proselytizing is their opposition to the older churches which have spent their spiritual quality.

Seventh-day Adventists have no part in ecumenicalism. In the frame of a Christianity rapidly developing as to quantity and numbers, it is our God-given task to stand firmly on our principles. While the Christian world grows ever more worldly and even shows signs of increasing godlessness, we are called upon to be genuine and humble witnesses of a message which we need not be ashamed of, which on the contrary we should live and preach with greater fervor and a stronger courage. Thus among the insipidity of spiritually disintegrating religious bodies, we will truly be the salt of the earth.

³ FATHER GEORGE, *God's Underground*. Appleton-Century-Crofts, 1949. (See also article on this book in *Life*, April 18, 1949, p. 34.)

⁴ "A Look at the American Churches," *Religion in Life*, Summer, 1949, pp. 324-331.

⁵ *Christian Herald*, August, 1948.

⁶ On the question of separation see an Englishman's opinion, JAMES BRYCE, *The American Commonwealth* (1919), vol. 2, p. 763. (See also W. L. Sperry, *Religion in America* [1946], pp. 8, 9.)

⁷ *Christian Century*, "Continental Theology vs. Anglo-Saxon Theology," Feb. 16, 1949; "Niebuhr's Answer to Barth," *Christian Century*, Feb. 23, 1949.

⁸ W. W. SWEET, *Revivalism in America* (1946), pp. xii-30.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Chapel Building in Mission Lands

By ROBERT H. PIERSON, *President
of the Caribbean Union Mission*

Planning and Promoting the Program

IN FIVE years we completed and dedicated very nearly a hundred new Seventh-day Adventist church buildings in the British West Indies Union. And when I say churches I mean neat, substantial, well-built, representative buildings—not bamboo huts with palm-thatched roofs. We did this with comparatively little help from outside our own field. The buildings, when completed, cost in the neighborhood of \$250,000, and of this amount we received less than \$40,000 from the Inter-American Division and the General Conference. When I left the British West Indies Union early this year we had sixty-seven more such church buildings under construction. Under God we were able to do this in islands where our people are poor in the material things of this life but rich in faith.

Perhaps some of the methods we used may be of value to other mission administrators confronted with similar building problems. When we started our building program five years ago we discovered buildings that had been in the process of construction many years. I read the date August 7, 1914, on the cornerstone of one unfinished building. It had been laid thirty years before! Finding projects that had been moving along slowly for ten years was not uncommon.

These conditions were not due to lack of interest or vision on the part of previous administrators. The work had grown so rapidly in this beautiful island field that the brethren had not been able to keep up with God's opening providences.

Our intensive building program began in earnest late in 1945. A year later sixteen new churches were dedicated in a single day on the island of Jamaica alone. During 1946, 1947, and 1948 we averaged dedicating between twenty and twenty-five buildings every year. An equal number of other projects were usually begun.

Our program has been built upon carefully worked-out plans and the eager cooperation of mission workers and church members. Here are some details of the program. If they are worth anything to your field, well and good. There are no patents on any of them. They have been tried with good success not only in Jamaica but also in other West Indian islands, British and French, and in Catholic and Protestant countries alike.

First, our union committee approved plans that envisioned the close cooperation of the union, the local mission, and the churches concerned. We selected unfinished projects and offered help to those who desired it under a "Church Completion Program." Under this plan the union gave approximately a sixth of the amount needed to prepare the church for dedication. The local mission gave a further third of the amount, and the individual church was asked to bear at least half the cost in cash and materials, in addition to free labor donated by members. The union's share of the funds was approved only when the building was fully ready for dedication.

To keep the program constantly before the churches, neat, ingenious charts were prepared by the union. These charts consisted of an outline of a church building printed in blocks, with a number of doors and windows. The amount of money required to finish the project was computed; and the blocks, windows, and doors were given proportionate values. These were "sold" to the members, and then names or initials were placed on the corresponding part of the chart. They "paid" for their "purchases" by personal pledges, or by funds raised in various ways, to be described later. As members brought in their money their blocks or windows or doors were colored appropriate colors, indicating the progress made in the fund-raising program.

Also on the chart is a place to mark the full goal at which the church was aiming as well as the proposed date of dedication. This provides a definite date toward which the members can work, so it is not a case of running along *ad infinitum*, without a time goal as well as one for funds. The chart also includes two or three appropriate Bible texts and Spirit of prophecy references bearing on the subject. This chart, hung in a prominent place in the church, keeps the program constantly before the members, and from time to time the church elder or pastor calls the attention of his congregation to the progress made.

Raising Needed Funds Locally

Less than 20 per cent of the funds used in completing nearly a hundred new chapels and launching sixty-seven more that were under construction January 1, 1949, in the British

West Indies Union came from outside the union. The local congregations carried the greater percentage of the balance—the union and the local mission helping as they were able from Ingathering comeback and special appropriations.

In this case necessity was indeed the “mother of invention.” If we were to provide adequate and representative church homes for our members, we realized that we would have to find ways and means of raising funds within our field, without cutting down our Sabbath school offerings or interfering with our Ingathering campaign. The Lord helped us to shoulder these increased responsibilities, and at the same time show healthy gains in tithes, mission offerings, and Ingathering.

Here, in addition to the stone-laying and window-opening services previously described, are some of the methods we have successfully employed in raising funds for chapel building. Different methods will be suited to different localities, of course. But the methods described here have met with varying degrees of success in some English, Spanish, French, and Dutch countries, as well as in both Catholic and Protestant countries.

In this part of the world field, as in many other mission countries, our members are not wealthy. They are loyal souls with hearts of gold, but their “treasures” are being laid up in heaven. They have little of this world’s goods. Consequently, one of our best sources of income has been in “kind” rather than in cash.

We launched a large church dedication fund, encouraging our members to dedicate bread-fruit trees, banana and plantain roots, chickens, cows, goats, avocado pear trees, fish traps, vegetables, and whatnot to the program of building better churches. I could write a small book on the interesting promotion and the results of this plan. As with the Sabbath school Investment plan (which, incidentally, has not suffered in our union while we have been building churches), the Lord blessed our believers abundantly, and large and small sums are still flowing into church buildings throughout the British West Indies and the Caribbean Union as the result of this program.

Free labor has been another great source of help for our building projects. Certain weekly or fortnightly “labor days” are arranged for, and on those days church members gather to give free time and labor. Carpenters, masons, and less-skilled workers can all be effectively organized by a pastor or church elder whose heart is in the work.

Personal pledges and solicitation, where authorized by the mission committee, will be a real help. Sales of candy, cakes, and clothes, sponsored by the Dorcas Societies, bring in many hundreds of dollars. Down our way our people love concerts and programs. They are born to sing and recite, and their programs are

well received and generously donated to by the public.

Our publishing department secretaries are glad to encourage the sale of our books and periodicals by the members of churches, who turn in the profits to the church building funds. And, of course, we always want to give a big boost to the Ingathering campaign, for here is a large source of self-help that will assist our chapel-building program as well as other projects.

We have sold postage stamps and many other things in order to achieve our goal of having church homes of which our members can be justly proud. The program carried on in the British West Indies Union has now spread to the colonies and islands of the Caribbean Union, with an equally enthusiastic reception and success.

(Next month Elder Pierson describes the “stone-laying” and “door-and-window opening” services used in the West Indies in connection with the church building program.—EDITOR.)

Efforts Among Catholics

(Concluded)

By WALTER SCHUBERT, Ministerial Association Secretary, South America

V. THEMES ON THREE ANGELS’ MESSAGES.

On no account should these subjects be presented unless the hearers have previously accepted Christ as their personal Saviour, have experienced true repentance, and have confessed their sins. Only when they have been truly converted so that the love of God throbs in their hearts can they be led to accept the decisive truths of the three angels’ messages. We will now consider a few of the topics of this group in more detail.

The first subject, the book of Revelation in this era of revelation, consists of two parts:

1. An introduction to the book of Revelation, its author, the date of its composition, the origin and authenticity of the book, why it was written in symbols, and its proper interpretation.

2. A demonstration that Revelation is the guidebook for this age of confusion and uncertainty that leads up to the second coming of Christ, because it contains God’s last message of warning to a perishing world. It should be pointed out that the summary of this exhortation is found in Revelation 14:6-16, emphasizing the fact that this message is for the world of today what Noah’s message was for the antediluvian world and what John the Baptist’s was in announcing the first coming of Christ. The announcement should be made that future lectures would be dedicated to the exposition of the three angels’ messages.

From the first lecture on the threefold message until the last, the complete message of Revelation 14:6-16 should be read at the beginning of each lecture, and then immediately the declaration should be made: "Tonight we will analyze the following point." In this way the threefold message will be engraved on the hearts of the hearers.

The second theme, Daniel 8, should analyze four points:

1. The first angel's message, contained in Revelation 14:6, 7. Attention should be drawn to the fact that previous to the judgment hour the "everlasting gospel" was not being preached.

2. The reason why, previous to this message, the pure gospel was not being preached, which is explained by Daniel 8. Place great emphasis on the prophecy, "It cast down the truth to the ground." Verse 12. Then show that, beginning with the time of Constantine, the outstanding development in the church was the introduction of an apostasy, and as a result of this, truth was indeed cast down to the ground, such truth, for example, as the true law, the true day of rest, the true intercessor for sin. These were all replaced by false institutions.

3. The "How long?" of Daniel 8:13, which means, When shall the truth be restored? The answer is given in verse 14. This verse indicates that that gospel truth is not to be restored until the close of the 2300 days, which synchronizes with the message of Revelation 14:6, 7, that "the hour of his judgment is come." Do not explain the 2300 days.

4. Emphasis of the fact that, according to prophecy, which has been corroborated by the history of the world, there was to be a long period during the so-called Christian Era when the "everlasting gospel" would not be preached. It is well to make this very plain, because the Catholic believes that his church has been the only depository of truth throughout the centuries. This prophecy opens before the hearers a new horizon in regard to history—the history of the "truth."

The third lecture explains the 2300 days. In it the following points should be established:

1. The restoration in 1844, in accord with prophecy, of the truths practiced by the blessed Virgin Mary, which were also preached by Saint Peter, Saint Paul, Saint John and the other apostles—the truths that had been cast down to the ground from the time of Constantine. (We explain it this way in order not to say, "by the church.")

2. The great importance of the year A.D. 34, that is to say, the close of the seventy weeks. Emphasis should be placed on the fact that on this date, for the children of God, a change took place in the church of God. The children of Israel, who up to this time had been considered as God's people, or church, were now rejected. Thus, the faithful believers had to

change their religion from Judaism to Christianity. In the same way, from 1844 onward, the faithful believers should turn from Babylon the Great to the church that keeps all God's commandments. This explanation increasingly prepares the minds of the interested ones for a change of religion or church, and prepares them better to accept the Sabbath truth when this is presented to them.

In the fourth lecture, on the sanctuary, many valuable teachings can be brought out, especially for those of the Catholic faith, inducing them to see the truth as it is in Jesus. The Spirit of prophecy says, "The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith."—*Evangelism*, p. 221.

1. With the death of our Lord the service of the earthly sanctuary—including its altar of sacrifice, candlestick, mercy seat, censer, and the ministry of the high priest—was transferred to the heavenly sanctuary, so that the earthly sanctuary and all its ministry had expired; for after the death of Christ on the cross there were not to be on earth any further offerings of sacrifices, for which reason there is no need of an earthly priesthood.

2. By His death on the cross our Lord replaced the earthly sanctuary, or temple, with His church. And on the occasion of His ascension He gave the church, in place of the high priest and other priests, the apostles, pastors, prophets, and evangelists. (Eph. 4:8-13.)

If these points are carefully explained, bearing in mind the Catholic viewpoint and services, which as a matter of fact have a great similarity to the ancient rites of the sanctuary given to the Jews, the eyes of the hearers will be opened, and without the lecturer having said a single word against their priesthood and services, such as the mass, they will see the error these represent and recognize the pastors and evangelists as their spiritual guides.

The fifth theme is a digest of the history of the Advent Movement. Inasmuch as our enemies continually hold up to ridicule our message of the second coming of Christ, together with the great disappointment of 1844, the following points will prove of value:

1. Expound our history, beginning with the Millerite movement, in the light of the prophecy of Revelation 10. Let them hear from our lips the truth regarding the great disappointment, and not merely the perverted account that has turned away so many interested ones.

2. Make plain that, according to prophecy, from this disappointment of the year 1844 would arise the people of God with the mission set forth in the words: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11.

3. Show clearly that the Advent Movement fulfills exactly the specifications of the prophecy regarding the date of its origin, its spread-

ing throughout the whole world, and the restitution and preaching of the "everlasting gospel." Information should be given, moreover, regarding the total number of workers in all the world, the number of languages and dialects in which the message is being given, and the number of publishing houses, colleges, schools, and sanitariums. This will produce confidence in the hearts of the hearers.

4. Then a call should be made to the audience to unite with the last church of God in the earth, which had its origin in 1844.

Nothing should be said yet about the Sabbath and other truths, but speak of the true church of God, by means of the truths presented up to this point, creating the desire in those present to unite themselves with that church. A call of this kind will make it easier later on to lead the hearers to decide to obey the fourth commandment.

VI. HEALTH THEMES.

The first lecture of this group deals with the evils brought about by the use of alcohol and tobacco. It is well to get the hearers to sign a pledge of total abstinence from these evil practices.

In the second lecture the evils of tea, coffee, and meat are dealt with. The prohibited meats should also be dealt with, as well as the great advantages of a diet based on milk products, eggs, green vegetables, and fruits, as compared with meat in general.

VII. THE STATE OF THE DEAD.

It may surprise some that I place first of all under this heading the theme "The Good Angels." But it is a popular belief among Catholics that little children who have not yet become conscious of their responsibility before God are immediately transformed into angels when they die, and serve God in the eternal kingdom. For this reason it is well to make clear in the opening lecture on this theme that the little children who die while still irresponsible for their actions are not transformed into angels, for these are the fruit of a special creation previous and superior to man. Having disabused the minds of the hearers of this preconceived idea, you will find it much easier to induce them to accept the true doctrine regarding the state of the dead.

Moreover, it is possible to convert this theme into a very spiritual one, consoling and inspiring unlimited trust in God by proving with good illustrations and experiences taken from life that the good angels are all "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

VIII. VARIOUS THEMES LEADING TO CONFIRMATION.

The first theme deals with baptism. 1. It is well to analyze and expound in the traditional manner the subject of baptism and its significance. 2. Recapitulate the Adventist doctrine:

already presented, asking the audience how many of them are willing to yield their lives to the Lord, and by baptism die to sin and rise up to a new life. Ask all such to stand, and thus signify their willingness. 3. Those who rise should be invited to come forward to sign a parchment that contains the baptismal vow, which should have been placed on a table just in front of the lecturer's desk.

Then there are presented alternately subjects to increase confidence in the truth of the message, and others of a spiritual character with the purpose of still further deepening the spiritual experience. If we desire that many fully accept this great saving truth in our public efforts, we ought to get them to accept the various truths, and decide to practice them as they are presented. If this is done, a greater number will finally decide to keep the fourth commandment.

I REALIZE that this list of subjects is not applicable everywhere; nor can it be employed by every evangelist. I know it has its defects, but I trust that as time passes, and greater experience is acquired, I shall be able to improve it.

An evangelist who loves God and wishes to see the early triumph of the message in all the world, so that the promise of our Lord's coming may be converted into a glorious reality, will always pray to God for wisdom to form better lists of subjects for his lectures. He will study continually the psychology of the public he seeks to win by his lectures, and will also be a profound student of present-day events in the field of international politics, and of social, economic, and religious life in the light of prophecy, in order to be prepared to present such themes to the public, as well as interest and captivate them in such a manner that an ever-increasing number of people may accept this precious truth.



❧ THE one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents; for its right use has much to do with keeping the human organism in health.—*Medical Ministry*, p. 271.

❧ THE indestructible character of the Jewish race is attested by the fact that, at one time during the Middle Ages, after the fierce persecution of the Jews by the Roman Catholic Church, only about a million Jews remained throughout the world. But in 1800 the Jewish population was three million. Then followed a century of merciless persecution. Yet in 1900 they numbered twelve million, and in 1933 they were estimated at thirty-three million. They constitute the miracle of survival.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

III. Reasons Why Apocrypha Is Rejected

By MARY E. WALSH, *Bible Instructor,*
Columbia Union Conference

I. Inspired and Uninspired Writings

1. Reason why sixty-six books of Bible harmonize is that same divine mind inspired each writer. If, for example, John had written something that did not agree with works of Moses, we would be obliged to reject Gospel and epistles of John, and the Revelation.
2. First five books of Bible are criterion for all other works claiming inspiration. If doctrines of Apocrypha do not in every instance agree with what Moses wrote, they should find no place in the canon of the Inspired Word.
3. Apocryphal books teach doctrines contrary to what Moses and other prophets have written. For this reason they were not placed among other books of Old Testament when canonicity took place in days of Ezra.
4. Neither Christ nor apostles quoted from books of Apocrypha. Saint Jerome rejected them from his Latin Bible because they were not written in Hebrew language.
5. Catholic Church at Council of Trent placed Apocrypha on an equality with other inspired books of Bible. All who do not accept Apocrypha as of equal authority with Scriptures are anathematized (cursed) by the Catholic Church.

II. Apocrypha Not Inspired

Why does the Catholic Church continue to hold on to these uninspired writings? Because their fictitious teachings endorse false doctrines of church, such as prayers for dead, false cures, virtue in a burning heart of a fish to drive devils away, alms deeds delivering from death and sin, salvation by works. Following are reasons why Apocrypha is rejected.

1. MAGICAL ART TAUGHT.

Tobias 6:5-8. "Then the angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee. For these are necessary for useful medicines. . . . Then Tobias asked the angel, and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish? And the angel, answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof

driveth away all kind of devils, either from man or from woman, so that they come no more to them."

Such teaching nowhere taught in the rest of Holy Scriptures. Heart of a fish does not possess such magical, supernatural power as to drive away "all kind of devils." Incredible to believe God would have any of His angels give Tobias or any other man advice to practice such bewitching art.

Satan cannot be expelled by any conjuror's trick. Anyone who pretends to use some alleged art in performing things supernatural is not in accord with sixty-six books of inspired writings.

Mark 16:17. Christ said it was in His name that Satan would be cast out.

Acts 16:18. Paul commanded devil in name of Jesus Christ to come out of a woman. She was delivered from evil power. All this does not harmonize with writings of Tobias.

2. GIVING OF ALMS CLEANSES SIN.

Tobias 12:8, 9. "Prayer is good with fasting and alms: more than to lay up treasures of gold: for alms delivereth from death: and the same is that which purgeth away sins, and maketh to find mercy and life everlasting."

If charitable offerings could purge our sins, we would have no need for blood of Christ.

1 Peter 1:18, 19. We are redeemed, not with corruptible things as silver and gold or alms, but with precious blood of Christ. Doctrine of Catholic Church—"Works of Satisfaction."

Ecclesiasticus 3:33. "Alms resisteth sins." Not keeping power of Christ here advocated, but works. (Jude 24.)

3. SINS PARDONED BY PRAYER.

Ecclesiasticus 3:4. "He that loveth God shall obtain pardon for his sins by prayer."

Sins are not pardoned by prayer. If that were true, we would not have need of Jesus. All heathen people pray, but sins are not pardoned by prayer alone.

Prov. 28:13; 1 John 1:9. Confession and

forsaking of sin through Jesus Christ is what the true Word teaches.

1 John 2:1, 2. Christ our advocate can pardon sin.

4. PRAYERS FOR THE DEAD.

2 Maccabees 12:43-46. "And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection, (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) And because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

Catholic Church claims that these texts give her authority for doctrine of purgatory. Prayers and masses for dead are accepted and believed by every devout Catholic. Money that flows into coffers of church each year for masses for departed souls is beyond imagination. Source of great revenue.

5. DESTINY SEALED AT DEATH.

Acts 2:34. According to Word of God dead do not go to their place of reward. David, a man after God's own heart, has not yet ascended to heaven.

Isa. 38:18. Those who go into grave "cannot hope for thy truth." When a person dies his destiny is sealed for time and eternity. All prayers and suffrage of living will not benefit him.

Luke 16:26. "There is a great gulf fixed." No passing or graduation from place of suffering to bliss of heaven.

Isa. 8:20. Because book of Maccabees teaches contrary to other parts of the Bible, it is rejected. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

6. PURGATORY TAUGHT.

Wisdom 3:1-4. "But the souls of the just are in the hand of God: and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery. And their going away from us, for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality."

Catholic Church bases its belief for doctrine of purgatory on these texts. "Though in the sight of men they suffer torments, their hope is full of immortality."

The "torments" which the "just" are in, the church says, refer to fires of purgatory, where their sins are burned out.

"Their hope is full of immortality," the church declares to mean that after suffering sufficient time in the fires, they then pass into heaven.

1 John 1:7. Such teaching does away with complete atonement of Christ. If sin can be burned out, then we have no need for our Saviour.

A statement taken from Catholic works:

"Could we see these dear souls in purgatory we could not forget them. They cry out in thirst while we sit and drink. They are weary with restlessness while we do be sleeping. They are sore with grievous pain while we are playing. They are eaten up with burning fire while we are feasting. They cry out for help from those who once held them dear. They plead that you have the pity, the prayers, the sacrifices that you promised.

"By prayer we temper the agonies of the souls in purgatory. We hasten their liberation by sacrifice. What are we as individuals doing for our dead? It is one of the mysteries of life that we forget so easily those who have gone before us, when to remember them where remembrance is most efficacious is at the disposal of us all. In the words of the Council of Trent, 'there is a purgatory and the souls there detained are assisted by the suffrages of the faithful, especially by the most acceptable sacrifice of the altar.' Let us remember our dead at mass. Let us have masses said for them."—*Jesuit Seminary News*, vol. 3, no. 9 (Nov. 15, 1928), p. 70.

7. ANGEL TELLS A FALSEHOOD.

Tobias 5:15-19. "The angel said to him [Tobias]: I will conduct him [son of Tobias] thither, and bring him back to thee. And Tobias said to him [the angel]: I pray thee, Tell me, of what family, or what tribe art thou? And Raphael the angel answered: . . . I am Azarias, the son of the great Ananias. And Tobias answered: Thou art of a great family."

Should an angel of God lie about his identity, he would be guilty of violating the ninth commandment.

Luke 1:19. Contrasting this statement with what is recorded in the book of Tobias, we can readily understand why Christ never quoted from the apocryphal books.

8. WOMAN FASTING ALL HER LIFE.

Judith 8:5, 6. "And she made herself a private chamber in the upper part of her house, in which she abode shut up with her maids. And she wore haircloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moons, and the feasts of the house of Israel."

This is like some other Roman Catholic legends regarding their canonized saints. A woman would hardly be fasting all her life with exception of once a week, and a few other times during year. Christ fasted forty days, but not all His life.

9. ANOTHER BIBLE CONTRADICTION.

Judith 9:2. "O Lord God of my father Simeon, who gavest him a sword to execute vengeance against strangers."

God had nothing to do with giving a "sword into the hand of Simeon to execute vengeance" upon the people of Shechem.

Gen. 34:30. Note what Jacob his father said as recorded in Genesis. "Ye have troubled me to make me to stink among the inhabitants of the land."

Gen. 49:5-7. Jacob, in his dying blessing, pronounced a curse upon both Simeon and Levi for their cruel deed. He said their "anger" was "fierce," their "wrath" cruel. Because of this they were to be divided and scattered in Israel.

Rom. 12:19. Vengeance belongs to God. He is the one that will repay.

Rom. 12:17. Do not recompense evil for evil. Simeon was doing just the opposite. Judith must be placed with uninspired works. It should have no place in canon.

10. IMMACULATE CONCEPTION.

Wisdom 8:19, 20. "And I was a witty child and had received a good soul. And whereas I was more good, I came to a body undefiled." Catholics use this text to support their doctrine that Mary was born sinless.

Luke 1:30-35. There was only one whom the Holy Word states was immaculately conceived, and that one was our Saviour.

Ps. 51:5; Rom. 3:23. Here again is a doctrine that other books of Bible do not support.

11. CRUELTY AND SELFISHNESS TAUGHT.

Ecclesiasticus 12:6. "Give not to the ungodly: hold back thy bread, and give it not to him."

Can anyone feature that the Lord would inspire any man to write such counsel? Here is what is written:

Prov. 25:21, 22. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee."

Rom. 12:20. Apostle Paul, who suffered much at hands of his enemies, quoted these texts from Proverbs in book of Romans.

John 6:5. No doubt many of Christ's enemies were fed while here on earth.

Matt. 6:44-48. In His sermon on the mount, the Christian's rule to follow, He definitely told us to love, bless, and pray for our enemies.

III. Test Applied to Apocrypha Fails

Many more references in the Apocrypha to prove their origin is not of God. Enough covered in this study to vindicate expulsion of these books from canon of our Bible.

Isa. 8:20. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Minister in the Making

Plans and Methods for Theological Students

Evangelism Class in Japan

*By DONALD LEE, Teacher,
Japan Junior College*

EVANGELISM in Japan has entered a new and promising era. In prewar Japan, Christian meetings of all types were looked upon as places where a loyal Japanese would not be found. However, in postwar Japan this attitude has been reversed. An announcement of a Christian meeting brings out large crowds of interested ones. They come, eager to learn the tenets of the Christian faith. They ask endless questions, ranging from doctrines to philosophy. They will sit for hours listening intently while their questions are answered.

Perhaps our workers in the States would like to look behind the scenes and see an actual effort in progress for these needy people. The field requirement for the class in evangelism at Japan Junior College was the conducting of an eight-week effort in the near-by city of Kisarazu. After considerable search a suitable hall was located. Brother S. Kunihiro and I then visited the mayor. He gave us a very cordial welcome, and after we had stated our business, promised to do all in his power to help us secure the desired hall. After visiting various other officials of the city, we secured the necessary permit to use the hall each Sunday and Wednesday evening for a period of two months.

A rental fee of sixteen hundred yen was paid in advance, and five hundred yen was paid to the janitor for the extra work our meetings would entail. A total of twenty-one hundred yen was therefore paid for the use of the hall, or approximately seven U.S. dollars.

The hall was the largest of its kind in Kisarazu. It would comfortably seat one hundred. Although it was a little removed from the center of town, we found that the Japanese were willing to walk the extra distance to attend Christian meetings in a respectable hall.

Ten days before the meetings began, a small introductory advertisement was placed in the largest of the city's papers. At the same time a personal invitation card was sent to each prominent citizen of the city.

On Friday, October 1, a large advertisement appeared, announcing the first meeting of the series. On Sabbath the students from the school distributed two thousand handbills throughout the city. The evangelism students painted twenty 16" x 24" color posters. These were placed in strategic sections of the city

four days before the meeting began. By these various means the effort was well advertised throughout the city.

Unfortunately it was raining hard on the opening evening. But in spite of this, sixty-four non-Adventists attended. The program for the evening was as follows:

7:00 to 7:15	Song service.
7:15 to 7:35	Kodachrome slides on "Life of Christ."
7:35	Special music by college choir.
7:40 to 8:30	Sermon by Paul Eldridge. Topic: "Christianity's Message for You."
8:30	Special music by choir. Announcements. Benediction.

Because most of those attending knew nothing about Christ, the special twenty-minute feature of the entire series was devoted to the life and teachings of Christ. Each talk was appropriately illustrated with Kodachrome slides. This feature proved to be the most popular part of the entire program.

All the songs used had to be taught to the audience. They proved to be very apt students, and soon were able to sing quite well. Song slides and a specially compiled songbook were used. In arranging the order of subjects it was necessary to keep in mind a non-Christian audience. After consultation with a number of experienced workers here in Japan, the following topics were selected:

Christianity's Message for You
Will There Be Peace?
What the Bible Offers
God's Program for the Nations
The Kingdom of God
The Problem of Sin
Christ the Saviour From Sin
How Can I Be Saved?
The Life of Faith
The State of the Dead
The Second Coming of Christ
Signs of Christ's Return
Standard of Righteousness
Sign of Sanctification
The True Church
What It Means to Be a Christian

For the series there were an average of seventy-five non-Adventists in attendance. This group bought liberally from the bookstand, which offered Bibles, *Jicho* (Signs of the Times), and the Japanese translation of *So Little Time*. Two hundred enrollments to the Japanese Voice of Prophecy lessons were received.

Eighty-seven interested persons are now attending weekly Bible studies held in various sections of the city. Miss Sudoki, an experienced Bible instructor for the North Japan Mission, is conducting most of the studies. As time permits, the evangelism students help in this important work.

Finances are always an important item in an effort. The total cost for the Kisarazu effort amounted to about eighteen thousand yen, or approximately seventy U.S. dollars. This is less than one dollar for each individual now en-

rolled in systematic Bible study. For a minimum amount of money spent in Japan today large returns can be harvested in souls. The breakdown of the expenditures, in yen, is as follows:

Rent	2,100
Newspaper ads	2,010
Handbills	4,330
Transportation	4,400
Mimeographing	2,665
Miscellaneous	1,995
Total	17,500

Income for the effort was derived from the following sources:

Offerings	1,264.00
Sale of literature	10,422.85
School and mission subsidy	5,813.15
Total	17,500.00

Two weeks before the meetings closed, a small hall near the center of town was rented for Sabbath morning services. The first regular Sabbath school and church service were held on Sabbath morning, November 13, 1948. Our hearts were made happy when twenty-two non-Adventists, in addition to four church members already in the city, attended services. On the five Sabbaths that meetings have been held a total of 4,736 yen was given. Also 2,000 yen Ingathering came into the offering.

A baptism is planned for this spring. At that time a church will be organized. We are now giving study and laying plans for a church building. In order to get building permits one must go through endless "red tape." Building material is difficult to get, and the cost is high.

Truly God is richly blessing His work in Japan. The great need is for consecrated men and women, and sufficient funds to carry on in this land of opportunity. Now is the time to evangelize Japan. If we wait, the doors now open will close, and the work will have to go forward under less favorable circumstances. As you pray for the work in Japan give of your means that this work may be brought to a triumphant close in this land of opportunity.

Ministerial Graduate "Exchange"

By T. HOUSEL JEMISON, *Head of Bible Department, Washington Missionary College*

I HAVE discovered that keeping up correspondence with ministerial graduates is not only interesting but profitable to them and to us at the college. For two years Mrs. Jemison and I conducted what we call our "Exchange" letter while at Pacific Union College. This was sent to the students who finished the ministerial curriculum during the preceding three years. The "Exchange" was made up of excerpts from the letters that these men wrote to us. It was our original intention to make it a one-page mimeographed letter, but during the months

the response grew so large the last "Exchange" totaled four pages. The men and their families in the field were interested to know what their friends and former schoolmates were doing in the Lord's work, and they gained inspiration as they had opportunity to pass on to one another their experiences and news about their work.

It is also valuable for the students who are still in school to have these many letters coming in, telling of experiences and enclosing handbills and many other items of interest. This close contact, maintained with real situations, did more to create interest in preparation for the field than most of the ordinary incentives we could offer in the classroom. For instance, a student who finished his college work in December left in January to enter the work. He reported that among other duties he had to preach six sermons during his third week in the field. Such a report coming straight from the field offered a genuine challenge to the men in school to make as full preparation as possible for the time when they could soon be in a similar situation.

Along with the "Exchange" we sent out an eight-page 5½" x 8½" publication called the "View." The "View" contained poems, stories, sermon illustrations, sermon suggestions, and quotations usable in evangelism, pastoral preaching, and young people's work. Each issue deals with one general topic, such as "Prayer," "The Bible," "The Second Advent," "Thanksgiving." We have received encouraging reports of the use that has been made of the "View."

Music of the Message

Ideals, Objectives, and Techniques

The Evangelistic Choir

By CHARLES I. KEYMER, *Director of Music,
Saint Louis Evangelistic Center*

ONE of the greatest assets to the singing evangelist in leading congregational singing is to have a choir. An enthusiastic choir helps to stimulate the audience to sing, and gives wonderful support to the leader. Whenever possible I would always have a choir even if it were only composed of twenty singers.

Recently in one of our evangelistic crusades we needed a choir of at least thirty-five voices to help fill up the large city auditorium stage. Our local church of 150 had a choir of fifteen voices. Starting with it as a nucleus, we made a list of other church members who could sing. These were personally invited by the singing evangelist to join the choir. Gradually others

were invited and added to the list until at our third rehearsal we had a selected choir of more than fifty voices. None of the singers had trained voices, but they could sing the gospel songs. Another method of choosing a choir is to have cards printed, on which are listed items which church members can do to help in the meetings. One of the items listed is singing in the choir. Those who sing and who would like to join the choir check this item, and are then invited to the rehearsals.

Singers who are not church members could be asked to sing in the choir. Some who are attending the meetings enjoy singing with the choir. However, if there are enough members to fill the choir, we generally do not ask for help from nonmembers.

It is best to begin the organization and rehearsals of the choir a month or more before the opening night of the meetings. This may not always be possible, but certainly we should not wait until two or three days before the opening night to organize and rehearse. A good time to call the first practice of your choir is on a Friday or a Sunday night.

At the first rehearsal the first thing to do after having prayer is to organize the sections of the choir, so that the sopranos are all together, altos together, tenors together, and basses together. As I face the choir I prefer to have sopranos on the left, tenors in the left center, basses in the right center, and altos on my right.

Sopranos	Tenors	Basses	Altos
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☐ Director

Some of the first things that a choir should learn are how to march in to choir position, how to sit, how to stand for singing, how to hold the music. If these are done orderly and uniformly, the choir's singing will mean much more to the listeners. A robed choir makes the finest appearance; but if robes are not available, the choir will look very attractive if the ladies wear white blouses and dark skirts, and the men wear dark suits.

The first numbers that the choir rehearses should be familiar gospel songs which can be worked up as choir specials, such as, "I Remember Calvary," "Fairest Lord Jesus," "Longing," "He Lives," "Now the Day Is Over."

By starting with the familiar songs, the choir members generally know or can easily learn their individual parts, and can spend more time in concentrating on following the director in putting real expression into the song. The choir members from the very first rehearsal must learn to watch and follow the director. To impress this upon them, the director can occasionally hold a note longer than

called for, or he can stop at the end of a phrase when not expected to stop. Some may continue singing and suddenly realize that they are singing alone because they were not watching the director. From that time on they will not forget to watch him.

During the rehearsals that follow each week new songs and new choruses can be introduced to the choir, along with the old familiar ones. Several weeks should be spent on a number before it is presented in a meeting. After the evangelistic meetings have started, it is very desirable to have a night during the week when there is no meeting for the choir to rehearse. If this is not possible, you may have to have your rehearsal period after a Friday or a Sunday night meeting, but not holding past ten o'clock.

It has been proved to me that the heavy anthems for choir specials are out of place. First, they are too hard for an amateur choir to learn; and second, most people receive no message from them and do not appreciate hearing them. The best choir specials are the simple, sacred songs, such as:

"Wonderful Grace of Jesus"
 "Now the Day Is Over"
 "Lead Me Gently Home, Father"
 "Christ Returneth"
 "Lead Me, Saviour"
 "He Is a Saviour of Love"
 "Make Me a Blessing"
 "My Redeemer"
 "What If It Were Today"
 "All Hail, Immanuel"
 "Lo! He Comes"
 "My Saviour's Love"
 "Sail On"
 "I Love Jesus"

Songs of this nature can be beautifully presented with real feeling and expression, with a message to those who listen. Variety can be brought in by having solos or duets for one stanza, with the choir humming in the background, or by having a mixed or male quartet sing a stanza, or by having the men or the ladies sing a stanza alone.

The Rodeheaver Hall-Mack Company is now publishing a number of gospel songs in special arrangements on sheet music which are very fine. Among these the following are excellent: "The Old Rugged Cross," "In the Garden," "Living for Jesus," "He Lives," "The Gospel Anthem," "The Holy City."

These simple, sacred songs, beautifully and prayerfully sung, make the best and most appreciated choir numbers. Let us make our singing worth listening to, thus presenting a real message.



A CLOCK THAT PREACHES.—In a store in Miami there is a large clock that warns people of the shortness of time. On its face these words are printed, "Time Ends and Then Eternity."—*Faithful Words.*

Literature Evangelism

"The Right Arm of Our Strength"

Closer Coordination Needed

By MELVIN V. DORAN, *Publishing Department Secretary, New Jersey Conference*

CLOSE coordination between the minister and a diligent colporteur evangelist can bring fruitful results in soulsaving. Not only can the colporteur aid the pastor in preparing the field for evangelism, but he can follow up interested ones who have listened to radio broadcasts and attended our public meetings, by placing literature in their hands that will help to ground them more firmly in the message. Little did I realize the significance of this combined effort until I accepted an invitation to spend a week with Robert A. Tyson, following up radio and public-meeting interest and the many he had enrolled in the Twentieth Century Bible Course.

It was thrilling to see how eager these people were to learn more about the message, and when we presented our truth-filled books, such as *Bible Readings*, *The Desire of Ages*, and *Patriarchs and Prophets*, they readily purchased them. In fact, one woman who manifested great concern for the truth, but who held back in taking her stand, because of her husband's severe opposition, exclaimed while we were showing the *Bible Readings* to her, "I can hardly wait until I get that book into my hands!" She was filled with joy because we brought such a beautiful volume to her home, and purchased it for cash in the de luxe binding. We took the opportunity to encourage her and pray with her concerning the problem that she was having in the home. Even though she has not taken her stand for the truth publicly, she is endeavoring to live up to all the light she has received.

"Exalt the Value of the Books"

Men of influence and authority appreciate the literature that Seventh-day Adventists print. After spending a few minutes with an attorney, who is also a city commissioner, we showed him *The Desire of Ages* and *Bible Readings* in the de luxe bindings. He did not hesitate to write out a check for these volumes when he had finished looking through them, for he recognized their value, and he expressed himself very favorably concerning the material they contained. How forcibly this statement comes to my mind when I realize what prominent men of the world think of our literature: "Exalt the value of the books you offer. You cannot regard them too highly."—*Colporteur Evangelist*, p. 82.

It was our privilege to call on the controller of the same city in which the attorney resides. We were overjoyed to find that he was pursuing the Twentieth Century Bible Course. He appreciates very much the book *Daniel and the Revelation*, which he has in his possession. When he was shown *Bible Readings* he was convinced that he should also add this volume to his library, so he gladly bought it. Before leaving we spent a few minutes with him and his wife in prayer. When they rose from their knees tears filled their eyes. Surely it can be said of these good people, "Thou art not far from the kingdom of God."

Like Nicodemus of old, these men of distinction may hold back in openly declaring the truth, but the day will come when the things they have listened to over the radio, in public meetings, through the study of the Bible courses, and from the books they have purchased will take root and spring forth into fruition. They will find themselves bowing at the foot of the cross in contrition, seeking the blood of Jesus to cleanse them from their sins. "Men of wealth and influence will come if they are invited. Some will refuse, but, thank God, not all."—*Ibid.*, p. 32.

Waiting to Be Gathered In

As we visited a woman who had attended some of Elder Tyson's meetings and was enrolled in the Twentieth Century Bible Course, we were brought to realize how God's Spirit is quietly working in the hearts of men and women. She seemed so happy that we called. After carefully examining *Bible Readings* and *The Desire of Ages*, she took them in the linen bindings. She asked a number of questions concerning the truth, and when we had finished studying and praying with her she said, "If you will wait long enough, I will become one of you."

Many such experiences could be related. Many intelligent, God-fearing people are waiting for someone to open the Word of God to them and to bring them message-filled books, such as we have. Every one of them knows that we are Seventh-day Adventists, and is acquainted with the standards we hold and the doctrines we teach. By receiving the volumes that we left with them, these people will become strengthened in the truths they have learned through the voice of the living preacher.

"I have been instructed that even where the people hear the message from the living preacher, the canvasser should carry on his work in cooperation with the minister; for though the minister may faithfully present the message, the people are not able to retain it all. The printed page is therefore essential, not only in awakening them to the importance of the truth for this time, but in rooting and grounding them in the truth, and establishing them against deceptive error."—*Ibid.*, p. 8.

The Book Shelf

Books, Reviews, and Discussions

We, the People.—The Yearbook of Public Opinion, edited by Alan F. Pater, Paebur Company, New York, 1949, 534 pages, \$3.75.

Here is a remarkable book worth its weight in gems of thought by the common people. The editors of small town, big city, and metropolitan centers capture the drift of public opinion in the voice of the people in their letters to the editor. The publishers say in the foreword, "*We, the People* gives their thoughts on all the significant movements that may affect the future of this country, gives these thoughts in their own words, without prejudice, without exaggeration, without distortion, without fear or favor."

The contents are classified for easy reference. Authors are indexed for quotable quotes. Many a homespun sermon appears in these pages. As a minister or gospel worker, it might be worth one's while to read what others think of world affairs. Perhaps your own letter to the editor appears in this issue. Once you have "made the grade" and appear in an issue of *We, the People*, you are invited to contribute some of your opinions appearing in print that are suitable to reflect the opinion prevailing in the current year. Copies of this publication are sought by all State and national legislators. Today it pays to feel the pulse of the world.

CHARLES A. RENTFRO.

Protestant Church Buildings,* William H. Leach, Abingdon Cokesbury Press, New York, 1948, 188 pages \$3.

I have recently gone through the book *Protestant Church Buildings* in some detail, and feel that it covers the story of Protestant church building fairly well. It deals with the starting of the church program, and carries the reader through the various stages to completion, with much helpful information. The book is easy to read and should be required reading for those interested in a building project. Of course, there are many items which are more applicable to the liturgical type churches, which fact is to be expected. I feel that the information contained is correct and not misleading in any way.

RONALD S. SENSEMAN, A.I.A.
[Architect, Takoma Park, D.C.]

Concerning Volume I of *Prophetic Faith*

We all know that Volume I of *The Prophetic Faith of Our Fathers* should have been out at least six months ago. Its long delay has caused deep disappointment and distress to author and publisher alike, as well as to a host of waiting readers. But there is always a rea-

* Elective, 1949 Ministerial Reading Course.

son for such delays, and I am confident that when we know the reason we will not only understand but will actually be glad. Someone has said that "to know all is to forgive all," and this will certainly be true in this case.

It may not be generally known that Volume I was the first of the set of four to be written. It was prepared before either Volumes II or III, which have now been available for some time. But the style of this first volume, as first written, was vastly different from the other two, for it was originally prepared for release primarily to our own workers, and therefore was written in a style and approach appropriate to such a familiar objective.

But the author was earnestly urged by many counselors and readers of the manuscript of Volume I to make a much wider approach to the whole subject. The documentation and exacting detail demanded in such an ambitious project would, they urged, serve our own needs equally as well, but at the same time would have much broader appeal and perhaps reach a class we have heretofore scarcely touched.

This the author was eager to do, and so Volumes II and III were written and published in this new form. This meant, of course, much greater toil and more exacting checking. But the remarkably favorable reception accorded the first two books (Vols. II and III), by leading teachers, preachers, and religious editors, not of our faith, has fully justified the venture and the added expense. Conservatives and liberals in Baptist, Methodist, Presbyterian, Evangelical, and other circles have, through book reviews, correspondence, and personal talks, borne remarkable testimony to the appeal of Bible prophecy in the unique historical approach here employed. Prominent men, widely scattered in the University of Chicago, Southern Methodist University, Union Theological Seminary, Fuller Theological Seminary, Yale Divinity School, Harvard University, and in some of the great libraries, have written of their value and of the indebtedness of the Christian world for these books.

To bring Volume I into harmony with the other volumes in style and form required a prodigious amount of work. The volume needed to be enlarged in order to become the strong foundational volume of the set. This involved additional, intensive research in the British Museum and other libraries in the spring and summer of 1948. And our readers will rejoice to hear that within the past year some of the most startling and important evidence of the entire quest has finally been secured from the great libraries of Europe, revealing points that will prove priceless to our cause. In fact, Volume I has required almost complete rewriting. And it was the most difficult volume of the set in the first place.

The whole principle of prophecy—the wondrous provision of God for communication with

man—has been set forth in the opening chapters. Then the unique relationships of the book of Daniel to the Old Testament canon and of Revelation to the New Testament canon have been clearly presented. Next follows the difficult inter-Testament period, and the earliest pre-Christian Jewish interpretation. And from thence we are led into the fountainhead of Christian interpretation which, of course, stemmed from Christ and the apostles, an interpretation which was remarkably sustained through the next four centuries.

This, in turn, is followed by a tracing of the great collapse, and the abandonment of sound interpretation under the impact of the devastating Latin apostasy. The evidence of this early period is both startling and significant. Hundreds of facts and factors, heretofore untouched, have been clearly brought out. But much of it is locked away in the Latin tongue, and quite a bit in the German and French. Getting it into usable and acceptable form has been slow, heavy work, calling for much expert collaboration. Tracing the beliefs of men on prophecy during the long, bleak centuries of the early Middle Ages—where there was so little progress and much confusion in prophetic interpretation—required a tremendous amount of work.

When we come to the twelfth and thirteenth centuries we note a marked advance in prophetic interpretation. In fact, a whole new school blossoms forth that is vital to us, and for the first time the year-day principle begins to be applied, not only to the 1260 days, as years, but to the 1290 and 1335 as well, and in at least five instances, to the 2300 days as years—and *all this in the thirteenth century*, with which Volume I closes. This has been a thrilling discovery of greatest importance to us. The last four chapters present the intriguing story of the Waldenses—of especial interest to us as Adventists, for here we find a most amazing treatise on the Antichrist written about 1120.

All this work is done, the last checking completed, and as this goes to press, the linotype machines are clicking off the pages of the last chapters. The various drawings and cuts are all made—and the illustrations are even more impressive and numerous than those in Volumes II and III. Soon the presses will be rolling it through, and the copies of Volume I will be in your hands, we trust, shortly after the close of 1949. The delay we truly regret, but we see it all as a providential leading. You will have a much better book, far broader in its scope, and, in the opinion of the writer, a product even more stimulating in some respects than either of the other volumes. This greatly improved and vitalized product will more than compensate for your disappointment over the tedious delay. Remember, this is the foundational volume of the set, and the guiding hand of God can now be seen in it all.

R. A. A.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

A Ministerial Portrait

By M. H. WHITTAKER, Minister,
Sydney, Australia

BUNYAN, the Bedford tinker of immortal fame, in his inimitable way describes for our meditation and emulation the essentials of a Spirit-filled minister of God. In referring to a painting in his allegorical Gallery of Portraits he says:

"Christian saw the picture of a very grave person hung up against the wall; and this was the fashion of it. It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; it stood as if it pleaded with men, and a crown of gold did hang over his head."—*Pilgrim's Progress*, p. 29.

What an arresting and striking picture of one of God's undershepherds! What an interesting thought-provoking, detailed picture. The first feature to be noticed is that "it had eyes lifted up to heaven." He was a long-distance seer. The eyes of his understanding being opened, he is able to see Him who is invisible. In prayer and in expectation his gaze is on the unseen and eternal. Not until one gets the heavenly gaze is he ready to look with opened eyes upon the earth and the earthly, with their heavenly need.

"The best of books in his hand."—Like Apolos, he is an eloquent man, and mighty in the Scriptures. Every text of Scripture is to him a short cut to Christ—the man in the Book, the man of the Book. He has trodden the road to Emmaus until his heart burned within him. With Wesley he could say his heart had been "strangely warmed." And from the heart he too could say, "Such as I have give I thee."

"The law of truth was written upon his lips."—Truth was upon his lips because truth was in his heart, and it is still true that "out of the abundance of the heart the mouth speaketh." Fellow ministers, what is the all-absorbing topic as we congregate in our threes and fours? Is it stocks and shares, profits and losses, houses and lands, cars and their comforts and conveniences? Or is it God's truth, God's present truth for a doomed, perishing world?

"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Mal. 2:6, 7.

"The world was behind his back."—Somewhere back there in the days of the past he had counted the cost. He had made the greatest de-

cision of his life, and now from the depths of his soul he could say and sing, "Take the world, but give me Jesus." He was not now worldly-minded, but otherworldly-minded. He gazed into the eyes of Jesus, and the things of the world grew strangely dim.

"It stood as if it pleaded with men."—Now a debtor to all men, the cry of his soul is, "Woe is unto me, if I preach not the gospel!" He believes it is still by the foolishness of preaching that God saves some. Like his Chief Shepherd, he too seeks the one-soul personal touch. Eloquent with the many, and earnest with one, his slogan is, "Won by One." He gives none the opportunity of someday saying, "You knew these things were coming, but did not tell me."

"A crown of gold did hang over his head."—Unseen by him, of course, but like Paul, there awaits him a crown of righteousness, which the Lord, the righteous judge, shall give at that day to him and to all them that love His appearing. The Second Advent of the loved and long-looked-for Saviour is the blessed hope of his soul and the theme of his message. With his fellow-minister Peter he has passed the essential and divinely required test of the Shepherd of souls—"Lovest thou me?" Then with a heart burning with love for his God, for His Word and His work, he is sent forth to "feed my lambs"—"feed my sheep."

Elihu, one of Job's comforters, states that such ambassadors, such messengers, such interpreters, are one in a thousand. They are rare because few are willing to accept and profit by the necessary training in the school of affliction and suffering. Few develop in the soul that comfort wherewith they have been comforted.

"The gospel of a broken heart demands the ministry of bleeding hearts. As soon as we cease to bleed we cease to bless. When our sympathy loses its pangs we can no longer be servants of the Passion. We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the Passion. We must bleed if we would be ministers of the saving blood."—J. H. JEWETT, *Are We in the Succession?*



IT WORKS.—A skeptic in London recently said, in speaking of the Bible, it was quite impossible in these days to believe in any book whose authority was unknown. A Christian asked him if the compiler of the multiplication table was known. "No," he answered. "Then, of course, you do not believe in it?" "Oh, yes, I believe in it because it works well." "So does the Bible," was the rejoinder, and the skeptic had no answer to make.—*Messenger*.

Opera Chair Pew-Seats

By JOHN D. RHODES, *Pastor-Evangelist,*
Southern California Conference

I TOOK over the pastorate of the lovely little Baldwin Park, California, church recently. The building was quite new, and I found that the congregation were still using temporary folding chairs. This energetic congregation had raised more than a thousand dollars toward pews some time before I arrived, and had a good portion of this deposited with an Eastern church furniture company. This firm, finding it impossible to meet its contract, had been putting off the congregation for some time. The church council voted to recall the money and look elsewhere.

It was soon learned that for a modest congregation regular oak pews were too costly. The companies we visited would not guarantee delivery at any price before twelve months.

I had heard of a combination pew and opera-chair seat, but I did not know where these could be purchased. I was happy to learn that just five miles from my church was the Educational Equipment Company, at 505 East Val-

ley Boulevard, El Monte, California. They made the very pew-seat I was interested in. Four months from time of order the seats pictured were installed. And these were, for the most part, installed by the church members. Where one has a cement floor problem it is well to have professionals drill the holes for the brackets that hold the seats down. These seats can be had f.o.b. for the following prices: \$1,500 per 100 seats; \$2,850 per 200 seats; \$4,200 per 300 seats. This price includes the finished product assembled and ready for shipment.

The seats are covered with a good quality of leatherette in a wide range of colors. The end standards are made of solid magnolia wood, two inches thick. The backs are of heavy gum veneer trimmed with solid gum molding. The armrests between the seats are also of hardwood. The whole seat goes together easily and is held together with long screws. The wood can be stained any color to match the needs of the church.

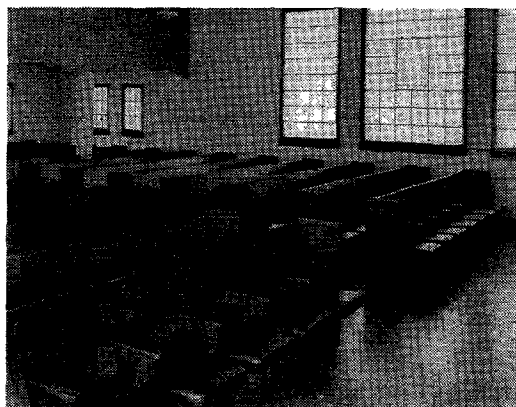
Omens of a New Epoch

(Continued from page 22)

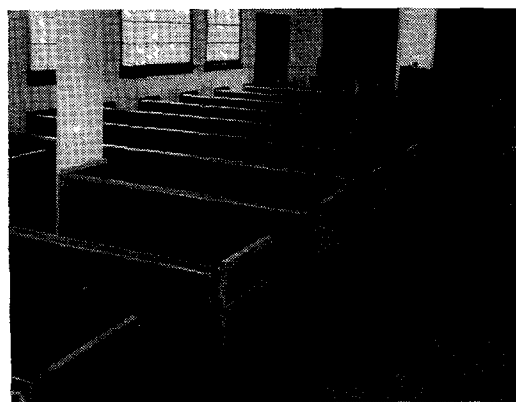
ers and leaders of the people—ministers and educators, professional men, statesmen, and molders of public thought. We have too often reversed the sequence, and with delaying, hampering results. It is more difficult to reach them last.

This message is to come to its climax in a blaze of glory. It is to become the center of world concern and consideration, and then of condemnation by the majority. The spotlight of tremendous publicity will play upon us. We should make the most of these present, golden opportunities. Many will cast their lot with us in the crisis hour. Men of unusual attainments are destined to join us and throw their talents and energies into the fray. We must anticipate this, and make room for them.

Thousands, we are told, will be converted in a day. Do we really believe this? Are we prepared for it? Will we really pray and work for it? What sort of reception will we give them when they come to us? How will we use them when they join us? The time of the loud cry is upon us, the time of the latter rain, the time of the prophesied emphasis upon Christ, our righteousness, when glorified righteousness by faith will become the third angel's message in unity. Perhaps the world is more nearly ready for these final events than are some of us. We stand on the threshold of tremendous events in times and in the cause of God. We need to search our hearts and enlarge our understanding. We need to pray for big hearts, for greater vision, for enlarged plans, and for Spirit-born adaptability to the mandates of the times. It is a glorious time in which to live and to labor. Let us be up and at it. L. E. F.



Two Views of Combination Pew and Opera Seats Used in Baldwin Park Church in California





Auspicious Omens of a New Epoch

HERE is significant current news with which every Seventh-day Adventist worker should be familiar. An adequate story of Seventh-day Adventists—their origin, beliefs, polity, and work—has at last gotten into the pages of the *Encyclopaedia Britannica*, greatest reference work in the English language. It is found in the new 1949 edition. Please look it up and familiarize yourself with its presence there and its content. You will have frequent occasion to refer others to it. There is also a brand-new sketch of William Miller, correcting misconceptions and giving the true picture of his life and work, appearing in the same edition. These are noteworthy advances that should mean much to us in the future. They will doubtless pioneer the way for similar statements in other reference works.

The time was, not long ago, when we were nearly always classed among the cults and sects. And whatever was written about us was along uncomplimentary lines, usually in distorted form. We were not even considered to be a legitimate Christian church but rather a pernicious offshoot. But now an auspicious change has come—another omen of a new epoch. A definite reversal of former views is under way among many, which is most enheartening. A large and growing number of fair and honest men, in both the secular and the religious worlds, are coming to have a new and wholesome respect for us, and to regard us as genuine Christians, though with odd views, of course, on the Sabbath and certain other points. But it is the dawn of a new day and a new relationship, the significance and solemn obligation of which should not be lost upon us.

Note the changing picture: A few years ago fair and balanced sketches of William Miller, Joshua V. Himes, and Josiah Litch, prepared by E. N. Dick, professor of history at Union College, were accepted by the *Dictionary of American Biography*, and were published. Last year two non-Adventist authors of new books on the fundamental teachings of the leading Christian bodies of the United States—Frank S. Mead, of the *Christian Herald*, and W. C. Kirk, Baptist clergyman of Nashville, Tennessee—asked the editor of *THE MINISTRY* for true and balanced write-ups on Seventh-day Adventists to serve as chapters in their new

books. These were furnished and accepted. And still a third appraisal appeared recently that is fairly accurate, in Brooke Church's *Faith for You* (New York: Rinehart & Co., 1948).

Prior to this a Baptist journal asked me, along with twelve other representatives of leading denominations, to give brief statements of our beliefs on some twenty different points of doctrine, such as the Bible, God, Christ, sin, the Holy Spirit, salvation, judgment, and the Second Advent. These appeared only a few months ago.

Then a noted non-Adventist clergyman and author wrote me of his distress over the fact that for some years Seventh-day Adventists had usually been classed along with the Mormons and Russellites, in most write-ups and discussions, and he purposed to bring out the contrasting difference and to state our true position on Christian fundamentals in a book review he was preparing of *The Prophetic Faith of Our Fathers* volumes. And more and more we are being given opportunity to appear with other religious leaders, both in public and in print. It is a new day.

And now my fellow editor Francis D. Nichol has just rendered a real service to the cause of truth by getting a page and a quarter in the *Encyclopaedia Britannica* and by giving a balanced and adequate presentation of Adventist history, beliefs, and work, and a paralleling sketch of Miller and the Millerites.

THE background story of this achievement will interest our workers. After his vital volume *The Midnight Cry* was completed Elder Nichol called on the editor of the *Encyclopaedia Britannica* and told him he felt sure that he would wish to have the facts about the Miller movement presented, and suggested that the biographical sketch on Miller be rewritten. The editor invited him to attempt it, and he agreed to prepare it. Brother Nichol then remarked that he thought it strange that *Britannica* had no item concerning Seventh-day Adventists, and proceeded to tell him something about our unique worldwide work. And again the *Britannica* editor invited him to write up this matter for consideration, and, furthermore, to take as much space as it required.

So "F.D.N." rewrote the Miller sketch, and included in it a succinct statement that the stories of ascension robes and insanity were

groundless. And he prepared a full article on Seventh-day Adventists, giving their history, doctrine, church polity, and activities. It filled about nine manuscript pages. In it was included a precise statement on our history and background that likewise set straight those silly stories. These manuscripts were duly accepted. And now the Miller item and the Seventh-day Adventist story have been published *in toto* in this new 1949 edition, now in circulation. So at last, in the key reference work of the English-speaking world, the facts are set forth correctly about us. It might be added that an article on "Adventists," by the same writer, which also straightened out a little history, was similarly accepted for *Britannica Junior*.

MUCH of the popular misunderstanding regarding us, it might be observed, is often due to our own failure to get the facts straight before the world. Our enemies have heretofore usually painted the picture and created the impressions. That misunderstanding is now being corrected. We are now telling our own story. But in the past we have often added to our own difficulties by inadequate or faulty public presentations, which left the unhappy impression that we are legalists who believe that we are saved by law and devout obedience, rather than by grace, with works following as the inevitable fruitage and result of genuine salvation. This popular misconception is now being sedulously corrected by most of our men.

Still another regrettable impression, which we have often left in the past, is the idea that our interpretations of prophecy today are original with us—instead of the irrefutable historical fact that virtually all our main interpretations were the worldwide Protestant Reformation and post-Reformation positions, both in Europe and in Colonial America. Rather, we have simply revived, or raised up again, the "foundations of many generations," carrying them on to their logical consummation. Thus we are now seen to be tied with indissoluble bonds to the greatest and most godly expositors of both the early Christian church and the Reformation church. This, of course, is an infinitely stronger position for us to hold. And it is God's truth concerning the case, and gives us a standing and confidence otherwise impossible.

And finally, we have all too often created another wrong impression, which has likewise placed us in a constricted and distorted light before the world. This restricted view has not done justice to the adequacy, nobility, and universality of our true position, and has definitely handicapped our work and influence, and rendered the acceptance of our message to mankind unnecessarily difficult, especially in overseas lands. The erroneous impression that this movement is primarily an American affair, was born in the States, and stemmed out of a

great disappointment and a mistaken expectation. On the contrary, the great Second Advent Movement sprang out of a world awakening on the prophecies concerning the Second Advent—in the Old World as well as in the New, and on the European continent as well as permeating Great Britain and penetrating into Asia.

The movement did *not* start over here; it simply came to its climax and fruition here in the States. Scarcely any of its key positions or principles originated in America, but rather in Europe. The key truth, for example, that the seventy weeks are the first part of the twenty-three hundred year-days—and that the two periods began together under Artaxerxes of Persia, and would end around 1843, 1844, or 1847 at the latest—was heralded by more than fifty men, in half a dozen different countries on three continents, before Miller's first book appeared in 1836, in which year Bishop Daniel Wilson, of India, published the same essential truth at Madras.

When known and declared, this simple fact, the simultaneous worldwide emphasis and spontaneous exposition of similar truths, puts us in an infinitely stronger position before the world. It removes the unpalatable flavor of a distinctly American origin, and puts us on a true international footing. It pushes back our own horizons and trues up our perspectives. It gives breadth and scope and majesty to our movement. And, best of all, it is the simple truth, and the rugged truth always cuts its way through unbelief and misconception. It transcends narrow confines and petty claims to originality, and places our feet on great vantage ground.

We can therefore lift our heads reverently, and rejoice at each new capitalization upon our name, and recognition of our rightful place before the world. It also increases our solemn obligations. We are here for a purpose; let us make it known in stentorian but winsome tones. We have come to this time commissioned with a stupendous message. Let us give it with increasing power and fullness. We have come to the greatest days of advance within the history of this movement. Let us press into every opening presented before us and into every one we can create. We, as Seventh-day Adventists, have the most important communication to men ever committed to the church. Let us give it with adequacy, with power, and with attractiveness.

Let us get our name, our identity, and our message incessantly before all men, not neglecting the upper classes. Heretofore we have largely worked among the poor and the middle classes—people without special training, influence, talent, or money. God loves all, and we must reach all classes, but we are directly admonished to herald our message first to teach-

—Please turn to page 20

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Evangelism in Denmark

By THORVALD KRISTENSEN, *President
of the West Denmark Conference*

SIX weeks before the evangelistic effort in Aarhus began, we tried to interest church members in the effort. At a special Sabbath worship and in the weekly prayer meetings the church members were made acquainted with the plans for the public effort during the winter. We contributed schedules to all our members. On these they could write down in which way they personally wanted to support the evangelistic campaign. On the schedule the following points were mentioned:

1. By having a special season of prayer for the effort.
2. By attending the public meetings myself and doing my best to bring one or more with me.
3. By distributing handbills and literature in a certain street or district, as far as time and strength will allow.
4. By singing in the meetings.
5. By supporting the effort financially.
6. By writing down name and address of family members, friends, and acquaintances who I think should receive a special invitation.
7. By giving name and address of backslidden Adventists.

A great number of the church members promised to help in one or another of the previously-mentioned ways, and we succeeded in getting a good work started with the help of the church. The two Bible instructors, together with ten young people, organized a group of literature workers that called themselves "The Hour Workers." They promised to do at least one hour of active missionary work every week. During the first four weeks they visited several hundred homes with free literature. The fifth week they tried to get the people interested in the Bible correspondence course, and the next time they offered an invitation to visit our public meetings.

It was very hard to rent a hall suiting our purpose, but at last we were able to rent the lecture hall in the town library. The hall could seat about 350 people, and from the first evening there were more people than that. Many times fifty to one hundred people were obliged to stand; nevertheless they came evening after evening. We distributed handbills only twice in town—once in the beginning of the effort and once after New Year's. In fact, only half the town received handbills, and most of the advertising was done in the newspapers. We succeeded in getting the newspapers to write a few lines mentioning the place and hour of

the meetings. In every meeting we had special songs, either a choir, a solo, a duet, or a quartet. We had special enjoyment in singing the little stanza:

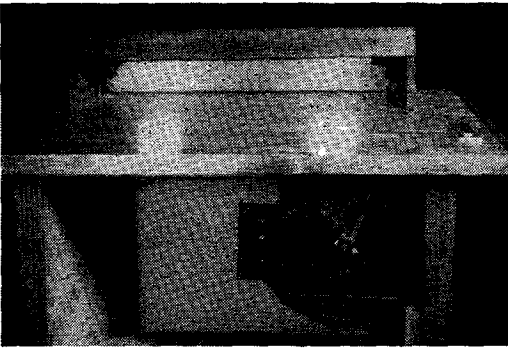
"Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow strangely dim
In the light of His glory and grace."

This stanza was sung by the assembly in every meeting, and with this we made it clear from the beginning that the main theme in the Advent message is Christ and Him crucified. From time to time we had a picture of Christ on the wall while we were singing. It seemed to have a good effect, and the assembly was deeply moved. By offering the Bible correspondence course and literature we soon secured many addresses. During the whole winter we had mostly the same people to our meetings, and even after the testing subjects were preached they continued to come.

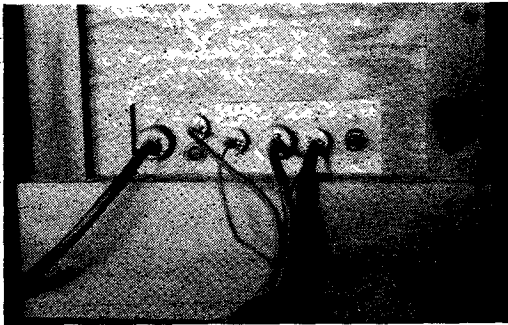
At this time we have had the blessing of baptizing and receiving thirty into the church, and several more are visiting both our Sabbath and our weekly prayer meetings. Among the thirty are several families in which the husband has decided by great sacrifice to follow the truth. One man, with his wife and their four children, was obliged to leave the position he has held for twelve years, but God rewarded him, and he now has other work. Their three grown-up children have also been baptized. Another family who took care of a church house belonging to the State church were obliged to leave both work and house, but God has also rewarded them and the others, and also has given personal victories over sins and bad habits. The honor belongs alone to God. It has been most encouraging that more than half of those who have received the message are young people not yet thirty-five years old. It is a joy to see that the message can stir both young and old.

We believe that the evangelistic effort still has great and wonderful times ahead. The wonderful truths of the Advent message are the same that they have always been, but the message must be clothed in garments suited for the people in our time of distress and trouble. May the Advent message and the story of redemption in Jesus Christ still be able to stir people and win them to obey the law of God.

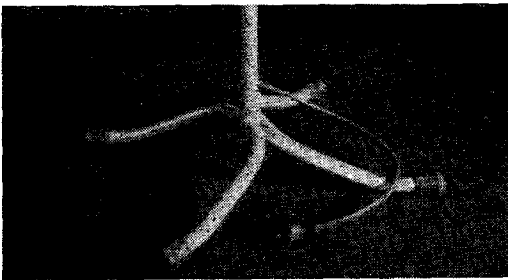
PICTURES IN EVANGELISM



1. Pulpit.—Note the rheostat and control arm on the right just below the top of the pulpit. This rheostat is so connected with the floor or house lights that its operation turns the lights off and on by gradual states, giving fade-out effects with no sudden shock to the eye. Inside the rheostat case a mercury tube is mounted on the blade of the rheostat in such a way that the swinging of the rheostat arm tilts the mercury tube, which turns the projector on as the lights in the hall are extinguished. Note the three-way switch attached to the left of the rheostat. This switch is in circuit with another similar switch in the projection booth. It permits the house or floor lamps to be turned off independently from either position. The doorbell bar mounted at the right of the pulpit top is the signal switch connected with the pilot light in the projection booth, which indicates "next slide please." A built-in reading lamp is also included as shown in picture above.



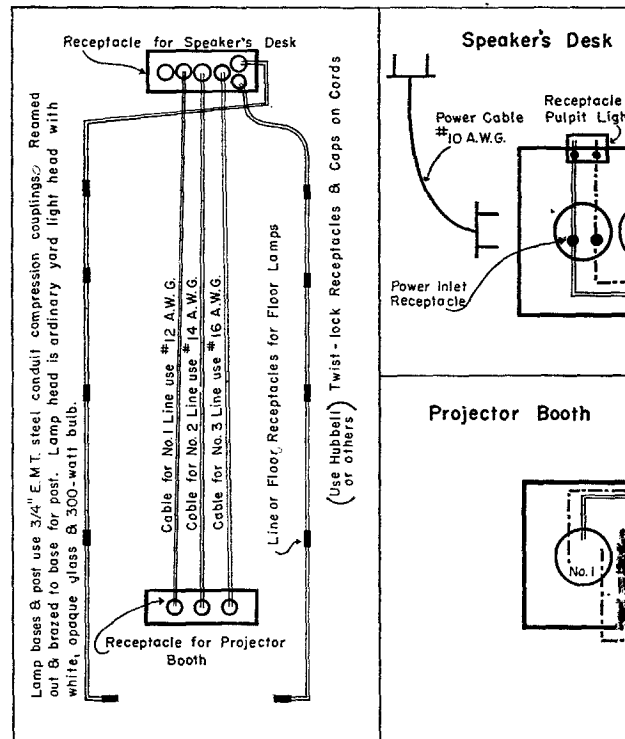
2. In the lower front section of the pulpit a metal box, fitted with the necessary outlets, is mounted. By means of the large heavy-duty cable at the left, power is transmitted from any convenient outlet to the pulpit, which becomes a station from which all current used is disbursed. Twist locks are used to ensure against accidental removal of plugs. The size of the cables used are varied according to the load. These electrical connections can be covered with a drape, or by a large basket of flowers.



3. Inexpensive floor lamps may be made by using electrician's tubing and fittings. The base for such a lamp is here shown. This base is filled with lead to give it weight. It is quickly detached from the upright stem of the lamp, by loosening the compression nut just below the extension cord, and lifting out the stem. This feature makes these lamps easily portable. If the upright stem be made in two pieces, it can easily be carried in a car.

THERE can be no doubt, pictures are efficient means of conveying thought. A significant picture, well chosen and presented at the correct moment, will induce thoughts and create lasting impressions capable of recasting an individual's thinking. The thirst of the public for graphic and meaningful pictures is demonstrated by the mounting sales of the ever-increasing number of picture magazines, movies, comic books, and television sets. None less than the Creator paid tribute to the value of pictures when He presented those startling views before Daniel and John—pictures that help Seventh-day Adventists so materially in sounding the warning against affiliation with the beast or the acceptance of his mark.

When we realize the value of pictures as instruments for shaping thought we naturally feel compelled to use them in our public evangelistic endeavors. As we respond to this urge let us remember that whenever we face an audience in any civilized country we have before us a group of people who, by means of the radio and the theater, are accustomed to seeing and hearing programs that are carefully prepared and accurately timed, so that the entire presentation blends smoothly and naturally from one feature to another without awkward breaks or pauses. Our programs and meetings should be just as carefully planned and skillfully exe-

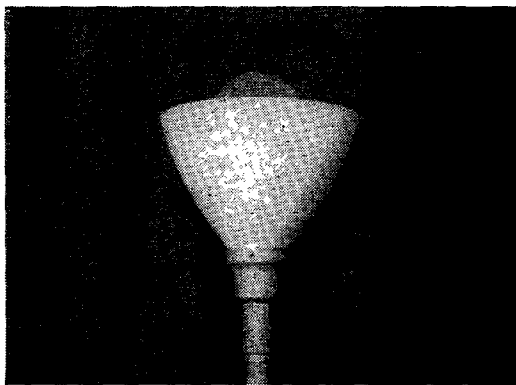
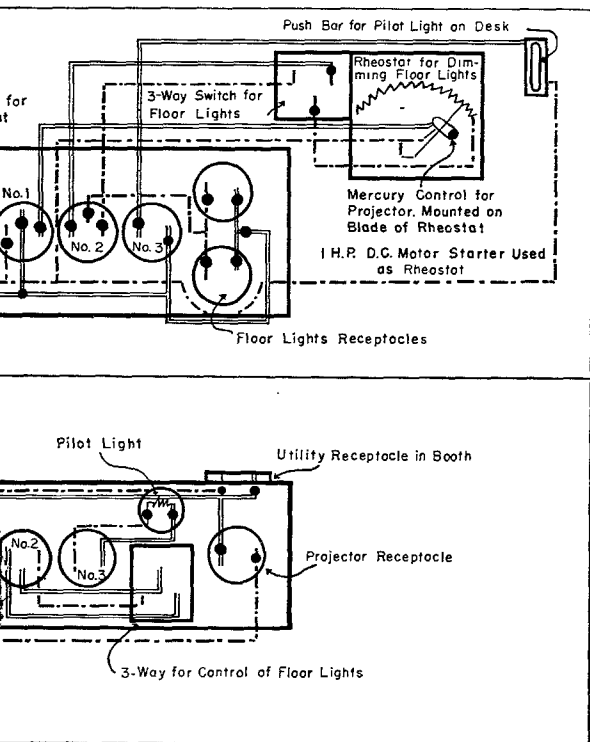


By ARTHUR J. PURDEY, *Pastor,
West Lebanon, New Hampshire*

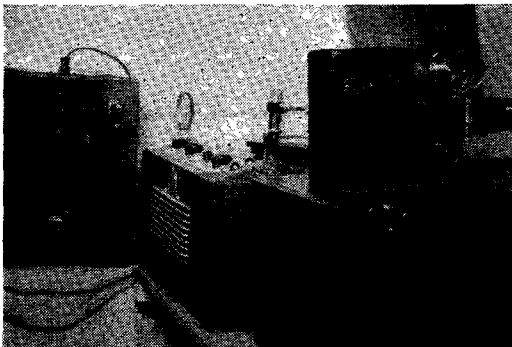
cuted, in order that we will not appear crude, unskilled, or ridiculous to the audience, whose impression of our message and of Christ will be influenced by what they see and hear. Let us do nothing that will lead people to associate clumsiness and outmoded methods of thought and action with our movement. Rather, our hearers should be given reason to know that we are wide awake and aware of the world in which we are living, and that our message is divinely tailored for this present generation.

Because projection equipment can be so very expensive, it is necessary for each evangelist to select carefully that which will best fit his particular needs and means. With proper planning, even inexpensive equipment can be used to produce professional effects.

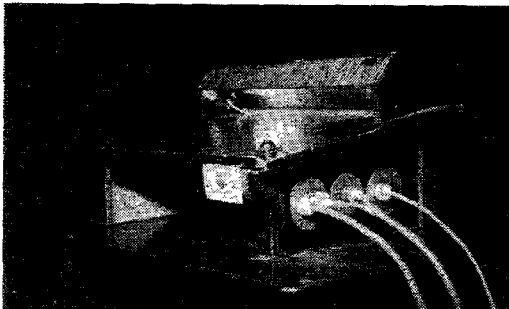
First of all, if the focal length of the lens on the projector is so short or the screen so small that it is necessary to place the projector down in the audience, the meeting is already glaringly labeled as amateurish. The projector must be placed behind the audience, preferably in a projection booth. I have found that in the average-size church, hall, or tent, when using double frame 2-by-2 slides, the 2-inch-focal-length lens produces a desirable-size image. (With single-frame slides the same size picture is secured when using a 5-inch lens.)



4. The head of the lamp is easily built up from parts readily obtainable from any good electrical supply.



5. Inside view of projection booth, with part of equipment. Note metal box at left. Necessary cables are attached to back of this box, from outside of booth, by means of twist locks. Illus. 2. Three-way switch in illustration 1 is mounted in upper center. Pilot, or signal light, is visible in upper right-hand corner. This is light which flashes signal for change of slides. A multiple outlet is mounted on top of this box and wired in such a way that it furnishes electricity for public address system and any other equipment to be used, whether house lights are on or off. On right side of this box another multiple outlet is mounted, and wired so that as house lights are turned off by rheostat and mercury tube makes contact, this outlet is then supplied with electricity. The slide projector, spotlight, and any other equipment to be used only when house lights are turned off, can be plugged in here. Ample space is provided in booth for public address system and record player, projector, and other equipment.



6. This small pulpit can be transported in a car, and placed on any table for use. With a few collapsible floor lamps, necessary cables, and projector, a district pastor is equipped to give a professional-like picture program within moments. Switch for signal light is mounted on corner of pulpit top. The three-way switch, with white cover plate, controls floor lamps and projector. Cables are wound on a garden hose reel to keep them from being tangled or damaged when out of service or in transit.

A few years ago a good brother who is a carpenter prepared a collapsible projection booth for use in my meetings. This booth is equipped with shelves and openings, so that it houses both slide and motion-picture projectors as well as sound equipment. By placing this booth in the rear of the room or tent, the operator is in a vantage point to check and control the sound and operate the projectors and record players. Though he can clearly see all that is going on, he is shielded from the audience, and thus his activities do not detract.

For my purpose I have found that a booth four feet square is quite adequate. The floor of the booth should be three or four feet above the floor level of the hall. The shelves for the projectors should be so placed that the projector lenses are at least six and a half feet above the hall floor, and the people walking in front of the booth will not eclipse the image on the screen. By giving careful thought to the construction of such a booth, you will find that there are a number of ways to make it readily collapsible and portable.

It is important to have the lights and projectors wired in such a way that there will be no hesitation or delay in getting them turned off or on. The familiar request, "Now, may we have the lights off, please?" should be carefully avoided. In a well-planned program provision has been made for this moment. In the small and average-size effort it is usually possible to arrange to control the house lights and the projector from the pulpit. I have been able to accomplish this in two ways, either through the use of an ordinary three-way switch, or by means of a rheostat mounted on the pulpit. If the meetings are held in a place that is used exclusively for that purpose, it is a very simple thing to connect the house lights with the controls in the pulpit. In case a three-way switch is used at the pulpit, the house lights are connected to two of the terminals of the switch. The line leading to the projector is connected to the "hot" terminal of the same switch, and to the third terminal, which is not yet in use. With such an arrangement the throwing of only one switch turns the house lights off and the projector on, and vice versa. The speaker may be making an announcement, preaching a sermon, or introducing a song. Without any delay or hesitation a simple flip of the switch, conveniently located, darkens the room, and the picture appears on the screen instantly.

If, however, the meetings are being held in a hall that is used on certain nights by other groups, the same results can be obtained by working out a system of floor lamps and extension cords. In such a system the electricity can be conveyed from any convenient outlet to the pulpit by a heavy-duty extension cable of sufficient size to carry the load involved. Then the pulpit becomes a control station from which is disbursed all current used in lighting the

hall, showing the pictures, and operating the sound equipment. Floor lamps placed around the room can receive their current from outlets in long, heavy extension cords leading from the pulpit. Because these cords are connected with the control switch, the floor lamps can be controlled at will. Thus, while the meeting is in progress the regular lights in the hall can be turned off, and the floor lamps used in their place. These can be quickly unplugged and stored away.

The three-way switch for controlling the lights and projectors from the pulpit may be replaced by a suitable rheostat. This produces a much more desirable effect, for it eliminates the sudden burst of light after the pictures, which is rather disturbing to some. When this rheostat did operate in a three-way circuit, my electrician solved the problem by connecting the house lights to the rheostat, and mounting a mercury tube on the control arm of the rheostat in such a way as to operate the projector properly.

By metal boxes and proper twist-lock outlets in both the booth and the pulpit, it is a simple matter to set them in place, plug in the proper cables, and in a very short time be ready to present a picture program in a professional way.

It is important to remember that the people like to see the speaker even though he is using pictures. And, of course, when singing it is quite necessary that the song leader be easily visible. A small projector, such as is commonly used for Bible studies or cottage meetings, serves very well as a spotlight. By placing such a light in the rear of the room, perhaps on the corner of the booth, and directing it toward the pulpit, the speaker may have the shaft of light spread sufficiently to illuminate a large enough area so that he can move about considerably and still be within the illuminated area. Of course, the spotlight must be so set that the light does not fall on the screen.

As a signal for the changing of slides, I have a pilot light in the booth which is illuminated by means of a doorbell push button on the pulpit. Thus, without attracting any attention, I notify the operator that it is time for another slide.

In my district work I have found that the small churches and companies enjoy well-prepared sermons and programs with pictures as much as the larger audiences. For use in such places I have prepared a small pulpit which I can take in my car. It can be placed on any table. This I have wired so that the floor lamps and projector can be controlled as described. In such cases I simply place the projector and spotlight in any suitable place in the rear of the room. With this include a good portable screen and an ample stock of slides, and any district pastor can add much life and interest to his work of soul winning.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

A Plea for Self-sacrificing Service*

By THEODORE R. FLAIZ, *Secretary of the
Medical Department, General Conference*

THE foundations of this Advent Movement were laid in sacrifice. The pioneers of this cause were men who counted no privation too great if only the gospel could thereby be preached.

This band of noble, self-sacrificing men and women, who gave birth to the movement of which you and I are now a part, could say with Paul, "Woe is me, if I preach not the gospel!" They founded our aggressive worldwide evangelistic movement, and we are now preaching the truth in nearly every land of earth. Men who with Paul could say, "This one thing I do," founded our publishing work, our Sabbath school work, and our great educational system. It was men who could say with Paul, "I know both how to be abased, and I know how to abound," who laid the foundation of our medical work. (Phil. 4:12.)

These men were one in labor, one in devotion, and one in sacrifice for a common purpose, that by all means Christ might be preached. Our ministers preached that sinners might come to know of their Saviour; our publishing men printed and sold books to carry the same story; the teachers and educators taught young people how best to carry the message; our pioneer physicians ministered to the sick and founded medical institutions to lead sufferers to the Great Physician. These gospel laborers all accepted the lot common to messengers of the cross since the days of Paul. No one expected more than the necessities of life. Remuneration was on the basis of actual requirements. It was in such times and in such circumstances that the great medical program of the Advent people flowered to its full bloom.

This united front, presented by our various departments, was a force which the evil one could not long tolerate, and in his councils plans were laid for the disruption of this unity. We are told by the Spirit of prophecy:

"I am alarmed at the outlook both for the Sanitarium and the publishing house at Battle Creek and our institutions generally. A spirit has been manifesting itself, and strengthening year by year in the institutions, that is of an entirely [different] character from that which the Lord has revealed in His Word should characterize the physicians and workers connected with our health institutions and the work of publishing.

* Presentation at Boulder Medical Council, April, 1949.

The idea is entertained that the physicians at the Sanitarium and men in responsible positions in the publishing house are not under obligation to be controlled by self-denying, self-sacrificing principles of Christianity. But this idea has its origin in the councils of Satan. When physicians make manifest the fact that they think more of wages they are to receive than of the work of the institution, they show that they are not men to be depended upon as unselfish, godfearing, servants of Christ, faithful in doing the work of the Master."—Letter 41, 1890. (Dec. 24, 1890, to Dr. Kellogg.)

Instruction from the Spirit of prophecy further indicates clearly that the entry of this spirit into our physicians was the underlying cause of our tragic failure in Battle Creek. Upon this point we read:

"In view of the large work that is to be done, our laborers should be willing to work for a reasonable wage. Even if you could obtain large wages, you should consider the example of Christ in coming to our world and living a life of self-denial. Just at this time it means very much what wages are demanded by the workers. If you require and receive a large wage, the door is thrown open for others to do the same.

"It was the demand for large wages among the workers at Battle Creek that helped to spoil the spirit of the work there. Two men led out in this movement, and they were joined by three or four others, and the result was a union in a course of action which, if followed by the majority would have destroyed one of the characteristic features of the work of this message. The cause of present truth was founded in self-denial and self-sacrifice. This selfish, grasping spirit is entirely opposed to its principles. It is like the deadly leprosy which in time will disease the whole body. I am afraid of it. We need to take heed lest we outgrow the simple, self-sacrificing spirit that marked our work in its early years."—Letter 370, 1907.

The decline of the spirit of selflessness in our medical work a generation ago led to our Battle Creek experience, or the nearly complete disintegration of the medical program then under way. Do we see about us at the present time any indication that such an experience might possibly be repeated in our time? Please note the following trends.

1. Let us consider our institutional trend. Of our seventeen medical institutions in the North American Division, nine are not staffed by denominationally employed physicians. Eight are staffed by denominationally employed men, and of these only five are still on a plan comparable to our regular denominational plan of employment and organization. A number of the privately staffed institutions are in their present situation supposedly because of inability to ob-

tain suitable staff. If true, what should we conclude concerning the two thousand graduates of our medical school in America? Or are there other factors involved which should receive careful study?

2. What of our present inability to acquire the services of S.D.A. graduate nurses in adequate numbers to staff our institutions at home and abroad?

3. What shall we say of the failure of our medical graduates to seek out areas here in the home country which could be regarded as mission fields worthy of their high training? At the close of the war nine hundred of our doctors were in the State of California, and only 715 were to be found in all the rest of America and the world field. A survey as of June 1 of this year reveals over twelve hundred graduates in the State of California, most of them within two hours' drive of the medical college, while only 690 remained in the rest of the world.

These are trends to which we can no longer close our eyes if we are to avoid serious neglect of duty. The question of physicians' salaries and the problems related thereto are but symptoms; they are not the disease. The Spirit of prophecy spoke very plainly of the trend away from self-sacrificing devotion to the cause: "It is like the deadly leprosy which in time will disease the whole body." Brethren, that disease process is already at work. True, the demand for higher pay is spearheaded by our physicians, but as has been said, the disease not only is affecting the right arm but is extending to the whole body. A continuation of our present attitude on this question will but tend to spread the process of deterioration. It has been suggested that a reaffirmation of, or return to, our denominational wage plan would wreck our medical institutions.

On the contrary, there are many of our loyal medical men in institutions here at home and in mission lands who would be greatly cheered and encouraged to see the Seventh-day Adventist denomination openly profess its confidence in our Christian physicians by a strong stand on this question, inviting these medical brethren to continue to stand with their ministerial, educational, and publishing house brethren in sacrificial service for finishing the work. Our present uncertainty is but an encouragement to the less-devoted, the less-consecrated element among our physicians, and is disheartening to those who would stand by us as fellow workers. If we feel that by continuing the present confusing course we are saving ourselves from serious troubles in the future, we would do well to note this warning given us from the Spirit of prophecy:

"If some one proposes something that is not in accordance with [the] self-sacrificing principles on which our work is based, let us remember that one stroke of God's hand can sweep away all seeming

benefit because it was not to His name's glory."—Ms. 12, 1913. (Interview, Dec. 4, 1913.)

"Our institutions need not accept unconsecrated men and women, because they know not what better to do; for converted physicians will be raised up to take their place in the work. Unless the principles of divine truth control the physicians as they have not done hitherto, God will be dishonored, souls will be lost, and the institution established for the benefit of the sick and suffering will not meet the mind of the Spirit of God."—Letter 41, 1890.

If it be true—and I personally do not credit the idea—that we can no longer expect to hire our physicians on the original self-sacrificing missionary basis, why do we hire them at all? Do we expect that the atmosphere of a sanitarium will be hallowed by the services of a man who will accept medical missionary work only if he is paid his price?

Are we to believe that the spiritual tone of our medical workers has dropped below that of our fellow Protestant Christian medical men who clear around the world accept a wage on a par with their ministerial brethren? No, by far the majority of our medical men, and certainly those representing the greatest loyalty to our time-honored, self-sacrificing plan of service, will feel that if we here at this council fail to take at least the first steps toward repair of the breach in our denominational wage structure, we will have fallen short of our duty.

Rather than speak of the dangers inherent in any disturbance of the status quo, should we not rather send forth a challenging clarion call to the physicians of this denomination, inviting them to stand by their ministerial brethren in bonds of Christian fellowship and service, to persevere in self-sacrifice with their fellow laborers, till the Master comes to give the only rewards which are worthy of our efforts?

The desire of the field, if I can understand the plain words of my brethren, is for a strong stand on our basic principles. I wish to suggest that we carry to the council our united recommendation that the General Conference reaffirm the basic principles of its wage structure as applies to physicians. That we commend our institutions and doctors now on this plan, and that we urge upon our physicians not now on the denominational plan the desirability of joining their fellow physicians in a move to restore to its rightful place the medical missionary endeavors of the Advent people.

Aids for the Health Evangelist

IT WAS my privilege to visit part of a West Pennsylvania workers' meeting in Pittsburgh. Dr. Wayne McFarland was one of the main speakers, urging the workers present to participate in a health evangelism program. "You need not wait for a doctor or a nurse or a dietitian if you do not have them in your territory," said the speaker. Each one can prepare to do this work in case professional people are not available.

The doctor advised a combination of colporteur evangelism, public evangelism, medical evangelism, and lay evangelism, and asked that each one read *Medical Ministry*, chapters 13, 17, and 18. After this stirring address much interest was manifested, as witnessed by the questions asked. Also, many eagerly came forward to receive mimeographed lists of certain materials offered.

Doubtless the majority of our evangelists, pastors, and Bible instructors realize the importance of presenting "the right arm" as a part of our full-rounded message; but unfortunately the health phase is often neglected. Perhaps one reason for this is that our workers do not have a doctor, nurse, or dietitian in their territory to call upon for aid. Perhaps another reason is that the workers do not know where to turn for material. Until recently there was a paucity of health education literature in the denomination, and even the accepted cookbooks were out of print. But during the past few years many teaching aids have been issued, especially in the line of nutrition.

These aids in the form of cookbooks, pamphlets, charts, lessons, films, and reprints are now issued in abundance, and may be used to advantage by Bible instructors, nurses, cooks, housewives, and others who are interested in conducting cooking schools. Thus, if a dietitian or doctor is unavailable, others may be drafted.

With the thought in mind that many workers throughout the great harvest field may be benefited by having access to lists of available materials and where they may be obtained, we are listing here a number of the best. This includes nutrition and other phases of health as well.

Health Education Material Cookbooks

Homemakers' Cookbook and Guide to Nutrition, Pacific Press, 1946. (\$7.50.)

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

Better Meals for Less, by George E. Cornforth, Review and Herald. (50 cents.)

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

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

Taste Teasers, South Lancaster Dorcas Society, Box 357, South Lancaster, Massachusetts. (\$1.50.)

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

Health food company recipe books.

Nutrition Lessons

1. Home Health Education Series Tracts, Pacific Press. (35 cents a set.)

2. Lesson Outlines in Nutrition and Cookery, prepared by Loma Linda School of Dietetics, Pacific Press. (90 cents.)

Pamphlets Available

1. *Quaker Quotes* (story of oatmeal), Quaker Oats Co., 223 West Jackson Boulevard, Chicago 6, Illinois.

2. *How to Prevent Diseases of Children—Your Children*, Cutter Laboratories, New York, New York.

3. *Know Your Heart*, Public Affairs Committee, Inc., 22 East 38th Street, New York 16, New York. (20 cents.)

4. *Use of Fresh Citrus Fruits in Hospitals and*

Other Institutions (basic information for dietitians and nurses), Nutrition Research Division, California Fruit Growers Exchange, Box 5030, Metro. Station, Los Angeles 55, California.

5. *A Nutrition Guide*, General Mills, Inc., Department of Public Services, Minneapolis 1, Minnesota.

6. *What Good Are Health Museums?* American Public Health Assn., 1790 Broadway, New York 19, New York.

7. *Catalog of Exhibits on Health and Safety*, Metropolitan Life Insurance Co., 1 Madison Avenue, New York 10, New York.

8. *Bathing Your Baby the Right Way*, Proctor and Gamble Co., Cincinnati, Ohio.

9. *Blue Prints for Body Balance; The Human Back*, Samuel Higby Camp Institute for Better Posture, Empire State Building, New York 1, New York.

10. *When Your Child Has Infantile Paralysis*, National Foundation for Infantile Paralysis, Inc., 120 Broadway, New York 5, New York.

11. *What You Should Know About Tuberculosis*, National Tuberculosis Assn., 1790 Broadway, New York 19, New York.

12. *Safeguard Your Family; Future Health for Your Child; Immunization in Childhood*, Lederle Laboratories, Inc., 30 Rockefeller Plaza, New York 20, New York.

13. *Outline and Brief Discussion of the Essentials of an Adequate Diet*, by H. M. Walton, M.D., General Conference Medical Department.

14. *Meatless Meals and Food Conservation*, by Della Reisswig, Life and Health Editorial Offices, Review and Herald.

15. *The Fine Art of Being Parents*, by Belle Wood Comstock, M.D., Life and Health, Review and Herald. (2 cents each.)

16. *Why You Should Eat an Adequate Breakfast*, by Lela E. Booher and Ida Behan, Life and Health, Review and Herald.

17. *Tobacco and Health*, by L. H. Lonergan, M.D., Life and Health, Review and Herald. (10 cents each; less in quantities.)

18. *Relaxation*, by Clarence W. Dail, M.D., Life and Health, Review and Herald. (10 cents each; less in quantities.)

19. *The Balanced Diet*, by G. K. Abbott, M.D., Pacific Press. (One of six booklets in the Health Builder Series, 10 cents each.)

Charts Available

1. "Conserving Minerals and Vitamins," Life and Health, Review and Herald. (10 cents each; less in quantities.)

2. "For the Calcium You Need" (large, illustrated chart available to teachers, dietitians, nutritionists, home economists), Evaporated Milk Association, 307 North Michigan Avenue, Chicago 1, Illinois.

3. "Evaporated Milk—What It Is and How It Is Prepared" (large illustrated chart), Evaporated Milk Assn., 307 North Michigan Avenue, Chicago 1, Illinois.

4. "Vitamin and Mineral Information" (available to nutritionists, dietitians, home economists, and teachers), Department of Public Services, General Mills, Inc., Minneapolis 1, Minnesota.

5. Food chart showing values of average daily servings of common foods, Consumer Service Department, General Foods Corporation, 250 Park Avenue, New York 10, New York.

6. Chart of average weight for height tables, up to nineteen years of age, Metropolitan Life Insurance Co., 1 Madison Avenue, New York 10, New York.

7. Weight-Height-Age Tables, Mead Johnson & Co., Evansville, Indiana.

8. "Conserving Minerals and Vitamins" (large, illustrated chart), General Mills, Inc., 400 Second Avenue S., Minneapolis 1, Minnesota.

9. "Our Daily Food Needs," General Conference Medical Department.

Health Films

1. National Safety Council, Inc., 20 North Wacker Drive, Chicago 6, Illinois. (Send for catalog.)

2. General Electric Co., Schenectady, New York. (Send for catalog.)
3. Metropolitan Life Insurance Co., 1 Madison Avenue, New York 10, New York. (Send for catalog.)
4. *Channels*, 130 East 22d Street, New York, 10 New York. (Each year *Channels* magazine has a complete directory of educational motion-picture films.)

Miscellaneous

1. Articles in "Health Evangelism" section of THE MINISTRY.
2. Articles in *Life and Health* each month.
3. Modern Health Series (six numbers), Pacific Press. (10 cents a sample set.)
4. Eighteen health correspondence lessons by Washington Sanitarium. Washington Sanitarium, Takoma Park 12, D.C. (Mimeographed copy, \$1.)
5. *The School Health Program* (issued monthly), General Conference Medical Department.
6. *How to Keep Well* (compilation of best articles in past issues of *Life and Health*). Articles, menus, graphs, and the like to help in a medical missionary program, cooking school, home-nursing class, or health club. Alphabetically and topically indexed, *Life and Health* office. (75 cents.)

Helpful Books

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Day of Resurrection of Christ (Concluded)

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

III. "Three" and "Third" in Connection With Resurrection

THIS is another aspect of the question, equally cogent, which should receive consideration. Let us note five considerations.

I. USE BY DISCIPLES ON ROAD TO EMMAUS.

The story is recorded in the last part of Luke's Gospel. It is a beautiful story. One can almost see the two disappointed travelers meditating on the events of the past few days. Their hopes had been raised, and then utterly dashed to the ground. While they were cogitating a stranger approached them. They did not recognize Him, but as is customary in the East, they quickly entered into conversation.

The stranger, seeing them very much in earnest, raised the query: "What manner of communications are these that ye have one

with another, as ye walk, and are sad?" Luke 24:17.

Immediately came a counterquestion from Cleopas: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Verse 18.

As the disciples answered the queries of the stranger and told Him about Jesus of Nazareth and how He had been condemned to death and crucified, they made this significant remark: "And beside all this, to day is the third day since these things were done." Verse 21.

An important point is emphasized in these words. Here were these men, meeting the Saviour, whom they did not recognize. This meeting on the roadside evidently took place in the afternoon of the first day of the week. Obviously, if the first day of the week, Sunday, was the third day in this listing, the Sabbath, the seventh day of the week, must have been the second day. Still further, the first day of the group of three days during which these things were done, must have been the day before the Sabbath. That was obviously the sixth day of the week, commonly known as Friday.

2. USE IN CONNECTION WITH THE RESURRECTION:

The expressions containing the words "three" and "third" might be classified as follows:

- a. The expression
"three days and three nights" occurring once Matt. 12:40
- b. The expression
"after three days" twice Matt. 27:63
Mark 8:31
- c. The expression
"in," or "within," five Matt. 27:40
three days times Mark 15:29
John 2:19, 20
Mark 14:58
- d. The expression "the third day" ten times
 - (1) On five occasions by Jesus Matt. 16:21; 17:23; 20:19; Luke 13:32; 24:46
 - (2) Once by Peter Acts 10:40
 - (3) Once by Paul 1 Cor. 15:4
 - (4) Once by Cleopas Luke 24:21
 - (5) Once by the angel Luke 24:7
 - (6) Once by the priests and Pharisees Matt. 27:64

Actually the expressions occur more often, but where two or three or more Gospels refer to the same experience, we have endeavored to list but one in this classification. It should be observed that the same Saviour who said in Matthew 12:40, "three days and three nights," said also in Mark 8:31, "after three days," and "in three days," John 2:19; and on five occasions "the third day." Hence, in the mind of the Master these expressions must have meant one and the same thing. In other words, He used these three forms in referring to the period which would elapse between His crucifixion and His resurrection. Granted, they may seem different to us. They convey different shades of meanings to our minds.

Perhaps the strongest expression of all, if we take it literally, would be "after three days,"

for that would mean not only three full days of twenty-four hours each but some hours after. Then there is the expression "three days and three nights." If we push that to its full value, then we have seventy-two hours. But when we come to the expression "the third day," even in our own Western method of speaking, at most this would be two full days and part of a third.

Consequently, we shall be led into difficulties if we push the meaning of the expression, "three days and three nights," as being a literal seventy-two-hour period. It must be evident that if this expression, together with the expression "after three days," is to be understood in its full value so far as hours are concerned, then Jesus rose from the dead *not on the third day but on the fourth day*. That, of course, would be contrary to the many passages which teach that He rose from the dead "the third day according to the scriptures." 1 Cor. 15:4.

Inasmuch as all these expressions are found in the Sacred Record, and are of equal value and inspiration, it is certainly advisable that we give careful and thoughtful study to all aspects of the question, so that complete harmony may be seen in all the passages concerned.

It will be observed in the foregoing listing that the expression "three days and three nights" occurs once. The other forms occur several times. This opens up a principle of interpretation. Shall we take the expression that occurs once and make that primary, and endeavor to harmonize the other expressions with that one? Or, shall we not take the seventeen uses of the other expressions and seek to understand the one expression in the light of the seventeen?

3. USE IN THE OLD TESTAMENT.

Observe the following instances of parts of days being regarded as the whole.

- a. In the case of Joseph (Gen. 42:17, 18), his brethren were to be put into ward for "three days," but Joseph talked with them on "the third day."
- b. In the case of Rehoboam (2 Chron. 10:5, 12), king of Judah. He told those who made complaints to come again "after three days," but it was well understood when they should return, for in verse 12 it mentions that they came "on the third day."
- c. The case of circumcision (Gen. 17:12). This rite was to be performed when the child was eight days old, and yet in Leviticus 12:3, the counsel is that it should be done on "the eighth day."

4. USE IN THE NEW TESTAMENT.

The same principle is recognized also in the New Testament, as will be seen in the following:

a. In Matthew 27:63 the Pharisees who came to Pilate mentioned that Jesus had said, "after three days I will rise again," but their understanding of that is indicated in the next verse, "that the sepulchre be made sure until the third day."

b. In Mark 8:31, when Jesus was talking to His disciples of His coming sufferings and death, He mentioned that "after three days" He would rise again, but in Mark 9:31 we find "he shall rise the third day." Everybody concerned in the matter understood this method of speaking, as will be seen in the following scriptures:

The Saviour	Luke 24:46
The angels	Luke 24:7
The apostle Peter	Acts 10:40
The apostle Paul	1 Cor. 15:4
The two at Emmaus	Luke 24:21
The enemies	Matt. 27:63, 64

In the minds of the enemies of Jesus there evidently appeared no contradiction or misunderstanding. They did not use this against the followers of Jesus. Had there been any basis for so using it, they would certainly have done so.

There is still another expression which might be noticed, and this is found in both the Old and the New Testaments. It is the expression, "to day and to morrow, and the third day." Observe the following scriptures: Exodus 19:10, 11; 1 Samuel 20:12; Acts 27:18. Then note particularly the words of Jesus in Luke 13:32: "He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected." This is in full harmony with the expression "the third day," used so many times in the Scriptures.

5. USE BY JEWISH AND OTHER AUTHORITIES.

We must remember that we are dealing with an expression in common use among the Jews, and it would certainly be well to understand the Jewish viewpoint. It would hardly be correct for us to impose our Western understanding of language on Eastern terms and expressions. First, observe the following from Greek authorities:

"In the Jewish mode of reckoning time, by which small parts of days were counted as whole days, and accordingly a space of time not two whole days might be computed as three days and nights."—S. T. BLOOMFIELD, *The Greek Testament With English Notes* (London: Longman, Brown, Green and Longmans, 1847), vol. 1, p. 71.

"In the Jerusalem Talmud (cited by Lightfoot) it is said 'that a day and night together make up a . . . night day, and that any part of such a period is counted as the whole.'"—HENRY ALFORD, *The Greek Testament* (London: Rivingtons, 1868), vol. 1, p. 133, col. 2.

"So far as I can learn the effort to locate the death of Jesus on Wednesday is due to the wish to interpret 'after three days' literally and in opposition to 'on the

third day' for the day of Resurrection of Jesus. In simple truth if 'after three days' has to mean after seventy-two hours, that would be on the fourth day, not on the third day, a flat and hopeless contradiction. The use of 'after three days' is simply a more or less free vernacular idiom such as we use today and is easily understood in harmony with 'on the third day.'"
—A. T. ROBERTSON, *Expositor* (in answer to a question).

"In common with other nations, the Jews reckoned any part of a period of time for the whole, as in Exodus 16:35. Attention to this circumstance will explain apparent contradictions in the sacred writings; thus, a part of a day is used for the whole, and part of a year for the entire year."—THOMAS H. HORNE, *An Introduction to the Critical Study and Knowledge of the Holy Scriptures* (London: C. T. Cadell), vol. 3, p. 180.

Then what do the Jewish authorities tell us? Notice the following from the *Jewish Encyclopedia* and Abenezra:

"In Jewish communal life part of a day is at times reckoned as one day; e.g., the day of the funeral, even when the latter takes place late in the afternoon, is counted as the first of the seven days of mourning; a short time in the morning of the seventh day is counted as the seventh day; circumcision takes place on the eighth day, even though of the first day only a few minutes remained after the birth of the child, these being counted as one day. Again, a man who hears of a vow made by his wife or his daughter, and desires to cancel the vow, must do so on the same day on which he hears of it, as otherwise the protest has no effect; even if the hearing takes place a little before night, the annulment must be done within that little time."—*Jewish Encyclopedia*, Art. "Day" (New York: Funk and Wagnalls, 1903), vol. 4, p. 475.

"Abenezra, an eminent Jewish commentator, on Leviticus 12:3 says, that if an infant were born in the last hour of the day, such hour was counted for one whole day."—THOMAS H. HORNE, *An Introduction to the Critical Study and Knowledge of the Holy Scripture* (London: C. T. Cadell), vol. 3, p. 180.

Note also the following instances from the writings of Josephus:

- a. That the eighth day means within that number of days. (*Antiquities*, book 1, chap. 12, par. 2.)
- b. That after three days means the third day. (*Antiquities*, book 8, chap. 8, pars. 1, 2.)
- c. That forty afterwards means the fortieth day. (*Wars*, book 1, chap. 16, par. 2.)
- d. That in five days means the fifth day. (*Ibid.*)

In the footnote to c and d we read:

"This way of speaking, after forty days, is interpreted by Josephus himself, on the fortieth day. . . . In like manner, when Josephus says, . . . that Herod lived after he had ordered Antipater to be slain five days, this is by himself interpreted . . . on the fifth day afterward."

Hence there is real Scriptural basis for the belief that the Saviour of mankind was crucified and buried on Friday, rested in the tomb over the Sabbath, and rose from the dead on Sunday, the first day of the week. In the light of these findings there should be no difficulty in understanding the words of the Saviour in Matthew 12:40.

Although it is instructive to know the facts regarding the time Jesus was in the tomb and to understand the harmony of the Scriptures which relate to this great event, the all-important thing is to know that Christ "was delivered for our offences, and was raised again for our justification." Rom. 4:25. What a glorious

and blessed truth is emphasized by the great apostle to the Gentiles when he declares:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." 1 Cor. 15:3, 4.

May it be our earnest desire and longing to be like Christ. May we pray from the heart with the same great champion of the truth of God, "That I may know him, and the power of his resurrection."

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Forward in Inter-America

THE year 1949 promises to be a banner year in soul winning in the Inter-American Division. We have already received the reports from the field for the first two quarters of the year, and these show a gain of five hundred in baptisms over the first six months of 1948.

A division council and ministerial institute were held in Santa Clara, Cuba, in December, 1948, and I personally feel that the inspiration and instruction given at these meetings has been a great help in uniting us all in forward-looking plans. At these meetings almost all our local and union field leaders were present, and we were privileged to have the help of several leaders from the General Conference, together with the division staff. A large number of our evangelists and pastors attended these meetings.

We have received reports from 28 of our 33 local fields, and these show that 235 regular evangelistic efforts will be held in our division in 1949. These efforts will vary in length, but it can be assumed that in them present truth will be fairly well covered in the sermons. Reports show that 130 spearhead efforts will be held by our regular ministry all over our field, which covers 27 countries and major dependencies. A total of 365 regular and spearhead efforts will be held during the year, or an average of one effort beginning each day of 1949.

Our fields report that 724 lay preacher efforts will be held from one end of the field to the other, all around the Caribbean Sea. Much credit for this movement among the laymen is due the home missionary men throughout the field, under the able leadership of Wesley Amundsen. Scores of ten-day schools for laymen have been largely responsible for the in-



W. E. Murray

structing and training of this layman army. Our local fields right around the circle are placing more and more emphasis on this phase of the work.

Our fields have been encouraged to enter new territory with evangelistic efforts and church buildings. In some places it is necessary to have a building before an effort can

be held. The laws of some countries make it illegal or inadvisable to hold meetings in other than regular church buildings. To our Puerto Rico field really belongs the honor of blazing the trail in systematically planning to enter new territory. Under the leadership of Stanley Folkenberg, president of the field, and David Baasch, the Puerto Rico committee took a map of the island and marked off the "black municipalities"—those where there were no Seventh-day Adventists—and then made definite plans to enter those unworked territories. As I remember it, in one year they entered nineteen new municipalities. Under the leadership of Charles Beeler plans are being laid to enter new territory in the promising cities of Venezuela. Our other field organizations are giving earnest consideration to their unworked territory, and space would fail me to describe in detail the excellent plans being carried out. On the reports received from the local fields 213 new places are being entered by our evangelists this year.

R. H. Pierson, president of the Caribbean Union, has been the champion of keeping before our local fields and churches the high value of having a baptism in every church every quarter. This is indeed a good plan. By this plan the interested ones are baptized when their spiritual condition is ready, and the baptisms do not accumulate for the last part of the year.

Richard Delafield has conducted a public effort through a translator in Panama City. In the past we have had no success reaching the Latin-American public through translators. But from the first, Elder Delafield's meetings were well attended, and at the close something like two hundred were well on their way toward being prepared for baptism.

In French Guiana our workers through the years have earnestly toiled for a foothold, as it were, in this remote territory. As I understand it, we have never been able even to get more than one or two interested through our most earnest work in that field. A. H. Linzau, from the French West Indies Mission, was sent to Cayenne, and at last the Holy Spirit's pleadings are being heeded by the people of Cayenne, French Guiana. When I visited there in Febru-

ary of this year, Elder Linzau had a company of fifteen baptized members, and hopes to win another twenty in 1949. In numbers this seems small, but we consider this a signal victory for the gospel cause in this difficult field.

Right through the territory of the Inter-American Division our union and local field leaders are earnestly pushing forward on a strong evangelistic program, and we know God will reward all these efforts with precious souls in the kingdom.

WALTER E. MURRAY. [Association Secretary, Inter-America.]

Voice of Prophecy Rallies

By A. E. RAWSON, M.A., *Radio Secretary, Southern Asia Division*

TWO major Voice of Prophecy rallies have recently been held in the Southern Asia Division—one at Calcutta and the other at Bombay. Sufficient time has now elapsed to enable us to evaluate such gatherings.

PURPOSE.—The purpose of such rallies is: (1) to form a personal link of friendship between the Bible school students and the director of the school and other members of the staff who may be able to attend; (2) to acquaint our students with the location of our churches; (3) to help break down the prejudice felt by non-Christian students toward attending a Christian church; (4) to encourage our students to make our churches their church home and our church pastors their spiritual advisers; (5) to prepare the way for spearhead or regular evangelistic meetings in our churches; and (6) to make the Voice of Prophecy follow-up work easier by introducing our students to the local field representatives.

TECHNIQUE.—A very cordial letter of invitation is sent to every student within a reasonable radius of the church in which the rally is to be held. The students are invited to meet the director of the school and see two impressive sound films, "The Glendale Voice of Prophecy in Action" and "The Birth of a New World" (Daniel 2). At the beginning, after a brief musical program and prayer, the director and other representatives are introduced. Then the pictures follow. At the close the pastor of the church is introduced, and a special appeal is made to the students to make this church their church home. Special Sunday night meetings are then announced. After the benediction personal greetings between students and representatives are exchanged.

RESULTS.—At Calcutta the program had to be repeated in order to accommodate the crowd. After the first meeting about 125 Voice of Prophecy students remained behind to meet the director and others. A number of the students have continued to come regularly to church since then.

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In Bombay the large church was crowded to capacity with most of the church members standing. An attendance of seventy-five or more students at the spearhead meetings has been recorded. A number have been attending regularly, and before this appears in print about eighteen students in Bombay will have been baptized.

Thus it is clear that such rallies can be very fruitful. We want, in time, to hold one in each of the various centers where we have a representative number of students.

"There's a New Day Dawning" is the theme song of the Southern Asia Division. It is no idle dream. As we view what the Voice of Prophecy and other agencies are accomplishing in new India, we cannot but exclaim, "What hath God wrought!" We trust it will not sound boastful, but we believe we have made a contact with the intelligentsia of this country, which is not enjoyed by any other

Christian body. Far beyond the borders of our organized work men and women are accepting the message. Only eternity will disclose the extent of good accomplished by the humble agencies of His appointing.

Scattered Again for Appointments

A GAIN, as this report is made, your headquarters secretaries are widely scattered. M. K. Eckenroth is in the midst of his metropolitan Atlanta, Georgia, campaign, and will be until March. He will report more fully on this later. Suffice it to say that this is a combination of field training school and evangelistic effort—as are all campaigns by association secretaries—with a corps of younger workers assisting. The field school feature carries with it, of course, credit in practical theology at our Theological Seminary.

Representatives from the various conferences of the Southern Union, together with certain students from the Seminary, and others, form the team. Ben Glanzer, of the Voice of Prophecy, is making a wonderful contribution with his ministry of music. The meetings are in the Civic Auditorium. And R. A. Anderson and Miss Louise Kleuser each spent a week of instruction in the field school phase, just prior to the opening of the effort, beginning on September 18.

G. E. Vandeman, but recently returned from evangelistic institutes in the Kansas and Southern California conferences, is again on the road, this time for two months. He and Miss Louise Kleuser have an intensive and extensive series of appointments with our Western colleges for evangelistic workshops and one Week of Prayer, and workers' meetings in various conferences along the way. The Eastern and Mid-western colleges will be similarly visited in the spring, with full Seminary teaching work between in the winter term for Elder Vandeman. These activities will likewise be reported separately by these secretaries.

R. A. Anderson is again teaching his special courses in the Seminary this autumn, and has finished his fine new Ministerial Reading Course book manuscript, *The Shepherd Evangelist*, which is now being published for distribution around the close of the year. Some of his appointments will be reported by him later. Both he and I are scheduled, as members of a team of three, to conduct a two-month Field Extension School of the Seminary for the South American Division during December and January. This will be held at Montevideo, Uruguay, for several score of national workers. An appropriate sketch will later be given of this.

Meantime, short special appointments are frequently met by all of us. There are two rather unique and somewhat similar appointments that I have just met, which will interest our MINISTRY readers. Back in September I

spoke before a group of some forty Episcopalian theological and church worker students at Saint John's Episcopal church of Washington, D.C., on "Why I Am a Seventh-day Adventist." This appointment was wholly spontaneous, in response to a telephone call requesting the Seminary to delegate a representative to come and address them. This was under the auspices of the Canterbury Club of the church. Forty-five minutes of presentation was followed by forty-five minutes of questions that were not only keen but revealing. They disclosed chiefly a heart hunger for spiritual realities, and a groping after the real meaning and provisions of Christianity as we understand them. The group was most cordial and courteous and very appreciative, expressing the wish that I could return for another presentation. It was an unusual occasion.

The second appointment was before the Unitarian Church Forum at Lancaster, Pennsylv-

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vania, on October 9. About one hundred were present in what was really the adult Bible class of this church, while the youth and children were in their respective Sunday school divisions from ten to eleven o'clock. Again the topic was, "Why I Am a Seventh-day Adventist," and it too was by invitation of this church, the invitation being extended to our Brother Tell Nussbaum, of Lancaster, to arrange.

Thirty minutes for presentation and twenty-five minutes for rapid-fire questioning was the schedule. Close attention and more questions than could possibly be answered in the time, indicated a desire to know why we are what we are. And the numerous personal questions and warm handclaps at the close revealed a new wish to understand the teachings of Adventism, which fact is most enheartening from such a group.

There is a new and growing respect for Adventism, and we should respond to every such opportunity. Nothing needs to be softened or held back, when we come as Seventh-day Adventists, specifically to tell exactly why we are here and what we believe, and what we are doing in the world. These appointments indicate the new attitude developing, of interest and inquiry about our faith. We should press into every such opening. This is indeed our day.

While in Lancaster and near-by York, I also returned the calls of two Lutheran ministers who had come to my office a month prior to discuss prophecy. These ministers have been impressed by our teachings and work, our tithing practice, and the like. At that time they spent an hour and a half discussing the prophecies, and seemed deeply impressed. Now I could drop into their own homes, meet their companions, and see the churches in which they minister. Both desire some of our distinctive literature. Again, I say, there is a new respect for Adventism and an unprecedented inquiry into our beliefs and work. This entails upon us a most solemn responsibility. L. E. F.

RECENT word comes from Australia regarding the C. A. Reeves effort as follows: "The Sydney campaign commenced on August 28 with an attendance of 3,500. Of this number 2,200 filled the Town Hall, and 1,300 listened to a relay in the near-by Trocadero. This was made possible by a landline put through by the postmaster general. More than 2,100 reserved seats had been booked by non-Adventists before the opening meeting. Already the members of the team are visiting about 2,000 interested people. The promise of a goodly harvest is very bright."

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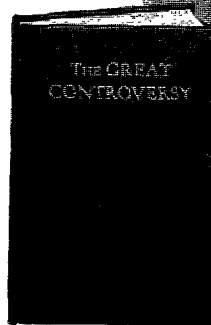
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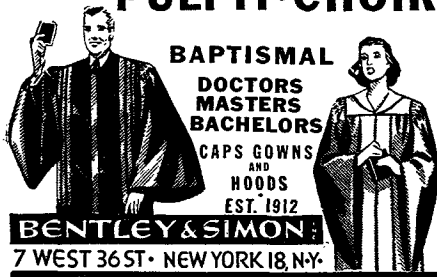
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WORLD INSECURITY.—Knowledge that Russia had reached in four years a degree of technological and scientific achievement that the rest of the world considered far beyond her capacities has shattered complacency and produced new demands for more armaments. But sober second thought reveals how futile these demands are. An atomic arms race can lead only to unthinkable disaster. Three years ago the Emergency Committee of Atomic Scientists laid down six points which were never more relevant than today. They are: (1) Atomic bombs can now be made cheaply and in large number, and they will become more destructive. (2) There is no military defense against atomic bombs and none is to be expected. (3) Other nations can rediscover our "secret" processes by themselves. (4) Preparedness against atomic war is futile and if attempted will ruin the structure of our social order. (5) If war breaks out, atomic bombs will be used and will surely destroy our civilization. (6) There is no solution except international control of atomic energy and ultimately the elimination of war. On June 30, 1947, the Emergency Committee added this: (7) Once stockpiles of atomic bombs have been accumulated by two national blocs of a divided world, it will no longer be possible to maintain peace. Stockpiling has been going on for some time, so our choice is simple: disarmament or obliteration.—*Christian Century*, October 5.

PROTESTANTISM IN SPAIN.—There is a dynamic power generated by persecution which is difficult, if not impossible, to attain under easier circumstances. The Spanish Protestants are worthy possessors of that power. If Protestantism is stronger and more vital at any one place in the world today, that place is Spain.—*Christian Advocate*, September 14.

RESTRICTIONS ON MISSIONARIES.—Special prayer has been requested concerning a possible change in requirements for admission of missionaries to India. Although no action has been taken at this writing, the government of India has indicated its intention of limiting visas for foreign missionaries entering India for the first time to those who have technical, medical, or educational qualifications. Prayer is asked that this intention may be changed to keep the door open for

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purely evangelical work. Concern has also been expressed over the government's indication that it may shift negotiations of visas for all missionaries to a single organization, the National Christian Council of India.—*Moody Monthly*, October.

OXNAM ON SCHOOL AID.—When the Pope speaks, he speaks to all Roman Catholics. His authority is absolute. . . . There is one central fact that every American must understand. The Roman Catholic Church insists upon being *both a state and a church*. *The pope is not only the head of a church, but also the head of a state*. He speaks as the head of a world church with spiritual interests, and also speaks as the head of a state with political and financial interests. Unfortunately, this set-up means that the Roman Catholic Church seeks to advance its political interests as a state and the Roman Catholic state seeks to further its ecclesiastical interests as a church. *Thus Roman Catholic political parties in European nations follow the Vatican line just as communist parties follow the Moscow line*. We want neither the Vatican political line nor the Moscow political line in America.—Statement by G. Bromley Oxnam, Methodist bishop, on a radio interview, quoted in *The Churchman*, September 1.

CATHOLIC "COMIC BOOKS."—About a year ago the Catechetical Guild Educational Society of St. Paul, Minnesota, published a "comic book" which was intended as a warning of what would happen to the United States if communism ever took over this country. The venture was such a success that the same Catholic organization now projects a series of "comic books" to spread the ideas of recent important papal encyclicals. First to appear in the new series will be *Labor Is a Partner*, a dramatization of Catholic teaching which supports the guaranteed annual wage, industry councils and baby bonuses. Will the employers' associations which distributed so many hundred thousands of the Catholic anticommunist "comic book"

push this one as enthusiastically?—*Christian Century*, September 28.

TAKING THE "C" OUT OF Y.M.C.A.—At the International Convention of the Y.M.C.A. in Sacramento, California, a constitutional amendment was passed discarding the old statement of aims, which read, "To lead students to faith in God through Jesus Christ." This was changed to read, "We unite in the desire to realize full and creative life through a growing knowledge of God." They also removed a statement which read, "To lead them into membership and service in the Christian Church."—*Gospel Minister*, September 15.

SERIOUS SITUATION.—To appreciate the seriousness of the situation, one must first of all inquire into the place of the Vatican in the modern world. Notwithstanding Roman Catholicism's enormous loss in numbers and influence, it is more alive and aggressive than ever and is better implemented than ever before. Backed by nearly 400,000,000 nominal members, bulking largest in Europe and America, but occupying every corner of the earth, bent on converting the whole world—not to Christianity, but to Catholicism—and equipped with the most formidable organization on the planet, the Pope, the last absolute monarch, occupies the Vatican, which is a church-state. The Vatican thus is by no means confined to the religious sphere, but concerns itself with all fields adjoining religion, as the economic, social, and political. Its immense power is further augmented by the fact that every good Catholic owes blind obedience to his church and must put his church's interest before any social or political matter. This makes every Catholic legislator in all nations a zealot for enacting Catholic contentions into law, and every Catholic judge an interpreter of the law in terms of the Catholic canons, every Catholic teacher an instructor in his doctrines.—JOSEPH M. DAWSON in *Watchman-Examiner*, September 15.

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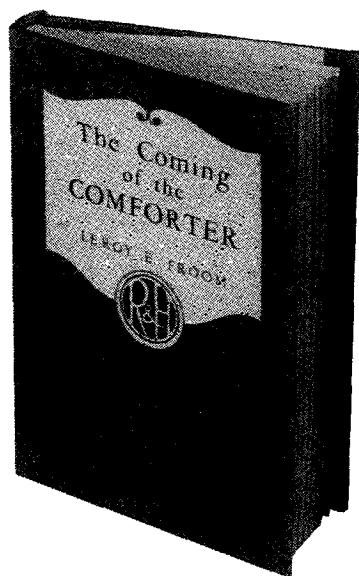
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"High Up—Near Heaven"

In one of the Washington, D.C. newspapers (the "Times-Herald" of August 8, 1949) there appeared a noteworthy description of Takoma Park in the series "Washington—How She's Grown." This article was on the first page under the title "Takoma Park Hopes to Stay a Green Eden by Sligo Creek." The back page carried five pictures of local scenes, the largest by far being of the Sligo S.D.A. church.

In this series the friendly reporter Edwin D. Neff takes his readers on a picturesque tour of metropolitan Washington, showing the amazing changes of the past few decades. The story of Takoma Park is written in such a kindly spirit toward S.D.A.'s and gives such interesting historical information regarding the early beginnings of the town, that we are sure MINISTRY readers will be glad to read a brief summary of the contents.—M. H. T.

THERE'S no place like Takoma Park. It's a state of mind, a way of life. Though it is incorporated under Maryland law as a city, it really is a city park with houses.

"If you live in Takoma Park you earn about \$5,000 a year, work for the Department of Agriculture, or have just retired, spend most of your time in the garden (it's a beauty), rarely bother with the movies and want to be left strictly alone by politicians in the District, Montgomery and Prince Georges counties, though your town lies in all three jurisdictions. . . .

"IT BEGAN IN 1883.—Your town began as an idea in one man's mind. That was long ago in 1883, when the District was a malarial swamp with an evil-smelling water supply. The man was Benjamin F. Gilbert, a real estate promoter, who was looking for high ground, pure air, delightful shade, crystal water and no mosquitoes.

"He located 90 acres of these God-given commodities northwest of the city in a rolling, wooded country of black dirt, fine forests, wildflowers and bubbling springs. It was a great place to raise kids and azaleas. Any change in this little Eden by Sligo creek clearly would be for the worse.

"GREEN THUMBS ABOUND.—And so your town stayed pretty much the same, though of course it grew. It was never a place for high-kickers and ta-ra-ra-boom-deay. High up—near heaven. That's what the Indian word Takoma means, a good place for family living.

"Your town was further anchored to the verities by a group of learned gentlemen from the Department of Agriculture, all of whom had at least five green thumbs. They could grow lilies in a desert and apple trees on rocks. In Takoma Park, however, lay that rich, black earth. . . . Shortly the whole place was blooming like a greenhouse.

"There was a faint horticultural flavor to the street names these gentlemen supposedly chose, too—Holly, Fern, Elder, Dahlia, Cedar, Butternut, Oak, Tulip, Maple, Spruce, Poplar, Hickory and Ash. And a fine disregard for historical sensitivities—Grant and Lee avenues running side-by-side!

"High up—near heaven. A garden near the sky. That was, and still is, Takoma Park. No wonder the Seventh Day Adventists who came early in the century, believed they were divinely guided in selecting your town for their new headquarters.

"STRANGE AT FIRST.—And these people, too, added to the dignity and self-respect of Takoma. They were obviously nice people, with soft voices and kind faces, eager to be your friends, or let you alone—however you wanted it. They didn't smoke nor drink, nor use tea, coffee nor meat. They worked hard and prospered. They built splendid churches and fine homes. Their sanitarium became one of the best anywhere. Their publication, Review and Herald, was and is, a thriving business.

"It was a bit strange at first, though, seeing the little groups of Adventist churchgoers worship from sunset Friday to sunset Saturday, then hang out the wash on Sunday morning when you were on your way to church. But, if you complained, they graciously gave up their Sunday labors. They worshipped their way and respected your worship. If you asked, they explained their beliefs willingly.

"All Christians are familiar with the teaching against labor on the Sabbath, but the Adventists rigidly stick to it. 'Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath . . . in it thou shalt not do any work. . . .'

"Saturday is arrived at as the seventh day by counting from the previous Sunday. 'And the evening and the morning were the first day.'

"The sunset-to-sunset worship is based on Leviticus 23, 32: 'from even unto even shall ye celebrate your Sabbath.'

"All Christians believe in the second coming of Christ, but the Adventists stress this promise and have built their religion around it, though they set no date. They believe that death is only a sleep until the return of Christ when the righteous shall be raised to Heaven. One thousand years from Christ's return—the millennium—all evil will be destroyed (by fire) and the earth purified, becoming an Eden for man's return.

"3,000 ADVENTISTS THERE.—There are 3,000 Adventists in Takoma Park today, about one-fourth the total population, and this is the headquarters for world-wide missions, supported by a \$9,000,000 mission budget. . . .

"A FAMILY PLACE.—Yes, your town is a garden near the sky, high up—near heaven.

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 VI. The Anointing of the Spirit—March.
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 X. "The Loud Cry"—July.
 XI. In the Spirit and Power of Elijah—Aug.
 Unclean Meats and the Cross—April.
 God Revealed in Astronomy (sermon outline)—June.
 The Keys of the Kingdom—July.
 The Tongues Manifestation—Aug.
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 Multiple Challenge of Radio—June.
 The Personality of Your Radio Voice—June.
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 Types of Successful Religious Broadcasts (panel discussion)—Aug.
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 (Appears in each issue.)

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WITH YOUR ASSOCIATION SECRETARIES

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 Inter-American Institute—June.
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"Your Study-Hour" Broadcast

(Continued from page 4)

Virgil Iles, a student in Emmanuel Missionary College, writes the scripts; and Melvin Niswander, a 1949 graduate, directs the broadcasts. Both are experienced radio men. Were it possible financially, these weekly broadcasts could just as easily be aired from one hundred stations as a public service, as from the five we are now using. Other stations are calling for these transcriptions as a means of helping in these times of serious juvenile delinquency.

The Lord cannot come until every soul is warned. We must be more concerned about the children. "We may bring hundreds and thousands of children to Christ if we will work for them."—*Counsels to Parents, Teachers, and Students*, p. 172.

Many hours of study, toil, and prayer are being contributed to this project, that these programs may be an entering wedge in presenting the third angel's message to those who otherwise might not be reached. Determine now to do more than utter a feeble word of admiration for this work. Let your prayers in behalf of this medium be prayers of power, ascending to the God of hosts for His blessing. We trust and believe that many thousands of children can be won to the truth through this avenue of service.

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"High Up—Near Heaven"

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You like it that way and want it to stay that way. A family place without commercial hustle to spoil the quiet afternoons and evenings when Takomans like to sit on their front porches. . . .

"But now, something's in the air. There are those confounded young people who want shopping centers and movies. And that abortive effort last May to annex the Prince Georges county area where most of the new construction is going up. Folks over there don't go back to the old times. They'd sure stir up a fuss if they ever got their people on your city council.

"But, you remember, the Department of Agriculture men were new once, with fancy ideas about gardening. And the Seventh-day Adventists with their Saturday church-going. You absorbed them all and your town only grew more beautiful. At bottom something tells you it will stay that way—Eden by Sligo creek."

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