THIS MONTH

PULPIT AND STUDY ..................................... 3, 21
The Minister's Private Reading—Importance of Aramaic—God's International Message for Today (sermon outline)—New Chart of the Ten Commandments

A MORE EFFECTUAL MINISTRY ............................. 5
A New Approach on Saving Youth—Low-Cost Evangelism—Colored Slides for a Dime—The Pastor's Multiple Duties

MUSIC OF THE MESSAGE ................................... 10
Pro-Catholic Trends in Choir Schools

BIBLE INSTRUCTOR COUNCIL .............................. 11
Bible Readings as a Continued Series—Personally Prepared Readings—Prophetic Gift in the Church (study outline)

CHALLENGE OF A WORLD TASK ............................ 14
"Away With Defeatism"

THE BOOK SHELF ......................................... 16
"Sunday in Roman Paganism"—"The Story of Our Health Message"—"Broadcasting the Advent Message"—"Six Kings of the American Pulpit"—"An Hour With J. Hudson Taylor"—"The Meaning of Repentance"—One Lord, One Faith

EDITORIAL KEYNOTES ..................................... 19
Evangelistic Orthodoxy and Unorthodoxy

VITAL "TESTIMONY" COUNSELS ............................. 19
Inspiration of the Bible Writers

RADIO EVANGELISM IN ACTION ............................. 26
Broadcasts as Interest Creators

THE MEDICAL MISSIONARY ................................. 27

THE REALM OF RESEARCH ................................... 35
Date and Hour of the Crucifixion Passover

THE LARGER OUTLOOK ................................... 38
A True Helpmeet and Companion
C. THE CURSE OF NUMBERS seeks to fasten itself upon us—numbers of converts gained at all costs within a given time. This is the test by which ministers are often rated, the measuring rod by which their success as soul winners is frequently judged—the number baptized at the end of thirteen, fourteen, or sixteen weeks of public meetings, with sometimes little scrutiny of the names. To achieve acceptable numbers, children have sometimes been urged forward prematurely, and unprepared adults frequently rushed into the baptismal pool, in the fond hope that they will somehow remain steadfast. All too often it is not how well established in the faith, but how many can be reéstablished in evaluating a worker, his employment, or his salary rating. It is numerical results that must therefore be produced. Meantime we are deeply concerned over our losses and apostasies. We feel this must be corrected. Yet we ourselves have created the vicious circle that fosters losses and perpetuates the very conditions we deplore. When we begin to emphasize quality rather than quantity, when we begin to evaluate success by the number who remain in the faith at the end of one, two, or even five years after baptism, then, and only then, will matters right themselves and the picture of our losses change for the better. Then, thoroughness of instruction will come into its key place. Then, soundness of conversion will be recognized as basic. Then, artificial pressure standards will be supplanted by the true gauge of ministerial success. We can deeply deplore the present condition. We can talk volubly about the need for correcting it. We can register deep concern over it all. But not until we grip the situation, shift the pressure, and change the standard of evaluating a minister's success will the picture be changed. When will that be?

Invitation to Our Workers

The Seminary library is desirous of building a collection of samples of evangelistic announcements, handbills, invitation cards, and other advertising matter for the use of evangelism classes and for general reference purposes. Will our evangelists and other workers conducting public efforts co-operate by mailing in samples of such materials to the Librarian, Seventh-day Adventist Theological Seminary, Takoma Park 12, D. C.

C. APOLOGIA! Words can scarcely be found to express the distress felt by the Secretaries of the Ministerial Association over the delay in getting the full 1944 Ministerial Reading Course set into the field where it is eagerly awaited. If they were not so wholly worth waiting for, we would be the more chagrined, but they are now soon to be sent out. "The Story of Our Health Message" is ready and waiting, as is the temperance volume. The radio book is off the press, and the final book "Sunday in Roman Paganism" is almost ready for the presses. So the set will soon be mailed out to the worker force who are so restively awaiting it. Meantime we sit in sackcloth and ashes, figuratively speaking, craving your leniency for delays caused by abnormal conditions.

C. WE HAVE A REQUEST which concerns our contributors mostly. We usually prefer to use the full name with articles in The Ministry, rather than the initials. Sometimes we are unable to obtain this information from the Year Book or anywhere else; so please give us your full name when you write for our columns. This is also a good plan for all our readers to follow when sending in subscriptions or changes of address. If those who have titles, such as Elder, Professor, Doctor, etc., will include their title with their name, this will be of help also in avoiding confusion and duplication, and aid in identifying each person.

C. IF WE KNOW what God thinks of any religious system; we then know how we ought to act toward it.

C. WANTED AND GREATLY NEEDED FOR THIS MOVEMENT: First, for some Adventist of consecrated talent to catch a vision of the throb of the heart of this last threefold message of God to man, to penetrate its inner genius and give us in terse, gripping, yet comprehensive phrase, its essential message in poetic form. Then, second, for some gifted musician to put these lyrics to music that moves the soul, that haunts the memory and permits of no escape—music that is lofty, ennobling, compelling. We need to match the power of the songs of the Reformation, which swept great numbers into the evangelical faith.

The present forward move in evangelism needs this very adjunct. We need to be able to sing people into Adventism, paralleling the preaching of the Word on the great doctrines of the message. Here is a field for someone who catches the burden and has the ability. To meet the need, such messages in song must be worthy and representative. No cheap rhyming will do. And no poverty-stricken or trifling tunes will suffice. Someone must do for last-day Adventism what Charles Wesley did for Methodism in his day. The coming of this need should be matched by an appropriate supply. Who will provide what is needed?
Here we enter into the minister’s private life and open up that phase of the subject which deals with his individual study and personal devotion. In another article we shall consider the art of studying, which is closely akin to this subject, but here we shall confine ourselves rather to the field of the minister's reading and how to read effectively.

Paul recognized the importance of reading, both in his own life and in his counsel to the young ministers under his care. To Timothy he said: "Till I come, give attendance to reading." "Neglect not the gift," he said. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

Paul had a small library of his own. Though he was a man whose duties called him to travel much, and he probably had no place he could call home, still he had some treasured volumes that he carried with him on his travels. In writing to Timothy, after his second arrest, he asked that Timothy bring to Rome "the books, but especially the parchments" that he had left at Troas. We have no knowledge of what these books were, but evidently Paul was a man who, having collected a small library, cherished it and wanted it with him in his dungeon cell, even in the hour of death.

As ministers, we should "give attendance" to our reading. That is, we must give heed to, and put our best thought into, our reading. To read profitably, we must read with a purpose, not haphazardly, here a little and there a little, but with careful selection and mental exertion. We should map out a course of reading for ourselves, selecting carefully from the mass of material available, and then set ourselves to read the books selected.

How extensive should be our reading? One of our veteran ministers advises: "Every preacher in normal health ought to read from fifteen to fifty books a year and know them." This may sound like a large order, but it is possible, if we select carefully and budget our time accordingly. We must budget not only our time, but our finances as well, in order to buy these books. However, every minister should consider money spent for good books and magazines as an expenditure that cannot be omitted from the budget any more than clothing or food.

Some of our ministers may not have had the privilege of an extended college education, but they can greatly increase their knowledge by carefully selected reading courses. This will give them a mine of information and an originality in their preaching that will attract and hold an audience. Especially should every worker enroll in the Ministerial Reading Course every year.

Careful selection of reading is, of course, the all-important question. Books may be had by the ton these days, but most of them are not worth the paper on which they are printed. Nevertheless, there is an abundance of first-class books, and from these we should make our selection.

FIRST of all, there is the Word. There can be no substitute for a daily and prayerful reading of the Bible. In his preaching the minister must interpret everything—life, death, sin, and salvation—in harmony with the Word of God, and he should therefore be saturated with the Scriptures. He should know the truth, and truth is revealed in the Word. No other reading will give such strength to the intellect or such power to the ministry as a study of the Bible. "The Bible stands the highest among books, and its study is valuable above the study of other literature in giving strength and expansion to the mind."—Fundamentals of Christian Education, p. 394.

Close beside the Bible, I would place the writings of the Spirit of prophecy. As ministers, we need to be close students of these special...
messages from God to the remnant church. The Testimonies have not been given as a substitute for the Bible, but as a complement of the Scriptures, to amplify their meaning, so that the beautiful simplicity of the truths of God’s Word may be understood and appreciated. The Spirit of prophecy books are a library in themselves. There are more than thirty published volumes, and they cover every phase of our work in a most remarkable way.

In addition to the Bible, the writings of the Spirit of prophecy, and the Ministerial Reading Course, which I consider most important, we should choose other reading for self-improvement and inspiration. Among these should be books of a devotional nature, which will lead us into a deeper Christian experience. Books on prayer, the life of victory, and righteousness through faith, will be a help to our own soul’s experience and furnish new material for presenting these important themes to the people for whom we labor.

Books on Biblical exegesis and commentaries on portions of the Scriptures should also be read. Such books give opportunity for a deeper study of the Word. Although not always one hundred per cent orthodox, they often provide very valuable help in Bible study.

Then there are the informative books on historical, biographical, and current subjects. Their purpose is to inform the reader of past events, of the doings and accomplishments of great men and women, or of modern trends and recent happenings. Scientific books should be included under this heading, as they give an understanding of the whys and wherefores of the forces of nature which have come under the study and observation of men.

This field of study is in some respects the most interesting, especially to those who have an inquiring mind. It is also a legitimate field for a minister to enter, for, above all people, a minister of the gospel should be well informed and speak with accurate information on whatever subject he may discuss. It will take him into the study of history, both church and profane. It will open up to him the great social and political movements of the past and their relation to the events of today. It will require a study of the current news, modern inventions, and new ideas which are constantly inviting the attention of the world.

But always and in all his study he will see the relation between profane history and God’s plan for men as revealed in the Word, and he will interpret all information in the light of divine truths. This field of reading is very extensive, and a minister must choose carefully, limiting his reading to authoritative standard books which he feels sure will give him intellectual character and increase his faith in God and His Word.

Thus far I have said nothing on the negative side of the question. But it would hardly seem necessary to warn Seventh-day Adventist workers against the evil influence of light reading and fiction. Such reading is not only worthless and a waste of time, but it destroys one’s taste for good literature, so that substantial books will soon seem dull. Even the Bible will lose its interest, as the mind deteriorates to the level of the characters depicted in cheaper reading. On this point John Foster has said:

“Few have been sufficiently sensible of the importance of that economy in reading which selects, almost exclusively, the very first order of books. Why should a man, except for some special reason, read a very inferior book, at the very time that he might be reading one of the highest order?”

Only through personal study, with meditation and prayer, will you be able effectively to present the saving truths of the Word and save souls through your ministry.

**In NORTH AMERICA**

mail to Association headquarters address.

**In OVERSEAS DIVISIONS,** send to division Association secretary.

---

**Enrollment Blank**

FOR THE NEW 1944 MINISTERIAL READING COURSE

**Association Secretary:**

You may enroll my name for membership in the 1944 Ministerial Reading Course—the General Conference united study plan for Seventh-day Adventist workers. I will secure my set of designated books in accordance with instructions, and upon completion report to the Association secretary in the division in which I reside. I have chosen as my elective: ..................

Name ..............................................................

Address ............................................................

---

Page 4

The Ministry, February, 1944
A MORE EFFECTUAL MINISTRY
Efficient Evangelistic Methods and Pastoral Technique

A New Approach on Saving Youth

By ROLAND A. VINCE, Evangelist, South England Conference

There is sometimes heard among workers the somewhat uncharitable criticism that a certain evangelist in his recent baptism really obtained half his number of candidates from the young people of his district, that his public effort was practically abortive. Such a criticism betrays the presence of a double fault. First, that to baptize one of our own youth is an inferior accomplishment; and second, it suggests that it is a method adopted to satisfy the numbers complex and secure one's name in the higher-bracket figure list. Gipsy Smith said: "Save an old person and you save a unit; save a young fellow or girl and you save a whole multiplication table." When the young person saved has an Adventist background, is it not true that you plant a "square root" from which can grow the best tree for strength and beauty?

In the criticism, however, lurks the suggestion of an even more dangerous possibility, which seems to be proved by the slip stream of apostasy out the church's back door. That is, that we tend to consider the work for our own young people to be largely finished once they have passed through the baptismal waters. The fact that is true about the criticism is that it is recognizably easier to baptize one of our own young people than to baptize a worldling. The peak age for conversion among Seventh-day Adventist youth is twelve. Then it is that the child's mind is impressionable and alert. The faith and virtue of one's fathers, absorbed and reflected over the earliest years, soon produce a desire for an equal footing with the father. However, this is true in any religion. The really important and vital work for our own young people is surely after they have been baptized, when their thinking becomes more independent and is more likely to be challenged.

Peter tells us to add to knowledge faith and virtue. How many of our finest young people are caught in the slip stream of apostasy in their quest for knowledge, which oftentimes develops in them a passionate but misguided enthusiasm for something other than the message for today! This is often due to the fact that we have not paralleled the other knowledge which they were pursuing, with the facts of present truth, not only theological and moral, but scientific and philosophic. When evolutionary pilots raided and defeated the church, they succeeded, not because the church had not faith or virtue, but because it had not scientific knowledge to counter the onslaught. There is a large and growing section of our high school young people who need help in this direction. We cannot satisfy their progressive passion by "come to church" slogans or by telling them just to have faith as a little child.

In the vital issues that are raised in the growing mind of today, young people must have reality and facts. We have the truth. We therefore have no need to fear facts or to discourage our youth from higher education. Let us challenge them to an investigation of the message from a scientific and philosophic point of view. Their former virtue and faith will prefer complementary knowledge of that kind to the nebulous knowledge of the cynic and the higher critic. We cannot, of course, be blind to the fact of personal sinfulness, which no education can cure. No intellectual activity can ever be a substitute for regenerating power and saving grace. Nevertheless, if we are going to offset misguided enthusiasm, we must do it with another enthusiasm based on faith, virtue, and knowledge.

An Anchor for the Probing Mind

This, I believe, is effectively done by informal, unconventional gatherings, totally different from normal church services, where open discussion can be enjoyed. There is more opportunity in home gatherings than in church gatherings for frankness and freedom of speech, and more chance of a personal contact with individual problems. Confidence in the Bible and guidance in the confusion of modern thought can very effectively be brought to our young people in the study of Revelation. It is an anchor to the straying and probing mind such as nothing else I know.

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience."—Testimonies to Ministers, p. 121.

"The solemn messages that have been given in their order in the Revelation are to occupy first place in the minds of God's people."—Testimonies, Vol. VIII, p. 302.

Young people respond to such a study, because it is progressive and convincing and spir-
itual, as well as topical. It lends itself to varied forms of presentation in which they can take part themselves, such as tabulating, symbol drawing, and films. It also makes them Seventh-day Adventists. Yet it is amazing how little our youth know about prophecy. Add to this studies in archaeology and other Bible-conving topics, and you have the present Progressive Class courses running a good second.

In small churches where young people do not number half a dozen, but where are found some of our best youth, this plan is as effective as in the big churches. Take them to a home, and half a dozen seems a crowd. They are not discouraged by empty chairs.

Such a plan not only provides for and encourages deeper and higher thought but also requires something else. It demands the best education at our colleges for our young ministry, and it demands progressiveness among the leaders. The results of this plan will then be seen in our young people and will help them not to be afraid of discussing the truth or of comparing it with the threadbare theories of modern thought. One young person recently told me that after a chance encounter with a scientific unbeliever, she came away feeling empty. Let us fill that space with knowledge, truly so called.

Peter's ladder admonishes us to climb up beyond knowledge to temperance. Let us call it, preferably, balance. One of the oft-forgotten elements of youth training is the development of balance and the avoidance of extremes. Nobody loves a sour-faced, prune-wrinkled joy killer. Our Revelation-studying, faithful, and virtuous young people should be balanced. They willingly give up "questionable amusements" and crave some form of recreation. Let us see that they have it. Give them good reasons for not attending theaters, dancing, playing cards—solid, sympathetic, considerate reasons. Hands held up in holy horror add to the glamour of such pleasures.

Plan regularly to get the young people together for swimming, hiking, table tennis, outdoor tennis, etc. Progressive Class work can be made to fit in with such activities. At gatherings in homes for study, some well-selected music is a further attraction, either at the beginning or at the end. Firm leadership and a discerning eye should be able to prevent irreverence and unnecessary frivolity.

Peter's ladder noticeably begins in the heart, and like a flower opens out and away into fragrance and service toward others. Brotherly kindness and charity imply energetic, sincerely motivated service. In these days, when the unconverted are critical of churches, methods of an unconventional type are essential. This is an age of informality. It is hard to get people into the cold atmosphere of a church. By informal means must the fervor and reality of the message be made to possess them. There is, therefore, such an opportunity for service for young people as has never before been enjoyed.

Team evangelism, film-slides in the homes, literature distribution—with literature really conforming to the promises of "special" literature, well printed and right up-to-date—will, with leadership, give expression to enthusiasm and a breathing out, after all the breathing in. Brisk up-to-date training and information will strike home to the hearts of our youth, and through them to the hearts of the seekers outside.

Furthermore, there is room for our young people in our church offices. We must make them sense their responsibility and help them to apply their energy and enthusiasm to church campaigns and church routine. Older members must be tactfully taught to relinquish their grip upon age-old methods and let youth take their places in the church and in the world, revealing a righteous and energetic Christian character.

Not till Peter's ladder has become Jack's and Jill's, and we have seen them mounting the rungs from childlike faith to mature, independent conviction, can we for one moment relinquish our hold and leave them to the tender mercies of an untrained local leader. Better to be criticized for spending too much time with them than to have our consciences burnt by the boredom of our youth.

Low-Cost Evangelism *

By ARTHUR A. CONE, Pastor-Evangelist, Orlando, Florida

IN connection with a recent evangelistic effort in Milwaukee, Wisconsin, we sent out more than two hundred personal invitations, in addition to a two-color handbill for general distribution by our people. The personal invitation is typed on our American Bible Institute Lecture letterhead, printed in two colors and using a small appropriate visual education cut.

Dear Friends:

As we are not able to see you in person, please consider this a personal invitation to be present at the opening meeting of the important series of prophetic lectures to begin Sunday night, September 27, at 7:45.

The enclosed complimentary card, if shown to the usher at the door, will assure you and your party reserved seats in the center section.

We shall be looking for you.

Respectfully,

A. A. CONE.

We secured a hall for $10 a night, for not less than thirty meetings. This afforded the exclusive use of it on Sunday, Tuesday, and Thursday nights. The regular price is considerably more than that. The manager said they

* Written shortly before Elder Cone's recent transfer to the Florida Conference.—Eidors.

The Ministry, February, 1944
had never turned on the lights for less than $15 a night for anyone. But I sat down with him and explained that I could not pay that much, and told him that my limit was $10 a night. He finally signed the contract for that amount, and he surely has been considerate of us.

We desired to demonstrate that soil well prepared will produce, without the usual outlay of means for a public effort. We believe we shall also be able to demonstrate that the same principles that make for success in the Community Bible School work will bring success to the public effort, if rightly applied.

Our ushers have counted the people every night, keeping count of our own people who are present. In this way there is no guesswork about attendance. The hall seats 500. Our attendance has run as high as 451 on Sunday nights (with 59 Adventists present), to as low as 140 on a week night, with 13 Adventists present. Usually we have about 300 present on Sunday nights, and about 200 on week nights.

In our audience we have an unusual number of men, including an attorney, educational men of the city, and men in various businesses.

As long as people are our walking, talking advertisers I think we shall not need to spend very much, aside from the usual announcement cards each week and an ad in the newspaper every second week. Our attendance is climbing with every meeting, and as long as that keeps us, we need not think of spending any more money. I favor cultivating the soil first and building up one’s congregation before opening the public meetings. I feel this is by far the most economical way, and the way that gets the best results in the end.

Up to last Thursday night our offerings had exceeded our total expense by $14.86, including hall rent, newspaper advertising, handbills, announcement cards, and various other cards, plus various incidental expenses. Our conference president suggests that at this rate we may continue the meetings indefinitely. I have had only my wife and a part-time Bible instructor as my helpers.

The Gospel News Choir has been a wonderful help on Sunday nights. The director has worked so closely with me that the singing has been perfectly synchronized with the sermons and the appeals. We have had no anthems, no singing by the choir, or special numbers, which did not have a real message for the people. Even though the choir sings a very familiar hymn, it is rendered in such a way that many in the congregation are seen wiping their eyes.

On Tuesday and Thursday nights, instead of the choir music, I deliver a fifteen-minute health lecture. These health talks have become quite a drawing card. They are especially valuable in getting people there on time for the Bible lecture to follow. Some were inclined to come in late. But the health lectures and the giving of a free book every night have done wonders to remedy this.

My experience in this public effort has served to deepen my conviction that public efforts can be successful and can be conducted at very little expense to the conference if the field is cultivated by the right kind of preliminary work. Unless that preparatory work is done, I can see that large amounts of money would have to be spent. I seriously question the advisability of spending large sums of money on the evangelistic effort, especially in the case of those held by the average minister. I am more and more convinced that a city can be worked more successfully, more economically, and with more permanent results by working it in sections, or districts, rather than attempting a city-wide effort at great expense. I am not overlooking the fact that there are doubtless exceptions to this, of course.

**Reserved, Seats for Bearer and Friends**

**AMERICAN BIBLE INSTITUTE LECTURES**

Bible Auditorium, 1218 W. North Avenue

Invited by . . . . . . . . . . . . . . . . . . . . . . . .

Note.—To obtain reserved seats this card must be presented not later than 7:45 p.m. This card may be preserved, and will serve for the entire lecture series.

Ask ushers for complimentary cards for your friends.

**Reserved Seat Card**

**The Love of God Unfailing**

By ARTHUR W. SPALDING

As from the mountain’s unplumbed wells
And cloudlands no man knoweth,
To cheer the lowland’s moors and fells,
The water ceaseless floweth,
So, full and free, and deep and wide.
And all of life availings."

The love of God unfailing.

Though parched and barren be the life
And desert gray in seeming,
With heather bleak and bramble rife,
His kindness ever streaming
Shall woo the rose where frowned the thorn,
And set the mayflower trailing.

Oh, great with joy to hearts forlorn!

The love of God unfailing!
Colored Picture Slides for a Dime

By Joseph G. Conmack, Pastor, Columbus, Georgia

The average film picture roll costs about $4, and contains fifty to sixty pictures in what is known as the single-frame size. This single-frame roll can readily be made into individual slides, thus permitting one to arrange or eliminate them for lectures according to individual wishes. The preparation of slides from strip-film is simple and inexpensive, and the method here outlined will enable one to have a large picture library while employing only a few pieces of 2" x 2" square glass for mounts. Fifty glass holders will ordinarily be more than enough, allowing two glasses to the holder.

First, the individual pictures are carefully cut apart. A paper cutter is best for this though it can be done with a razor or sharp scissors. Then the picture selected for mounting is centered over the right-hand opening of a 2" x 2" sandwich mask, with the top of the film down. These sandwich masks have a die-cut opening, made especially for a single, 35 millimeter frame, which may be secured from the Society for Visual Education, Inc., 327 South La Salle Street, Chicago, Illinois. Single frame should be specified when ordering. The picture is secured to the mask and held in place with narrow strips of Scotch tape (see illustration), placed half on the perforated edge of the film and half on the mask. The tape is cut with a razor. It is very important that the glass be thoroughly clean before the tape is applied, or it will come loose from the glass.

Next, the folded mask must be placed between two pieces of 2" x 2" glass, and the glass hinged like a book, with a strip of tape the full width of the glass at the top, and just a little strip on the bottom.

To change the picture masks, take the tiny lock hinge off and remove the masked picture from between the glasses, without disturbing the large hinge which holds the two glasses together. You can use the glass holders over and over this way. Thus thousands of picture masks may be used with an average of fifty glass holders.

Personally I wish that those supplying films and slides could issue a catalogue showing more pictures and illustrations, and then make it possible for us to select those we want, from one to a thousand, priced at five to ten cents apiece. As it is now, we must buy the whole roll of thirty to fifty picture sections, of which we may not be able to use more than six to eighteen, and there are many that we would like that we never see, because they are not catalogued. This would enable an evangelist to have a full supply of slides for sixty lectures, or six hundred slides for about sixty dollars, or about a dime apiece. I hope this simple idea will be of benefit to those who may have the idea that slides cost a great deal.

The Pastor's Multiple Duties

By H. H. Hicks, President, Nevada-Utah Conference

One of the gifts of the Spirit of God is that of pastors. (Eph. 4:8, 11.) No pastor can be successful in his ministry unless this gift of heaven is daily bestowed upon him. He should study often and meditate much upon the pastoral charge Jesus gave to Peter: “Feed My sheep. Feed My lambs.” The objective of every pastor’s work should be the salvation of souls. The burden on his heart should be to lead his people into a fuller, deeper experience in the things of God, and to prepare souls for entrance into the kingdom of heaven. The preacher’s daily life out of the pulpit counts for more than his ministry in the pulpit, for the congregation practices what the preacher lives rather than what he says.

A great soul winner for God was given a young minister to train. In their first day’s work this great preacher said to the young man, “We must go down in the village and preach to day.” They visited many places, mingling freely with the people, and as they were returning home in the afternoon, the young man said, “When do we preach?” The older
man replied, "We have been preaching all day."

No man can be too careful of his influence, for every word, act, and look tells for or against Christ. No man can be a successful pastor unless he takes time for the infilling of the Holy Spirit in his own heart and life. To do this he must take time for Bible and Testimony study, prayer, and careful examination of the motives and ambitions of his own heart and life. He must not neglect proper exercise and proper recreation. A cloudy, sour disposition disqualifies any man for spiritual leadership. A pastor should never shut himself up within himself, but should be approachable at any time by any needy soul.

He cannot work on the eight-hour basis, but must be on duty twenty-four hours a day, ready to answer any call for help, regardless of the time. He must be a man of faith, prayer, and consecration. He must have a clear spiritual vision, and lead the way himself. He must feed the church on the Bread of Life, always providing for the spiritual needs of the children and young people. Christ and His saving grace must be the central theme of every sermon, and the third angel's message must be preached in simplicity and purity.

Dignity, order, and reverence must be maintained in all services. The Lord's house should be kept clean and attractive, both within and without. Never should old banners, posters, and charts be kept on display. Long services should be avoided. All services should begin and close on time. All services should be well planned for in advance, and no services should be allowed to drag along.

All speculation without Scriptural foundation should be avoided. Beware of fanaticism, fanatics, and extreme positions. Preach a positive gospel. Preach love, courage, faith, and the blessed hope. Never scold or complain or ridicule. Avoid unnecessary excuses. Attack the cause of worldliness rather than the symptoms. Be kind to those who criticize you, and profit by the criticism. It is oftentimes helpful.

The children of the church are God's heritage and the pastor's most fruitful field for soul winning. He should see that all the children of the church have the privileges and advantages of a Christian education. He should see that the sick and needy are cared for, and that the poor of the church are not left to suffer or to be buried in the county burial ground or potter's field. God will, and does, bless a church that cares for its needy.

A pastor should work closely with his church board. Divisions must never be allowed to enter. This is the work of the enemy and will defeat the work of the church. The pastor must never identify himself with any factions, or cliques. He must be a friend and brother to all, but he can better serve if he keeps himself free from entanglements.

Whenever possible, where difficulties arise between members, leave decisions for settlement to responsible committees chosen by the church or church board, thus avoiding the possibility of losing friendship and influence with the offending parties. The divine gifts of help and government have been given to many in the church, and these gifts, properly used, will many times save the pastor untold heartaches and leave him free for spiritual leadership.

The pastor must honor and respect the aged, especially elderly workers. He must never lose a sense of deep sympathy with the bereaved in their hours of sorrow, but must always extend a hand of sympathy to the suffering and sorrowing.

A successful pastor will always be friendly with the boys and girls. He will be interested in them and their problems and their spiritual growth, and his choicest food will be for them, within their reach. He will give careful study to the choice of faithful, well-qualified officers. He will plan wisely the missionary work of the church so that every member has something to do. Good music should be chosen for all services. It is part of divine worship as much as the sermon or prayer, and a mighty influence in soul winning if properly rendered.

A pastor should always be humble, teachable, and friendly, and should never boast. He should drink deeply at the Fount of Life, and follow divine leadership in all things. Never should the church and his own house be forgotten. They are his first responsibility. He should study the Word, read good books, pray, take an active part in the Sabbath school, the M. V. Society, and all the other branches of church work. He must co-operate with the conference officials in the work they are endeavoring to carry forward.

Fellow ministers, never forget for one moment your high calling. Remember you are God's ambassadors; "keep thyself pure." "If a man is to preach the cross, he must himself be a crucified man."

Always meditate much upon your charge. "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:2, 5.

He who is wise will profit by the criticism of others, whether or not it is palatable at the moment. Continual praise or general commendation is not good for anyone. It tends toward a self-satisfaction and self-opinionation that in the end will prove ruinous. So criticisms are blessings in disguise—sometimes without much disguise.
MUSIC OF THE MESSAGE
Ideals, Objectives, and Technique

Pro-Catholic Trends in Choir Schools

By H. A. Miller, Professor of Music,
Union College, Lincoln, Nebraska

After attending two prominent schools where the standards of artistic church choirs are of the highest, I am impressed with certain trends, which, if carried over into our work, would dilute the strength of our vocal music program. It has been interesting to me to note the leanings toward Catholic music ideals in each of these well-known choir schools. In fact, that religious body has been frequently mentioned musically.

In both schools the Catholic music standard was quite apparent. At one school several nuns were in attendance during the session, and they found several choir selections with Latin text which originally were written primarily for the Catholic service by the composer Palestrina, whose delegated duty was to write for that church. The director of one school referred to two prominent denominations and said, "They are certain to unite into one." He also stated that he was a member of a committee that was to compile a book of hymns, and that Catholic songs would be included because of the purity of their music.

At one of the choir's concerts a Catholic priest remarked to the director's wife, "We are pleased to hear you sing Catholic songs." "Oh," she quickly responded, "but these songs belong to all denominations." Let me inject here a few quotations from a worthy book.

"It is well known that our Reformers strongly objected to the Roman practice of having divine service in an 'unknown tongue.' It has not yet become customary with the Romanists in our communion to use Latin in the services; but by encouraging intoning, and the excessive use of music, and introducing other practices which are not in accordance with the simplicity of the Protestant religion, clergymen have caused the services, in some churches, to be almost unintelligible to our poorer brethren as if they were rendered in a tongue not understood of the people!"—R. B. Daniel, Chapters on Church Music.

The foregoing paragraph was written years ago; but it may well serve as a warning voice from the past, when men were trying to unwind the cords of Roman practices by which they had been bound so long. Let me quote further from the same source:

"Though pleasing to the ear when very well rendered, and capable, when all the conditions are favorable, to stir the emotions for the moment, elaborate musical services seem poor indeed when compared with simple, hearty, and devotional services which appeal to the spiritual nature of man, and in which all can take part."

"Elaborate choral music may be a pleasing thing in itself, but intruding where it is not required, it may (so far from being a help to devotion) be a hindrance, and even tend to make men forget the true object of worship. That choral services delight the sense of hearing in careless people seems very probable; but there is no good reason to suppose that listening to them makes such people devout. They please rather than edify."

Perhaps MINISTRY readers may think these quotations rather strong. No doubt they are. But it may take something like this to set some of us to thinking. It would be well if our musicians would give these things serious consideration, for they were voiced by those who were endeavoring to be good Protestants at a time when the term "Protestant" really meant something.

Some choir directors feel that if their choir does not have some Latin text in a song or two on their program, they are lowering their standard. Why not sing the Bach chorales in German? It would be more logical, because Bach was a great figure in Protestant music.

During one choir school session, on one of the choir selections which had a Latin text, a question was raised concerning the pronunciation of certain words. The director cleared up all misunderstandings by saying, "There is only one correct pronunciation, and that is established by the Pope himself. His word is final." So, if our good Protestant folk wish to do their Latin songs correctly, they should be careful not to use a pronunciation which is not acceptable to the Pope! Is not that enough to turn us from selections we might like to think of as belonging "to all denominations"?

The man who shared my room with me was a very outspoken Protestant, and we had talked of the leanings toward Catholicism in the music and in the examples held before us by our director. He made bold to speak to him, and reminded him that he was leaning in that direction, and referred to "having proof" that that was the case. The director was honest enough to acknowledge this tendency.

Of course, the gospel song was ridiculed. It was called cheap, trashy, jazz. Some of the songs in this class are just that. But the type of gospel song of which our musicians generally approve surely could not be called cheap. The violet and the lily of the valley are not cheap because they are not so massive as the chrysanthemum.

Perhaps these choir schools are accomplishing what they have set out to do. But it would be too sad if we lost the importance of the song of simple, dignified content that has a message and tried to supplant it with art songs, thereby losing the worship of music.

* * *

Once in a while the editor of The Ministry receives an unsigned epistle from someone relieving himself of his burden. To any such we suggest that the time and postage be saved, for such communications are consigned to the wastebasket. The opinion of an individual without sufficient courage or candor to sign his name is not considered of sufficient value to receive attention.

The Ministry, February, 1944
BIBLE INSTRUCTOR COUNCIL
Plans and Methods, Experiences and Problems

Bible Readings as a Continued Series

By MAYME HOLLINGSWORTH, Bible Instructor, Michigan Conference

The Bible instructor today would do well to capitalize in present-day interest in the continued serial story. The psychology of the progressive story, which develops the main theme and leads toward a strong climax, also has its special value in a series of Bible readings.

The Bible contains a most thrilling account of the greatest events that have occurred, not only in human history, but in the history of the entire universe. It deals with the rebellion of the mighty angel Lucifer. The record of this rebellion, with its attendant developments and God's method of dealing with these developments, gives a very clear presentation of the truths for our time.

From Genesis to Revelation the Bible is a united whole. Its central theme is the cross of Christ. In order that this great sacrifice may be appreciated, the circumstances which made it necessary must first be understood. In His written Word, in the first three chapters of Genesis, God laid the foundation for that which He wished to reveal, and on this the entire superstructure of Scripture is erected. It is impossible for one to get the proper slant on the various doctrinal points unless he views them from this angle.

In conducting a series of Bible readings, one should bear in mind this fact. Much better results will be obtained if a proper background is established. Although it is not always possible to present just what we would select for a first study, because we must meet the people where they are, it is nevertheless helpful to go back and establish the basic truths as soon as the special point of interest is cared for. A proper foundation can be laid in two studies, the one dealing with God's original purpose in creation, and the other with the origin of evil.

LESSON 1—God's Purpose in Creation. In the first of these studies the success of the plan will quite largely lie. Care must be exercised to include all the basic principles, such as a literal creation; the Trinity; man created in the image of God, not only physically but morally. Since the character of God is a perfect embodiment of love, truth, and righteousness, it is evident that a man made in His image could be nothing less than a perfect man. The command to multiply was given, and the earth was to be populated to capacity.

LESSON 2—Origin of Evil. The lesson on God's original purpose in creation is followed by the second study on the origin of evil, which
shows the high position of Lucifer in heaven, his aspirations to the Godhead, and his expulsion from the courts above. He established his kingdom on this earth. He has a thoroughly organized government, operated on principles opposed to God's government.

A thought on the extent of his power should now be included. The first chapter of Job furnishes a good source. Christ stepped in and took Adam's place, wresting the dominion from Satan. This study ends with the final destruction of sin, given in detail. Here is a good place to refute the argument of an eternally burning hell.

When clearly presented, these basic truths answer what, to many, is a very perplexing question—"Why is this world in its present condition, and why does not God do something about it?" To those who are inclined to be a bit skeptical, a comparison of the Bible story of the entrance of sin into this world with the present world situation, proves a very convincing argument as to the authenticity of the Scriptures. Thus the reader enters upon a series of studies with much greater interest and confidence.

Lesson 3—Inspiration of Bible. We are now ready to introduce our doctrinal subjects. This is best done, perhaps, by a study on the inspiration of the Scriptures. This study, as well as all succeeding ones, we should carefully anchor to the foundation studies, building, as we go along, on a solid structure of truth. The connecting link in this particular lesson is the fact that in the Scriptures are given the truths that lead us out of sin, back to the original perfection, and therefore to eternal life. Such texts as John 6:63, John 5:39, and 2 Timothy 3:15 should be emphasized and followed by those dealing with proper motive, interpretation, and method of study.

Lesson 4—Re-establishment of Christ's Kingdom. The point we usually deal with next is that of the re-establishment of Christ's kingdom. It requires a great stretch of imagination, after viewing the world in its present condition, to conceive of it as it was originally created. Also, there are so many conflicting theories floating about that the interest is usually centered on just how the re-creation is to take place. Though we do not at this time go into a detailed study of the plan of redemption, we know that it centers in Christ. Beginning with His own promise to return (John 14:1-3), we follow through the manner of His coming, and the effects, first, on the righteous, second, on the wicked, and third, on the earth. In dealing with the effects on the righteous, we should emphasize the fact that here the redeemed regain that which was lost through sin—inerruptible, glorified bodies and immortality. We then follow through the millennium, the cleansing of the earth, and the final restoration.

The question arises, When is this change to take place? A study on Daniel 2, followed by another on present-day signs, will take care of these questions.

Lesson 7—God's Standard of Right. We have now reached a very important point in our series—the law of God and its relation to the gospel. We stress that these principles of right do not apply to this world only, but are the basis of the government of the entire universe, having their foundation in the character of God. That Satan's kingdom stands for disobedience—for the violation of God's law which we see in the world today—must now be firmly established. The plan of redemption logically follows this study. It treats of reconciliation, sanctification, and man's restoration to sonship into the heavenly family.

Lesson 9—The State of the Dead. We are now ready to study the state of the dead. With the background already established, it is not difficult to prove that death is merely a period of unconsciousness between the earthly life and the final restitution. Immediate entrance to heaven at death does not fit into the picture at all.

Lesson 10—2300 Days. The study on the state of the dead is followed by a prophecy of the time of the end—the 2300 days of Daniel 8 and 9 and a study on the cleansing of the sanctuary, showing that not only on earth but also in heaven preparations are being made for the final scenes. We are nearing our heavenly home. If a study is to be given on the two covenants, here is the logical place to give it. We have just learned of the law in the sanctuary above. Under the new covenant, the law is again placed in the human heart. This makes
a good introduction to the Sabbath studies which are next in line.

LESSON 13—THE SABBATH. In the first study on the Sabbath the significance of the days should be clearly set forth, showing that the seventh day is the emblem of creative power, the sign of the true God. Earthly powers have chosen flags as their emblems by which their authority is recognized. God has not chosen a design on a piece of cloth; He has chosen a day. In earthly warfare each side tries to tear down the other's flag and raise its own instead. So Satan is endeavoring to tear down God's emblem, to substitute a false one.

The second study on the Sabbath, "The Apostasy and the Change of the Sabbath," tells how this came about. The third study, on "The Seal of God and Mark of the Beast," brings us to the climax of our story. The two sides in the conflict over obedience to the law are now arrayed against each other. The issue is the fourth commandment.

LESSON 16—THREE ANGELS' MESSAGES. The ground is now ready for the three angels' messages, showing that before the end there will be a great movement proclaiming the judgment hour and the true Sabbath. The emphasis in this study should be placed on the first angel's message, clearly setting forth the rise of this movement and touching rather lightly the second message. The third message has just been studied, and now needs little more than to be placed in its proper setting. This may appropriately be followed by a study on the United States in prophecy, showing the part our Government is to act in the closing scenes.

LESSON 18—FAITH IN GOD. It is well at this point to ease off a little on presenting heavy doctrines. The readers are facing a crisis in their lives. A study on faith, showing the marvelous working of God's power for His people, should now be given. This will strengthen them for the decision we know they soon must make. When sufficient time has elapsed, in which to digest and assimilate that which has already been given, we may resume the main thought.

LESSON 19—SPIRIT OF PROPHECY. The time has now come to introduce the Spirit of prophecy. At the entrance of sin, direct contact between man and his Creator was broken, but if Christ is to work out our salvation, there must be some means of communicating with man. The gift of prophecy is the chosen method. After the 1844 disappointment, the Spirit of prophecy was introduced into the advent movement, and through its agency our work has been developed to its present proportions.

LESSON 20—CHRISTIAN TEMPERANCE. We have now reached the closing studies. Since the gospel is to restore men physically as well as spiritually, the principles of hygienic living must be presented. Perhaps a study on obedience would here be in place, to aid in getting our readers established. The ordinances; the personal obligations one assumes in becoming a child of God, proper dress, and support of God's work, should all be taught to the prospective Seventh-day Adventists.

LESSON 24—GOD'S TRUE CHURCH. We now come to another important study, the identification of God's true church. All through the ages God has a people through whom He has been working. At times they have lost the Bible path, and it then became necessary to start a new organization of God's children. How to determine the true church is now a subject of vital importance. There are certain characteristics that have run like threads through each succeeding organization. They are obedience to law, redemption through Christ, and the gift of prophecy. In the remnant church the question of prophetic time also enters in. There is but one church that meets these various requirements.

LESSON 25—THE CONTROVERSY ENDED. We have now reached the end of the controversy. A study of the two judgments—both the investigative and the one during the thousand years—touching again on the destruction of the wicked, but dwelling more particularly on the earth made new, should here complete the gospel story. The redeemed have again entered the paradise of God.

We have found this method of presenting a series of Bible readings to be very successful. The fact that we overlap in a few places, touching points that we have already presented, is a help rather than a hindrance in this plan. Following this procedure shows the complete correlation of each doctrine with the whole series of doctrinal truths, and makes it more difficult to reject one special point. The truth in this way will stand or fall as a whole, and is far more easily understood than when given in disconnected portions.

**Personally Prepared Readings**

**TRUTH** teaching has been greatly simplified by using the different sets of graduated studies now published for home Bible study. With their appearance, our evangelism entered a new epoch. A wonderful contribution was made thereby to help truth seekers to study the message step by step. Since their day we have grown very conscious of the place that individual Bible study should hold in our evangelistic work. But these various types of lessons have thrown the whole Bible study plan into definite molds. We have now become so Bible lesson conscious that even our most experienced Bible instructors have wondered whether there is still a place for their original material, or whether they would not do well to confine their efforts solely to teaching this message by means of these prepared lessons.
These helps which we classify as mechanical devices must be recognized as a very important feature of our present-day evangelism. We dare not minimize their contribution, for the approval of God has already been evidenced by their ministry. However, Bible teaching that must grow out of the plans for the message we are called to give should not be thrown into molds that will reflect merely the ideas or plans behind some particular system of lessons. Rather they should remain the Bible teacher’s personally expressed message and should reflect his or her own ideas in presenting it. In other words, it would be a real tragedy for the cause were all our Bible instructors or evangelists to confine their personal work and teaching merely to using these prepared lessons.

With every mechanical plan in evangelism comes the danger of substituting mechanics for actual personal work. Soul winning dies out when the personal touch is lacking. Standard drugs and remedies have their place, but who will venture to say that we have passed the day of personal diagnosis, prescriptions, and medication? The more serious the nature of the disease, the more important the personal treatment of it. And this is especially true in soul-winning work in an hour when we see how every malady of sin holds sway in the lives of our readers.

When in our work we begin to stress or lean on our mechanical helps more and more, and crowd out the Spirit’s help, it is high time we take stock of our objectives and begin anew to strengthen the old foundations of our evangelism. Valuable as these plans and their organization may be, with their elaborate office system, index cards, numbers, and symbols, a soul in the balance is more than a mere number or a subject to absorb doctrine wholesale. Let us not substitute mechanics for “knee-chanies”! The Bible reading prepared by us personally, with much prayer, and indited by the Holy Spirit, has the power of our own personality and appeal.

These prepared lessons belong in our busy program of evangelism. They are a help to our workers in creating study interest, before inquirers come in touch with our visiting teachers. Such lessons supplement our evangelism in a follow-up way, stressing and emphasizing the truths already presented. They are most effective for home-study groups. Bible instructors in our work are few in number, and many a busy evangelist must find a plan whereby interested people can be kept studying our message in a progressive way without personal Bible teachers. The question-and-answer or outline methods used in these prepared lessons have real value in personally directed Bible study.

Our concern is due to the fact that Bible teaching and personal work among us must remain personal work projects in order to be successful. Personal work must be just personal enough not to be general. Let Bible instructors continue to be powerful teachers of our message, giving prayer and study to their own Bible readings. Let us all keep the personal touch in our Bible teaching.

I. C. K.

Outlines for Bible Studies

Prophetic Gift in the Church—No. 1

By Rose E. Boose, Bible Instructor, Santa Ana, California

We wish to call the special attention of our Bible instructors to this excellent material on the Spirit of prophecy and the church. Miss Boose’s study is most convincing and complete. We can recommend her approach and her follow-up methods. Readers who have received such instruction as this must surely appreciate the fact that God is with our work. It requires such thorough instruction to make strong Seventh-day Adventists. Hence, as Bible instructors, let us do a complete work in teaching new believers.

HAVE found it helpful to present the Spirit of prophecy in connection with a series of studies on the church. A number of years ago I became convinced that while Roman Catholics stress too strongly the importance of the church, we as a rule do not give it the prominence it should have, and in consequence I worked out this little series of studies for my readers.

1. What Constitutes the Church?
2. Its Organization. (From local church to General Conference.)
3. Its Ordinances. (Baptism, Lord’s supper, humility.)
4. Its Support. (Tithes and offerings.)
5. Its Equipment. (The gifts.)
(I usually give two studies dealing with the various gifts and their benefit to the church, and then a study on the gift of prophecy.)

* This study, on “The Gift of Prophecy: Its Place in the Church,” will appear in next month’s Ministry.

CHALLENGE OF A WORLD TASK
Mission Problems and Methods

“Away With Defeatism”

By Robert H. Pierson, Radio Evangelist, New York City

ONCE heard one of our veteran leaders who was visiting in the mission field express his belief that we as workers ought to get into the “canning” business. He, of course, meant Paul’s “canning” business of Philippians 4:13: “I can...”
do all things through Christ which strengtheneth me.” As a missionary, I believe what he said is true.

There is real danger that a worker laboring in a difficult field will imbibe the spirit of defeatism. After working earnestly over an ex-tended period of time, with comparatively meager results, it is not difficult for one to arrive at a conclusion that things just “can’t be done” in his field, and to accept defeat as his unfortunate but inevitable lot. His whole psychology then becomes permeated with the conviction that the field in which he labors is “different,” and that therefore nothing can be done about it. To be quite plain, the worker loses his vision and becomes content to settle down in a rut, convinced that in his apportioned area of the Lord’s vineyard things just “can’t be done.”

What a blessing to God’s cause it would be if that phrase, “It can’t be done,” and the spirit of hopelessness that prompts it, could be forever banished from the experience of every worker. To how many young and inexperienced missionaries that very attitude has brought discouragement! How many strong and capable workers would be in mission fields today had they not been continuously reminded that things “just can’t be done.” How many fine, consecrated young people coming out of our colleges, potential mission talent of great excellence, have been deterred in making their decision to enter foreign service in a certain field because they have been led to believe that things could not be done there.

Sometimes things that “can’t be done” are done right before our eyes. I remember in one mission field a certain worker was told very definitely that the lay members in that particular place could not and would not do anything in the Ingathering campaign. Records of the past were cited to prove this contention. Church members in the homeland could do soliciting all right, but in this field things were “different”! Experienced skeptics shook their heads and smiled sympathetically when the worker went ahead with a modest goal and launched the campaign among the lay members. Within the seven-week campaign period the goal had been quadrupled and the church had gone well beyond the American Minute Man goal. After three years of training that same church was reflecting that “couldn’t and wouldn’t” do anything had a per capita Ingathering income of more than $27.

Similar instances in this and other fields, not only in Ingathering but in field administration, evangelism, and departmental activities, could be recorded that demonstrate the desirability of at least giving new plans and new methods a trial. Just because a thing may not have been done in the past is not sufficient cause to conclude that it never can be done at any time in the future! Such an attitude would have nipped the new and unpopular advent movement in the very bud, and would lead us into a hopelessness today that would preclude the possibility of our ever taking this message “to every nation, and kindred, and tongue, and people.”

I am not misled into believing that all fields are, or will be, equally fruitful. It is true that the environment, nature, and background of some peoples prepares them to receive the gospel more readily than others. It is also true that the messenger of the Lord has assured us that a “myriad of chosen ones” are to be gathered out from the very countries where the work goes so slowly. India, China, the Near East, and other places where the evil one has so strongly entrenched himself in the superstitions and philosophies of the people’s religions, will yield before the triumphant advance of the cross and the three angels of Revelation 14. This assurance ought to put us into the “canning” business.

We are living in days when we should attempt greater things for God and then expect greater things from God. It may be quite possible that the Lord will introduce new methods and new plans through new men in our fields. It may be that we shall need to alter some of the methods of the past that have not been too productive. At least, let us not condemn new methods until we have given them a fair trial.

For a worker in this cause to lose his vision is almost for him to lose his usefulness. Our whole movement has been built upon our vision of the imminent, triumphant return of our Saviour to this world. The foundation of this blessed hope has been laid in the conviction that the Lord will make Himself responsible, through His church, for the proclamation of this message to every kindred, tongue, and people. Dare we permit our vision of that glorious triumph to become dimmed or obscured by obstacles that the Lord has promised to remove or to help us surmount?

Vision is that almost indefinable “something” within us that enables us to look beyond the present obstacles and discouraging circumstances, and to see what the enabling of God can do for us if we will only set ourselves to the task at hand. Vision includes that “something” that brings a holy discontent, makes us unsatisfied with current accomplishments, and compels us to undertake larger tasks for God.

In no place in all the world is a vision needed more than in the mission field. So much in the culture and customs of these heathen countries points us to the past. There is so much to surmount and to conquer, yet so many circumstances to perplex and discourage. To succeed demands that through it all we press forward undeterred, refusing to accept defeat, our confidence in God’s ability to bring victory un-shaken, our vision as clear as the day we set our hands to the plow. We “are never to think, much less to speak, of failure” in our work. (Gospel Workers, p. 19.) Our influence upon fellow workers in these difficult fields should breathe a holy optimism, born of a confidence in the promise of God to make Himself respon-

The Ministry, February, 1944
sible for the success of our honest endeavors. (Christ's Object Lessons, p. 383.)

The wise man, through Moffatt's translation, gives us this solid counsel: "Let your eyes look straight ahead, gaze right in front of you; keep a clear path before you, and ever make your footing firm; never turn to right or left." Prov. 4:25-27. Next to our consecration to God, one of our greatest needs is to lift our eyes above any present obstacles that might gender defeatism and keep them courageously fixed upon the future. Thus we shall be enabled to behold what God will do through us to advance His work if we permit Him to use us.

THE BOOK SHELF
Books, Reviews, and Discussions

Sunday in Roman Paganism, Robert Leo Odom, Review and Herald, Takoma Park, D. C., 1944, $2.50.

In their extravagant nature worship the pagans of the classical world turned readily to the superstitions of astrology. The sun had, of course, always been worshiped, but it was believed that the moon and each of the five known planets, or wandering stars, influenced directly both the general and the detailed and personal conduct of human beings. Since there were seven of these heavenly bodies, it is understandable that a hebdomad, or recurrent seven-day period, was presently evolved in honor of them. The Jews had always had a week, growing out of their Sabbath observance, but they had failed to transmit the Sabbath or the week as such to the heathen among whom they were dispersed. Only the Christians took over the Jewish week, which they came to date, however, from its first day, in honor of the resurrection of Christ. This was the same day the pagans were recognizing in the astrological week as the day of the sun. As Jews, Christians, and heathen mingled together, a borrowing and a synthesis took place. Christianity had by the fourth century A. D. become, in its Catholic form, virtually a mystery cult, and much of its nomenclature and some of its forms of worship were taken from heathenism.

By 300 A. D. paganism had in its popular forms become thoroughly permeated with astrology. Sun worship, emphasized especially in the army through Mithraism since the entrance of the cult into the Roman world in the century preceding the Christian Era, had become increasingly popular. It was no mere historical coincidence that the day of the sun of the astrologers and the Mithraists was the Sunday of the Christians. The astrological week and the Sunday formed a particularly favorable means of effecting a religious syncretism. The Sun of Righteousness was easily identified with the visible sun, always an object of worship. The day of the sun, emphasized by astrologers and Mithraists, had for a century and a half been celebrated by Christians as the day of Christ's triumph over death, and His reunion in glory with the Father God. The channels whereby paganism could easily pass over to Christianity were made intentionally clear in Constantine's Sunday law of 321 A. D. The decree made no mention of Christians or the Christians' Lord's day, but legalized the day of the sun for all men as a day of rest from labor.

An exploration of this development from hitherto-untapped sources, and from fresh angles, has been completed by editor R. L. Odom. His period of service in Europe furnished opportunity for research of which he availed himself with praiseworthy results. Interest access to excellent sources and authorities, and adequate language equipment furnished him a background needed for the handling of difficult material. The prevalence of sun worship and its hold on its devotees; the evolution of the planetary week; the emergence of Sunday as a day dedicated to the sun; and the relationship of all of these to one another and to the church, are set forth carefully and accurately.

The field of study presented in this book is one with which our ministers and teachers of religion and of history should be further acquainted. The book presents important facts. It provides valuable reference material, in both its content and its ample documentation. It furnishes some needed correction to presuppositions which have circulate among us. Readers of THE MINISTRY will peruse this book with profit, and will look forward to a sequel volume dealing specifically with the Sabbath and the Sunday in the first three Christian centuries. Concerning how this book came to be written, the author says:

"Several years ago a minister who had apostatized from the Seventh-day Adventist Church wrote a book attacking our teaching that the Sunday festival was originally a pagan institution. With a semblance of backing from learned men in the field of antiquities, he sought to show that our claims on this point were groundless. On the contrary, Mrs. E. G. White, whose writings are accepted as authority among us, has called Sunday a 'pagan festival.' She declares that Sunday is 'a day handed down by the heathen and papists,' and refers to it as 'the festival observed by the heathen as "the venerable day of the sun."' In telling how Constantine, the Roman emperor, came to issue his Sunday law of 321 A. D., she declares, 'The day of the sun was reveredenced by his pagan subjects.' Other denominational writers have taken a similar stand concerning Sunday."

FRANK H. YOST. [Professor of Church History, Theological Seminary.]

The first three titles on our Book Shelf this month are leaders in the 1944 Ministerial Reading Course. Other books reviewed are Electives in the same course. All but one of the required volumes are now printed, and this one will be ready shortly. An enrollment blank appears on page 4.

The Ministry, February, 1944

One of the reasons why there is sometimes a complaint over the number of books that pour from the presses is that so many of them only repeat what has been said before. Nothing really new has been presented. It is a pleasure to pick up a book betimes that fills a very real need, and gives information that is not otherwise available to the average individual. The Story of Our Health Message most certainly is in this class. Here is presented for the first time in the history of our denomination a connected, factual, well-documented record of the development of that distinctive doctrine of ours, health reform.

The story begins where it ought to begin, with the background of the health-reform idea. As truly as our prophetic and other doctrinal teachings had a background in the quickened spirit of Bible students in the early decades of the nineteenth century, so did our health teachings. What that background was, and what its proper relation to our doctrine is, constitute the theme of the opening chapters.

But the story rapidly moves on from that to the early experiences of Seventh-day Adventists in the field of health reform, the visions of Mrs. White on the subject, and the founding of our first sanitarium. Some of the problems involved in launching a health program, and the task of keeping the teaching above the level of fanaticism and faddism, are presented. There is a chapter, for example, on dress reform, that will help our ministry to see this subject from a different angle from that presented by our adversaries, who seem to feel that here is a point on which to embarrass us. On this point, as on many others in the field of health reform, this book reveals that most of our embarrassment in meeting the critics of the cause has been due to our ignorance of the facts, the setting, the circumstances.

Not the least of the value of this work is its presentation, in the closing chapters, of the founding of our medical school. It is one thing to look at the medical college today, fully blown and streamlined. It is another thing to think of it in embryo, when it was no more than a faith-inspired idea in the minds of a few.

There are shadows as well as lights in this panorama. This reviewer has long been of the opinion that our health doctrine is at once our glory and our shame—our glory, in that it offers such amazing possibilities for body, soul, and spirit, and for breaking down prejudice; our shame, in that we have so poorly capitalized on its possibilities, and have betimes even cast aspersion on the doctrine because of the fanatical fancies of a few.

This book should go a long way toward giving us a proper perspective on this important teaching.

F. D. Nichol.

[Editor, Life and Health.]

The Ministry, February, 1944


With the recent increased impetus given to radio evangelism, there has been an urgent need for a book on broadcasting our message. A limited edition of a Radio Manual, by H. M. S. Richards, in the form of a small booklet, was published in 1936. This supply was soon exhausted and has long been out of print. This new and much more exhaustive volume, which presents the combined experience and knowledge of more than forty of our active radio evangelists, will be hailed with enthusiasm. After preparing the copy, M. R. Thurber, book editor at the Review and Herald, reflects the mood for the book, as follows:

"Radio, more than any other modern invention or discovery, stands as a symbol of man's progress in communication. In the ease with which man may transmit his thoughts to others, the world has in effect been reduced to the size of a single room. Surely the stage is set for God's last warning message to be heralded to every inhabitant of earth. Every preacher and pastor who is interested in radio work will hail this book with delight. Likewise executives, department secretaries, and theological students. Even the 'old-timers' in radio work will find ways and means of making their better best."

W. P. Bradley, secretary of the North American Radio Commission, fittingly served as chairman of the editorial committee in the preparation of the book. He has this to say:

"It is our own radio book, the product of our own Seventh-day Adventist evangelists, pastors, and Bible instructors, who know and use radio."

"Years ago a small, scarcely recognized group of workers were experimenting with the radio as an evangelistic medium—often with surprising results. Those pioneering days for radio are past. Today a full chorus of Seventh-day Adventist voices—over 150 in North America alone—tell the old story in a new radio glad."

"Radio is gaining ground in Central and South America, the Australasian Union has recently set up a new radio evangelistic agency, and two Canadian conferences are increasing their radio coverage."

"This book includes the best that our radio-wise workers have to offer in the way of ideas, guidance, and counsel, or at least as much as we could get these busy people to write out for us. It is the type of helpful book that every Seventh-day Adventist worker will want for reference and will read with absorbing interest."

Some who are not engaged in active broadcasting may think they have no need for this book. But not so. The one chapter on follow-up and coordination with local pastors is broad in its scope, and includes the correlating work of every pastor, of administrators, and departmental secretaries. Many of the principles enunciated on radio speaking, preparation of script, accumulating and filing sermon materials, subject matter, use of evangelistic music, conducting Bible Correspondence Schools and reading rooms, may well be adapted to public evangelism, whether it be from the tabernacle platform or the broadcasting studio.

Six sample sermons are contained in the book, as well as an exhaustive bibliography.

This is the Smythe course of lectures given in the Columbia Theological Seminary of the Presbyterian Church in the United States, in 1939. The careers covered are those of George Whitefield, Matthew Simpson, Henry Ward Beecher, Phillips Brooks, T. DeWitt Talmage, and William Jennings Bryan. It is an interesting and helpful book. Every minister should be acquainted with these outstanding pulpit and platform men, who proclaimed the gospel of Christ and reasoned with men of righteousness and temperance and judgment to come. CABLYLE B. HAYNES. [Secretary of the War Service Commission.]


Doctor Filson is professor of New Testament literature and history at the Presbyterian Theological Seminary in Chicago. His book is a masterly refutation of the charge that Paul changed the simple teachings of Jesus to something quite different. He has gone most carefully into the thought and life of the early church as a key to understanding the life and work of Jesus as well as the ministry of Paul. By this method a wholly new and more constructive approach to the study of the New Testament is presented. In plain terms and in simple language he gives the conclusion of the latest scholarship in New Testament theology and literature. It is a new and fresh study of the thought and life of the early church during the years between the resurrection of Jesus and the conversion of Paul.

CABLYLE B. HAYNES.


In this volume the author, who is connected with the Louisville Presbyterian Seminary, writes of a deep conviction that the true Biblical meaning of repentance needs to be more correctly understood. He points out that as a result of wrong translations of Greek and Hebrew words for “repent,” German, French, Spanish, and English Christians had obtained the idea that repentance means merely to be remorseful, regretful, and mournful over sins; that as a consequence regret, remorse, and morbid introspection have been regarded as characteristics of true piety. He insists that Jesus calls for renovation of the mind, and that traditional piety has often been gloomy, whereas it should be glad. It has often been felt that if one were sufficiently gloomy, he would be quite saintly, whereas gloom was simply an evidence of unconfessed sin. The author has made very deep and keen analysis of the Scriptural meaning of repentance in this volume.

CABLYLE B. HAYNES.


This is a brief biography of J. Hudson Taylor. It brings out lessons on answered prayer and faith in God for guidance. It relates Taylor’s early experiences and hardships in China, and the story of the establishment of the China Inland Mission.

Taylor stated that his life and lifework were forwarded on three facts about the living God; namely, He “is interested in His people, means what He says, and will do all He has promised.”

The booklet is worth reading and gives one a better idea of the pioneer work in China, the burden that Taylor carried for the Chinese people, and the way God provides for His work.

N. F. BREWER. [Field Secretary, General Conference.]

*Elective, 1944 Ministerial Reading Course.

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Field Evangelism at P. U. C.

We use THE MINISTRY for reference work in our upper division class in public evangelism, and we urge our lower division students to subscribe for it. One hundred and twenty students are studying for the ministry.

We are conducting three field efforts, with four students in each effort. These are held in near-by towns. Because of our limited territory, efforts are held by the class in field evangelism only. We spend the fall quarter in planning our advertising and preparing our outlines for the effort, and begin our first meeting the first Sunday in the new year. The effort continues until the close of April.

F. B. JENSEN. [Director.]

Five Field Groups at S. J. C.

We have five ministerial seminar groups now operating. Two of these are conducting evangelistic meetings in near-by Adventist churches, in addition to their regular appointments. Two students are conducting Bible studies, and there are prospects of three or four more homes being opened for studies. Each band also has a literature-distribution program by which the scattered homes in the valleys around Collegedale are being reached with the message. The leaders of our seminar groups plan their trips so that each member has an opportunity to take part in church work.

We are having a good school year and are greatly enjoying our work.

T. K. LTJDGATE. [Director.]

The Ministry, February, 1944
Evangelistic Orthodoxy and Unorthodoxy

ONE of our younger evangelists, about to begin a series of meetings with a subject other than Daniel 2 as his opening topic, was reprimanded by his superior. The assertion was made that such would not be orthodox Adventist evangelistic procedure. As ultimate proof this superior stated that he had always, in his own past evangelistic work (a long way past, incidentally), opened with Daniel 2. And every evangelistic series, he averred, ought to begin with that theme.

Fortunately this does not happen to be the case. If it were, then standard handbills might well be printed wholesale, with only name, place, and date to be filled in. Conditions vary, communities differ, and audiences have a characteristic personality. World interest, or concern, at the moment, may offer the key to the successful approach. We must give our message, but we should adapt it to the immediate circumstance. We must present Daniel 2—present it more impressively and effectively than was ever possible in the past—but not necessarily in the same sequence or under the same topic.

The deadly similarity of sequence and topic on the part of some evangelists immediately discloses their denominational identity and subjects them to needless prejudices and handicaps from the very first. We must win confidence concerning truths on which we are often maligned and misrepresented. We must reach groups that our spiritual forefathers rarely ever touched. We must declare ourselves outspokenly on the great basic verities of Christian faith, as well as on our distinctive truths. Orthodoxy in method does not consist in the repetition of a former pattern. Christ, our example, varied every approach to the individual, the group, and the community, in the light of the immediate interest and concern. From thence He led into the very heart of His message. We cannot improve on His method.

Nor is there any support or mandate in the Spirit of prophecy for a rigid sequence of subjects. We are admonished repeatedly that varying conditions—city or rural, educated or illiterate, Catholic or Protestant, homeland or foreign—call for varied approaches. There is inspired soundness and divine wisdom in these counsels from God. Let us not set ourselves, our personal opinions, or our traditions above them. Rather, let us follow the authoritative blueprint. This is needed as never before.

Finally, there is no General Conference action, Autumn Council policy, or evangelistic council manual of instruction that designates Daniel 2 as the orthodox opening subject. There is not even an unwritten tradition to that effect. Many have used this as an opening topic, but by no means all. Such a contention is merely some individual's notion, probably based upon the frequent usage of many. Let us not put metes and bounds about the free operation of the Spirit of God, who still leads men in the choice of topics and the best form of approach for a given man in a given series, in a given community, and under given conditions. It would be well if some were to lose the sermon outlines that they used twenty years ago (with varying success), and make a fresh study of God's changeless message in the light of the challenges of 1944.

L. E. F.

VITAL "TESTIMONY" COUNSELS
Reprinted From Periodical Articles

Inspiration of the Bible Writers

THIS is a time when the question with all propriety may be asked, "When the Son of man cometh, shall He find faith on the earth?"

Spiritual darkness has covered the earth and gross darkness the people. There are in many churches skepticism and infidelity in the interpretation of the Scriptures. Many, very many, are questioning the verity and truth of the Scriptures. Human reasoning and the imaginings of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted, is surrounded with a doubt of mysticism. Nothing stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days.

This Holy Book has withstood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous
power in its present shape,—a chart or guidebook to the human family to show them the way to heaven.

But the oracles of God have been so manifestly neglected that there are but few in our world, even of those who profess to explain it to others, who have the divine knowledge of the Scriptures. There are learned men who have a college education, but these shepherds do not feed the flock of God. They do not consider that the excellencies of the Scriptures will be continually unfolding their hidden treasures as precious jewels are discovered by digging for them.

There are men who strive to be original, who are wise above what is written, therefore their wisdom is foolishness. They discover wonderful things in advance, ideas which reveal that they are far behind in the comprehension of the divine will and purposes of God. In seeking to make plain, or to unravel mysteries hid for ages from mortal man, they are like a man floundering about in the mud, unable to extricate himself, and yet telling others how to get out of the muddy sea they themselves are in. This is a fit representation of the men who set themselves to correct the errors of the Bible. No man can improve the Bible by suggesting what the Lord meant to say or ought to have said.

Some look to us gravely and say, "Don't you think there might have been some mistake in the [work of the] copyist or in the [work of the] translators?" This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability, would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept, and discern the Divine, and to which God's utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth.

God committed the preparation of His heavenly Inspired Word to finite man. This Word arranged into books, the Old and New Testaments, is the guidebook to the inhabitants of a fallen world; bequeathed to them, that by studying and obeying the directions, not one soul would lose its way to heaven.

Those who think to make the supposed difficulties of Scripture plain, in measuring by their finite rule that which is inspired and that which is not inspired, had better cover their faces, as Elijah when the still small voice spoke to him; for they are in the presence of God and holy angels, who for ages have communicated to men light and knowledge, telling them what to do, and what not to do, unfolding before them scenes of thrilling interest, waymark by waymark in symbols and signs and illustrations.

And He has not, while presenting the perils clustering about the last days, qualified any finite man to unravel hidden mysteries, or inspired one man or any class of men to pronounce judgment as to that which is inspired or is not. When men, in their finite judgment, find it necessary to go into an examination of Scriptures to define that which is inspired and that which is not, they have stepped before Jesus to show Him a better way than He has led us.

I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible. Men arise who think they find something to criticize in God's Word. They lay it bare before others as evidence of superior wisdom. These men are, many of them, smart men, learned men, they have eloquence and talent, the whole lifework is to unsettle minds in regard to the inspiration of the Scriptures. They influence many to see as they do. And the same work is passed on from one to another just as Satan designed it should be until we may see the full meaning of the words of Christ, "When the Son of man cometh, shall He find faith on the earth?"

Brethren, let not a mind or hand be engaged in criticizing the Bible. It is a work that Satan delights to have any of you do, but it is not a work the Lord has pointed out for you to do. Men should let God take care of His own Book, His Living Oracles, as He has done for ages. They begin to question some parts of revelation, and pick flaws in the apparent inconsistencies of this statement and that statement. Beginning at Genesis they give up that which they deem questionable, and their minds lead on, for Satan will lead to any length they may follow in their criticism, and they see something to doubt in the whole Scriptures. Their faculties of criticism become sharpened by exercise, and they rest on nothing with a certainty. You try to reason with these men, but your time is lost. They will exercise their power of ridicule even upon the Bible. They even become mockers, and they would be astonished if you put it to them in that light.

Brethren, cling to your Bible, as it reads, and stop your criticisms in regard to its validity; obey the Word, and not one of you will be lost. The ingenuity of men has been exercised for ages to measure the Word of God by their finite minds and limited comprehension. If the Lord, the Author of the Living Oracles, would throw back the curtain and reveal His wisdom and His glory before them, they would shrink into nothingness and exclaim as did Isaiah, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Isa. 6:5.

Simplicity and plain utterance are comprehended by the illiterate, by the peasant and the illiterate, by the peasant and the
Importance of Aramaic (Syriac)

By KLEMIS A. OFFERMAN, Minister, Downers Grove, Illinois

JESUS, the apostles, and the first Christians spoke and wrote in Aramaic, the language which the children of Israel had acquired during the Assyrian, or Babylonian, captivity, and which, aside from being spoken in Palestine, was also used in Syria, Mesopotamia, and far beyond these boundaries. It was the common language of the Jews as well as the Gentiles in the Near East. Portions of the books of Daniel and Ezra were written in the Aramaic language. Aramaic is closely related to the old Hebrew tongue. Hebrew, as the national language of the Jews before the captivity, could not be the language of the early Christian church with its great mission program; but Aramaic was the means of general communication in the Near East, and the acquisition of the Aramaic tongue made this great mission program possible.

Most of the documents published in the East were immediately translated into the languages spoken in the respective countries, as we see it from the edicts mentioned in the book of Esther (Esther 3:12; 8:9), and the inscription on the cross (John 19:20).

Not a few of the prominent scholars of today assert that the New Testament originally was written in Aramaic and then translated into Greek. We shall quote here only a few. Professor J. DeZwaan, of the University of Leyden, wrote a number of articles under the heading: "John Wrote in Aramaic." Dr. Charles Cutler Torrey of Yale University asserts that the first Christian church offered her writings to the Jewish nation with the claim of divine inspiration, and "inspired writings had to be written in Aramaic or Hebrew; Greek was excluded."

The Jews of the dispersion had synagogues in all larger cities, and here they worshipped, then as now, in their own sacred language. The churches organized by Paul and the other apostles came out of the synagogues, and here no Greek was used. The Jews would have emphatically rejected a Greek Gospel. Everywhere the first Christians were Jews who believed in Jesus as the promised Messiah. The proclamation of the gospel orally, as well as in writing in the Greek language, would have been a profanation to them and would have met with the keenest opposition everywhere.

The Ministry, February, 1944
In the year 411, Bishop Rabula of Edessa carried out a translation of the New Testament from the Greek back into the Aramaic language. In the Syriac book, Life of Rabula, we find the following reasons why he made this translation: "Now, because of its variations, of which there were many, he translated, by the wisdom of God that was in him, the New Testament from Greek into Syriac, exactly, just as it was." 5

This sentence has received an undue emphasis among many scholars, and is the ground for the belief that the Bible of the Eastern Church was a translation from the Greek. But the existing variations show that the New Testament Scriptures were in the Aramaic, but now this bishop wanted to have uniformity. The Eastern Church has always rejected Rabula's translation. She clung, as before, to her original writings, naming her canon Peshitta, according to Syrian *peshitta*, simple or clear.

The Aramaic Christians had their New Testament before Rabula saw the light of the world, at which also Sir Frederick Kenyon, former director of the British Museum, hinted with the assertion: "That the foundation of the Peshitta goes back to the very early date, is shown by the fact that it does not contain those books of the New Testament which were the last to be generally accepted." 6

In later years these writings (2 Peter, 2 and 3 John, Jude, and the Revelation) were added to the canon of the Eastern Church, but are not officially recognized as belonging to the original canon of the Peshitta.

The Nestorians, who carried the gospel to India, China, and other parts of Asia, have always preserved the Scriptures with the greatest care. Asahel Grant, M. D., the first American missionary to discover the Christian Assyrians, writes in his book The Nestorians or the Lost Tribes: "The Nestorians have preserved the Scriptures in manuscript with great care and purity." 7

So it can be rightly presumed that in the Peshitta are found the writings of the New Testament in the original Aramaic language of Christianity. The mode of thought, which is based always on the Old Testament, could be adequately, simply, and clearly expressed only in the apostles' own language, the Aramaic—and clarity of expression is in evidence in the name of the Aramaic or Syriac canon, Peshitta, which means "clear," as we can see from Matthew 6:22, which in the Peshitta says, "If therefore your eye be 'peshitta.'" Hebrews 4:9 reads here: "It is therefore the duty of the children of God to keep the Sabbath." 8

In view of the prominent influence of the Greek culture and language in the Occident, and of the shutting off of the Church of the East through Islam, it has been widely assumed in Europe and America that the New Testament originally was written in the Greek language. But discerning scholars of today recognize more and more that Aramaic was the language of the early Christian church, and that the Scriptures of the New Testament were written in that language also. This fact has always been asserted by the Church of the East. This church suffered much through the war storms of the Mongols and the spread of Islam. Today it is very small in numbers, but it counted more members during the Middle Ages than the Greek and the Latin churches combined, and it has done a great missionary work in the Near and Far East. The Mongols and the Moslems destroyed most of this work.

The Lord Jesus said in Matthew 24:35: "My words shall not pass away." This utterance certainly has a twofold meaning. His very words are still alive.

The Church of the East split into different sections, but all call their language Aramaic, which is written in Syriac characters. In Europe and America this language is called, after the manner of the ancient Greeks, Syriac, in contrast to the Jewish-Aramaic literature, which is written with Hebrew (rather than Assyrian) characters. Syriac is simply Aramaic in Syriac script. During the days of the apostles, when the New Testament writings were composed, there was no difference in the way of writing; this difference developed afterward.

2. Charles Cutler Torrey, quoted in Documents of the Primitive Church (Harpers), pp. 152, 153.

The book of Revelation was given, according to a note in the Peshitta, "on the isle of Patmos where he [John] was banished by Caesar Nero." Westcott, Lightfoot, Hort, Doctor Torrey, and many of the foremost German scholars assign the Revelation to the time after Nero's death and before the destruction of Jerusalem.

2. Sir Frederick Kenyon, Our Bible and the Ancient Manuscripts, pp. 162, 164.
3. Asahel Grant, The Nestorians, or the Lost Tribes (Harpers, 1842), p. 83.

God's Interdenominational Message for Today (Rev. 14:6-12)

By J. A. Buckwalter, Secretary, Department of Public Relations, Canadian Union


II. Deals with world issues facing this generation:

The Ministry, February, 1944
III. Voice from heaven amidst babel of earthly voices:

IV. A threefold message of urgency and appeal.
1. An exhortation.
2. An appeal.
3. A warning.

V. A threefold announcement:
1. "The hour of His judgment is come."
2. "Babylon is fallen."
3. "Mark" of beast the sign of spiritual dictatorship. (See Rev. 13:15-17.)

VI. A threefold call:
1. Call to worship the Creator. (Against evolution.) Rev. 14:7.
2. Call to come out of Babylon. (Against confusion.) Rev. 18:4.
3. Call to keep the commandments of God and the faith of Jesus. (Against transgression.) Rev. 14:12.

VII. People of all nations and all denominations should be concerned with this message:
1. These three messages great theme of interest to all gospel lovers.
3. We must face either the wrath of men or the wrath of God. Rev. 13:15-17; 15:1; 16:1, 2.

VIII. This message the most important issue in the world today.
1. Prepares for the judgment.
2. Dispels spiritual darkness and confusion.
3. Saves from the mark of the beast.

IX. The world-wide proclamation of God's message to modern world results in:
1. A great international and interdenominational movement.
2. A call for the faithful in all lands and communions to unite as God's remnant.
4. "Saints" who have answered God's call to come out of Babylon, who have rejected the world-wide message of apostasy, and are ready for Christ's coming.

X. Deliverance or destruction. Rev. 14:14-20.
Your destiny depends on what you do with God's call to:
1. Worship the Creator.
2. Come out of Babylon.
3. Keep the commandments and the faith of Jesus.

New Chart of Abbreviated Ten Commandments

By Frank H. Yost, Professor of Church History, Theological Seminary

Evangelists have for some time felt the lack of large charts showing the ten commandments to replace the old "Law Charts" which have been so long out of print. Hence the decision to republish charts of this nature. However, there was not involved merely the question of reprinting. There was a feeling that revision of various kinds was desirable. Therefore a representative committee was appointed to provide the text for a pair of revised charts, one being that of the ten commandments as found in Exodus 20:3-17, using the King James Version; and the other, a chart of the ten commandments as found in Roman Catholic catechisms, accompanied by statements embodying Roman Catholic claims concerning papal authority and Sunday observance. The title "Ten Commandments" for the charts was deemed by the committee more specific than the expression "Law of God."

The committee considered the matter for the charts from two angles—legibility and reliability. The charts, 4' x 5 1/2" in size, were not to have on them so much printed matter that the words would be unreadable at a distance from the speaker's platform. The statements must be specific enough to illustrate the point being made; and representative or official enough to be above criticism; yet few enough in number to allow for the use of large type.

The chart of the law as it is in the Bible presented no difficulties, but the chart of Catholic claims was very carefully considered. It was felt that repetition of numerous statements was unnecessary, for once a proposition was authoritatively supported, quotations need not be accumulated. It was recognized that the few statements to appear must be from unimpeachable Roman Catholic authorities, with full references given for each quotation, in order that anyone might check upon the statements used. The chart, a facsimile of which appears here, meets these requirements, we believe.

Reliability of the Citations

It may be well to examine into the authority lying back of each of the quotations drawn from Roman Catholic writings. Lucius Ferraris, the composer in Latin of the Bibliotheca Prompta (Handy Library), was a highly respected eighteenth-century Italian scholar, a member of the Franciscan Order. His encyclopedia is on the shelves of well-equipped Catholic institutions, and is frequently used by Catholic writers in certain fields of discussion. Of his work, the Catholic Encyclopedia says it is "a veritable encyclopedia of religious knowledge" and "will ever remain a precious mine of information.
although it is sometimes possible to reproach the author with laxism.” The term “laxism” can scarcely be applied to Ferraris’ claims concerning the power of the pope!

The claims put forth by Pope Martin V are taken from the *Ecclesiastical Annals*, a collection of sources begun by Cesare Baronius, a sixteenth-century Roman Catholic apologist of very high standing. Again in the Catholic Encyclopedia, we read that Baronius’ work “marked an epoch in historiography and merited for its author, after Eusebius, the title of a Father of Ecclesiastical History.” “Nowhere are there to be found so many important documents. Unbiased scholars recognize in them the foundation-stone of true historical science, and in their author the qualities of the model historian: indefatigable diligence in research, passion for verification, accuracy of judgment, and unswerving loyalty to truth.”

Catholics admit that Baronius made mistakes, especially in chronological details, and sometimes by the unintentional inclusion of “apocryphal” documents; but they use and quote very freely Baronius’ truly valuable collection. The work is controversial, for it was produced to meet the charges against Catholicism contained in the *Magdeburg Centuries*, published by Lutheran historians in the middle of the sixteenth century. But even non-Catholic scholars make use of Baronius. That scholar was able to finish his work personally down to the end of the thirteenth century, and later hands continued his work method through succeeding centuries. The correspondence of Martin V is included in the careful continuation by Raynaldus.

Whether the *Dictatus Papae* extant today is in the exact wording of Gregory VII or in the wording of a later hand is uncertain. Critical scholarship assigns to the *Dictatus* as we now have it the date 1087, two years after the death of Gregory. But it is conceded by all to give accurately the concept of the Papacy which Gregory VII strove to maintain. Says Doctor Ogg, the distinguished medieval scholar, “The document loses little or none of its value by reason of this uncertainty as to its authorship, for it represents Pope Gregory’s views as accurately as if he were known to have written it.” The Latin version can be found in a number of sources. The compilers of the chart have used the history of councils by Labbe and Cossart, who were distinguished Jesuit scholars of the seventeenth century. The Catholic Encyclopedia speaks of these men in high terms, and their work is used freely today by scholars.

The *Catechism of the Council of Trent*, officially entitled the *Catechismus Romanus*

**THE TEN COM**

*As Abbreviated in Vernacular*

“He shall think himself able

Dan. 7:25.”

I

I am the Lord thy God, and thou shalt worship me only.

II

Thou shalt not take the name of the Lord thy God in vain.

III

Remember that the Sabbath of the Lord.

IV

Honor thy father and thy mother.

V

Thou shalt not kill.

VI

Thou shalt not commit adultery.

VII

Thou shalt not steal.

VIII

Thou shalt not bear false witness against thy neighbor.

IX

Thou shalt not covet.

X

Thou shalt not covet your neighbor’s wife.

*Such as Keenan’s and Geiermann’s in English. The two vernacular catechisms here quoted and many more like them, bear the impressim of bishops of the church and are used for teaching the laity.*


MANDMENTS

(Roman Catholic Catechisms)

*To change times and laws.*

Touay Version

God. Thou shalt
not make images to be gods before Me

I

Thou shalt not bear the name of the Lord in vain

I

Thou shalt not kill

I

Thou shalt not commit adultery

I

Thou shalt not steal

I

Thou shalt not bear false witness against thy neighbor

Ex

Thou shalt not covet thy neighbor's wife

Ex

Thou shalt not covet thy neighbor's goods

Ex

It pleased the church of God, that the religious celebration of the Sabbath day should be transferred to "the Lord's day."—"Catechism of the Council of Trent," Part III, Chap. 4, page 347 of the Rev. J. Donovan, D. C., translation (Dublin: Duffy, Sons and Co., 1829) of the Catechismus Romanus (commanded by the Council of Trent and published by the Vatican Press, by order of Pope Pius V in 1566).

Q. Which is the Sabbath day?
A. Saturday is the Sabbath day.

Q. Why do we observe Sunday instead of Saturday?
A. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336) transferred the solemnity from Saturday to Sunday.


Q. Have you any other way of proving that the Church has power to institute festivals of precept?
A. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority—Keenan, "A Doctrinal Catechism," p. 174. 3rd. Am. ed. New York: Kenedy and Sons.

You may read the Bible from Genesis to Revelation, and you will not find a single line authorising the sanctification of Sunday. The Scriptures enforce the observance of Saturday.—James Cardinal Gibbons, "The Faith of Our Fathers," p. 89. 88th ed. Baltimore: Murphy Co., 1917.

(Roman Catechism), first published in the year 1566, is quoted here, in spite of its early date, because of its authoritative standing. Before the Council of Trent adjourned, it authorized the publication of a catechism of the church, for the use of the clergy. The Roman Catechism, largely the work of the Italian scholar Charles Borromeo, is the result. The translation by Donovan is a standard and authorized translation for use in English-speaking countries. Concerning the Roman Catechism, the Catholic Encyclopedia says "The authority of this catechism is higher than that of any other, but is, of course, not on a level with that of the canons and decrees of a council; and again, it "enjoys an authority equalled by no other catechism," and "possesses high authority as an exposition of Catholic doctrine." However, in this same article, "Roman Catechism," it is said that "the [Roman] Catechism has not of course the authority of conciliar definitions or other primary symbols of faith; for, although decreed by the Council, it was only published a year after the Fathers had dispersed, and it consequently lacks a formal conciliar approbation." This catechism is not a catechism for the people, and is little known today. It is a catechetical textbook "primarily intended for the priests."

Use has been made of the vernacular catechisms of Keenan and Geiermann, because they have been authoritatively published for the guidance of the clergy, to be employed in instructing the laity, particularly those who are contemplating joining the Catholic Church. They are generally known and widely used among both Catholics and Protestants. They give in terse, clear language the pretensions of the Catholic Church concerning the emergence of Sunday observance. Thoughtful Catholics will not be able to challenge successfully the statements of these catechisms, which bear responsible imprimaturs. (The imprimatur of a Roman Catholic bishop is a very important and thoroughly official validation of a publication.)

Why Certain Statements Were Omitted

Little need be said concerning the use of the well-known statement of Cardinal Gibbons. Cardinal Gibbons stood so high in the counsels of the Roman church, and was so highly placed and so well known in America that his statements carry the weight of authority in terms both of his official position and of his influence. In connection with Cardinal Gibbons' success as a winner of converts to the Catholic faith, the Catholic Encyclopedia says of him and his book, The Faith of Our Fathers, "The large proportion of conversions must be attributed in a great

Those familiar with the old "Law Charts" will miss some quotations. The "Father Enright" statement has been omitted because of the unwisdom of using over the country a statement made years ago by an obscure local priest, who could not be claimed to speak authoritatively for his church, and whose statement it might be difficult to verify. The statements formerly included from the *Catholic Mirror* and Segur's *Plain Talk About the Protestantism of Today* have been left out, because limitations of space demanded that the less authoritative statements be sacrificed.

---

8 *Ibid.,* p. 121.

---

RADIO EVANGELISM IN ACTION

Plans, Methods, and Objectives

Broadcasts as Interest Creators

By MITCHELL R. GARRETT, Evangelist, Arkansas-Louisiana Conference

On my radio program, I formerly used the title "The Voice of Truth," but for the last two or three years I have been using "The Voice of the Hour."

If there is only one broadcast a day, the time between 12 and 2 P. M. is good, preferably between 12 and 1, because during lunch hour you have the largest number of men and women listening. The next best time is between 5 and 6 P. M., before the night rates go into effect. If there is only one broadcast a week, by all means make it on Sunday, if possible during the hours suggested. Sunday is the best day of the week to get the ear of religious-minded listeners.

I have found the thought-provoking, informative type of broadcast to be the best. Don't preach over the radio, but talk. The pulpit, not the studio, is the place for preaching. I use my broadcasts and "spot announcement" to arouse interest and create desire for the preached word that will be delivered in the auditorium or tent. In other words, my broadcasts are of an advertising nature. If I have a thirty-minute program, I arrange for half of it to be given to music, and the remainder consists of announcements, questions and answers, and a short talk.

I would say use good music or none. Make use of live talent, if you have good singers, but it is better to use good recordings than poor live talent. In a fifteen-minute program a quartet or solo at the beginning and end is sufficient. One of the most effective types of program is the quiz type. By this I mean questions and answers, or interviews. I sometimes interview members of the evangelistic company, asking what their individual part will be on the program for that night, and their replies tell of the story hour, the musical program, etc.

I do not solicit offerings over the air. If we have something to give the people, let's give it to them over the air, then take their offering when they come to our evangelistic service in the evenings. Do not commercialize a religious program. I find that almost any of our city churches can and will gladly support a local radio broadcast without appealing to the public. I have never asked for an offering over the air. The radio management appreciates that type of program. Here are two samples of "spot" announcements:

"What is the mark of the beast? Who is the 666 beast-man of Revelation, thirteenth chapter? Hear the answer tonight at the Municipal Auditorium, as Mitchell R. Garrett depicts his stirring message on the screen and from the Bible. Follow the crowds to the city auditorium tonight at eight. All seats are free."

"One of the greatest and most widely attended religious services ever conducted in the city of New Orleans is now in progress at the Jerusalem Temple. It is informative, but not stilted; gripping in interest, but not sensational. Hear and see Mitchell R. Garrett present his stirring message on the screen and from the Bible tonight at eight, at the Temple."

X X X

Called of God

By C. P. BOLLMAN

Called of God to His ministry.
Called to speak for Thy Lord,
Called to be an ambassador,
Bearing His living Word;
Voicing a message of mercy,
Offering freedom from sin,
Saying, "Only accept Him
And victory you shall win."

Work of the Master is urgent,
Time's sands are wasting fast;
Speed then the Lord's solemn message;
Of Heaven's appeals 'tis the last.

Then hasten, O messenger, hasten!
The warning ring out clear;
Say, "Prepare for the Lord's returning,
His coming is almost here."

The Ministry, February, 1944
Augmenting the Work of Our Physicians

By G. A. ROBERTS, Associate Secretary, General Conference Medical Department, Medical Extension

The members of the graduating class of the College of Medical Evangelists are interning in various types of hospitals, such as Navy, State, county, and city hospitals, and in hospitals operated by religious denominations, including our own sanitariums. Our alumni are found in the Navy, the Army, and the public health service; they are connected with hospitals and sanitariums, and in private practice.

The evangelistic training our men received at the College of Medical Evangelists is now valuable to the cause, for many of them are serving as self-supporting elders and, essentially speaking, really pastors of the flock over which God has made them "overseers." Some are personally leading out from time to time in aggressive public evangelism, while others are assisting in evangelism and church work as circumstances permit. Some of our men find themselves so situated with respect to their duties in hospitals and other public labor that they cannot regularly attend our church services. These men miss the privilege of regular church attendance and appreciate it greatly when our conference presidents and pastors visit them.

The future of our doctors is very uncertain just now. Probably a large majority of those eligible physically have entered the service of their country. We should pray for these doctors just as we pray for our boys who are in other lines of the war service.

The people of local communities are very apprehensive for fear they will be left without medical aid should their doctors leave for Government service. In this, as in many other things, communities and individuals must be ready to make adjustments, for our doctors are going where Government need seems greatest.

With a probable shortage, in the near future, of medical doctors and trained nurses to care for the civilian population, our ministers and church officers surely should encourage the immediate instruction of all untrained church members in first aid, healthful living, and simple treatments. All members already trained should be encouraged to render medical missionary ministry to any in their neighborhood who need medical care but are unable to secure it. It is for such a time as this that our people have come to the kingdom, as it were, with hands and hearts dedicated to the relief of human woe. We must not fail the people in this their time of need.

The ministry, the members of our churches, and the students in our schools are called to this work. In this connection let us note some important statements from the Spirit of prophecy writings.

"Let our ministers, who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists."—Counsels on Health, p. 297.

"The Lord wants every one of His ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people. Their hearts will be touched as you minister to their necessities. As you relieve their sufferings, you will find opportunity to speak to them of the love of Jesus."—Id., p. 592.

"A gospel minister will be twice as successful in his work if he understands how to treat disease."—Medical Ministry, p. 255.

"All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease."—Ministry of Healing, p. 116.

"Can not our conference presidents open the way for the students in our schools to engage in this line of labor?"—Counsels on Health, p. 511.

"We have come to a time when every member of the church should take hold of medical missionary work."—Testimonies, Vol. VII, p. 62.

"Christ stands before us as the pattern Man, the great Medical Missionary—an example for all who should come after."—Medical Ministry, p. 29.

"On the green hillslopes of Galilee, in the thoroughfares of travel, by the seashore, in the synagogues, and in every other place where the sick could be brought to Him, was to be found His hospital."—Ministry of Healing, pp. 27, 48.

"In every city where we have a church, there is need of a place where treatment can be given. . . . A place should be provided where treatment may be given for common ailments. The building might be inelegant and even rude, but it should be furnished with facilities for giving simple treatments."—Counsels on Health, p. 468.

"Christ came to this world as the great Medical Missionary. When His example is followed, medical missionary work will be carried forward on a much higher plane than it is at the present time."—Loma Linda Messages, p. 87. (From Ms. 78, 1898).
"The medical missionary work should be a part of the work of every church in our land."—Testimonies, Vol. VI, p. 389.

These statements are significant and vital. Their potentiality, however, is measured by the response of those to whom they are addressed. May our responses be acceptable to Him who gave us this instruction.

Demonstration Health Talk

By NAOMI GOWAN, R. N., Supervisor of Instruction, St. Helena Sanitarium

SUBJECT: The Common Cold.

AIMS: (1) To emphasize simple health habits which serve to prevent numerous colds and reduce their severity. (2) To encourage use of simple natural methods for combating colds.

DEMONSTRATION: As a visual aid, place on a blackboard the factors that maintain bodily resistance and contrasting factors that destroy it. Demonstrate hot foot bath and cold compress to throat.

I. INTRODUCTION:

"The melancholy days are come, The saddest of the year;
We know from frequent coughs and sneezes, The time for colds is here."

Common cold listed as third great health problem in United States. Research has shown that more than one half of all the population have two colds a year, and one quarter have three or more colds a year.

"Colds cost the country hundreds of millions of dollars annually. The wage loss in industry is greater than that, for any other disease. To this the loss due to interference with school programs and the costs of drugs and medical care must be added. The effect of the cold upon national health is serious because of the frequency with which it is followed by some complication, such as sinus infection, laryngitis, bronchitis, mastoid infection, middle-ear infection, pneumonia, arthritis, or tuberculosis."

II. DEFINITION AND CHARACTERISTICS:

The term "cold" applied to a common affliction in which there is feverishness, headache, stuffiness or running of the nose, sometimes a sore throat, aching eyes, and a general sensation of lack of energy.

III. CAUSES:

1. Probably a germ disease. Germ so small it cannot be seen by most powerful microscope, as it will pass through the filter; called a filtrable virus.

2. The virus may be passed from one individual to another by coughing, sneezing, loud talking, boisterous laughter, kissing, infected handkerchiefs, etc.

3. The virus may be in air passages all the time.

4. Abnormal bodily conditions produce a fertile soil for growth of virus. Some of these are:
   a. Chilling some part of body with consequent imbalance of circulation.
   b. Nose and throat membrane dry from overheated air.
   c. Too much dust or other irritating substance in the air.
   d. Faulty diet.
   e. Physical defects of nose and throat.
   f. Inadequate rest and sleep.

IV. PREVENTION:

Since almost anyone will take cold anytime if dose of virus is large enough, preventive measures are important. Prevention is a matter of maintaining a balance between resistance and infection. It involves understanding the causes and avoiding possibility of their occurrence.

1. Avoid infected persons. During epidemics, avoid crowds and public gatherings.

2. Keep living quarters well ventilated. Regulate heat and moisture of indoor air.

3. Prevent chilling. Wear clothing suited to weather. Avoid overdressing as well as underdressing.

4. Build up bodily resistance by:
   a. Regular, well-balanced diet with high vitamin and mineral content.
   b. Hot and cold shower every morning.
   c. Daily outdoor exercises.
   d. Regular and sufficient sleep and rest.
   e. Regular habits of elimination.
   f. When frequent colds occur, have a physical checkup to determine whether any physical cause is present.

V. TREATMENT:

1. At the first sign of a cold, go to bed and stay until well.

2. Simple sweating treatment. (Demonstrate.) Hot foot bath accompanied by drinking hot, unsweetened lemonade.

3. Apply heating compress to throat. (Demonstrate.)

4. Diet should be liquid to soft, with an abundance of fruit juices, especially citrus fruit juices.

5. Hot saline gargle every three hours.

6. Promote proper elimination.

7. If no improvement in twenty-four hours, doctor should be called.

VI. CONCLUSION:

Review points to observe to prevent colds. Common cold more familiar than it has reason to be. If we would make these sim-
ple preventive measures the rule of our daily lives, we would find that the usual average of two colds a year can be reduced to one, or freedom from colds altogether.

referred to, is found in the Scriptures. Here he is mindful of him? and the son of man, that Thou visitest him?” is one that has come down from time immemorial. Three thousand years ago the psalmist of Israel asked the Lord this question, and it was repeated by one of the apostles at the beginning of the Christian Era. It is appropriate that we ask it again in connection with this discussion.

This important question has called forth a variety of answers from secular writers. From a merely physical and material viewpoint man is declared to be merely a highly developed animal—about one hundred and fifty pounds of muscle, fat, bone, and water. The chemists have made some interesting estimates of the amount of water, fat, carbon, phosphorus, magnesium, iron, lime, and sulphur the human body contains, and have come to the remarkable conclusion that these various elements would be worth only about a dollar. Considered from the standpoint of the chemical constituents of his body, man’s value is practically nil. Totalitarian systems of government consider man as less than a mere pawn, the only purpose of whose existence is regimentation for the exaltation and glorification of a dictator.

But the best estimate of the value of man, and the reason he should be visited and ministered to, is found in the Scriptures. Here he is said to be “fearfully and wonderfully made.” We are told that he is “more precious than fine gold,” even “the golden wedge of Ophir.” The Biblical record tells us that man was originally made in the image of God, and that when human beings are redeemed they are “the sons of God.” Having descended from the Eternal rather than having ascended from the slime and mud of a prehistoric age, man is called the offspring of God. His value is therefore beyond estimation.

The enormous price paid for man’s redemption raises his value to a price beyond human estimate. He is, in the estimation of the Creator, “the pearl of great price,” whose purchase was possible only at infinite cost. Heaven’s most priceless treasure was sacrificed in order to complete the transaction, but when the touch of the Master’s hand finishes the work of recreation, “He shall see of the travail of His soul, and shall be satisfied” with His bargain. Christ was able to recognize the worth of a human being even after the curse of sin had virtually erased all traces of the original image or character of his Maker.

Only a Christian can place the proper estimate on the value of man and thus manifest the right spirit and attitude in ministering to his needs. Therefore, Christian physicians and nurses excel others in the scope and quality of the service rendered. To them a patient is not just another case, and he is valued on another basis than his ability to pay for benefits received.

Recently, in an Army training camp, a group of young men received their commissions. The high-ranking officer who delivered the address told the young men that belief and experience in Christian religion made men superior in every line of duty, including service in the Army. He urged them to nurture their spiritual lives and thus increase their efficiency as soldiers.

The best assurance of victory to our cause in the war is the fact that the chief military leaders of the Allied armies and navies recognize God and believe that success depends more on personal and national righteousness than on military power. The chief chaplain of the United States Navy recently said: “Never before in the memory of our oldest officers has there been such an interest in religion.” This return to religion is the best possible assurance of final victory over powers that would destroy Christianity and the democratic forms of government under which it flourishes. Atheism may flourish in the safety of the homeland, but it soon disappears in the face of imminent death.

What Is the Worth of Man?

By Taylor G. Bunch, President of the Michigan Conference

The question, “What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?” is one that has come down from the distant past and has been asked from time immemorial. Three thousand years ago the psalmist of Israel asked the Lord this question, and it was repeated by one of the apostles at the beginning of the Christian Era. It is appropriate that we ask it again in connection with this discussion.

This important question has called forth a variety of answers from secular writers. From a merely physical and material viewpoint man is declared to be merely a highly developed animal—about one hundred and fifty pounds of muscle, fat, bone, and water. The chemists have made some interesting estimates of the amount of water, fat, carbon, phosphorus, magnesium, iron, lime, and sulphur the human body contains, and have come to the remarkable conclusion that these various elements would be worth only about a dollar. Considered from the standpoint of the chemical constituents of his body, man’s value is practically nil. Totalitarian systems of government consider man as less than a mere pawn, the only purpose of whose existence is regimentation for the exaltation and glorification of a dictator.

But the best estimate of the value of man, and the reason he should be visited and ministered to, is found in the Scriptures. Here he is said to be “fearfully and wonderfully made.” We are told that he is “more precious than fine gold,” even “the golden wedge of Ophir.” The Biblical record tells us that man was originally made in the image of God, and that when human beings are redeemed they are “the sons of God.” Having descended from the Eternal rather than having ascended from the slime and mud of a prehistoric age, man is called the offspring of God. His value is therefore beyond estimation.

The enormous price paid for man’s redemption raises his value to a price beyond human estimate. He is, in the estimation of the Creator, “the pearl of great price,” whose purchase was possible only at infinite cost. Heaven’s most priceless treasure was sacrificed in order to complete the transaction, but when the touch of the Master’s hand finishes the work of recreation, “He shall see of the travail of His soul, and shall be satisfied” with His bargain. Christ was able to recognize the worth of a human being even after the curse of sin had virtually erased all traces of the original image or character of his Maker.

Only a Christian can place the proper estimate on the value of man and thus manifest the right spirit and attitude in ministering to his needs. Therefore, Christian physicians and nurses excel others in the scope and quality of the service rendered. To them a patient is not just another case, and he is valued on another basis than his ability to pay for benefits received.

Recently, in an Army training camp, a group of young men received their commissions. The high-ranking officer who delivered the address told the young men that belief and experience in Christian religion made men superior in every line of duty, including service in the Army. He urged them to nurture their spiritual lives and thus increase their efficiency as soldiers.

The best assurance of victory to our cause in the war is the fact that the chief military leaders of the Allied armies and navies recognize God and believe that success depends more on personal and national righteousness than on military power. The chief chaplain of the United States Navy recently said: “Never before in the memory of our oldest officers has there been such an interest in religion.” This return to religion is the best possible assurance of final victory over powers that would destroy Christianity and the democratic forms of government under which it flourishes. Atheism may flourish in the safety of the homeland, but it soon disappears in the face of imminent death.

The Ministry, February, 1944

Page 29
Chaplain Merritt F. Williams of the ill-fated aircraft carrier Wasp said, "When men are living cheek by jowl with death, they rapidly get down to essentials."

Medical work brings men and women in close and intimate contact with those who, because of sickness, are "living cheek by jowl with death," and who therefore need to get down to essentials. They need to know how to place the proper value on life when mere things lose their charm. While passing through "the valley of the shadow of death," they need to become acquainted with the Divine Shepherd so that they will "fear no evil," because they walk "in paths of righteousness."

It must be recognized that a kind providence makes it necessary at times for busy people to lie down on beds of sickness, and thus take time to rest and meditate on the things of greater worth. This is the only means by which many have been led into the green pastures of the Word and beside the still waters of divine grace, where the soul-hunger for spiritual rest and peace finds complete satisfaction. Here the head is anointed with the oil of gladness, and the cup of blessing overflows to benefit a needy world.

It must never be forgotten that the art of healing is enumerated among the gifts of the Spirit. In reality all healing is divine healing. No human being or medicine has the power to heal. Men and medicine can only aid nature in the process of physical restoration. Only God can heal both the body and the soul. He "forgiveth all thine iniquities" and "healeth all thy diseases." Christ was the greatest physician this world has ever known, and He healed the sick in order that He might also minister to the greater needs of the soul, and thus bestow the life that is more abundant. Following His methods will achieve the greatest success in bringing about the physical, mental, and spiritual restoration of the whole being. This is the divine commission to medical missionaries both at home and abroad.

**Bangkok Clinic Training School**

*By Ruth M. Monroe, Former Superintendent, Bangkok Mission Clinic, Thailand*

PLANNING, organizing, and directing a school of nursing in the mission field presents many difficulties which leaders in the homeland do not face. But there is joy and satisfaction in the work, not from any great scholastic achievement of the student nurses, but from changes in the lives, ideals, and habits of these young people who come to the school of nursing.

Those who were responsible for the care of the sick in our clinic and hospital in Bangkok, Thailand, had felt for a long time that there should be a school of nursing. Previously the nursing was carried on by young men and women without professional training and often with little education, assisted by a staff of native graduate nurses. These workers were faithful, and gave their best in caring for the sick; but with the growing work the leaders felt that a planned program of training should be given to all young people who wished to work in the institution. The difficulties and problems to be overcome were many and varied, but one by one they were met, and with the help of divine guidance and the co-operation of all, we pressed forward to the goal of training medical workers.

On May 18, 1941, the Bangkok Mission Clinic School of Nursing opened its doors to eighteen young men and women who desired a nurse's education. These young people were both Thai and Chinese. All but two were non-Christians and came to us from various walks of life. Many possessed little background for the scientific subjects taught in nursing schools, and much of the work which young people usually receive in the grammar and high schools had to be learned along with the nursing program. The government educational requirement for nurses was the equivalent of second year in high school, but the standards of education are lower than those in the western countries. However, with necessary modifications, we gave a course of study and work similar to that given in our training schools in America.

One of the greatest difficulties to overcome was the language. It was necessary to secure a competent graduate nurse who could act as translator for the classes, as the teachers, with the exception of the native Bible teachers, had not had time or opportunity to study the language sufficiently to be able to use it in their teaching. Finally we were able to secure one who filled the place admirably. Without her our work would have been impossible.

There were only one or two nursing textbooks in the Thai language, and these were unobtainable, which made it necessary to translate the books as we went along. After the teachers had condensed the material as much as possible, it was translated and sent to the printers, so that each student could have a copy of the lessons. This meant keeping several steps ahead of the classes, for the printers were very slow in turning out the work. This was a tremendous task in itself and could easily have taken the full time of several persons, but there were only two of us to do this, besides supervising the work of the clinic and the hospital, overseeing the dormitory, kitchens, laundry, repairs, office work, etc.

Our class and demonstration room was a double garage, but we were happy to have this place to carry on classes. We had none of the classroom equipment that is so necessary, but soon learned to improvise and make the things we had serve many purposes.
Not only did we plan for the medical education of the students, but we had a greater responsibility for bringing them the gospel of Jesus, and a very definite program was mapped out for this. The Chinese students had a teacher who used their own language and the Thais, one who used theirs. Both were ministers. Thus the story of salvation was opened to them, not only in the classroom, but also in the daily worship periods in the nurses' home. All attended Sabbath school, church, and young people's meetings, and some were learning to take part in these activities before we had to evacuate.

After nearly six months of probationary study and work, thirteen students, including two young men, were admitted to the school. The young women were then qualified to wear the symbol of the profession, the cap. The caps were received during a special service held in the church on November 17, 1941. We continued our work with them in spite ofrumblings of war that threatened to engulf this little country. For several weeks the international situation was growing tense, and we knew not what would happen to our work. On Monday, December 8, 1941, the blow fell, and we were forced by the outbreak of war to lay down our work of training these young people for service to humanity. When the missionaries were interned, there was no one who could continue the training school, and it had to be abandoned. Several of the students remained to help carry on the work of the clinic, which was still operating when we left the country.

Although God has seen fit to have us cease our labors in Bangkok for the time being, He will use these young people and prepare them for further training when the war is over and the way is opened for the missionaries to return to the Orient. The need for training medical workers is truly great there, and the laborers have been very few. Let us remember the native workers in our prayers, for they are carrying the responsibility alone in the face of hardship and probable persecution.

Vegetarians in the United States

The first reliable statistics regarding the number of vegetarians in the United States, of which we have any knowledge, came to hand recently as the result of a survey made by the American Institute of Public Opinion (Gallup Poll).

The findings of this study, conducted at the request of Francis D. Nichol, editor of Life and Health,* were released to the public press (Washington Post, October 2, 1943) with some pertinent comments by George Gallup, director of the institute.

*Interesting comments on this Gallup Poll are found on the editor's page in Life and Health for December, 1943.

The Ministry, February, 1944

To a cross-section sampling of the adult population of the United States, the institute put the following question: "Some people in the United States are vegetarians, that is, people who eat no fish, fowl, or meat of any kind. Do you happen to be a vegetarian?"

The percentage of those answering this question in the affirmative in relation to the number of adults in the population, excluding members of the armed forces, gave a total figure for vegetarians in the U. S. A. of 2,800,000. The survey indicated that vegetarians were quite evenly distributed throughout the country. "Cities of over 100,000 population show the highest percentage of people practicing vegetarianism, the survey finds."

The vegetarians encountered were asked why they happened to be nonflesh eaters. The principal reasons given by them "were reasons having to do with health, with religious or humanitarian considerations, or with taste preferences in food."

The survey appeals to us as being worth while and interesting—as being a good piece of work on the part of Life and Health in initiating the study, thus bringing the subject of vegetarianism nationally to the fore.

As a people, should we not be doing more to bring the distinctive features of our health message to the attention of the masses? As medical missionaries we may well ask ourselves if, in our own sphere of influence, we are doing all that we can for the cause of sound, balanced healthful living in all its various phases.

H. M. W.

Health Talk Digests

Did you ever give a health talk and then, after presenting it, wonder what more you might have done to cause the information to become functional in the life of the listener? A listening audience will acquiesce quite readily to the health knowledge presented. It should not be overlooked that the mental acceptance of information is a fundamental step in giving health instruction to lay groups. The tendency, however, is for both the speaker and the listener to stop when this level of attainment has been reached. A step beyond this is imperative in successful health instruction. Health knowledge must result in healthful living. Let us observe the effective teacher.

A good teacher recognizes that the more sensory paths (sight, hearing, feeling, tasting, smelling) utilized in the lesson presentation, the greater assurance of a successful learning experience. Such an approach is according to the instruction in Counsels to Editors (page 91) where it is stated:

"All who believe and proclaim the truth should not only practice health reform, but teach it diligently to others. This will be a strong agency in calling attention of the unbelieving to consider that if we are intelligent upon this subject in regard to healthful diet
and practices we would be sound on the subject of Bible doctrine. . . .

"When at our large gatherings, make all the discussion highly reformative. Arouse the intellect. Bring all the talents possible into the efforts made, and then follow up the effort with tracts and pamphlets, with articles written in simple form, to make the subjects brought before them distinctly stated, that the word spoken may be repeated by the silent agent. Short, interesting articles should be arranged, . . . and scattered everywhere. They should be at hand upon every occasion where the truth is brought before the minds of those to whom it is new and strange."

A concise digest of your health talk, accompanied by diagrams of the illustrative material used, mimeographed on a single page, will be received readily by those who attend the lecture. A later perusal of this information by those instructed will assist in giving a broader understanding of the truth you have attempted to teach.

"The truth must come to the people upon health reform. This is essential in order to arrest the attention in regard to Bible truth."

—Counsels to Editors, p. 89.  D. L. B.

"Ye Shall Know Hereafter"*

By PHILLIPINA NAUDE, R. N., Director of Nurses, Paradise Valley Sanitarium

WAR is one of the greatest forces disrupting our organized society. It is first and uppermost in our minds, because it affects every aspect of our living—home, church, government, and family. War is as old as the human race. In fact, it existed before there was ever a human being. We read, "There was war in heaven. . . . And the great dragon was cast out, . . . and his angels were cast out."

Some deplore the devastation which the present conflict has brought, and others argue that war produces good results, such as contacts with other peoples, cultures, inventions, and the like. But, we ask, what are these in comparison with broken homes—family disunion, delinquency, maimed and crippled dear ones, disregard for the church, governmental disruption, strife between capital and labor, vice, immorality, changed attitudes, unconventional standards of living, and above all, hatred and bitterness? And so we may go on and on. We look upon it all with misgiving, and say, What does it all mean? How will all this affect my personal life?

This I should like to illustrate by telling you of the famous Thomas Nast. In a public exhibition of his skill, Nast once performed a strange feat. Taking a piece of canvas six by two feet, he placed it horizontally on his easel. Before his audience, with brush in hand, he began to sketch a beautiful landscape—fields, farmhouses, buildings, green meadows, cattle, and over all a blue sky, with fleecy clouds, which seemed to pour its benediction upon the scene below.

At last, the artist stood back, brush in hand, to receive the applause from his audience. When the applause had subsided, he stepped up to his picture and began with dark colors and swift strokes to strike out the landscape, meadows, cattle, buildings, and sky. Up and down, up and down, went the strokes of the brush until the beautiful landscape was totally obliterated.

With a satisfied look, he stood back, laid his brush down and said, "It is finished." But no applause came from his astonished audience. He then placed a gilded frame around the picture and ordered the attendants to place it in a vertical position. Then there before their eyes appeared a beautiful waterfall, plunging over a precipice of dark rock, skirted with trees and verdure.

So it is with our landscape—we sketch a picture with health, wealth, prosperity, peace, and all the good things of life. We imagine our sketch complete, but an unseen hand comes along and blots out houses, lots, farms, merchandise, cherished hopes, and ambitions. Even the portraits of loved faces are blotted out. We cry, Hold, Hold. But the hand that applies the dark colors moves relentlessly up and down across our fair scene. We bewail our ruined picture, but it is because we do not have the true angle of vision. At last, God turns our picture, and there appears a work, not for time, but for eternity.

While the famous artist was spoiling the landscape he might have said, "What do thou knowest not now; but thou shalt know hereafter." John 13:7. What puzzled the audience was plain to him. In each destructive stroke upon the landscape, he was making a constructive stroke upon the waterfall. What in the providence of God appears so strange to us, is clear to Him who guides the destiny of our lives. He would save us from being confronted to this world, and would help us to be transformed by the renewal of our minds, that we may prove what is that "good, and acceptable, and perfect, will of God." Rom. 12:2.

"We are building every day
In a good or evil way,
And the structure as it grows
Will our inmost self disclose,
Till in every arch and line
All our faults and failings shine.
It may grow a castle grand
Or a wreck upon the sand.
Build it straight and strong and true;
It may grow a castle grand
Or a wreck upon the sand.
Build it straight and strong and true;
Build it for the eye of God."

A Good Prayer: "Lord, give us work till our life is done, and life till our work is done."

The Ministry. February, 1944

---

* Worship talk at Workshop for Directors of Schools of Nursing, Berrien Springs, Michigan, June, 1942.

Page 32
**CURRENT SCIENTIFIC COMMENT**

**Carbon-Monoxide Poisoning.** — Special attention was given to the effects of carbon monoxide on health under domestic conditions such as a cook working in a small, badly-ventilated kitchen with a defective gas stove. The results of such conditions are impairment of general health, nervousness, ill-temper, and other general symptoms varying in intensity, depending on the quantity of carbon monoxide in the blood, the activity and previous condition of the patient, and other factors. It is to be noted that milder forms of monoxide poisoning do not present any distinctive clinical picture, the manifestations being essentially subjective. In suspected cases the definitive diagnosis will require proper chemical examinations of the blood of the patient as well as of the air he has been breathing. — *Abstract, Journal American Dietetic Association*, October, 1943, p. 722.

**Protein and Hemoglobin Formation.** — A low-protein (lactalbumin) diet, adequate in other known respects, produces a mild chronic anemia in rats. This anemia is prevented or cured by adequate protein intake with no alteration in calories, minerals, or vitamins. Increase of calories or iron has no consistent beneficial effect on hemoglobin formation in low-protein animals. Apparently an adequate intake of dietary protein is essential for normal hemoglobin formation in the rat. — *Abstract, J. A. D. A., October, 1943, p. 724.*

**Effect of Vitamin D on Calcium Retentions.** — Although most foods contain little or no vitamin D, the presence of important amounts of this substance has been demonstrated in egg yolk, whole milk, and butter fat. A large proportion of children and adults must receive a moderate amount of vitamin D in their food. This moderate amount, notably inadequate for the growth needs of infants and children, may be adequate for the adult because of his decreased need. Nevertheless, Park suggests that under certain conditions it is advisable for adults to have some additional source of vitamin D. He states that among those adults who need additional vitamin D are: (1) "those deprived of the opportunity of obtaining the vitamin from the sun, and (2) all persons whose diet is lacking in milk or is generally poor."

The study here reported is concerned with the possible effects of vitamin D upon retention of calcium when women were using well-selected diets.

It is concluded that the addition of approximately 500 I. U. of vitamin D to diets which were well selected had little influence upon the calcium retention, and that the well-selected diet provides for the vitamin D needs of the young adult. — *Journal of Nutrition, Aug. 10, 1943.*

---

**Condiments and Their Properties**

*By Emma Johnson, Student Dietitian, College Medical Evangelists, Loma Linda*

According to Webster a condiment is "something used to give relish to food, and to gratify the taste; usually, a pungent and appetizing substance." Condiments have no definite food value, but are considered by some as body regulators, in that they stimulate the flow of the digestive juices. Of the various kinds of condiments — salt, vinegar, spices, flavoring extracts — salt is probably the only one absolutely necessary for the maintenance of health. A proper amount of it brings out the natural flavor of food, but if salt is eaten to excess, it masks this flavor and eventually blunts one's finer sense of taste.

Concerning the harmful use of vinegar, read *Counsels on Diet and Foods*, page 345.

Vinegar contains three-fourth per cent acetic acid, which has a toughening effect on the mucous membranes of the stomach, is irritating, and hinders digestion. Because of these effects, acetic acid in dilute solutions is used in therapeutics as a slight local irritant and to prevent excessive local perspiration. Oil and vinegar, and sugar and vinegar, have been found to lengthen somewhat the time vegetable foods remain in the stomach.

In the broadest sense, flavoring extracts cover a large variety of substances used to flavor foods. We include here only extracts from such fruits as lemon, orange, banana, berries of various kinds, and vanilla, which is an extract of the vanilla bean. These extracts when made from natural sources are solutions of aromatic oils in alcohol. They also may be made synthetically from chemical products. Fruit flavors, for example, are an almost exact duplicate of the natural fruit. These are usually colored with coal-tar dyes. Flavoring extracts do not have any food value, and used in small quantities are not harmful, if they are manufactured in accordance with Pure Food Laws.

McNair classifies the spices, according to their properties, into three groups: (1) stimulating condiments, (2) aromatic spices, and (3) sweet herbs. Let us consider each group in turn.

**Stimulating Condiments**

1. **Cayenne,** or cayenne pepper, is obtained from a small-fruited capsicum, the seeds and all being used. Cayenne is a strong irritant to the skin and mucous membrane. It is a powerful stimulant, producing a sense of heat in the stomach. Another author states that its results range from moderate pain and congestion to severe inflammation, and that the action to be feared in man is the irritation of the stomach and bowel, which follows the repeated ingestion of large amounts of the oil or powder.

2. **Paprika** is also listed under the stimulat-
ing condiments, but not all kinds are stimulating. Paprika is made from a large-fruited capsicum, with the seeds removed, the latter being largely given the credit for the stimulating and pungent qualities. There are two kinds of paprika—the Hungarian and the Spanish. The Hungarian is quite pungent; the Spanish is sweeter, very highly colored, and almost devoid of pungency. Our common vegetable peppers are also a species of capsicum; so we can see that in one kind of plant there are several varieties, some very stimulating, and others devoid of this property.

3. PEPPER. Black and white pepper come from the same variety of Piper, the difference being in the method of preparation. Black pepper is produced from the whole, immature berries, and white pepper from grinding the berries after the removal of their dark outer shells. The white is less pungent and more pungent. Pepper is used in medicine as a rubefacient. It causes itching, burning, redness, and even severe dermatitis. It has a burning taste and is a local irritant. The chief action of pepper is to stimulate the endings of the sensory nerves. It is also a mild heart stimulant and increases perspiration by increasing the superficial circulation. It is said that Americans eat 41,000,000 pounds of all varieties of pepper yearly.

4. MUSTARD. Mustard powder is a mixture of white, black, and brown mustard seeds. Prepared mustard has vinegar and other spices added. When black mustard splits, it yields glucose, a potassium acid sulfate, and allyl isothiocyanate (called mustard oil). The latter is a volatile oily liquid with a very strong odor, capable of forming blisters when dropped on the skin. White mustard yields an oil similar to that of the black. Mustard will cause painful inflammation of the skin and mucous membrane. It is used in medicine as a mustard pack and also as an emetic. Mustard is the second most popular spice in America.

5. SWEET HERBS. This group includes bay leaf, dill seed, fennel, marjoram, saffron, sage, savory, thyme, mint, and parsley. The greater share of these exert a slightly antiseptic property, thyme being mentioned as especially so, and are not irritating to the mucous membrane.

Aromatic Spices

Placed in this list are allspice, anise, caraway, cassia, cinnamon, cloves, coriander, cumin seed, ginger, mace, and nutmeg. An aromatic is one of a group of vegetable drugs having a fragrant odor and slightly stimulating properties. Most aromatics aid in the expulsion of gas from the stomach and intestine by stimulating rhythmic contractions, thus increasing muscular activity. One author says that they are "antiseptic and irritant, inhibiting organisms which cause fermentation and putrefaction, and increasing peristalsis."

Ginger is one of the leading aromatic spices and is stronger than some of the others. Ginger is the starchy root of a plant of Southern Asia. Four million pounds are consumed in this country in one year. It has antiseptic properties and causes reddening and irritation of the skin when it comes in contact with it.

Clove is also one of the stronger aromatics. They are irritating to wounds and mucosa, and in dentistry the oil is used as an anodyne. Clove oil kills parasites and is an effective destroyer of lice. Another reason cloves is powerful is that it is eighteen per cent volatile oil (it is this volatile oil which gives spices their properties), whereas cinnamon and others contain only two or three per cent of volatile oil.

Cinnamon contains cinnamic acid, which is similar in its action to benzoic. It combines in the body to form hippurie acid, and therefore has an acid reaction. Large doses of cinnamic acid will depress the central nervous system and eventually paralyze it. Cassia is a spice like cinnamon, having a flavor which is more pronounced and more lasting.

Nutmeg has slightly aromatic properties, but its oil is used chiefly as a flavoring oil. It is the dried seed of the fruit of the nutmeg tree. The United States is the world's greatest nutmeg consumer, taking more than half of the world crop. Mace is similar to nutmeg and is obtained from the surrounding membrane of the nutmeg.

These foregoing are facts from authoritative scientific sources, and serve to prove the truth of the following statement from the Spirit of Prophecy: "Spices at first irritate the tender coating of the stomach, but finally destroy the natural sensitiveness of this delicate membrane."

Sweet Herbs

This group includes bay leaf, dill seed, fennel, marjoram, saffron, sage, savory, thyme, mint, and parsley. The greater share of these exert a slightly antiseptic property, thyme being mentioned as especially so, and are not irritating to the mucous membrane.

There are some mixed spices on the market such as poultry seasoning, which contains sage, marjoram, thyme, savory, pepper, nutmeg, and allspice. Curry contains, according to the brand, a mixture of turmeric, coriander, mustard, black pepper, nutmeg, cayenne, cardamom seed, caraway seed, ginger, cumin seed, cinnamon, cloves, and mace.

BIBLIOGRAPHY

Sallis-Cohen and Githeus, *Pharmaco-Therapeutics.*
J. A. Gunn, *Introduction to Pharmacology and Therapeutics.*
Dowd and Jameson, *Food and Its Preparation.*
McLester, *Nutrition and Diet in Health and Disease.*
Sherman, *Food Products.*
White, *Counsels on Diet and Foods.*
Cushery's *Pharmacology and Therapeutics.*

The Ministry, February, 1944
IN medieval centuries Jewish manuscripts were still extant with reference to the ancient Passover date. Both the Arabian chronologer Albiruni and the Jewish philosopher Maimonides had these sources in hand, although they do not state what they were. In the seventeenth century Aegidius Bucherius, S. J., collected all available texts. This historical evidence is valuable, for it reveals a change in date of the ancient Biblical Passover. To this fact Maimonides is also witness.

Questions relative to the Passover date and hour still continue to come to THE MINISTRY office: (1) Was the national lamb slain on Thursday afternoon, 1 or at sunset at the beginning of death Friday, 2 or about the same time that Jesus died? 3 The inquiries are made on both a theological and an astronomical basis. In this number we give further evidence with regard to the ancient Passover date and hour, leaving for another study the discussion of questions relating to the Johannine Passover texts.

We review the historical witness regarding the time of slaying the crucifixion Passover—both the date and hour. Our conclusions are based upon the following sources and authorities, and mainly concern the period of the Second Temple, from Ezra to Josephus:

1. PENTATEUCHAL AUTHORITY. There are altogether six specific examples of Passover observance in the period from Moses to Josiah, 4 besides repeated Old Testament instruction concerning the time of celebration. 5 And in each instance the Passover lamb was slain on the Jewish "fourteenth" of the first month. This date has never been disproved for the period of the First Temple. 6

2. CURRENT WITNESS UNDER THE SECOND TEMPLE. The Bible enumerates at least eight Passovers in the time of the Second Temple, 7 for which there are additional Jewish sources—Apocryphal literature, Aristobulus, Philo, and Josephus. The New Testament reports seven of these feasts, although no date is given. However, both the crucifixion Passover and Paul's festival at Philippi are tied to a definite day of the week; 8 and these synchronisms, together with the historical statements, fully establish the sacrificial date of the Passover as the fourteenth of Nisan during the time of the Second Temple.

The Ministry, February, 1944

By GRACE EDITH AMADON, Research Worker, Takoma Park, Maryland

From these sources it can be demonstrated that the original laws of Moses governed the Jewish feasts until the Romans finally destroyed Jerusalem. And in addition, we are able to distinguish between law and custom in Josephus's own time, and that later enjoined by the Talmud when Jewish independence was gone, and when extreme measures were taken in order to hold the nation together.

PASSOVER DATE UNDER SECOND TEMPLE

We have early and late witnesses for the first Passover date in the time of the Second Temple. The building was finished in the sixth year of Darius I on the third of Adar. (Ezra 6:15.) 9 In a few weeks the Passover was celebrated, and regarding its date we have the following testimonies:

a. "The children of the captivity kept the Passover upon the fourteenth day of the first month." Ezra 6:19.

b. "The children of Israel that were of the captivity held the Passover the fourteenth day of the first month, after that the priests and the Levites were sanctified." 1 Esdras 7:10.

c. "They offered the sacrifice, which was called the Passover, on the fourteenth day of the same month [Nisan]." 10

On this occasion only a few priests and Levites had purified themselves, and they accordingly killed the sacrifices for all the rest of the people. It is significant that they set up the service of God "as it is written in the law of Moses," and not according to the new moons of Babylonia, from whence the Jews had come, about two decades before, and by whose kings they were being governed.

The next witness is Aristobulus, who lived in the time of Ptolemy Philometor, to whom he dedicated his commentary on the laws of Moses. 11 The entire work is said to have been still extant in a library on Patmos during the Middle Ages. 12 Whether this is true or not, his description and explanation of the Passover law and its relation to the full moon is of decisive importance to the ancient Jewish calendar and has been cited again and again as Jewish authority throughout the Christian Era. The following is Aristobulus's explicit statement with regard to the Jewish Passover date, and it was written in the second century B. C.:

d. "Since there are two equinoxes, spring and autumn, which are separated by equal distances, and since the Passover was appointed on the fourteenth
day of the first month after the evening when the moon is caught in the region opposite to the sun, just as even the eyes can see, certainly the sun is found huddling a part of the vernal equinox, and the moon, on the contrary, a part of the autumnal." 12

The foregoing translation is from a Latin version that is even earlier than that published by Aegidius Bucherius (Antwerp, 1634), which Zahn maintains is an early translation of the genuine text of Anatolius. 14 Aristobulus was in many respects the forerunner of Philo, who lived in the time of Christ. In this same period the Book of Jubilees—The Little Genesis—and the Book of Enoch are said to have been written. However, the description of the Passover in the Book of Jubilees does not agree with that of the Pentateuch. Moreover, the calendar of the Book of Jubilees is based upon a 364-day solar year exactly fifty-two weeks. According to this inconsistent assumption, each Jewish festival would always have occurred on the same day of the week!

The works of Philo the philosopher give an even more complete analysis of the Jewish feasts and sacrifices than Josephus the priest. With regard to the slaying of the Passover lamb and its Jewish date, Philo's previously cited statement is precise and to the point:

c. "On this day every dwelling house is invested with the outward semblance and dignity of a temple. The victim is then slaughtered and dressed for the festal meal which befits the occasion. The guests assembled for the banquet have been cleansed by purificatory lustrations, and are there... to fulfill with prayers and hymns the custom handed down by their fathers. The day on which this national festivity occurs may very properly be noted. It is the fourteenth of the month." 15

Concerning those who, through adverse circumstances, failed to make the paschal sacrifice with the mass of the nation, Philo represents God as vouchsafing an answer to Moses:

f. "'Mourning for kinsfolk,' he said, 'is an affliction which the family cannot avoid, but it does not count as an offence.' But when its term is finished, let not the mourners be denied an equal share in the sacred services, and thus the living be made an appendage to the dead. Let them form a second set to come on the second month and also on the fourteenth day, and sacrifice just as the first set, and observe a similar rule and method in dealing with the victims." 16 (See also Num. 9:11.)

Philo's testimony is important for two reasons: (1) He says that he discovered his facts by the study of ancient history, necessarily that of his own nation; 17 and (2) he thereby compares festal customs in the time of Moses with those of his own day. Hence his descriptions can consistently be regarded, not only as an interpretation of ancient Jewish law, but also as an indication that the ancient sacrificial laws were being observed in the first century. If not, his investigation and research would obviously have taken note of the difference. His elucidation of the Passover-full-moon relation is of additional importance. This we shall refer to again in a later study.

Josephus groups his references to the Passover "fourteenth" around early Jewish history, and yet they are source statements, for he insists that they represent Jewish practice in his own time. 18 They are therefore important, not only because they are an exposition of the original Passover law, but also because they agree with the testimony of Philo. In the September Ministry we cited one of these passages. 19 The others are as follows:

g. "He commanded Moses to tell the people to have a sacrifice ready after they had prepared themselves on the tenth day of the month Xanthicus [Nisan] against the fourteenth..." 20

h. "But when the fourteenth day was come, all, ready for departure, offered the sacrifice and purified their houses with blood, using bunches of hyssop for the purpose, and, having supped, burned the rest of the flesh, as just ready to depart." 21 (Italics mine.)

In Wars, which was written about 75 A.D., a score of years before Antiquities, Josephus mentions the "festal" fourteenth just once:

i. "When the day of unleavened bread came round on the fourteenth of the month Xanthicus [Nisan], the reputed anniversary of the Jews' first liberation from Egypt. Eleazar and his men part opened the gates and admitted citizens desiring to worship within the building."

All these historical sources—Ezra, the Apocalypse, Aristobulus, Philo, and Josephus—have one and the same Jewish date for Passover observance, namely, the fourteenth day of the first lunar month. This was the Passover date for slaying the lamb in the period of the Second Temple. (Compare the foregoing citations a, b, h, e, f.) It was the same date as was commanded by Moses, and it had not changed in the time of Josephus. In the time of Christ, therefore, the national Passover must have been celebrated on the Jewish fourteenth. 22 Let us now consider the hour of the sacrifice.

The Ministry, February, 1944
Hour of the Passover Sacrifice

So long as the crucifixion Passover is tied to the correct Jewish date—the fourteenth of Nisan—the hour of the day when the lamb was slain makes no material difference to the calendar problem. For all that the calendar can do is to connect with the Jewish date as a whole; so far as the calendar dating is concerned, it matters little whether the sacrifice was slain at the beginning of crucifixion Friday, or in the afternoon. Of the two—date or hour—the Jewish date is of first importance; for upon the date and its relation to the full moon, the whole crucifixion calendar depends. If the Jewish date is wrong, the form of calendar is bound to be wrong. The hour of day is not consequential to the calendar.

However, from the viewpoint of Passover law, and the relation of the antitypical Lamb to the symbolic lamb, it is of the greatest importance to know whether the death of Christ fulfilled the true type or not. And in addition, it is deeply significant whether the ancient sacrificial types had changed in the era of Christ's ministry. The Second Temple sources have clearly shown that the ancient Passover date had not changed—even as late as Josephus. But some maintain that the hour of slaying the Passover had shifted, and that Talmudic law was operative in the time of Christ. On the contrary, there is evidence that such was not the case. The following is the historical argument:

Originally, the Passover lamb was commanded to be slain "at even, at the going down of the sun." (Deut. 16:6.) The Karaites have always been witness to the plan of an after-sunset paschal sacrifice,26 and even the few remaining Samaritans of today still slay their lambs about sunset.26 In the testimony of Philo—citing c—it is to be noted that he has both sacrifice and banquet on one and the same Jewish date—the fourteenth. Only an after-sunset sacrifice and supper could agree with Philo's description. If the lamb were slain in the afternoon, it would then have to be roasted and eaten on the subsequent evening. Hence the Jewish dates would be involved—not one date only.

Josephus also follows the analogy that demands an evening sacrifice. In citation h he offers the sacrifice, purifies the house with blood, and, after supper, burns the remnants of the feast—all on one date, the Jewish fourteenth. Likewise in Ant., III.5.5, on the same fourteenth day of Nisan, Josephus has the lamb sacrifice offered in Egypt, and then adds, "and just so we keep it in companies, leaving nothing of the sacrifice until the morning." Again he ties both sacrifice and supper to one single date—the fourteenth. All these instances imply that the Passover lamb was slain about sunset.

We have, however, still another episode. Both Wars and Antiquities mention a circumstance as occurring about the time of Jesus' birth. This incident is also decisive with regard to the evening sacrifice of the paschal lamb:

Herod the Great had just died, and Archelaus had announced himself as the successor according to the king's testament. He gave a very expensive funeral feast, with public mourning for seven days. Toward the end of this display he went up to the temple to deal with the requests and clamors of the people who had come from far and near to keep the Passover. Hereupon many came in crowds toward evening, and at the end of the day, when mourning for the dead king had ceased, began to mourn for the priests whom Herod had slain. Their clamors and cries increased, the seditions making for the temple, while the multitude en masse was without the city with lambs in their hands, ready for the sacrifice. Archelaus sent footmen and horsemen to quell the sedition, and they came upon the people outside the city, who were in the very act of slaying their passovers.26

Although it takes several long paragraphs for Josephus to relate this episode, yet it is all one scene—one descriptive of an evening Passover ceremony at the very period when Christ was on earth. Consequently there should be no question but that the sunset sacrifice of the Passover was still in practice throughout the period of the Second Temple.

It was highly essential that no change in the Passover law should have occurred before the death of the true Passover. If there had been such, then confusion would have existed in the identification of the Messiah; for the real Christ had to show perfect fulfillment of the original Passover law. Jesus therefore celebrated His last Passover at the hour ordained by Moses, and He was fully cognizant that "His hour had come." John 13:1.

There are those who maintain that the national lamb was accustomed to be slain in the afternoon of the Jewish fourteenth in the time of Christ. They base their conclusion upon a point of time that would not only have been indifferent to the crucifixion calendar, but also would have had no connection with the original Passover law and could not therefore have been prophetic of the death of the true Messiah.

2 Reland, A., Antiquitates Sacrae Veterum Hebraeorum, p. 275. 1717.
3 Talmud: San. 43b.
4 Ex. 12:6-28; Num. 9:5, 11; Joshua 5:10; 2 Chron. 30:15; 35:1.
5 Lev. 23:5; Num. 9:3; 28:16; Ezra 4:5;21.
6 Even Maimonides, who dates the Talmudic Passover on the fifteenth, writes as follows regarding the time of Moses: "On the fourteenth day of the first month, when the Passover offering was sacrificed," etc.

7 Tractatus Primi de Sacrificio Paschali, cap. dec. sec. XII. Londini, 1683.
9 According to the narrative in Acts 20, the 20th day after Paul's Passover at Philippi coincided with Sunday. By means of this synchronism the exact year can be calculated, just as in the case of the crucifixion Passover, which coincided with Friday.
10 Both MT and LXX give 3 Adar in the 6th year of Darius as the date. 1 Esdras 7:5 has the 25d of Adar, which probably is the date of the dedication, the same as Josephus gives, although he has a different year. (Ant. XI.4.8.)
11 Ant. XI.4.8. (Written about 100 A. D.)
21 Ant. II.XIV.6; III.X.5.
22 Ant. III.I.X.5.
23 Ant. II.XIV.6.
24 Ant. II.XIV.6. With regard to this passage, the Greek text is very revealing.
25 Wars, V.III.1. This Passover marked the beginning of the siege of Titus.
26 The Great Controversy, p. 399.
27 Reference 2.
28 Palestine Exploration Fund, Quarterly Statement, January, 1902, p. 82 ff. London.
29 Ant. XVII.IX.3; Wars, II.I.I.5.
30 The statement of Josephus in Wars VI.IX.3 is frequently cited as proof that in the time of the Jewish revolt the paschal lambs were being slain in the afternoon of the Jewish fourteenth. But the text has no date!
31 Antiquities, Josephus further explains his statement in Wars VI.IX.3, namely, that it was the evening lamb sacrifice that was offered “about the ninth hour” (Ant. XIV.IV.3), or “at the ending of the day” (Ant. III.I.X.1), after which, obviously, followed the slaying of the paschal lambs at sunset, when the lamps were lighted (Ex. 30:8) and the incense was burned (Ant. III.VIII.3). This was the hour called ben-ba-arbaqim, which did not include the whole afternoon, as in the later Halacha, but only the period from sunset to darkness.—W. Bacher, *Jewish Quarterly Review*, July, 1893, Vol. 6, pp. 85, 86.

### The Larger Outlook

#### Principles, Perils, and Developments

**A True Helpmeet and Companion**

*By Mrs. J. L. Tucker, Ministry's Wife, Oakland, California*

It is with much reluctance and with the deepest sense of insufficiency that I attempt, at the request of The Ministry editor, to write on the possibilities of the pastor's wife in cooperative service with her husband, in endeavoring to strengthen his work by standing at his side in all his interests and activities. Instead of writing a formal article, I prefer to present the subject in the form of a quiet friendly talk on the privileges of the high calling of the minister's wife, and the specific and important place she holds in relation to her husband's work. The minister truly has a high and holy calling, but does the Lord expect anything less of the woman who stands by his side as his companion and helpmeet?

The encouraging note that is echoed in Gospel Workers on the influence and work of the minister's wife has always been an inspiration to me. The thought is this: Although the hands of ordination have not been laid upon her, if she possesses the spirit of self-sacrifice and works to save souls just as devotedly as her husband, she can with him do almost an equal amount of good, and will be recognized by God as being necessary to make his husband's work effective. But if she fails to sense her responsibility, her husband's influence is more than half destroyed.

Much could be said on the important part the wife plays in having a well-ordered and happy home, where her great mission begins. The duties of a minister's wife are manifold.

**Theological Books**


**Choose Your Electives from the Religious Classics, the Works of Over a Quarter Million Volumes to Choose From.**

---

**STEROPTICON SLIDES**

on the Third Angel's Message
WHERE YOUR CREDIT IS GOOD
Not made by students. Write for terms to

**ALBERT F. PRIEGER**

312 W. Louisiana Ave., Tampa, Florida, U.S.A.

The Ministry, February, 1944
mercy just at this time. There is no one who could superintend the newly organized Sabbath school but her, until an inexperienced superintendent can be trained to take her place. Also, her husband needs her with him daily in visiting the homes of those who are interested.

The evening evangelistic services beckon her on as soloist or pianist. Then, of course, she would count it a privilege to mingle with the people in friendly greetings after the service. At this time she might learn of a sick neighbor or a destitute family to whom she must minister, and she is aware of the fact that this act of kindness may pave the way for her or her husband to make personal contact for Bible studies.

As her quick and discerning eye catches a glimpse of the weak spots in the church, she should be glad to use her influence to strengthen every one, if possible; it is a problem in itself to determine where her duty lies. However, with so many avenues of Christian service open for the help her willing hands and heart can render, she must draw the line cautiously and prayerfully, for there is the danger that she may become too weary of mind and body to join her husband in study and research, and as a natural result he will advance far beyond her intellectual ability. She would then become dwarfed in her thinking on matters in which he needs her most. Consequently, in time she may find herself swallowed up with an inferiority complex, and very often the results are that the pastor and his wife live and work in two different worlds, although both are doing commendable service for the Lord.

May the minister's wife bear in mind that there is no one, or nothing, aside from the presence of Jesus, that her husband needs so much in all the world as herself. Although his hair may be streaked with gray and he may have spent more than a score of years in the service of the King, this still remains true—whether it be in preparing a sermon, writing an article, teaching a class, visiting in a home, praying for the sick, planning an evangelistic campaign, or preaching a sermon. Therefore, with a deep sense of her sacred calling and responsibility uppermost in her mind, she will not pledge herself to serve in any capacity that would forfeit the privileges of that inner circle of contact with her husband and his work.

It is very possible that her greatest work could be done just within the four walls of her husband's study. If so, how disastrous it might prove if minor interests should thwart that precious privilege. Why should he not invite her to assist him in gathering and preparing material for his sermons, articles for the papers, or talks on the radio? Should a minister permit his wife to help him prepare his sermon? Why not? Not in the sense of dictating or usurping her husband's rights or responsibility, of course. But did he not choose her because he felt that she was his equal, both spiritually

---

The Ministry, February, 1944

---
and intellectually, and because he would need her help to complement his plans and to make his calling a success? And, too, would not their studying and planning together keep her storehouse of Bible knowledge replenished, enable her to enter into the details of his interests, prepare her to fit into any emergency in case he needed her, and also assure her that her preparation to fit into his life's work had not been futile? Possibly her suggestions or constructive criticism before the delivery of his sermon would prove far more effectual than after; however, a kind, friendly exchange of opinion about the sermon afterward may be very profitable. She may commend the good points that he brought out, and then tactfully mention helpful points that he did not refer to, rather than emphasizing the weakness too strongly.

One of the greatest joys of our early married life was to sit at the study table, the two of us together, to work out my husband's sermons. Time seemed very precious and sacred in those early days, and that impression has never been erased from our memory in these twenty-five years of service. The early morning found us working together with the home duties, and then we went to the study, where we were surrounded with the volumes of the Spirit of prophecy and the good books and articles from men of God.

Helping Pastor Prepare Sermons

After our outline of the subject to be studied was made, it was my privilege to find extracts and quotations from the material that would build body and life to the subject we were studying. The Spirit-filled comments upon each text, as found in such books as the Conflict Series, were of inestimable value to a young and inexperienced minister. I often marked these and recorded them opposite the texts, and later my husband would commit whole paragraphs to memory. The efficacy and true worth of these truth-filled books as soul-winning agencies profoundly impressed me when I saw the influence such quotations had upon the hearts of people while I was colporteuring during school days. There seems to be power in every sentence quoted, and we believe that there is no better material from which to draw in preparing sermons.

My husband's vocabulary was thus increased, and in time this material was so interwoven with his own thoughts that it became a part of his natural way of giving that particular subject. I do not hesitate to recommend to young ministers today this method of preparing sermons. Our son, now in his third year of theology, after preaching his first sermon, wrote me, saying: "Mother, I wish you would come up and help me prepare a sermon." That little request, though not granted, gave me one of the greatest thrills of my life.

My first interest in going to a new place always centered around the Sabbath school. This brought much satisfaction to my husband. We were of the opinion that the key to success rested primarily in a soul-winning Sabbath school. How could a minister labor for souls under the handicap of a lifeless, formal Sabbath school? If it was a newly organized Sabbath school with new converts, I would accept the work of superintendent, and train assistants to bear the responsibility at the earliest possible time, so as to turn my attention to other duties such as Bible studies, etc.

On two different occasions, when my husband was pastor of large churches, we found the Sabbath schools in such a deplorable condition that to invite strangers to the church was out of the question, and my husband did not have the heart to attempt a series of meetings until something could be done to clear up the situation. So I stepped into the harness as superintendent, with three live and willing workers as my assistants, each having had no experience in Sabbath school work. We upset the fruit basket, figuratively speaking, and made a complete reorganization, changing every teacher and reorganizing every class, striving to form classes composed of those who had not been together before, although they had gone to the same church for years. By carrying out a well-planned, interesting program every Sabbath, we found it worked like a charm in bringing new life and power, enthusiasm and cooperation into the church. As fast as my assistants were able to bear it, I gradually transferred the responsibility to them, and in a short time they were full-fledged superintendents, and I was needed only as their counselor.

Often throughout the years of our evangelistic experience, we had no help. My husband was tent master, singer, and preacher. It was necessary for me not only to act as organist but to transpose his music to a key that would

Page 40
Loma Linda Proteena makes the most delicious, satisfying loaf. Mix thoroughly ½ cup diced Proteena with 2 well beaten eggs, add 1 cup milk and season with ¼ tsp. garlic, 2 tsp. oil, 1 tsp. salt, 1 tsp. grated onion, 1 tsp. Soy Sauce or Savorex. Add ¼ cup of crumbled Ruskets and fold in 1 cup chopped parsley. Turn into buttered baking dish, bake in moderate oven (325° F.) for 45 minutes and serve with tartar sauce.

You'll be amazed at the delicacy of this fine-textured, new-tasting, meat alternate. Full of rich nourishment of choice cereal and vegetable ingredients... all perfectly blended and seasoned to a turn! Send for recipes, you'll find many ways to use Proteena and other Loma Linda vegemates.

ADS LIKE THESE, appearing regularly in national publications are helping to educate America to the importance of proper diet. Loma Linda Food Company is taking this opportunity to advance the cause of health-evangelism.

The Ministry, February, 1944
fit his low voice if he did solo work. The songbooks thus made are among our prized possessions. Although the Lord gave me the precious books, therefore, my husband, and his success is a part of my very life.

Now as I close this quiet chat may I suggest that in my opinion the minister’s wife should work primarily with an eye single to her husband’s success as a soul winner, by standing at his side to lighten his burdens, to encourage and aid him personally, thus strengthening his work and making it more effective.

Inspiration of the Bible Writers

(Continued from page 20)

child as well as by the full-grown man or the giant in intellect. If the individual is possessed of large talents of mental powers, he will find in the Oracles of God treasures of truth, beautiful and valuable, which he can appropriate. He will also find difficulties, and secrets and wonders which will give him the highest satisfaction to study during a long lifetime, and yet there is an infinity beyond.

Men of humble acquirements, possessing but limited capabilities and opportunities to become conversant in the Scriptures, find in the Living Oracles comfort, guidance, counsel, and the plan of salvation as clear as a sunbeam. No one need be lost for want of knowledge, unless he is willfully blind.

We thank God that the Bible is prepared for the poor man as well as for the learned man. It is fitted for all ages and all classes.—E. G. White, MS. 16, 1888. (Written at Minneapolis, Minn., fall of 1888.)

(Another statement on inspiration will appear next month.)

Page 42
Do you wish conclusive proof that the prophetic gift is God's chosen method for revealing His will to the human race? That He has used this means since the fall of man? The author traces the history of the remnant church, showing how the prophetic gift has been an invaluable guide to the advent movement. Through this medium the church has received instruction concerning every phase of the individual's relation to his Maker and to his fellow men. Two instances where God has given instruction concerning man's conduct are especially noted by the author—first through Moses, and the second time through His servant in our day, Ellen G. White; and the gift of prophecy was employed in both instances.

Testimony of Leading Workers

"One cannot read page after page of this stirring book without sensing a distinct building of confidence in the purpose and work of the prophetic gift all through the history of God's people in a sinful world."

"The outstanding importance of this book is that it gives emphasis to the last messages that God has given to the world through His messenger, Mrs. E. G. White. It will help our people to understand better the provision God has made and His interest in their eternal welfare."

"The Abiding Gift of Prophecy is of vital importance to every Seventh-day Adventist."

"I am very glad to recommend this work to all who are interested in the progress of the third angel's message."

Order From Your

BOOK and BIBLE HOUSE

Pacific Press Publishing Association, Mountain View, California

<table>
<thead>
<tr>
<th>The Scope of the Book Follows:</th>
</tr>
</thead>
<tbody>
<tr>
<td>SECTION 1</td>
</tr>
<tr>
<td>The Prophetic Gift During the Patriarchal Age.</td>
</tr>
<tr>
<td>SECTION 2</td>
</tr>
<tr>
<td>The Gift and Its Blessings During the Mosaic Dispensation.</td>
</tr>
<tr>
<td>SECTION 3</td>
</tr>
<tr>
<td>Tracing the Gift During the Apostolic Period.</td>
</tr>
<tr>
<td>SECTION 4</td>
</tr>
<tr>
<td>The Spirit of Prophecy in the Christian Era.</td>
</tr>
<tr>
<td>SECTION 5</td>
</tr>
<tr>
<td>The Gift of Prophecy in the Remnant Church.</td>
</tr>
</tbody>
</table>

Nearly seven thousand homes have The Abiding Gift of Prophecy. This 378-page volume is invaluable to every Seventh-day Adventist. It will build confidence in the prophetic gift. It will fortify against the deceptions and errors in these closing days. Keep the book where you may read it frequently.

Price, Cloth Binding, $2.25
Keratol Limp, 3.25

The Ministry, February, 1944
Names and descriptions of all periodicals, both your Book and Bible House.

garding the various phases of the Seventh-day Adventist denomination throughout the world, get a copy of the 1944 Year Book from the Adventist denomination, all workers and others will need a copy of the 1944 Year Book, just off the press of the Review and Herald Publishing Association. The book contains over 400 pages, and sells for $1 through your Book and Bible House. Following is a brief outline of the YEAR BOOK'S valuable contents:

- A short historical and statistical summary of the Seventh-day Adventist denominational activities.
- Fundamental beliefs of Seventh-day Adventists.
- Directory of denominational organization in the General Conference, divisions, union conferences and union missions, and local conferences and missions; official staffs; committees; worker groups.
- Territory and latest available populations of conferences, union conferences, and divisions; number of churches and membership in each field at the close of the third quarter of 1943 for North America, and the latest available figures for other fields.
- Names and addresses of all Seventh-day Adventist educational, publishing, and medical institutions in the world field, with the names of officers, faculties, and staff members.
- Names and descriptions of all periodicals, both home and foreign, published by the denomination, with editorial staffs and subscription prices.
- Information giving the date and place of holding each General Conference session since the first one in 1863; a list of the presidents, secretaries, and treasurers of the General Conference since its organization; special days and offerings for 1944; calendars for the years 1944, 1945, 1946, and 1947.
- Statistics showing number of organizations of different classes; denominational investment; churches, membership, and tithes and offerings since 1863; Sabbath schools, young people's societies, schools, sanitariums and hospitals, publishing houses; Ingathering receipts from the world field since the Ingathering work was started; General Conference appropriations; number of missionaries sent out since 1890.
- Constitution and By-Laws of the General Conference.
- Ministerial Directory, giving the names and the latest available addresses of all ordained and licensed ministers in the denomination.
- Obituary record of workers who passed to their rest in 1943.

If you want the latest official information regarding the various phases of the Seventh-day Adventist denomination throughout the world field, get a copy of the 1944 Year Book from your Book and Bible House.

THE POPE AND PEACE. The expressed desire of American bishops of the Roman Catholic Church, while in an annual convention, that the "world must be written with Pope Pius XII given a voice at the peace table after the present war," reveals rather plainly what the tendency is. American leaders of the Catholic Church have a way of being far more outspoken than their cobelievers in other lands, and frequently in their utterances we are shown plainly the objectives they have before them. Is it the intention of the Roman Catholic hierarchy that the future peace conference shall be held at the Vatican? With Italy being one of the conquered countries and its capital, Rome, being the seat of the headquarters of the Roman Catholic Church throughout the world, the appeal to set up the peace conference there will have a great many arguments in its favor. For that reason, unless such a thing can be forestalled, we had better seriously consider the implications of such a peace conference.

The people of the democracies will certainly not be in favor of the Vatican as the place where the peace conference should be held, nor even the city of Rome. It would mean too great an advantage for the Vatican authorities and their policies, and too great a disadvantage for the Protestants and their hopes. When the peace conference comes to decide the application of the principle of religious freedom, it might well be hedged about by ecclesiastics and religio-political representatives of hierarchies seeking to obtain for themselves all the special privileges possible. Protestants and evangelicals must stand together for the peace conference to be held where the principle of religious freedom will not be prejudiced by its surroundings.

GAIN AND LOSS. A gain in church membership of 66,653 was reported by the fifty-four annual conferences [Methodist] which met in the spring of this year, bringing the total number of Methodists in those conferences to 3,505,467.

While this increase in membership is a cause for rejoicing, Mr. Hoover also points out that "all but four of the fifty-four spring conferences showed a decrease in church school attendance this year as compared with 1942. The net decrease amounted to 88,646 pupils. "We cannot dismiss this matter by declaring that the war is responsible for fewer children, young people, and adults in our Sunday schools," he continued. "The decline has been going on since 1922."

DINING—The Gannett chain of newspapers across New York State has just added the twenty-first to this press group. The Gannett policy says that no liquor advertisements would be accepted. The press today constantly cries that it cannot survive without liquor advertising, but that is a lie invented by the liquor people themselves and spread from the wet press. The Saturday Evening Post does not appear to be dying because it does not print these untruthful ads. If the people of America would refuse to patronize newsheets that are wet, they would soon become dry. "Herald of Holiness, reprinted in The Gospel Minister, Oct. 21, 1933.

GROWTH IN INDIA. The latest population statistics of India report a total population of 388,997,995. Of these all but 50,000,000 live in 655,892 villages. There is only a 12 per cent literacy, but this has increased 70 per cent in ten years. Only two per cent of Indian women can read and write. Two thirds of the population are Hindus and one fourth are Moslems. Christians number nearly seven and one-half million of all creeds. The Protestant Christian church is growing rapidly—Religious Digest, November, 1933.

INADEQUATE EDUCATION. The lack of ability in many young people today at writing a decent letter, doing simple arithmetic, or understanding ordinary business transactions is something to marvel at. School buildings and equipment are much better than a generation ago, but are the children really getting an education? Or what is the matter?—The Gospel Minister, Oct. 28, 1933.
ZOY-KOFF may be used morning, noon, or night by any member of the family, from little Johnny to grandpa, with the full assurance that it contains not even a trace of the drug caffeine. It will not affect the nerves nor produce insomnia caused from caffeine. Its zestful flavor is winning favor everywhere.

PREPARE Zoy-Koff as you would coffee (using one tablespoon for each cup in percolator, dripolator, silex, or coffeepot).

Available at health-food stores and specialty groceries. If Zoy-Koff is not obtainable locally, write us for address of nearest dealer.

Madison Foods
Madison College, Tennessee
Devoted to the Protection of Your Health

The Ministry, February, 1944
PRESENT TRUTH
for Every Occasion

Please save this page. Because of the paper shortage, printed circulars will be scarce this year. Keep this list handy so you can make frequent selections for your soul-winning efforts.

VOLUME 19
Available only after date of issue

No. Date Subject
25 Jan. 1 Prophecy Proves Bible True
26 Jan. 15 How Near Is the End?
27 Feb. 1 Great Image of Daniel 2
28 Feb. 15 Matthew 24
29 Mar. 1 Christian’s Relation to Government—Patriotic Special
30 Mar. 15 Christ’s Second Advent
31 Apr. 1 Millennium
32 Apr. 15 The New Earth
33 May 1 The Way of Salvation
34 May 15 The Moral Law
35 June 1 Law Objections Answered
36 June 15 The Sabbath
37 July 1 The Sunday Texts
38 July 15 Daniel 7
39 Aug. 1 Seal of God and Mark of Beast
40 Aug. 15 Sabbath Objections Answered
41 Sept. 1 Tithing
42 Sept. 15 The Sanctuary
43 Oct. 1 The Indigetative Judgment
44 Oct. 15 Life Only in Christ
45 Nov. 1 The Two Resurrections
46 Nov. 15 Who Are the Spirits of Spiritism?
47 Dec. 1 The Plagues
48 Dec. 15 Which Is the True Church?

CURRENT THROUGHOUT 1944

VOLUME 18
1 Increase of Knowledge
2 Daniel 2
3 Capital and Labor
4 Signs in the Heavens
5 Wars
6 Manner and Purpose of Christ’s Coming
7 Conversion and Holy Living
8 The Ten Commandments
9 Law and Grace
10 Second Advent
11 The Sabbath
12 Sunday in the New Testament
13 Who Changed the Sabbath?
14 Seal of God and Mark of the Beast
15 Origin of Evil
16 Where Men Go When They Die
17 Will Men Return From the Grave?
18 Sanctuary Service
19 The Investigative Judgment
20 How Esther Read Her Bible and Elihu on the Sabbath
21 Healthful Living
22 Unpunishable Sin
23 God’s Final Judgment
24 The New Earth

BULK PRICES
25 copies $0.40 300 copies $3.00
50 copies $0.70 500 copies $4.50
100 copies $1.25 750 copies $6.25
200 copies $2.25 1,000 copies $7.50

SUBSCRIPTIONS
One year $0.50 (In Canada, 85 cents; District of Columbia and countries requiring extra postage, 75 cents.)

CLOSING OUT
The remaining stock of Volumes 15, 16, and 17 will be closed out at $7.50 a Thousand

VOLUME 15
1 Increase of Knowledge
2 God’s Great Moral Standard
3 Rome and Religious Liberty
4 Seal of God and Mark of Beast
5 Why Men Die
6 Will Men Return From the Grave?
7 Sanctuary Service
8 The Investigative Judgment

VOLUME 16
25 The Book That Tells the Meaning of These Times
26 What Daniel Foretold of World Empires
27 What Christ Foretold of World’s End
28 Millennium
29 The New Earth
30 Conversion and Holy Living
31 God’s Standard of Holy Living
32 God’s Holy Rest Day
33 Law and Sabbath Objections Answered
34 Sunday Claims Examined
35 Daniel’s Vision of Four Beasts
36 Seal of God and Mark of the Beast
37 Creation and Its Memorial
38 The Sanctuary
39 The Investigative Judgment
40 The Nature of Man
41 The Resurrection
42 Spiritism
43 Healthful Living
44 Seven Last Plagues
45 The True Church Identified
46 The Unpunishable Sin

VOLUME 17
49 War Special
50 Archaeology and Bible
51 Matthew 24
52 Daniel 2
53 State of Man in Death
54 Hard Texts
55 World Conditions
56 Law of God
57 The Two Laws and Two Covenants
58 The Sabbath
59 Sunday Observance
60 Seal of God and Mark of the Beast
61 Sanctuary Service
62 Judgment and 2300 Days
63 The Reward of the Righteous
64 Religious Liberty
65 Armageddon and Millennium
66 The Resurrection
67 The Sabbath
68 Faithful Living
69 Threefold Message
70 Baptism and Church Membership

Send your order to your
BOOK AND BIBLE HOUSE

Page 46
The Ministry, February, 1944
The Law of God

The Law Abbreviated

These Charts will make...

Your sermons more powerful
Your Bible studies more interesting
Your teaching more effective

- This visual education costs little and adds much of zest, efficiency, and permanency to your ministry.
- Printed in large type on high-quality cloth. Size 47" x 58". Price, $2.50 each.

Miniature of law AS ABBREVIATED CHART, size 8½" x 10¼". Price only 3c each, $1.50 per 100, $12.50 per 1,000. Give or sell these miniatures to all members of your audience.

Published by REVIEW AND HERALD Publishing Assn., Takoma Park, Washington 12, D. C.

Order NOW from your BOOK AND BIBLE HOUSE
SCORCHED EARTH! — The scorched-earth policy is ruinous for the evangelist who attempts to follow a predecessor. Yet virtually continuous evangelism is mandatory for carrying the message to our larger cities. The concept of delivering one's message, warning with fearless denunciations, alienating all who fail to respond, and then shaking the dust from off one's shoes has not been uncommon. Some consider that duty is thus discharged. But is that necessarily sound or true? Should we so burn over the ground that the one who follows will find but scorched earth? Does not the limitation imposed by the radio—leaving some things for personal teaching and reading—suggest a better way? Does not the plan of continuous evangelism in our great cities—often with one man succeeding another—demand a different method of handling some subjects, as to manner and place?

CHANGES! — Too frequent changes are costly in money and fruitage. Ministers should stay long enough to establish converts and to glean the full potential harvest. Frequent transfers are a serious matter, as souls are at stake, but periodic changes are also desirable. They broaden and stimulate and increase one's value and fruitage. A lad—Bob or Jim— completes his ministerial training, and everyone is glad. But he is still Bob or Jim. He should ordinarily stay in the conference providing his internship until he has been ordained and had fair experience. Then he may well transfer to another field. He will then have the advantage of being Elder Smith or Elder Jones, with a start and a prestige beyond the place of his boyhood.

BIBLE TEACHING! — The preacher in the desk and the writer in the denominational magazine or book, can usually avoid moot, secondary questions in the prophecies. But the Bible teacher in the classroom, in a verse-by-verse study of the prophetic books (Daniel or Revelation, for example) cannot avoid some kind of statement concerning every portion of these key books. (The Huns versus the Alemanni would be a case in point.) Some teachers candidly state that there are two positions held on certain minor points. There are others, however, who take exception to a statement of the indisputable fact that sincere men in our ranks hold differing positions on some of these secondary matters. Such insist that the teacher should declare that there is only one true view or exposition—the one held by himself, the head of the department, the president of the institution, or the board—irrespective of the fact that the majority of our other colleges, or the bulk of our teachers, preachers, and writers, may hold another view. We must recognize the honesty and loyalty of men who differ from us, and the legitimacy of difference of view upon nonessentials.

BREAKING! — It is tragic to watch strong men break—men who have borne the heat and brunt of the battle. Cracking under the weight of advancing years and failing strength, from burdens once easy but now too great for mind and body, failing memory, irascibility of disposition, increasing rigidity of mind and attitude, waning power in the pulpit, inability to handle big problems—these are the telltale evidences, with a physical break or senility as the climax. Then come heartaches and conflicts that would have been unthinkable in the days of their strength and virility. And the sad part is that such victims of the years do not see what all others see. They feel they can carry on as before, but they are the only ones under such illusion. So they drive themselves on to still greater exertions beyond a waning strength, thus inviting catastrophe. Wise are those few who, having observed the plight of others before them, resolutely retire from the heavy burdens before they themselves repeat the story of nearly all mankind.

TRANSFIGURED! — Traveling up the valley road between parallel mountain ranges, en route to Hot Springs, Virginia, as the sun was sinking in the west, we beheld one of the most gorgeous color spectacles this old earth ever affords. Autumnal frosts had transformed the wooded hillside into a riot of color. Then, as the full strength of the western sun passed over the top of the lower western range and rested like a gigantic spotlight upon the higher eastern range, it touched those variant hues of the forest with the gleam of scintillating gold. These irradiated pastel shades ran the full range of the rainbow spectrum, only intermingled and repeated with surpassing artistry—brilliant yellows, flaming reds, soft greens, gray, and browns, deep purples, and brilliant orange. Truly it was a spectacle sublime. God must love the beautiful. If this old earth, after six thousand years of the scourging and scarring of sin, still holds such lingering scenes of Edenic beauty, what will not the earth made new hold in store in supernal beauty! O God, haste the day of restoration!