

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

January, 1946



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NOTES AND NOTICES

Information and Sundry Items

Encourage Overseas Study of English

☞ LATIN is the international language of the Roman church, and English is the international language of the advent movement. The Spirit of prophecy originals and the full printed works are all in English. Our official church and worker organs—the *Review* and *THE MINISTRY*, as well as the *Sabbath School Worker*—are in English. Our Autumn Councils and General Conferences and their bulletins are in English. The bulk of all our literature is in English, and the preponderant majority of our missionaries speak English. Then, too, English is rapidly becoming the international language of diplomacy, as in the United Nations councils.

Should we not then encourage—if not indeed require—all students planning on denominational service, who are in our advanced training schools in non-English speaking lands, to study English until they can read it with fair understanding? Should we not seek to get the *Review* and *THE MINISTRY* into their hands as rapidly as they can read them? Would it not be wise to list one book in English in each Ministerial Reading Course in overseas divisions as rapidly as feasible—at least as an alternative? This will tell mightily for unity, progress, and understanding. Here is a field for broad, wise planning.

☞ FROM H. W. Lowe, president of the British Union Conference, comes this encouraging news: "We have decided to supply *THE MINISTRY* to our laymen who hold lay preacher's credentials." This is indeed a generous provision that will surely bring increased efficiency in soul winning. Other conferences may wish to consider the plan and do likewise.

☞ JAMES 5 may soon come to have a significance and a fulfillment heretofore unforeseen. It may succeed the war situation as the new spot of basic conflict, and bring fresh woes to the world. The strong swing toward socialism now under way and the dominant position of communism in the international picture comprise a challenge for us to watch most carefully the developing picture. It is well that the General Conference has set up a Commission on Industrial Relations to study this vital problem, to counsel our preachers, and to help our lay brethren in their relationship to this delicate situation. We are *in* the world but are not to be *of* it. We must take a position on labor disputes and unions similar to our noncombatant position on war and international disputes. We are to make for peace and justice and right, not to participate in class strife and variance. Ours is therefore an important but delicate role. We need grace, courage, and discretion.

☞ HARDLY a week passes that we do not receive written or oral requests for back numbers of *THE MINISTRY*. The question is frequently asked, Are bound volumes obtainable? Bound volumes of some years are ready for shipping, and the *Review* and *Herald* informs us that other years may be bound upon request at almost any time. So send in your order, or if you wish, order missing numbers to complete your own volumes, and have them bound locally. Or still another plan, purchase a loose-leaf notebook of proper size, punch your copies, and thus you will have a very inexpensive way of preserving your *MINISTRY* each year. We can supply back numbers of a great many issues at fifteen cents each. Write to the Editorial Offices of *THE MINISTRY*, Takoma Park 12, D.C., and tell us of your needs. We will be happy to see if we can help you.

☞ PASTOR F. G. CLIFFORD, president of the South African Union Conference, sends us "The Evangelistic Exchange," a mimeographed medium for his union conference, bearing the slogan, "For Larger Service in Saving Souls." The name, "Evangelistic Exchange," has been printed at the top of page 1 in red ink, and the rest of the copy is mimeographed each month. The issue of August 7 contains seven pages of material on legal-length sheets. In this issue we note a list of spring evangelistic campaigns, a report on the Voice of Prophecy in South Africa, and several pages of quotations and comment from the current press.

Christ-centered Preaching

☞ TAKOMA PARK has just been visited with a blessed season of combined revival and evangelistic meetings from the Voice of Prophecy group—H. M. S. Richards, D. A. Delafield, Howard and Ellen Curran, George Greer, and the King's Heralds. It has offered the most impressive blending of the spoken word and the Christian message in song that we have ever observed. Christ has been uplifted as the magnetic center of every sermon. Simple gospel songs, appealingly rendered by the quartet, and impressive and appealing choir and other musical support formed the ideal setting for the spoken message. Full use was made of its possibilities. Preceding each song service a Pictured Truth half hour stressed the power and grace of God and the claims of His love. It was teamwork of the highest order.

The attendance was remarkable. The Sligo Church, seating 2,300 in the main auditorium, in which services were held Sunday, Monday, Wednesday, Thursday, and Friday nights, as well as Sabbath afternoon for five weeks, was packed to capacity for all week-end meetings, with from 1,000 to 1,800 on the other nights. The calls were simple and brief, with no undue urging, but the results were spontaneous and gratifying. Three baptisms were the outgrowth, totaling eighty-three. A deep and favorable impression was made on the community. And best of all for our workers at large, these sermons were stenographically reported. More will be said later of their future use.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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Effective Use of Charts and Symbols

By R. ALLAN ANDERSON, *Associate
Secretary of the Ministerial Association*

THE command to the ancient prophet was to "write the vision, and make it plain upon tables." Habakkuk lived and wrote in a time of great international crisis. He witnessed the sunset of Assyrian despotism, and lived through the period of struggle for world supremacy between Egypt and Babylon. His heart was wrung as he saw the flower of young Jewish manhood carried into exile by Nebuchadnezzar. What could it all mean? His mind was perplexed. That such a thing could even be permitted seemed unbelievable. He was God's man but could not understand God's purpose.

All seemed confusion. The righteous were being destroyed by a "bitter and hasty nation" while the conquerors, paying homage to weapons of war, attributed their victory to the power of pagan gods. But out of that Habakkuk forged a new philosophy of life. Before his astonished gaze, was made plain the working of the Almighty amid the confusion of nations. And that was the message he was told to write. "Make it plain upon tables," was the command. Hab. 2:2.

This prophecy was for his own day, but it has also a wonderful message for our time. In these days of confusion and international chaos, men need a message of reassurance. Human hearts crave a knowledge of God's purpose. Millions are longing for light. To bring them the truth, God has raised up the advent messengers. And, like the prophet of old, we must make the vision plain—so plain that amid the haste and hurry of this age of speed men can read its meaning. What a challenge! How can we do it?

"With intense interest God is looking on this world. . . . He has counted His workers, both men and women, and has prepared the way before them. . . . Through their efforts the truth will appeal to thousands in a most forcible manner. . . . Truth will be made so prominent that he who runs may read. Ways will be devised to reach hearts."—*Testimonies*, vol. 7, p. 25.

These surely are encouraging words. Truth *will* be made prominent. Ways *will* be devised to make the message appeal to thousands. But following these promises is some interesting admonition calculated to prepare us for future developments in the proclamation of the message. "Some of the methods used in this work will be different from the methods used in the past, but let no one, because of this, block the way by criticism."—*Ibid.*

Discovering ways to illustrate truth is a sacred responsibility. The world never needed the light of truth more than it does today. Darkness surely covers the earth and gross darkness the people. But in this very hour the Almighty has purposed to lighten the whole world with the glory of His truth. To accomplish this He has called this advent movement into being, while He challenges us to find ways of making the message meaningful to the millions. Here is His counsel to us: "Let the workers for God manifest tact and talent, and originate devices by which to communicate light to those who are near and to those who are afar off."—*Review and Herald*, March 24, 1896.

Some years ago one of our evangelists concentrated on ways of making more realistic the prophetic messages of Daniel and the Revelation. The significant statement just quoted is but one of many such statements appearing in articles and letters about that time. Writing directly to him, the messenger of the Lord said:

"You have given much study to the matter of how to make the truth interesting, and the charts you have made are in perfect accord with the work to be carried forward. These charts are object lessons to the people. You have put intensity of thought into the work of getting out these striking illustrations. And they have a marked effect as they are presented to the people in vindication of truth. The Lord uses them to impress minds. Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth. And these illustrations should be made still more impressive by words, showing the importance of obedience."—E. G. WHITE Letter 51, 1902.*

Commenting on the work of another evangelist,

W. W. Simpson (died, 1907), whose methods in illustrating the truths he was presenting were unique and effective, the messenger of the Lord wrote:

"He speaks with the simplicity of a child. Never does he bring any slur into his discourses. He preaches directly from the Word, letting the Word speak to all classes."—E. G. WHITE Letter 326, 1906.

"By means of ingeniously contrived charts and symbolic representations, he holds the attention of the people, while he endeavors to preach the Word. Through this effort hundreds will be led to a better understanding of the Bible than they have ever had before."—*Review and Herald*, Nov. 29, 1906.

What were these "ingeniously contrived charts"? They were lifelike representations made from papier-mâché, somewhat cumbersome, but wonderfully effective. The clarity they gave to the prophecies put power into the evangelist's appeal. Through this means thousands were warned and hundreds won to the truth.

Since those days, methods of illustration have developed greatly. The cutout symbol painted on plywood is not only more convenient but, with proper lighting effects, even more impressive. The language of pictures is universal, and that is why God uses symbolic representations. Poorly presented, these prophecies repel, but properly presented they mightily appeal. That is why we are admonished to study ways of making these messages clear. Then, too, we must recognize that the generation we serve today has been taught to expect more. Their tastes have been developed. The radio has accustomed people to hearing good speech. This fact alone demands that our public presentations be on the highest possible level.

Men are better educated than a generation ago. Not only is this true in secondary and college education, but also in the field of general knowledge. The radio and the moving picture have played their part in bringing about this change. Years ago God sent this counsel to us:

"In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order, that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly."—*Testimonies*, vol. 9, p. 109.

If that were true forty years ago, it is more true today, for the attraction of the city is brought to every rural town, while the news of the world is heard in every hamlet. How necessary, then, for us to improve our technique! By the aid of proper equipment, and under the guidance and endowment of the Holy Spirit, the evangelist can make these great symbolic prophecies live. Right from the beginning of our work, charts have been used with excellent results. And during more re-

cent years our evangelists have used slides with great effect. But there is a weakness inherent in this method, apparent to all, if it is used exclusively, and that is this—after the picture of the prophetic symbol is shown, it of necessity must disappear to make way for another slide. After that the sequence and the description of the symbols are largely a matter of memory. But with a combination of methods, the prophecies can be made more impressive and more appealing.

For instance, if Daniel 7 is under consideration, and the meetings are being held in a hall that has a stage, a sea scene can be erected on the stage, and as the prophecy unfolds, the symbols can appear. Instead of being lost to view, as is the case with slides, these symbols remain to enforce the truth upon the mind. It is comparatively easy to erect a screen at the side of the stage and set it at an angle. This permits slides to be shown during the presentation. With the pulpit placed to one side of the stage, the audience has a completely uninterrupted view of the whole scene. Attention is held, and interest is developed as each phase of the prophecy is introduced by the appearance of another symbol.

Sound principles of pedagogy require that only those features under discussion should be brought before the audience. In another letter commenting on the method of the evangelist already referred to, these words appear:

"He has large lifelike representations of the beasts and symbols in Daniel and the Revelation, and these are brought forward at the proper time to illustrate his remarks. Not one careless or unnecessary word escapes his lips. He speaks forcibly and solemnly. Many of his hearers have never before heard discourses of so solemn a nature. They manifest no spirit of levity, but a solemn awe seems to rest upon them."—E. G. WHITE Letter 350, 1906.

Notice that the "lifelike representations" were "brought forward at the proper time to illustrate his remarks." Not everything was in view at the beginning.

The message can be made doubly impressive if slides are used together with the symbols. "One picture is worth a thousand words," according to a Chinese proverb. And it certainly saves many words and much time to use a few pictures. The brilliant lighting of the stage will not seriously affect the screen, if it is erected at the side and actually a little in front of the stage.

Most halls lend themselves to this arrangement. The projector, of course, must be placed in relative position to the screen. Two or perhaps three slides, covering some interesting point, will suffice to make more vivid the place each succeeding empire occupies in history. How much easier it is to impress the power of pagan Rome when we can show a picture of the Colosseum, or a Roman galley, or even better still, the crucifixion scene!

Proper equipment, thorough organization, and dignified presentation will go far in helping people to understand the message. Equipment is sometimes costly, although it need not be. Furthermore,

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* All statements from E. G. White letters and manuscripts used in this article are drawn from the manuscripts of the new volume entitled *Evangelism*.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Conducting a Campaign in Virgin Territory

By LAMONT MURDOCH, *Evangelist,*
North England Conference

LET us suppose some preliminary work has been done. The prospects are bright, houses and halls are available, and the population and the budget are large enough to plan a campaign with at least a thousand people in attendance for six or eight weeks.

During the first preparation week, the evangelist and his assistants arrive Monday morning in the new town, the scene of their future labors. Homes or lodgings are arranged by Friday. The first Sabbath school is held with the workers.

During the second preparation week, the first workers' meeting is held on Sunday at 10 A.M. The plan of visiting the various churches of the community is arranged. The second workers' meeting is held the next day, Monday, at 9 A.M. Reports on church services and the spiritual life of the community are given. Searching begins for a suitable hall and the workers arrange to meet every morning at nine to discuss the prospects. Primary and secondary halls are booked, and the contracts signed. Musical arrangements and advertising plans are completed.

The third preparation week is advertising week. Sunday is kept free. The evangelist and his staff become ministers of propaganda for this particular week. Every possible proper method that can be devised and used to draw the right kind of people is put into operation. The workers' hopes run high. They visualize while they advertise. They try to draw the crowds by appealing advertisements which they place before the public. They work, but do not worry, during this week.

The end of the week brings a good Sabbath day's rest, with study and prayer. The workers are in good spirits. There is justifiable confidence because, humanly speaking, everything that can be done to make the meeting a success has been done. The evangelist and his team are happy, enthusiastic, and thrilled with anticipation.

On Saturday evening of this third preparation week a workers' rehearsal meeting takes place. Every detail of the opening meeting is organized. Every member of the staff knows his or her responsibility. The evangelist prepares himself to present his opening subject better than he has ever done in any previous campaign. He should have no worry. He must not be distracted in any way before the meeting. His mind must now be free from all the details of organization in connection

with the opening night. Members of the staff are appointed to make last-minute decisions.

Some evangelists do their best work in their study; some take a long walk in the country; some do their best after a good rest; and some in other ways. Remember that it is the lecture that the people come to hear, and nothing can repair the damage with the public if the evangelist fails to hit the headlines, however good the excuse may be. The people will be attracted to our message by extraordinary means only, and our preaching must be out of the ordinary in these days if we hope to draw and hold large audiences.

Launching the Evangelistic Campaign

FIRST CAMPAIGN WEEK.—Now, suppose we have a big opening Sunday service. A congregation of a thousand has been planned for; one thousand one hundred attend. The evangelist has never gripped his audience better. The staff handle the crowd to perfection. The music is superb. A very profitable hour and a half is enjoyed by all. The campaign is launched!

The workers are happy, enthusiastic, optimistic, energized, and full of encouraging reports for the Monday morning workers' meeting. The workers' meeting on Monday at 9 A.M. is opened with a short Scripture reading, prayer, and thanksgiving. (From now on only one workers' meeting a week is held.) Territory and names are divided, literature is decided upon, continued advertising is arranged, and plans are made for visiting and making new friends and forgetting the old—that is, the evangelist advises his assistants not to try to keep up correspondence with all their old friends and church members. It takes too much time.

SECOND WEEK.—There is a large attendance at the second Sunday service, and more names and addresses are received. The first crowd has helped to attract the second. The meeting is the biggest thing in the town. This is the "popular period." People like the evangelist and his staff of helpers. They like the song leader and enjoy his musical programs. The singing of their old favorite hymns brings back memories of childhood, and after life's disillusionments, the message creates a desire to recapture childlike faith.

The workers settle down to steady, regular campaign work. What a work! What a joy it is to be used to pluck men as brands from the burning! This rewards the faithful evangelist for all his arduous labors, and compensates for all disappointments.

THIRD WEEK.—There is a good, steady, interested audience. New names are still coming in. Advertising is allowed to wane, for the crowd brings the crowd. Bible instructor visiting is in full swing, a host of contacts is being made, and this ensures the attendance. A message is sent off to an evangelistically minded president with a like-minded committee, for necessary help, which is granted immediately, if at all possible.

FOURTH WEEK.—The evangelist is beginning to feel that he has the confidence of his audience. It will depend on the food he gives the people from now on whether he will make good Seventh-day Adventists or not. If he feels that the audience will be ready to receive the Sabbath doctrine on the sixth Sunday night, he will begin to put on extra pressure in his advertising for the next two weeks, in order to have his largest attendance when the Sabbath is presented.

Present the Sabbath as soon as it is felt that the people will accept it in the right spirit and not leave because of prejudice. Some present it more successfully on the tenth night. Everything depends on the circumstances, the budget, and the confidence that the people have gained in the evangelist.

FIFTH WEEK.—There is a good attendance at the Sunday service on the fifth night, and the interest is keen. An important workers' meeting is held on Monday at 9 A.M. The decision is made to present the Sabbath on the sixth Sunday. Extra advertising and intensive visiting (well thought out in advance) are arranged. There is also a rearranging of names and addresses, to avoid overlapping. Particular attention is given to Sabbath literature.

SIXTH WEEK.—This is a crisis week, for the Sabbath is presented. The first Sabbath meeting is announced for the following Saturday at 3 P.M., and a separate children's service at the same hour.

SEVENTH WEEK.—The Sabbath doctrine is continued. Workers' meeting, Monday morning at 9 A.M. There is discussion on how to meet the people on the Sabbath doctrine. Special advertising is arranged to try to maintain attendances at a high level. The Bible instructors are visiting at full pressure.

EIGHTH WEEK.—This is "incubation week." New Sabbathkeepers are listed, and individuals claimed for God.

NINTH WEEK.—Great opening meeting in secondary hall. Midweek meetings begin. There is a full program of Bible lectures from now onward, suited to build up the new Sabbathkeepers.

WEEKS 10 TO 15.—These are exceedingly important weeks. This is the time when decisions for or against are made. The evangelist seeks to convince, convict, consolidate.

SIXTEENTH WEEK.—An important step is taken in establishing the new church. *Sabbath School Lesson Quarterlies* are presented to the new Sabbathkeepers. The evangelist conducts Sabbath school from the desk at 10 A.M., followed by a preaching service at eleven. The assistants care for the details of the program. An appeal is made

for a mission offering, and an account of our world work is given. This impresses the new members and gives them a clearer idea of the importance of our work.

SEVENTEENTH WEEK.—This may be a doleful week, a time of discouragement. Times like this decide whether a man is an evangelist or not. The prospects may not be too bright. A very important workers' meeting is held. Some names are changed over if necessary. The first baptism is discussed, a goal for souls is set and a date determined.

The list of interested people is kept continually before the workers. The names are considered in detail every week. The evangelist visits every prospect. The team thinks about the baptism, talks about it, plans and prays for it. They feel that it is the most important thing that they have ever undertaken. There is nothing in the world that they want so much as a good baptism.

WEEKS 18 TO 23.—These are the testing weeks of the campaign for the evangelist and for the staff. They hold on, hold hard, and work with patience for the harvest.

TWENTY-FOURTH WEEK.—Perspiration point. Preparations are made for the first baptism. There is no substitute for hard work if a good baptism is to be achieved.

TWENTY-FIFTH WEEK.—Victory Week! The baptismal service is held—the workers' joy and delight. Each member of the team contributes to make it a good service, keeping in mind the second baptism. They realize that many more will decide if the first baptismal service is all that it should be. They plan to baptize between twenty-five and thirty-five at the first baptism, if possible.

WEEKS 26 TO 30.—Meetings are held as usual. The evangelist begins to talk about the new church, and to create an interest in it. He asks new members to look for a church. He plans to organize the company in their new church five or six weeks after the first baptism. (This means that something special is happening every five or six weeks.)

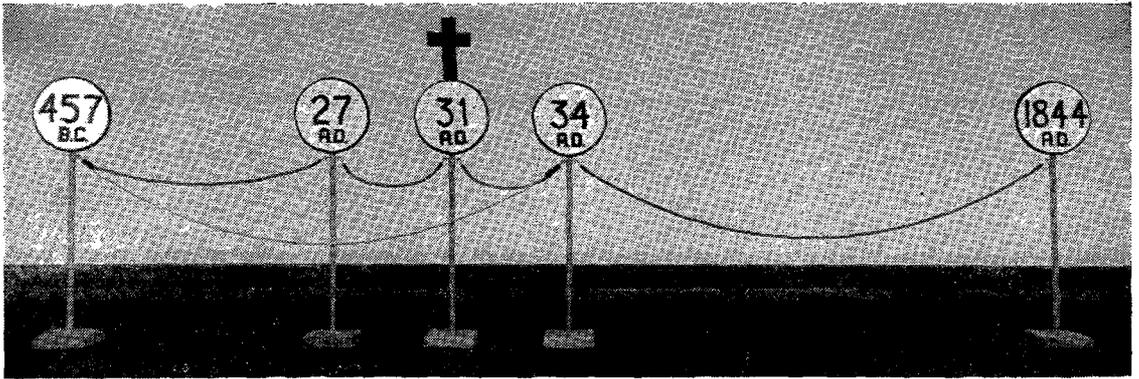
THIRTY-FIRST WEEK.—This is company organization week. A great opening meeting is conducted in the new church. M.V. services on Friday evenings are begun. The Bible study at three on Sabbath afternoon continues to indoctrinate the new members on vital and necessary subjects. A good Sunday evening public meeting is kept up, in preparation for a second baptism.

WEEKS 32 TO 39.—Preparations for the second baptism are in progress, and the new church is being brought into line in every particular, in order that she may be worthy to join the sisterhood of churches. Necessary church equipment is secured.

FORTIETH WEEK.—The second baptismal service is held. Revival and consecration week.

WEEKS 41 TO 47.—Services are held as usual. The workers are strengthening the weak in the faith and binding off the work. Preparations for church organization are being completed.

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Progressive Series of Standards, When All Assembled, With Connecting Cords in Place. The Cross, on "A.D. 31," Is Red. The Portrayal Would Be More Impressive Against a Dark Background. The "1844" Standard Is Too Close to the Seventy Weeks in This Illustration, Because of Space Limitations—and Many Platforms Are Likewise Small

Creation and Construction of Cutout Symbols

By ROBERT F. CORREIA, Licensed Minister, Potomac Conference

We have arranged with Brother Correia for a series of descriptions of evangelistic visual aids which he has, under counsel, made of three-ply fir wood, and which for convenience we will denominate "cutouts." These have been tried out and proved effective, and cover a diversified range of devices so as to avoid the monotony of sameness. At the same time dignity is blended with freshness of design and approach.—EDITOR.

MINISTERS of this movement are messengers of a mighty message. Maximum efficiency in the cause of Christ is our major objective. To improve at every opportunity should challenge the best that is in us. Those who are anxious to make the truth interesting and attractive have found visual aids to be of great help in augmenting their preaching.

One progressive evangelist, W. W. Simpson, over a third of a century ago used his ingenuity in providing life-size representations of the prophetic beasts, and Mrs. White wrote the following commendation of him: "I am pleased with the manner in which our brother has used his ingenuity and tact in providing suitable illustrations for the subjects presented—representations that have a convincing power. *Such methods will be used more and more in this closing work.*"—E. G. WHITE MS. 105, 1906. (Italics mine.)

It requires careful study to discover an appropriate illustration to enhance the effectiveness of the spoken word. Often an evangelist can think of a proper device as a visual interpretation of some special item. At times he might find it profitable to consult one of the several sources containing suitable suggestions for illustrative material. Advertisements and special layouts in newspapers, magazines, billboards, signs, books, etc., often contain many usable ideas. For instance, *The Sabbath School Worker* has featured excellent cartoons for some years. Such items can often be adapted to advantage for practical use in the crea-

tion and construction of evangelistic charts and cutout symbols.

The prophecy of the twenty-three hundred days is one of the most important in the Bible. It is not only the longest but also one of the most intricate prophecies to portray before our hearers. With mathematical precision it reaches across the centuries, touching many great events at vital points. One of its chief functions is, of course, to provide the prophetic setting for the judgment phase of the advent message, which we are commissioned to give. Such an important prophecy needs the best possible visual illustration, or interpretation. There is need of a chart or device large enough to command the attention of sizable audiences—a chart made in a representative manner, its various features presented progressively and with maximum appeal.

Progressive Build-up for 2300-Year Prophecy

One way to meet that need is to construct a chart composed of standards with placards, and cords, as here pictured. The standards are like signposts, giving the dates, and are tied together with colored cords which can be adapted to the length of any platform.

As to the mechanics of this device, the disks are made of three-ply, one-fourth-inch fir, cut in circular form with a coping saw. These disks are bolted with wing nuts to a three-fourths-inch round standard or upright, which is about three feet long. The lettering is four inches high—large enough to be easily read by a sizable audience. The disks are painted with flat white, and the lettering is a deep blue. The flat paint eliminates the glare of the footlights or spots. The blue band on the edges provides maximum contrast against any and all backgrounds.

The round standards are anchored in the substantial bases made of wood blocks twelve inches

square and two inches thick. They fit snugly into the hole in the center of the base, but can be easily removed. To be ideal, it may be added, all evangelistic equipment should be made collapsible for shipping purposes.

The bases and the round uprights can be stained medium oak in color. The colored cords represent the various time periods; consequently, each period may have a different color of cord. Hooks may be taped to the ends of each segment of cord. These can be inserted easily into large screw eyes located on the uprights. Care should be taken to see that the diameter of the cords is large enough to balance with the standards, and of proper color to be seen against the background.

When the equipment for display is being set up, the entire device should first be put together, and then properly spaced and chalked on the floor. The bases can be secured to the platform by means of a nail in each base. Then the superstructure should be taken off and the various pieces placed where they can be picked up conveniently and quickly. The ideal technique is for the evangelist to operate the chart himself, describing the various events as they are exhibited progressively. For added effect, stereopticon pictures can be flashed on the screen, placed diagonally at the corner of the platform so that it will synchronize with the placement of the standards. Another possible feature would be to have the cross on the A.D. 31 standard illuminated at the proper time.

It is always a safe policy to practice the assemblage of such an important display before the actual presentation, so that all the various operations will work smoothly and without confusion or delay. Another precaution is to check the lighting provisions on the platform to see that maximum effect is achieved. Many who have seen or used such visual aids to augment the spoken word have found them most practical and helpful.

The progressive development here provided is the ideal. The element of surprise and expectancy is of greatest value. The subject can easily be reviewed with a chart on which all features appear. Or, if desired, it can be used for the seventy weeks alone.

Worker Relation to Departments

By OWEN A. TROY, *Pastor, Sunset Avenue Church, Pasadena, California*

"As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." 1 Cor. 12:12.

IN this mechanical age in which we live science has perfected such precision and accuracy in the construction of motors and machines that a difference of one-hundredth part of the width of a single strand of hair in one intricate piece would throw the mechanism out of balance.

Improvements are being made constantly in these delicately constructed machines. If all this is true in the mechanical field, how much more important is it that we be making improvements in

the religious field. There is no greater science than that of soul winning, and we must not stand still in this greatest of all sciences.

For the successful operation of a conference with its respective units—the executive, departmental, ministerial, church, and member—there must be the precision of co-operation, co-ordination, and response that is to be found in a delicately balanced machine.

There is nothing quite so impressive to me as a perfectly performing mechanism, whether it be a small wrist watch, the family automobile, a giant bomber, or a great locomotive capable of drawing a hundred cars. And there is nothing that is quite so disturbing and distressing to me as an engine that is not functioning as it should. Nothing seems so helpless as a great piece of powerful machinery that has been put out of commission.

In returning from our evangelistic meetings in Monrovia on the night of the wreck of the California Limited, I made my way through the lines up to the scene of the wreck. The first sight that met my eyes as I arrived at the scene was the two wrecked locomotives—one lying pathetically helpless on its side, like a slain giant, the other tilted at a forty-five-degree angle, mortally wounded. And there they lay, absolutely helpless despite the fact that each had a hundred tons of potential power. The place for those locomotives was on the track. For usefulness, they had to be geared to the rails and connected with the coaches.

The Southern California Conference is one of the important units of Christian power in this old world. Not only are our churches and parishioners dependent upon this great instrument of power, but also the world field is dependent to no small extent upon the smooth, precise, and dependable operation of this great religious mechanism of spiritual power.

We dare not carry the analogy too far, but we can refer to departments in the Southern California Conference as cylinders of an engine. Our ten great denominational departments are ten huge cylinders of impressive power. These ten departments in the Southern California Conference, as listed in the *Yearbook* for 1945, are as follows: (1) educational, (2) home missionary, (3) temperance, (4) radio, (5) medical, (6) publishing, (7) religious liberty, (8) Sabbath school, (9) Y.P.M.V., and (10) the Book and Bible House.

In this conference we have eight men heading these ten important departments. The General Conference in regular session, the Spring and Autumn Councils, and the Executive Committee of the General Conference lay plans and prescribe special enterprises and endeavors to be carried out by the membership. (We elect them to do that, and we expect them to do it.) The execution of these plans and campaigns is eventually passed on to the local conference. The local conference secretaries, in turn, pass them on to the workers in the various districts. But along with this information, they give methods and suggestions to help in accomplishing these directives.

Imagine how helpless we would feel if we, as

workers, did not have the help of our able departmental secretaries. Take, for example, the In-gathering campaign. Word reaches us that the In-gathering date is June 4 to July 18. We are in the midst of an evangelistic effort which will take us into the month of August. We have a building campaign on for our church and church school, the Bible instructor is busy in the effort, and all our lay leaders are busy making a livelihood. The outlook appears discouraging. But instead of this, we have a conference home missionary secretary to whom we can turn for help. He is a resourceful man, an expert in his field. He sends plans and materials. He gives expert assistance and maps out our whole campaign in this emergency situation. He becomes a public relations man and aids us with business firms. He even writes a poem for us, to provide the necessary spark to set the church in motion.

Suppose in one of your churches you need a school and a schoolteacher. Your educational secretary is your resource man, and he comes to your assistance immediately. A blue law threatens your city, and you call for the religious liberty secretary. The young people's work is lagging; your M.V. secretary is your assistant, ready to help you. The Sabbath school needs an impetus, and you call for the conference Sabbath school secretary. And so we can go right down the line of our departments and find able assistants. But let us not call on them only when in trouble. If we seek their advice and counsel ahead of time, we will often be kept out of difficulty. Thus we see that we as workers have trained experts as our helpers.

On the other hand, the worker should consider himself as the departmental secretary's assistant for the district in which he labors. With a spirit of mutual co-operation on the part of the departmental secretaries and the workers, the conference thus becomes the efficient spiritual machine that God designs it should be.



True and Loyal Every Day

By C. P. BOLLMAN

The fields are white to harvest,
And laborers are few;
Lord, send forth many reapers,
Devoted men and true.

Send forth the threefold message
By press and pulpit too;
Raise up in every quarter
More reapers tried and true.

And give Thou grace to labor
As Christ our Lord would do;
That every missionary
May ever be most true.

And while the fields are whitening
And reapers toil and pray,
May we who man the home base
Be loyal every day.

Handling an Adversary

By HAROLD N. WILLIAMS, *District Superintendent, Indiana Conference*

WHILE I was holding a tent effort in a large city where we were having a full tent every night, there came a real emergency. The pastor of a very large and popular church put three scathing articles in the largest paper in the city, and challenged me on three successive days for a debate on the Sabbath. I had not seen the articles or the challenges. The next night there was a noticeable decrease in attendance.

One woman and her daughter had attended every meeting. At the close of the service they came to me, showed me the articles in the paper, and asked whether I was afraid to answer the challenge. The minister who was attacking Seventh-day Adventists was their pastor. He had once been an Adventist church member, and had an uncle who was one of our ministers, or so he had stated in his articles.

The next issue of the paper contained my reply. I very calmly explained that I did not approve of public debates upon religious subjects, because my observation had been that the spirit which usually developed in debates was not the spirit of Christ. However, I declared that I was perfectly willing to discuss the subject thoroughly with the challenging minister if the matter might be handled in the following manner:

1. I would agree to discuss the subject jointly with him in any public place he cared to choose, in his church or elsewhere.
2. Since he had made the challenge, the burden of proof would rest upon him.
3. The length of each meeting would be limited to one hour, he to speak first, but not more than thirty minutes, and I would then speak for thirty minutes.
4. He must use the Bible to prove to the people why they should keep Sunday. I would use the Bible to prove to the people why they should keep Sabbath from sunset Friday night to sunset Saturday night.
5. I would agree to speak as many times as he would.

The next night our tent was filled again, and every night thereafter until we had to take the tent down because of cold weather. The Lord gave us a good number of converts. What seemed a crisis and hindrance only served to advertise our meetings and bring a crowd every night.

Needless to say, the challenging minister would not accept my suggestion for discussion. But he started a series of articles in which he ridiculed Mrs. E. G. White, foot washing, health reform, and other subjects. I answered each article in the paper, but in contrast to his harsh and cutting language I wrote in the spirit of Christ. By the time his third article and my reply appeared that minister's own congregation literally "fired" him.

If we keep a quiet and meek spirit with patience, the Holy Spirit will teach us what to say in emergencies, so that no one can harm the truth.

The Public Appeal in Evangelism

By ETHELBERT F. KOCH, *Potomac Conference Evangelist*

WE are counseled that no evangelist should "dismiss a congregation without presenting before them Jesus Christ, the sinner's only refuge, *making earnest appeals* that will reach their hearts. He should feel that he may never meet these hearers again until the great day of God."—*Testimonies*, vol. 4, p. 316. (Italics mine.) We are also reminded by the messenger of the Lord that we should dwell more upon "practical godliness" in connection with the theory of truth. (*Ibid.*, p. 375.) It is through the appeal that men and women are brought to the place of decision. How important it is, then, to present the appeal in such a manner as to win the hearts of those who hear.

By all means the evangelist should make an appeal in connection with the presentation of every phase of our distinctive message. Many hesitate to do this. As a result, souls are left in the darkness of the valley of decision. The young evangelist, perhaps because of timidity, sometimes neglects this important instruction. He may feel that the people are not in an attitude to respond, and wait until his series of lectures is nearly concluded before appealing to them.

I have found that it pays to make appeals from the very outset of the evangelistic series. Get people to respond each night. This will help tremendously when they are brought to the place where they must make a decision for the keeping of the Sabbath and church membership.

I like to conclude every discourse with prayer. It is in this way that the hearts of the hearers are prepared for an appeal to respond to the particular phase of the truth presented on that particular night. While the heads of all are bowed in prayer, I make my appeal. This is an ideal moment in which to reach those who have never accepted Christ as a personal Saviour. I ask such to raise their hands, indicating their desire to be remembered in prayer. I appeal to others who have once been Christians to return. These also are invited to respond by raising their hands for prayer.

Then, too, there are men and women in the audience who have been living up to all the light that has come to them. These should be appealed to. God has more light for them, and their hearts need to be prepared to receive the added instruction that will naturally follow. While the heads of the people are still bowed, I ask for a showing of hands. Then I conclude my prayer, asking God to remember especially each one who has indicated his desire to be remembered in prayer. In this attitude of prayer the Holy Spirit has an opportunity to impress the truth home to the heart, and a good spirit is shown by all at the conclusion of the service.

Here is an example of an appeal that might well be used on week nights for general decisions at the beginning of an effort.

"And now, friends, there may be some in this audience who have never accepted Christ as a personal Saviour. While all heads are bowed in prayer, I invite you to raise your hand, if you desire to be remembered in our closing prayer. As the Spirit of Christ appeals to your heart, remember the words of Jesus, 'And him that cometh to Me I will in no wise cast out.'

(As the hands of individuals are raised) "Yes, I see your hand. May God help you. Now, we'll wait a moment longer. There may be others. I'm not asking anyone to stand or come forward or join a church. I'm simply asking you to indicate your desire to be remembered in the prayer."

I try to vary the appeal each night, but include each group. Later on in the meetings, depending on the situation that presents itself and on the impression the Holy Spirit makes on the heart of the speaker, I find it a good plan to get the people to stand instead of raising their hands. These nightly appeals, and the responses that follow, make it easier to have a later altar call for prayer, which I generally make on a Friday night.

Sabbath Afternoon Appeals Important

One of the most important appeals is the Sabbath afternoon appeal. I make a point to appeal for definite decisions to keep the Sabbath and join the church at this time. While I believe that it is absolutely essential to appeal personally to men and women in their homes to come to a decision for the truth, I also believe that strong appeals should be made at the special Sabbath afternoon services so that men and women may have opportunity to make their decision public.

After a good spiritual sermon has been delivered, I find it worth while to present a heartwarming appeal. Singing is very helpful, especially of such hymns as "Pass Me Not, O Gentle Saviour," "Softly and Tenderly Jesus Is Calling," and "Just as I Am, Without One Plea."

At the conclusion of the sermon I again have the people bow their heads in prayer. In this prayer I pray that the Spirit of Christ will help those who are impressed to make a definite decision to walk in the light of the truth God has revealed to them. I ask God to give them courage to go all the way, and then conclude the prayer. Immediately after this I invite the audience to turn to one of the appeal songs, and, as the pianist is playing softly, I explain in a few words that we are now going to give those who wish to do so an opportunity to take a definite stand while the first stanza is being sung. I invite such persons to come forward and be seated in the chairs in the front row.

Then I appeal to each one who has determined in his heart that by Christ's help he will keep the Sabbath, to come to the front while the hymn is being sung. As individuals come forward, I clasp the hand of each one and speak a word of courage. Between each stanza of the hymn I invite others

to come. I appeal to those who may be hesitating for one reason or another. I try to impress upon the minds of the people present the importance of their influence on others who may be waiting to see what decisions will be made, and suggest that if someone starts forward others who have been holding back may follow.

Many times the Holy Spirit impresses such words home to hearts, and a responsive chord is touched. In every appeal we should remember the words of Jesus, "I, if I be lifted up from the earth, will draw all men unto Me." It is the drawing power of Christ that brings conviction to the hearts of listeners.

The words of certain hymns can be used to good advantage in making an appeal at these times. Take for instance the words of that beautiful hymn "Softly and Tenderly Jesus Is Calling." After a stanza is sung, I like to make a practical application of the words. I try to impress on those present that the Spirit of God is speaking to hearts to yield fully, and help them realize that all heaven is interested in the decisions that are about to be made; that it is a Biblical fact that the Spirit is "waiting and watching, watching for you and for me." Then I suggest that those whose hearts have been impressed by the pleading of the Spirit of God come forward as we sing another stanza.

We should not give up too quickly if people do not respond at once. We do not know the struggle that is going on in the hearts of those present. I do not mean to suggest, however, that the appeal be made so long that people will dread to return to the Sabbath afternoon meetings. After a few stanzas are sung, with appropriate comments between the stanzas, I announce another hymn. I usually include the hymn "Just as I Am, Without One Plea." With reverent attitude I try to help men and women to feel that Jesus is ready to welcome them just as they are right then; that it is impossible to make ourselves appear what we are not; that only as we come to Him in our needy condition can He cleanse us by His blood.

I feel that we should remind them that the promise of cleansing is granted on this condition: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. It is necessary to help them to see that the messages they have heard place a responsibility on them to walk in the light. I let them know that Jesus is not present to appeal to them personally, but He is present by His Spirit, inviting them to open the doors of their hearts.

"Just as I am, though tossed about with many a conflict, many a doubt." Truly, this expresses the condition of many hearts who hear our message. Remember, as the Spirit of God pleads, Satan is present to confuse the mind. In the spirit of love and tenderness we should ever seek to help by lifting up Christ.

In making our appeals to our audience, we should remember that there are those present who have real problems in connection with the observ-

ance of the Sabbath. Let them know that there is no problem too difficult for Jesus to solve, and that as they step out by faith, the blessing is theirs to claim. When making an appeal, we should anticipate the problems that face those who are trying to make the right decision. In this way people will realize that our preaching is not all theory but very practical.

Some face problems in their homes. Opposition from husband or wife, mother or father, sometimes makes one hesitate to decide to follow the message for this time. I take a minute or two to comment on the words of Jesus found in Matthew 10:36: "A man's foes shall be they of his own household." I then try to impress upon such that Jesus, their Saviour, will stand with them, even if others forsake them; that "he that taketh not his cross, and followeth after Me, is not worthy of Me." I find it appropriate to invite others to come forward while we sing the next stanza.

After I bring the appeal to a close, I ask how many in the congregation will continue to pray that God will give them wisdom and courage to make a right decision. Generally every hand is raised, and a good spirit is left at the end of the service.

I believe that appeals for definite decisions should be made at the close of every Sabbath afternoon service. Even if there are but few present, an appeal should be made. If no one responds the first Sabbath, some may do so the following Sabbath. I feel that if Christ is exalted in every appeal, men and women will come out of the valley of decision into the sunshine of God's love.

THE BOOK SHELF

Books, Reviews, and Discussions

The Republic,* Charles A. Beard, Viking Press, New York, 1943, 365 pages, \$3.

A simple presentation by a scholar, in conversational language and approach, of the whole problem of American Government and the citizen's relation to it. The author adopts the style of speaking freely to two individuals of his neighborhood who call regularly for lessons, in answer to their many questions on our American background, socially and politically.

Some of the discussions are "We the People," "Constitution," "Democratic Rights Under the Constitution," "The Blessings of Liberty," "Rights of Citizens," "Freedom of Speech and Press," "Religious Liberty," "Power and Control of Power," "Congress as Power," "The Executive as Power," "The Judiciary as Power," and "The Republic in the World of Nations." It is truly a conversation on fundamentals.

This book is now being used by the occupation forces in the European theater of operations to instruct citizens in the meaning of liberty.

PAUL WICKMAN. [Associate Secretary
Religious Liberty Association.]

* Elective, 1945 Ministerial Reading Course.

How to Retire and Like It,* Raymond P. Kaighn, Association Press, New York, 170 pages, \$1.75.

It is evident that the author of the book, *How to Retire and Like It*, speaks from his own experience and as one having authority. He has succeeded in bringing together an array of testimonials demonstrating that it is possible to retire from active routine life and really like it.

The common expressions, "dying in the harness," "wearing out instead of rusting out," or "keeping on the job till you drop in your tracks," sound heroic but give evidence of poor judgment.

How to prepare for the inevitable, since the time will come when it will be impossible to continue work, is clearly brought out. How to keep occupied, how to spend the time, where you will live, how you will keep in health, and the problem of living on a reduced income are all dwelt upon. Retirement from active routine work may afford the opportunity of doing things one has always wanted to do.

While there are exceptions, the writer maintains that after the age of sixty-five men begin to slip, are no longer progressive, and are lacking in originality and new ideas.

The author calls attention to ways in which the time can be employed pleasantly and beneficially. He advocates gardening or some other light out-of-door occupation.

The time to retire from active routine work, he tells us, is when sleep no longer serves its purpose, and the day begins with the consciousness that one is not up to the task of meeting the demands of the day. Time can be employed in teamwork in the home by assisting the wife. The writer claims he has found this to afford pleasure and satisfaction.

DANIEL H. KRESS, M.D. [Orlando, Florida.]

Jehovah's Witnesses,* Herbert Hewitt Stroup, Columbia University Press, New York, 180 pages, \$2.50.

This is destined to be a classic in its field. I have read a number of exposés of the Witnesses, the value of which was lessened by the particular animus of the authors. This is an exhaustive, quite unimpassioned piece of research which has been sponsored by the American Council of Learned Societies.

The main basis of the work is personal observation. The author, in preparing his material, secured his information chiefly through the medium of participation in the activities of the Witnesses themselves, both public and private. Before putting anything down on paper he began his study by associating with the Witnesses. He did not, at that time, make a systematic survey of their official literature, because he wished above everything else to understand the Witnesses for themselves and without bias, which might possibly come from a more artificial approach to their organization. Later he thought it necessary to create a historical and literary frame for his findings.

In seeking to understand the Witnesses he made many personal contacts, so that he might become acquainted with their way of life. To that end he attended regularly the various types of meetings offered. He spent considerable time in friendly association with individual members. This included canvassing with them on the streets of various cities, entering their homes for social occasions, eating at their tables, visiting them in jail. He undertook several hundred case studies and made reports for his own use on all aspects of the movement which seemed of chief importance.

As a research source with accurate, detailed, documented information, this volume is bound to be first in importance. It has seven chapters. They are: "History and Leaders," "Organization and Finances," "Literature and Workers," "The Converts and Conversion," "The Ways of the Witness," "The Witness as Believer," "Attitudes and Relations."

CARLYLE B. HAYNES. [General Secretary, Council on Industrial Relations.]

They Called Him Father,* E. Theodore Bachmann, Muhlenberg Press, Philadelphia, 1942, 342 pages, \$1.75.

This excellent book is packed with the thrilling adventures of a Lutheran preacher, missionary, and physician, John Christian Frederick Heyer. In a most lucid style the author enumerates the adventures, hardships, and triumphs of a man with the undaunted courage and spirit of an apostle Paul. If ever missions produced an outstanding patriarch of early American missionary endeavor, they produced one in John Frederick Heyer. Every preacher and missionary should read this book to catch the fire, zeal, and inspiration of this pioneer preacher who fearlessly carried the gospel to the frontiers of America and India.

GEORGE SEMLER RAPP. [Pastor, Capital Memorial Church, Washington, D.C.]

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Laugh at Yourself

It often happens that a hard-pressed man can save himself if he can laugh at himself. If you can see the humor in your predicament, if you can laugh with the crowd at your mistakes, if you can ridicule your folly, if you can joke about your awkwardness, and if you can make fun of your own seriousness at times, you are out on the highway and on the road to victory. Try standing on the side lines, watching yourself go by. Laugh at the unnecessary loads you are carrying. Hold your own scowls up to ridicule. Bring yourself up before yourself as judge and pass sentence on the heart that has no laughter in it. Be sure to laugh at yourself when you are pretending.—R. L. SHIPLEY, *Christian Advocate*.

* Elective, 1946 Ministerial Reading Course.

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

¶ Whence came the seven-headed monsters in ancient pagan records?

The Seven-headed Beasts of Revelation

By EDWIN R. THIELE, *Professor of Religion, Emmanuel Missionary College*

IN the book of Revelation three different beasts are described as having seven heads and ten horns: first, the "great red dragon" (Rev. 12:3); next, the leopardlike beast which John saw rise out of the sea, having the feet of a bear and the mouth of a lion, and drawing his power and authority from the dragon (Rev. 13:1, 2); and last, the scarlet-colored beast on which sat the woman, Babylon, "mother of harlots and abominations of the earth" (Rev. 17:3-5).

Each of these beasts is represented as being at enmity with God and at war with the forces of righteousness. It was the great red dragon that had part in the "war in heaven," when "Michael and His angels fought against the dragon; and the dragon fought and his angels." Rev. 12:7. It was this dragon which "stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Rev. 12:4. And it was this same beast which with great wrath came down against the "inhabiters of the earth and of the sea" (Rev. 12:12); which "persecuted the woman," drove her into the wilderness, cast forth a flood of water against her, and made war with the remnant of her seed (Rev. 12:13-17).

Concerning the leopardlike beast of Revelation 13, the question is raised: "Who is like unto the beast? who is able to make war with him?" Rev. 13:4. This beast was engaged in blasphemy against God, His tabernacle, and those that dwell in heaven, and made war with the saints. (Rev. 13:5-7.)

Of the woman who sat on the scarlet beast of Revelation 17 it is said that she was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:6); and of the ten horns of the beast, we are told that they "shall make war with the Lamb" (Rev. 17:14).

In the struggle which the seven-headed beast carries on against the forces of righteousness, its doom is in each case foretold. In the war fought by the dragon in heaven, the dragon "prevailed not," but "was cast out into the earth, and his angels were cast out with him." Rev. 12:8, 9. In his struggle against Christ and His saints, "the accuser of our brethren is cast down," while the saints "overcame him by the blood of the Lamb." Rev. 12:10, 11. Of the leopard beast that made

war with the saints and overcame them, the final doom is expressed in the words: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Rev. 13:10. And of the heads of the scarlet beast of Revelation 17 it was said that five had already fallen, while the beast itself would finally "go into perdition." (Rev. 17:8-11.)

MULTIHEADED BEASTS IN SCRIPTURE.—Though the powers symbolized by the leopard and scarlet-colored beasts are not specifically named in the Scriptures, we are told that the great red dragon was none other than "that old serpent, called the Devil, and Satan, which deceiveth the whole world." Rev. 12:9. From the close parallelism between these three seven-headed, ten-horned powers, it is clear that all three must be demoniacal agencies, symbolizing both Satan himself and those forces on earth through which he carries on his age-long war against heaven.

That the seven heads represent seven consecutive powers through which Satan works on earth, and that these will successively meet their doom, is evident at least in the case of the scarlet-colored beast, from the record that of the seven kings represented by the heads, "five are fallen, and one is, and the other is not yet come." Rev. 17:10.

This picture in Revelation of a serpent, beast, or dragon engaged in war against God and the forces of righteousness is not new, nor is it confined to the Holy Scriptures. In the early records of Genesis, where the first chapters of this struggle between Christ and Satan are recorded, the development and final issue of the battle is announced in the following words: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

Job describes this battle as follows: "He stirreth up the sea with His power, and by His understanding He smiteth through Rahab. By His Spirit the heavens are garnished; His hand hath pierced the swift serpent." Job 26:12, 13, A.R.V. Other careful translations of the passage are as follows: "By His power He quelled the sea, and by His wisdom laid low the Dragon; by His breath the skies were cleared, and His hand maimed the swift cloud-monster." (Moffatt.) "His hand slew the fleeing serpent." (American Translation.) "His hand hath pierced the slant serpent." (Jewish Transla-

tion.)—Isaiah's description of the conflict is very similar: "In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea." Isa. 27:1.

That the picture of leviathan as a multiple-headed creature was already familiar in the days of the psalmist is clear from the following words: "God is my king of old, working salvation in the midst of the earth. Thou didst divide the sea by Thy strength: Thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces." Psalms 74:12-14.

SEVEN-HEADED MONSTERS OF PAGANISM.—To many a student of the Bible it comes as a matter of surprise that the seven-headed dragon, as an antagonist of the gods, was well known in early Syria and Mesopotamia. Among the very interesting tablets found a few years ago at Ras Shamra, in northern Syria, written about the fourteenth century B.C., is one on which instruction is given to Baal on how to vanquish leviathan, the seven-headed monster of the sea. The name used on these tablets for leviathan is identical with that used in the Hebrew of the Old Testament. And the same descriptive phrases concerning this monster and the battle against him are found on the Ras Shamra tablets as are found in the Old Testament.¹ Just as Isaiah describes how the Lord attacked leviathan with His "great and strong sword," so in the Ras Shamra inscriptions this enemy of the gods is attacked with a lance or spear.²

An early Mesopotamian sun-god was Ninurta, son of Enlil and twin brother of Nergal. The supreme function of this deity was war on behalf of the gods and his people. By the great gods Anu and Enlil he was given the charge to subdue the dragon of chaos, *ushumgal*, the "Great Sea Serpent," and his ally Zu. In an old Sumerian epic is found a hymn of praise by Ninurta concerning his mighty weapon of conquest, from which the following lines are taken:

"My mace with seven heads, which like the mighty serpent with seven heads murder does, I bear.
My weapon with seven heads, wrathful crusher of battle, power of heaven and earth, before which the wicked escape not, I bear."³

Probably the most interesting pictorial representation of a seven-headed monster is found on a seal of the Sargonid period, shortly before 2000 B.C.⁴ A god attacking the hydra with a spear has killed four of the heads, which hang limp in death, while three are still alive and fighting, striking out at their assailant. Six long wavy horns protrude from the back of the monster. A second god, likewise armed with a spear, assists the main combatant. Still another pictorial representation of a similar creature is that of a seven-headed snake found on a seal impression from Tell Asmar.⁵

COMMON ORIGIN FOR BOTH RECORDS.—The question may be asked as to what is the significance of these identical concepts among the Hebrews and their neighbors. That there must be some relationship seems quite clear, for two peoples would

hardly have developed such an outstanding and striking symbol entirely independent of each other. And inasmuch as many of the seals and tablets of Syria and Mesopotamia on which these seven-headed creatures are portrayed come from a period prior to that during which Hebrew materials in their present form were put into writing, there are those who will conclude that here is positive evidence that the Hebrews borrowed these as well as others of their religious concepts from their neighbors.

But is this necessarily the case? Not at all. On the contrary, there is increasing evidence that many such early Babylonian stories as those of the creation, the fall, the deluge, etc., which frequently bear a remarkable similarity to the accounts of Genesis, simply go back to the same common original as do the stories of the Old Testament. In other words, the evidence is not that the Hebrews borrowed these things from their neighbors, or that the Babylonians borrowed them from the Hebrews, but there are definite indications that in both Babylonia and Judea concepts existed which in each case came down from generation to generation, and that in the remote and distant past there was some common meeting point where these strikingly similar conceptions had their origin, either in some outstanding event of history, some personal experience, or some divine disclosure.

The first concept of the serpent as an enemy of God and man no doubt had its origin after the fall in Eden, when God by divine revelation made known to man the future struggle that would take place between Christ and Satan, and between the forces of right and wrong. After the deluge, when Satan again entered upon his desperate efforts to gain control of the world through various powers which he would direct and dominate, God gave to man a revelation of that which was to come.

At that very early time, when history was just beginning, God no doubt made known that through the ages to come Satan would put forth his efforts to gain control of the world by powers of his own devising. Also revealed was the fact that all these efforts would come to nought, and that the powers established by Satan and aimed against the authority and administration of God would encounter the opposition of heaven and fall by divine decree. This, in all probability, was revealed to man in those early ages under the symbol of the hydra with its seven heads.

At the time of John, when Rome was the power in control of the world, another revelation was given, disclosing the fact that by that time five of the "heads" of the dragon—the powers through which Satan endeavored to control the world—had already fallen, and that the others would also meet their doom in due time. This very vivid symbol of a serpent with its seven heads, warring against God and doomed by divine decree, made an impression upon both God's people and their neighbors which was never forgotten but was handed down from that time to this, not only among the Jews and the peoples of Syria and Babylon, but

among many of the remotest peoples of the globe, to remind the world that God is King, and that it is His sovereignty which will ultimately rule over a world that is rightfully His.

¹ Cyrus H. Gordon, *The Living Past* (New York: John Day Co., 1941), p. 139.

² H. Frankfort, *Cylinder Seals* (London: Macmillan, 1939), p. 122.

³ Stephen Herbert Langdon, *The Mythology of All Races* (Boston: Marshall Jones Co., 1931), Semitic, vol. 5, p. 128.

⁴ Frankfort, *op. cit.*, p. 122, Plate XXIIIj; Gordon, *op. cit.*, pp. 124f.

⁵ Frankfort, *op. cit.*, p. 71, Text-fig. 27.

Seminary Field Research Service

By FRANK H. YOST, Professor of
Church History, Theological Seminary

THE Field of Research Service of the Seventh-day Adventist Theological Seminary has been set up in order to assist our evangelists, teachers, and other gospel workers in securing reliable, authoritative materials in usable form for public evangelism and teaching. In its four years of existence, this service has looked up a number of quotations for workers who did not have on hand the primary sources or secondary works containing the needed statement. However, the largest service to the field has been in the furnishing of photostats of important statements bearing on various points of our teaching and prophetic interpretation.

The method is to take negative photostats of the page or pages containing the needed quotation and its context, along with the title page of the book or periodical concerned, and in some cases the authenticating signature, such as the imprimatur. These negatives are then gathered together on a card and rephotostated so as to produce a positive photostat (black type on white background) of 8½" x 11" size, convenient for handling. In this way several pages of a book being quoted are gathered together on one photostat. Occasionally, where a number of pages are involved, two of these combined reduced photostats are needed for the reproduction. At present the cost of this type of photostat is forty cents. If desired, a separate photostat, in full size, can be furnished for each page, but this method of reproduction is much more expensive, as each page reproduced may cost thirty cents or more, according to size.

Photostats are excellent for public use, because the speaker can read them at ordinary distance without magnification; they also are practical and convenient to file and handle; and since they reproduce the actual book, paper, or manuscript, they have legal standing as reproductions. The latter point makes the photostat much superior to ordinary copied quotations for controversial or teaching purposes. A copied quotation may, intentionally or unintentionally, be changed or garbled, but not so with a photostat.

The Field Research Service of the Seminary has

on hand more than one hundred items which reproduce in usable photostat form helpful and cogent quotations which are now in use by evangelists, teachers, and editors. These cover a wide range of subjects, such as the change of the Sabbath, claims made by the Roman Catholic Church, statements concerning *Vicarius Filii Dei*, acknowledgments of correctness of Seventh-day Adventist positions, important statements from various Roman Catholic catechisms, and statements from Lutheran, Presbyterian, and other denominational authorities. Each of these items bears a number by which it can be ordered, and a revised catalogue of all the items available is about to be prepared, which will be available upon request. Some of the interesting items in the list are:

No. 1. Statement by the Roman Catholic St. Alphonsus de Liguori, that the Incarnate Word has obliged Himself to obey and to come into the priest's hands under the sacramental species; the priest holds the place of the Saviour Himself.

No. 6. Statement by Father Bertrand L. Conway, that if the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing Saturday with the Jew.

No. 31. Statement of the famous German church historian Augustus Neander, that the festival of Sunday, like all other festivals, was always only a human ordinance.

No. 36. Statement by the Roman Catholic cardinal Henry Edward Manning, that the pope is the Vicar of the Son of God (English for *Vicarius Filii Dei*).

No. 41. Photostat of the canon of the famous Council of Laodicea, edited by the Roman Catholic bishop Charles Joseph Hefele, which shows (Canon 16) that worship was conducted in the churches of the fourth century on the Sabbath, and (Canon 29) that Christians should work on the Sabbath and do no work on the Sunday (Lord's day).

No. 49. Statement of Professor N. Summerbell, at one time the best-known church historian among the Disciples of Christ, or Campbellites, that the Roman Catholic Church reversed the fourth commandment by doing away with the Sabbath of God's Word and instituting Sunday as a holiday.

No. 61. Statement from the *Constitution of the Presbyterian Church in the U. S. of America*, that the moral law was given to Adam, was continued after the fall a perfect rule of righteousness, and, different from the abrogated ceremonial law, is binding upon all.

No. 70. Statement from a sermon of John Wesley, the founder of Methodism, to the same effect as in item No. 61.

No. 73. Statement of the Roman Catholic cardinal John Henry Newman, that Christians established the Lord's day as soon as persecution ceased [it ceased legally in A.D. 313], and that some fifteen practices of the Roman religion, which he names, come from paganism, including incense burning, the tonsure, the wedding ring, and image worship.

Nos. 77, 78. Offers of the Roman Catholic priest

T. Enright in his own handwriting of \$1,000 for a Bible text requiring the observance of Sunday.

No. 81. Sworn statement of F. C. Gilbert, certifying that the quotation in the photostat is a true copy of a statement contained in a paper read by Dr. Edward T. Hiscox at a Baptist ministerial meeting. Dr. Hiscox maintained that Sunday is of no Scriptural authority, but of pagan origin.

No. 90. Some appalling statements by the Roman Catholic priest J. Furniss, giving harrowing descriptions of the Roman Catholic concept of hell. This requires two photostats in the $8\frac{1}{2}'' \times 11''$ size.

No. 102. Photostat of a Government report reproducing an Indian calendar, showing the falling of the stars in 1833. (Two photostats, $8\frac{1}{2}'' \times 11''$.)

No. 104. Cardinal Gibbons, in his essay, *The Claims of the Church in the Making of the Republic*, states that the divine institution of a day of rest, transferred by authority of the church from Sabbath to Sunday, is one of the most patent signs that we are a Christian people.

Nos. 108, 109. Dio Cassius, in his history of Rome written about the third century A.D., in referring to the capture of Jerusalem by the Romans in 63 B.C., and to the capture of Jerusalem by Herod the Great in 37 B.C., states that the Sabbath and the day of Saturn were even at that time the same day.

The Field Research Service will be happy to learn of other important statements which can be placed in the photostat collection, for issuance to our workers. It is desired to make the service as effective as possible.

THE FIELD SAYS

Echoes From Our Letter Bag

Ministerial Appearance and Conduct

EDITOR, THE MINISTRY:

Many of our workers cast dishonor upon the service of God by their carelessness in pulpit manners, dress, forms of action, and imperfect speech. I have often wondered why someone has not compiled a little volume from the writings of Mrs. E. G. White, dealing with all these matters in ministerial appearance and conduct. Everything may be found in her works, even to the dressing of the hair. It would surely be a great help to our workers. They need that help.

Some are acting through ignorance, and the work of God is suffering through that ignorance. When men sit on the platform with their legs crossed, use undignified language, and act like clowns, there is surely need of instruction.

It is not alone the construction of a sermon that will tell. The man himself must be a sermon. His attitude, manner, dress, forms of speech, and general demeanor will be speaking even when he is silent.

ROBERT HARE, [Minister, New South Wales, Australia.]

Many Nationals Studying English

EDITOR, THE MINISTRY:

I fully agree with what you say concerning the importance of stressing the study of English in our schools. During recent years English has come to the front in all South American countries as one of the required foreign languages in most secondary schools. We find a great interest among many doctors, lawyers, and other professional men in learning the English language.

Some Adventists have opened schools in which English is taught, and employ additional teachers or else are giving private lessons in English. One brother in Brazil, who has been doing this for several years, told me that he had doubled his price and yet his enrollment also doubled, and the only reason that he did not have still more enrolled was that he could not find time to give more lessons. I talked to people in Brazil who told me that they had been trying to find teachers who could instruct them in English, but it was impossible to do so, because there were too many who desired English instruction.

Naturally in our own schools we have made the same changes as other schools. Our young people are eager to study English. This was not true to the same degree a few years ago. In the special seminary course we had last summer for the 1943 and 1944 graduates, we had a course in English.

I, too, believe that English will be the language of international diplomacy and will assume a predominant place in the entire world. This will prove a great blessing to our work, as it will give opportunity to more of our workers to read denominational literature which has not been translated into their respective languages, as well as to read important books not found in their languages.

H. O. OLSON. [Secretary of the South American Division.]

✱ ✱ ✱

EVERY book in the New Testament was written by a foreign missionary. Every epistle in the New Testament that was written to a church was written to a foreign missionary church. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia. The disciples were called Christians first in a foreign missionary community. The language of the books of the New Testament is the missionary's language. The map of the early Christian world is the tracing of the missionary journeys of the apostles. The problems which arose in the early church were largely questions of missionary procedure. Of the twelve apostles chosen by our Lord, every apostle except one became a missionary. The only one man among the twelve apostles who did not become a missionary became a traitor.—*The Expositor*.

THE LARGER OUTLOOK

A Discussion of Plans, Methods, and Objectives

Evangelistic Analysis of the Cities

THE trend of the world's masses is cityward. And with modern industrial problems creating great economic challenges, earth's cities must be carefully studied for both urban and suburban evangelism. Strangely enough, as we begin to analyze a city, we find that it begins to assume a definite personality. Cities are not built of mere wood and stone, mortar and metal. Cities have life, and the type of life each city represents has affected its cultural influences and its utilitarian opportunities. As we study this idea we realize why the Master Evangelist varied His upbraidings of the cities, with which He Himself was well acquainted because of close contact.

Jesus really knew the cities of His time. When He spoke of Jerusalem, for instance, He spoke in the language of a wooer. Her spurning of His love was not immaterial to Him in His plans to save a whole world. Over and over again He tried to win her inhabitants, exhausting every method. The cities of His native land continued to present a tremendous challenge to His mission.

Likewise observe the apostle Paul at work as a city evangelist. How cautiously he tried the various approaches to enter these strongholds of a degraded Judaism and a fast-growing heathenism. How varied the length of his stay in these centers, and what a variety of factors entered into the location of his evangelistic headquarters. Next we

observe the diversified talents of his working force. But let us also study well the contrast of techniques used in presenting the same message of a resurrected Saviour to the Romans, Corinthians, Athenians, Philippians, Thessalonians, Bereans, and to other cities that might be mentioned. Cities of his day would in our times be hardly classified with metropolitan centers, but still they presented the same mighty challenge—that of the cities! It required special skill to reach the multitudes.

We here begin a series of analyses of various types of cities of modern times. These findings are typical of what might be done to gain a better understanding of the personality of a city, its background, people, problems, physical features, public buildings, history, geography, education, church life, etc., in order to make a more intelligent approach in evangelistic endeavor. As illustrative of what might be done, we are here starting off with the case history of Birmingham, Alabama. Studies of Osaka, Japan; Boston, Massachusetts; San Francisco, California; and Las Vegas, Nevada, are in hand and will appear soon. This research is a by-product of R. A. Anderson's evangelistic leadership and practical theology classes at the Theological Seminary. We believe that the field will be helped by sharing this practical type of evaluation through THE MINISTRY. L. C. K.

Case History of Birmingham, Alabama

By WALTER L. MAZART, *Evangelist,
Birmingham, Alabama*

BIRMINGHAM, known variously as the Magic City and as the Industrial City Beautiful, is the county seat of Jefferson County, with an altitude of 700 to 1,045 feet, near the navigable Warrior River. It is 98 miles north of Montgomery, the capital of Alabama. This industrial city is on several railroads, nine of which are trunk lines, and two are local lines. It is a port of entry of the 19th (Mobile) customs district. Port Birmingham provides water transportation to the Gulf of Mexico. Through its modern municipal airport, the city has air-line service—passenger, mail, and express.

INDUSTRY.—Birmingham, chief center of the coal and iron industry south of Pennsylvania, and greatest industrial center between Atlanta and

New Orleans, is in the north central section of the State, in a valley among the most southerly ranges of the Appalachian system. Vast deposits of coal, iron ore, and limestone underlie the region. These three essentials to steelmaking rarely occur in such convenient combination. This natural condition as to necessary mineral resources, and the acquisition of good rail facilities, marked the locality for almost inevitable eminence as a steel center.

The coal fields begin only four or five miles outside of Birmingham. The hematite iron ore crops out on the slopes of Red Mountain, which overlooks the city. Deposits of limestone, bauxite, graphite, sand, gravel, and hard stone abound.

Birmingham's industries are widely varied. Mining and milling come first, followed by manufacture of heavy machinery. Cement and cast-iron

pipe are shipped in large quantities. Food products and textiles keep many industrial establishments busy and employ a host of workers. A number of the country's greatest steel, fuel, and refractories companies have major plants here.

Birmingham is the jobbing and retail center of a large area. Within its trade area or radius is a population aggregating nearly two million, and including such sizable communities as Anniston, Bessemer, Huntsville, and Gadsden.

EDUCATION.—Birmingham has a better than standard public school system. It has several high schools, of which one is an industrial school for Negro students, the largest of its kind in the world. This school originated in the determined and persistent effort of A. H. Parker, whose parents were slaves, to provide educational opportunity for the youth of his own race. There are also night schools for the adults. In these, as in the parochial school system, provision is made for Negro students.

Birmingham-Southern College has a library specializing in early English literature, and carries a large collection of early Southern newspapers. Its museum specializes in geology and botany. Howard College, owned and operated by the Southern Baptists, has a noted school of pharmacy. The college library houses a vast collection of Bibles.

BUSINESS.—The business and shopping district, with north-south streets and east-west avenues, is of uniformly rectangular pattern. Between 18th and 26th streets, and Fifth Avenue North and First Avenue North, is the principal retail trade area. Fifth Avenue North is what is known as Hotel Row, and in proximity is the Union railroad station. There are several distinct residential areas, each of which possesses a minor business district of its own.

ARCHITECTURE.—Most of the city's public buildings are grouped about or located near Woodrow Wilson Park, in the central or business section. The municipal auditorium, before which stands a World War I monument, has a seating capacity of six thousand and has a large stage. The building is well lighted and ventilated.

The courthouse, completed in 1931, is a massive and imposing nine-story structure, marked by dignity of design rather than ornateness of finish. It houses the jail on the top floor. The City Hall contains administrative offices of all city departments.

INTERESTS.—Industrial as it was in origin and early character, Birmingham in its civic maturity has made distinct advances in the finer fields of community life. The Civic Symphony Orchestra, dating from 1932, has an Art Club department, which gives an exhibition each year. Garden clubs play an active part in keeping up the city's appearance. The public library, located next to the courthouse, has a fine collection of books in all the fields of study, with several branches distributed throughout the city. On near-by Shades Mountain stands Vestavia, a reproduction of the Roman Temple of Vesta.

CITY PLANNING.—Birmingham has forty-one

parks, totaling more than one-thousand acres. The city has a large stadium and an excellent Legion Field.

RELIGION.—Religion has a very prominent place in the life of the Southerner. The first question usually asked a newcomer is, "What church do you belong to?" As a result of this atmosphere, one finds very many churches in the city, the predominant churches being Baptist, Methodist, and Church of Christ. Catholicism is gaining in great strides. This is especially noticed in the work that is being done for the Negro. The Birmingham *News*, having a circulation above 300,000, is a Catholic-owned paper.

In this section of the country religious affiliations mean much. The people as a rule do not readily change to another church. They carry the tradition of being "dyed in the wool."

In the West End section of Birmingham is the Seventh-day Adventist church, with a membership of 316. The church is directly opposite the West End Hospital, owned and operated by the Baptist denomination. A church for colored members is located in the city, the membership totaling around three hundred. At Pine Hill, twelve miles from the city, there is a small sanitarium conducted by Seventh-day Adventists. There are several hospitals and social, charitable, civic welfare, and service organizations established in the city.

Molding the Public Mind

By J. R. FERREN, *Secretary, General Conference Bureau of Publicity*

THE impact of Adventist writings upon the thinking of men who are today grappling with tremendous world issues is clearly discernible. The atomic bomb, its destructiveness and future disposition, were under discussion in the House of Representatives in Washington on Tuesday, October 9. As reported in the *Congressional Record* the following day, the Honorable Louis L. Ludlow of Indiana spoke as follows:

"Mr. Speaker, when we contemplate the terrifying possibilities of the atomic bomb, the product of the genius of our scientists, we should do so with a full awareness of our responsibility as a righteously motivated and God-respecting nation to see that, insofar as we can control its future, it is not used inhumanely.

"A thoughtful editorial on this subject appears in the publication entitled *Signs of the Times*, and I ask unanimous consent that it be inserted in the *Congressional Record*. It is as follows." (A4557.)

With this introduction, the editorial entitled "They That Take the Atom," which appeared in the *Signs of the Times* of September 18 was published in the *Record*. This, many will remember, is a striking article based on Christ's words, "They that take the sword shall perish with the sword." Matt. 26:52. It is good to see it in this prominent place, where the leading statesmen of the land may read it.

On the same day, according to the *Congressional Record*, another member of Congress, the Honor-

able Homer D. Angell of Oregon, asked to have printed in the *Record* an article that he had read in a different issue of the *Signs*. He very seriously set forth facts and fears concerning the atomic bomb, its mighty power for good or for destruction. Then he said:

"A very interesting discussion of atomic power by Arthur S. Maxwell, which appeared in the magazine *Signs of the Times* in its issue of October 2, 1945, is as follows: 'Atomic Power and the Race for Doomsday—End of the World No Longer Impossible.'"

Then follows the prophetic presentation from the *Signs* of that date. The reprint with its history, facts, and quotations covers two thirds of the page (A4539). It presents in full such texts as Malachi 4:1; 2 Peter 3:10; 2 Thessalonians 1:8; and Revelation 14:7.

Reaction seen recently to a quite different type of literature is likewise encouraging and should guide us into a more definite and larger program to multiply such incidents. This is the influence of *The Midnight Cry*. Editors prone to run articles that throw ridicule upon Adventists because of their connection with the Millerite movement are acknowledging their errors in so doing after reading this book.

A writer on the Lowell, Massachusetts, *Sunday Telegram*, in apologizing for a typical story he had written on the "centenary of Adventism ordinarily dated from 1845," has this to say in the issue of October 7:

"I now know . . . that I was unintentionally offensive in using the phrase 'Millerite delusion,' as per many previous writers; that my reference to a Dracut legend of a Millerite donning ascension robes to await the end of the world should, if mentioned at all, have been qualified by stating that these ascension-robe stories appear to have been wholly mythical; that, while I gave credit to William Miller for being a less ridiculous figure than ordinarily supposed, and to present-day Adventists as being in good works and aspirations one of the most estimable of Protestant denominations, I should have made more of the respect and veneration which the latter still feel toward the former deist who from Scripture reading convinced himself and others that a second advent was close at hand.

"I likewise wrote without knowing how thoroughly the myths and legends of the early failures of Millerism to predict the correct date of a second coming have been exposed in *The Midnight Cry*, by Francis D. Nichol, printed at Washington in 1944, and second edition, 1945. This serious, well-documented book is, incidentally, one to make an old newspaperman again ashamed of his so-called profession, for it shows up the American press as frivolously and, often upon slight or no basis of fact, maliciously making fun of fellow human beings."

Many leading papers of the country have given favorable reviews of this new book. Editors wield a mighty power and should be given a chance to know the truth on this subject. Many will react as did the book reviewer on the *New York Herald Tribune*. He gave two columns to *The Midnight Cry* in the August 26 issue. After a sketch of the historical background, he said:

"The rise and fall of Millerism are well known to all students of theology. And most laymen in New England and the Midwest have been brought up on stories of the fanatical imbecilities of the Millerites—how they gathered and shouted, how they tailored ascension gowns of pure white muslin for the great day, how they climbed

hills and mountains, even barns and apple trees, in order to get a good view of the event; and how many went stark mad and had to be confined. The files of all newspapers of the period, and the pages of a number of respected histories and other serious works are studded with tales of the wild-eyed followers of William Miller. These stories have long since congealed into a folklore that is as firmly believed as is Henry Longfellow's verse about Paul Revere.

"Now comes Mr. Nichol, a prominent member of the Seventh-day Adventist Church, with a truly monumental and enlightening study of Millerism, with especial regard to the allegedly insane acts of its cohorts. With a self-avowed bias, but with great good humor and a vast amount of research, he has made a book that must be reckoned with. . . .

"Mr. Nichol has done a remarkably clear, fine, and important book, and it stands virtually alone in its field. Though I admire the book and found it of intense interest, I regret it must largely dissipate the more lurid of the folk tales about the Millerites, wondrous stories cherished for years."

Such reversals of beliefs publicly acknowledged should set this denomination on fire in behalf of a movement to place *The Midnight Cry* in the hands of every editor in the country.

One more incident for which the Publicity Department of the General Conference can take no credit, but which illustrates a point. That point is that editors are looking for attractive, readable articles on practical Christian living.

Elder B. A. Scherr, home missionary secretary of the Kansas Conference, wrote an article on prayer for the *Signs of the Times*. It appeared in the issue for August 28, beginning on the first page. Its title was "Making Prayer Count—If Your Prayers Aren't Answered You May Find the Answer Here."

The managing editor of the Los Angeles *Examiner* read the article and wired the *Signs* for permission to republish it in all Hearst papers. The article was featured in the Sunday, September 16, issues of all twelve Hearst papers, with a combined circulation of approximately 6,000,000. It later was reprinted by the Topeka, Kansas, *State Journal*, and at least one magazine has requested permission to publish it.

Truly Seventh-day Adventist publications are reaching leaders in many spheres of influence and are highly valued. Such results should encourage our writers and stimulate a much greater circulation of our books and periodicals.

☛ THE devotional study, given by F. D. Nichol at the Grand Rapids, Michigan, Autumn Council, on November 15, 1945, to be published by Council action, will appear as an eight-page January *MINISTRY* Extra, to follow this regular issue. In North America it will be mailed separately. To overseas divisions it will be received in the same wrapper with the February number.

THE QUERY COLUMN

Bible Questions and Worker Problems

Tribes of Judah and Israel

According to 1 Kings 12:21 and 2 Chronicles 11:1, the tribes of Judah and Benjamin remained loyal to Rehoboam. Hence it is supposed that the other ten tribes formed the kingdom of Israel. Since the tribe of Simeon was located in the south of Palestine and the inheritance of this tribe really formed only a part of Judah (Joshua 19:1-9), how was it possible that it should be carried away in the captivity of the kingdom of Israel by the Assyrians? Was it in order that there might be ten tribes constituting that kingdom?

THIS question divides itself into two parts: First, what became of Simeon? And second, is Benjamin counted with Judah or with Israel?

1. In the blessing pronounced by Moses in Deuteronomy 33, Simeon is not mentioned. As the other tribes received their inheritances, the record concerning Simeon is: "Out of the part of the children of Judah was the inheritance of the children of Simeon: for the portion of the children of Judah was too much for them: therefore the children of Simeon had inheritance in the midst of their inheritance." Joshua 19:9, R.V.

Dean F. W. Farrar says: "The tribe of Simeon had melted away into a shadow, if not into nonexistence, amid the surrounding populations, and its territory was under the kings of Judah."—*Expositor's Bible*, First Book of Kings, p. 277.

Thus we may feel sure that Simeon is not reckoned in the twelve pieces that the prophet Ahijah is discussing, and is not included in the ten tribes that go into Assyrian captivity.

2. The tribe of Benjamin lay as a buffer state between the northern and southern kingdoms. Her northern boundary (Joshua 18:11-28) ran from the Jordan up the rocky defiles of the canyon just north of Jericho, coming out on the plains of the wilderness of Beth-Aven, thence south to Bethel and on west to Beth-horon. Her southern boundary came east from Kirjath-jearim up the canyon now followed by the railway approaching Jerusalem, through the Valley of Hinnom and south to the spring En Rogel, and thence east toward En Shemish and Debir. Thus part of Jerusalem was

in the tribe of Judah and part in the tribe of Benjamin.

Benjamin had been proud to furnish Israel's first king, Saul, and she had shown herself jealous of Judah's growing prestige; but when God singled out Jerusalem as His chosen city, part, at least, of the tribe forgot such animosities as shown David in the rebellion of Shimei and a thousand Benjamites (2 Sam. 19:16, 17), and joined Rehoboam in an attempt to quell the rebellion. But either by force or choice fully one third of the tribal area went to Israel. Bethel belonged permanently to the northern kingdom, and Jericho and Ramah changed hands probably more than once. (See 1 Kings 16:34; 2 Kings 2:4-18; 2 Chron. 28:15; 1 Kings 15:17-22.)

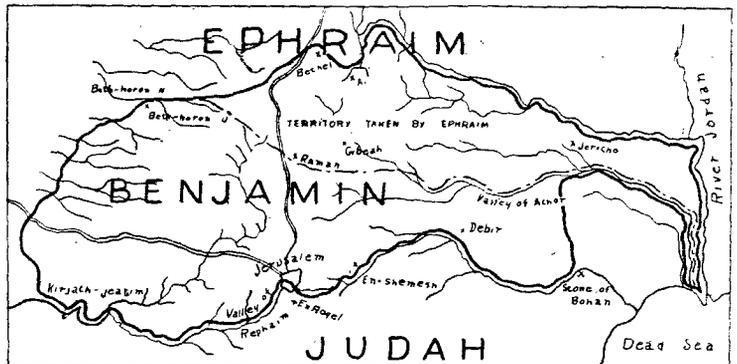
In comparing the statements in 1 Kings 11:29-32 and verse 13 of that chapter, one gathers that Jeroboam was to get ten of the twelve "pieces," or "tribes"; while Judah, being one "piece," was to get "one" more. 1 Kings 12:20 indicates that Judah was the only tribe that wholly followed the house of David, the twenty-first verse indicating that some of the tribe of Benjamin might be lacking. In all probability the population of Benjamin was pretty evenly divided between the two kingdoms.

In any reckoning of the twelve tribes Simeon seems to be omitted from the list; so thinking of the various inheritances, the twelve "pieces" could be named as:

Israel	}	Dan Asher Naphtali Zebulun Issachar Manasseh I Manasseh II Ephraim Gad Reuben
Judah	}	Judah Benjamin

Or if both kingdoms insist on claiming Benjamin as an integral part in spite of the fact that the tribe is divided, the twelve "pieces" could be:

—Please turn to page 40



Compiled from a study of Smith and Bartholomew's *Atlas of the Historical Geography of the Holy Land* and *Westminster Historical Atlas to the Bible*.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Bible Instructor's Place in the Church

By GRACE STEWART, *Bible Instructor,
South Dakota Conference*

WHEN a Bible instructor arrives in a certain locality to labor, the local church in that place is her church. It is the center of her interest and the object of her greatest care. From the first she co-operates with the pastor—if the church is so blessed as to have a pastor—and with the elder and other officers. She holds no church office, for the talent of the lay members should be utilized in this work. She labors to promote every department of the work of the church, always leading the members in pathways of Christian service. "But now are they many members, yet but one body." "Now are ye the body of Christ." 1 Cor. 12:20, 27.

The Bible instructor will find it profitable to teach an adult class in the Sabbath school. Soon some of her Bible students will be attending the Sabbath school, and it will be well for her to be their teacher.

If there is no resident pastor the Bible instructor will be asked to take the Sabbath church service occasionally. This responsibility may come very unexpectedly, late Friday evening or even Sabbath morning. So the worker must always have a subject in readiness. With consecration, prevailing prayer, and preparation, the Lord will bless the service and make it a success in feeding the flock.

The prayer meeting is the Bible instructor's golden opportunity. It is the very life of the church. Here the members may be led in a labor of love and prayer for the salvation of souls.

"Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love."—*Testimonies*, vol. 7, p. 21.

Recently the name of one of our new Sabbath-keepers was presented to the members at prayer meeting for special prayer. Within a few days this woman and her husband decided to sell their household goods and move to California. We had labored for this family for months, and the wife, though keeping the Sabbath, had not been baptized. The church members were praying, although they knew nothing of the sudden decision to move. The Lord laid His hand over their plans so the family did not go, and they are still receiving Bible studies.

This is only one example of the blessings of prevailing prayer on the part of sincere Christian church members. Leading a church in missionary endeavor should be the Bible instructor's fort. In this way a burden for souls is laid upon the hearts of the people, and a spirit of harmony and love is brought into the church. When the older members have a definite part in bringing new ones into the church, they are welcomed and loved by the church. All feel a responsibility to live a Christ-like life before the new members, because they helped to bring them in. Thus the Bible instructor has the full confidence of the church in her work.

It is a good plan to conduct a class once a week in the art of giving Bible studies. Those best prepared may be encouraged to start out giving studies. Some may be asked to go each week to the home of a new Sabbathkeeper to study the Sabbath school lesson for the coming Sabbath.

As time permits, a brief visit to the homes of the members is in order. The fragrance of a godly life and a word of prayer at parting will do them good. Then there are the shut-ins who always appreciate a visit from the Bible instructor. The Lord says, "Nay, much more those members of the body, which seem to be more feeble, are necessary." They will delight to hear news of the progress of the work of God in all the world, and especially in their home church. Enlist their prayers for certain ones for whom you labor.

The Bible instructor's chief labor is, of course, for those not of our faith, that they may be brought into the fold of the remnant church of God. It is her duty to see that they are rooted and grounded in the truth, that they may be a help and not a hindrance to the church of which they become members. All these duties, together with her hours of prayer and preparation, bring full days indeed. But walking daily with God, she shall find her days are as the "days of heaven upon the earth."



☞ THE serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—PASCAL.

☞ WE are now standing on the threshold of great and solemn events. A crisis is before us, such as the world has never witnessed. And sweetly to us, as to the first disciples, comes the assurance that God's kingdom ruleth over all.—*Mount of Blessing*, p. 175.

Outlines for Bible Studies

True and Apostate Church

By HENRIETTA IMMERGUT, *Bible
Instructor, Greater New York Conference*

Workers who are called on frequently to meet Catholics with our doctrines recognize the force of comparing the apostate church with the gospel church in the Bible. Such a comparison leaves the reader to decide the issue intelligently. It also helps in guarding a too-negative approach. Mrs. Immergut's study would be used when the reader is well enough along to appreciate the various points of our reformatory message, perhaps just prior to baptism, when the appeal to join the true church is timely. L. C. K.

- I. CHURCH COMPARED TO WOMAN—Pure and Fallen.
2 Cor. 11:2 (Jer. 6:2); Rev. 12:1-3; 17:1-6.
- II. CHURCH PILLAR AND GROUND OF TRUTH.
(1 Tim. 3:15; John 17:17.)
 1. Gospel church supports truth.
 - a. Church and Christ must agree in doctrine. Amos 3:3; John 15:10.
 - b. Christ's Word, like Himself, is truth. John 14:6; John 1:14; 18:37.
 - c. God's law is truth. Ps. 119:142.
 - d. Church to seek and hold truth. Prov. 23:23.
 2. Apostate church departed from truth.
 - a. "Cast down the truth to the ground." Dan. 8:12.
 - b. Deceives; does not believe, love, or practice truth. 2 Thess. 2:10, 12.
- III. IDENTIFYING TRUE CHURCH
 1. *Pure church.*
 - a. Comely, true, loved of Christ. Jer. 6:2; 1 Cor. 10:14; Eph. 5:25.
 - b. Love, fellowship, and obedience. 1 John 5:3; 1:7.
 - c. Children taught of God. (Bible, not catechism.) Isa. 54:13.
 - d. Nourished by the Word. (Member reads Bible.) Jer. 15:16; 1 Cor. 10:31; Eph. 5:28, 29.
 - e. Kept pure by the Word. (Sabbath school lessons.) Eph. 5:26.
 - f. Dressed in Christ's righteousness. (Dress reform.) Rev. 19:8; Isa. 61:10.
 - g. Ornaments of meek and quiet spirit. (Jewelry.) 1 Peter 3:3-5.
 - h. Christian recreation. Phil. 4:4, 8.
 - i. Her light shines in darkness. (Missionary work.) Prov. 31:18; Ps. 119:105.
 2. *Apostate Church.*
 - a. Dressed in purple and scarlet. Rev. 17:4; Sin, transgression of law. 1 John 3:4.
 - b. Own righteousness no covering for sin. Isa. 59:6; 4:1; Zeph. 3:1, 2.
 - c. Pride and violence. Rev. 17:6; Ps. 73:6, 7.
 - d. Babylon and her children confused. Rev. 17:5 (Eze. 16:16-18).
 - e. Unfaithful; adulterates truth, confuses Christians. Rev. 17:4; Matt. 15:9.

IV. JUDGMENT OF FALLEN CHURCH.

1. "Come out"; "her plagues come in one day." Rev. 18:4-8.
2. Punished for strange apparel. Rev. 18:16; Zeph. 1:8.
3. "Fruits" and "dainties" worthless. Rev. 18:14-16.
4. Dress; "ornaments" revealed. Rev. 18:16.
5. Arts and pleasures fade. (Music, statuary, altars, etc.) Rev. 18:22 (2 Tim. 3:4, 5).
6. Babylon's light becomes darkness. (Candles.) Rev. 18:23.

V. INVITATION TO JOIN TRUE CHURCH.

1. Eternal, universal, commandment-keeping church. Rev. 21:2 (Heb. 12:22, 23; Rev. 22:14; 14:12).
2. This church invites all to prepare to meet Jesus.
3. Appeal to join the true church. Rev. 22:12, 17.

✱ ✱ ✱

A word of explanation in regard to the arrangement of Bible references in the Bible studies that appear here might be helpful. The logical way might be to have the text come first, and then the point to be made following that, but for practical printing purposes and uniformity, we have been giving the text last. And in regard to the use of parentheses—if a text has a direct bearing on the point and is to be used in the study with the reader, the text is given without parentheses; but if the text has an indirect bearing on the point, and is given for background purposes only, it is inserted in parentheses.

✱ ✱ ✱

Abstruse or Absurd?

SOME waters, and speeches, seem deep, when they are really only muddy. All of us have heard sermons which the preachers thought were abstruse, when they actually were merely absurd. Profound orations are usually clear. The Scotchwoman who complained that her pastor was "invisible all the week and incomprehensible on Sunday" touched upon two of the gravest ministerial failures. Beecher said that when hearers slept in church it was time to wake up the preacher.

We know of one man who went to sleep under Paul's preaching—even Peter complained that Brother Paul sometimes used language hard to understand—but nobody ever went to sleep while Jesus talked. His words were simple and clear and full of pictures. He dwelt so near to the life of the average man that He understood his life and needs.

I am wondering how much of my talk about religion, and yours, is wrapped up in the grave-clothes of dead theological phraseology. How is it that friends always understand me when I talk about politics or automobiles or gardening, but fail often to catch my meaning when I dwell upon dearer, deeper themes?



Playing Up Man or Message—Which?

THROUGHOUT our entire history our consistent approach to the public has been the urging of the truths of the Word of God, as against the traditions and departures of men in the nominal churches about us. It has been to stress the *message* of God rather than the *messenger* who conveys it. Our appeal has been wholesomely based on the sovereign claims of Scripture rather than on the learning, eloquence, attainments, or degrees of the preacher who heralds it.

The reason is obvious: The churches of the world, which God solemnly denominates "Babylon," in their confusion and rejection of truth, have oratorical power, learning, and degrees aplenty. But they are neither bearing nor heeding God's testing message of truth due the world today. The mere possession of these intellectual attainments does not therefore stamp them as having or giving the truth of God. More than that, they militantly oppose that message of truth with all their erudition, training, and facilities. Therefore scholastic training and degrees do not constitute an evidence of truth, nor does their display afford a sound basis of approach and appeal to the religious world we must reach. Occasionally some have tried to employ the appeals of Babylon. But this has been frowned upon by our leaders and by the ministry at large, and it has been rebuked by the Spirit of prophecy.

Periodically, however, there are attempts, on the part of some, to reverse the historic denominational approach and play up the man rather than the message—to exploit his experience, travel, achievements, eloquence, and in some instances a complimentary D.D. degree, as the basis for a hearing by the public. In the publicity the message is subordinate to the qualifications of the messenger, which are urged as the primary reason for coming to the evangelistic meetings—to hear and see the *man*.

The issue raised by this reversal of approach and appeal is not a light or trifling one. Instead, the principle involved is far-reaching and fundamental. It is not a matter of varying tastes or personalities. Nor is it a mere matter of individual likes or preferences. This discussion, consequently, concerns that underlying principle, and not some personality or particular incident. We therefore ask, *Is an appeal to the public on the basis of a D.D. degree a sound, true, and rightful appeal for the evangelist of the advent movement?*

The D.D.'s of the world have not infrequently been the ones to lead the populace away from the

claims of the Word of God. This is true as regards departures on the Sunday-sabbath, sprinkling for baptism, innate immortality, postmillennialism, higher criticism, futurism, and modernism. The religious world is what the religious leaders have made it. And the world's great churches are filled with holders of degrees fighting the truth of God. Any number of preachers have them. Therefore their possession indicates neither soundness nor safety, nor does it indicate the cherishing of the truth that we are commissioned to emphasize. God's unadulterated Word remains the true and only sound basis of appeal. It constitutes the credentials that cannot be gainsaid by mankind. It is the true Protestant platform. It is our historical platform.

We have a divine commission, and we do not need the accouterments of Babylon that have become her substitute for truth. Instead of making ourselves as much like her as possible, we should present a clear and wholesome contrast—a different spirit, approach, and emphasis. The worldly churches boast of their numbers, power, training, titles, and degrees. We cannot match them, and do not wish to. But such are not the criteria of truth. Therefore the use of Babylon's habiliments is like David trying to wear the armor of Saul. And like David, we need to put them off for simple weapons appropriate to our message.

Unsoundness and Impropriety Apparent

The unsoundness and impropriety of the degree appeal in proclaiming our distinctive message—designed to call men and women out of the churches of the world cluttered with highly degreed ministers—must be apparent. Paul tried the Athens method once at Athens, but quickly turned back to the simple preaching and exaltation of Christ. We cannot improve upon Paul.

Yes, the world's pulpits are filled with degree holders—any number of preachers hold them. In fact, they are so common that many highly educated men do not wish to be called "Doctor." There are many conspicuous scientists and scholars who prefer to be called "Mister," leaving the "Doctor" title to the lesser lights. In England a specialist is "Mister," while an ordinary practitioner in medicine or dentistry is "Doctor." When a sick bulletin for the king of England appears, it is frequently signed by "Mr. ———," who will be one of the most competent physicians in the realm. The same is true of certain outstanding professors in some universities. Nearly all our own prominent preachers are called "Doctor" by strangers or

—Please turn to page 40

PLANNING

Chosen Helps for



© 1945, BY R. & H.

First Prophetic Conference in the Advent Movement, at Albury Park, England, in 1826, when a Score of Able Heralds of the Second the Prophecies Met to Compare Notes and Plan Advance Moves. Held in Henry Drummond's Library With Joseph Wolfé, Edward Irving Participating. (This Impressive Painting Is the Frontispiece of the New "Prophetic Faith of Our Fathers" in the 1946 R



DIVINE BLUEPRINT

Evangelism

Here are the authoritative counsels on evangelism we have all longed for and anxiously awaited. They form a comprehensive blueprint, and constitute an authoritative guide. The entire field of evangelism is covered, with most of the content never before appearing in print. This priceless material will be treasured because of the clear detailed instruction available. Here evangelistic ideals and obligations, methods and techniques, problems and privileges, difficulties and solutions, perils and cautions, are brought together under one cover. Their study and acceptance can but make for strength. This book will be more intimately the preacher's own than any other volume ever compiled from the writings of Mrs. E. G. White. Its wide study cannot fail to unify and advance our work.



PLANS AND SPECIFICATIONS

Prophetic Faith of Our Fathers

The full story of the great nineteenth century advent awakening in true perspective—the mighty stirrings in the Old World as well as the climax in the New. With horizons pushed back the entire panorama comes into view, and "1844" becomes luminous with a new and larger meaning. Filled with facts and human, interest and quotable sources. This is the kind of evidence that will move the souls of men, and put a new fire into our witness to the world. It will be a boon to student and teacher alike. Keyed to the hour, it is destined to play a vital part in hastening our mission to mankind on to its triumphant close. Thoroughly documented, with impressive charts, facsimiles, and drawings, it furnishes the background we have all waited for.



BUILDING MATERIALS

Spiritual Gifts, Vols. III, IV

Here is the book that guarded the newly formed Adventist Church from the errors of evolution, which was then beginning to spread over nominal Protestantism. Reiterating creationism and the flood catastrophe just as Darwinism was being loosed upon the world, its true value to this Cause is beyond computation. And here is found the momentous vision of 1863, setting forth for the first time those sound health reform principles that were to aid in preparing the remnant church to meet God. This volume continues the heartily approved plan of facsimile reproduction of early S. D. A. writings, with identical pages and facsimile covers. It is needed for the reviewing of past issues, the recognition of present perils, and preparation for future triumphs.

LET US KEEP STEP AS WE MOVE F

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PAINTING BY HARRY ANDERSON

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Pastoral Work

A storehouse of suggestions for meeting such problems as the first days in a new pastorate, the outlining of a general plan, the pastoral call in a typical home, winning children, attracting men, ministering to the sick, the shut-ins and the sorrowing, and coping with special or chronic problems which the pastor is apt to encounter. Such pastoralism is both a science and an art. It calls for expert knowledge and understanding. Needed for the shepherding of the sheep and the care of the lambs. Written in an informal and chatty style, and enlivened with vivid illustrations. A book for every shepherd of souls, by the chairman of the Department of Practical Theology of Princeton Theological Seminary, well-known author and pastor.

FORWARD TO ADVANCE POSITIONS!

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

An Accentuated Health-teaching Program

BECAUSE of the increasing pressure of Medical Department responsibilities, Dr. H. M. Walton, who has ably carried "The Medical Missionary" department of THE MINISTRY since January, 1938, has asked the editors to reassume the responsibility of securing the articles to comprise this section. While this word was received with regret, immediately upon notification, because of the time element, contact was made with over fifty physicians, nurses, ministers, chaplains, Bible instructors, and dietitians. These included leaders in the College of Medical Evangelists, medical workers in homeland and mission field, and ministers and Bible instructors known to carry a heart burden for sound, balanced health teaching as an integral part of our fully rounded message to mankind.

The initial response has been so hearty that we feel encouraged to undertake this added responsibility. We already have in hand and in promise a goodly number of strong, helpful articles, with assurance of more to come. These are from the groups named above. Our chief burden will be to stress the ideal blending of the health message with our public evangelism and personal instruction in the homes of the people. To implement this, we hope to present a constant stream of concrete, helpful suggestions, outline talks, data, dis-

cussions, and demonstrations from those most competent and experienced in this field.

We purpose to furnish reliable, trustworthy extracts from scientific sources, with exact documentation, that can be used with confidence. And we shall seek to make this section equally valuable to evangelical and to medical workers in giving the health message. The scientific or technical aspects of the contributions will be checked by competent physicians, Dr. Walton continuing as leading consultant in a committee of council. This section will not always have the usual eight pages, but will vary according to the need of the articles available. Nor will it always appear in the same place.

We also purpose to print a soul-winning experience each month from a physician, medical corpsman, nurse, minister, or Bible instructor, telling how the health or medical phase has proved an entering wedge for spiritual truth and a right arm for opening doors to the heart and life.

We invite the participation of those who have a contribution of merit to make. The appended list of topics, roughly segregated, indicates the wide scope of constructive articles possible. The new section heading, "Health Evangelism," indicates the primal objective. Let us unitedly make a success of this growing opportunity.

L. E. F.

Tentative List of Subjects

Public and Personal Evangelism

Public Presentation of Health Message in Evangelism

The Physician, Nurse, or Dietitian, in the Public Effort

When the Preacher Gives His Own Health Talks

Bible Instructor Opportunities and Responsibilities in Teaching Healthful Living

Blending Health Teaching With Evangelism

Health Night—One Night a Week, or Fifteen-Minute Periods More Frequently—Which?

The Healthful-Living Question Box

Attractive Health Food Displays at the Health Hour in the Campaign

Requisite Training for Sound Health Evangelism

Soul-Winning Experiences in Health or Medical Evangelism

Developing Simple Health Leaflets to Meet Evangelistic Needs

Capitalizing Upon Our Medical Corps Publicity

Health Talks and Demonstrations

Health Talk Outlines and Subjects

Publicity for a Health Talk Series

Demonstrations for Simple Care of the Sick

Simple Remedies—Exercise, Fresh Air, Pure Water, Rest, Simple Food, a Clear Conscience, etc.

Charts and Diagrams for Health Talks

Getting a Local Store to Stock and Display Health Foods

From the Medical Angle

Sound, Balanced Healthful Living

Soul-Winning Opportunities Afforded Our Physicians

A Stethoscope in One Pocket and a Bible in the Other

Limitations of the Layman in Health Teaching

Avoiding Extreme and Unwarranted Positions

Choosing a Balanced Dietary Under Varying Conditions

-Reforms Called for in Excessive Use of Drugs
 The Health Reform Phase of the Sanitarium
 The Sanitarium Chaplain's Golden Opportunity
 The Nurse's High Privilege of Praying With
 Patients, Directing Thoughts to Spiritual Things
 and Giving Bible Studies
 The Dietitian as a Public Teacher of a Whole-
 some Dietary

The Spiritual Side

Relationship of Bodily Health to Spiritual
 Health
 Health Education an Entering Wedge for Spir-
 itual Truths
 How the Right Arm Opens Doors
 Workers Practicing What They Preach
 Place of the Health Message in the Mission
 Field
 Christ's Program of Blended Evangelism
 Prayer for the Sick—Privileges and Limitations
 The Head and Not the Tail in Healthful Living

The Scientific Side

Scientific Research Supports Our Fundamental
 Health Teachings
 Modern Science Sustains Early Spirit of Prophe-
 cy Positions
 Telling Scientific Facts in Layman Language
 Quotable Excerpts From Scientific Sources on
 Vegetarianism, Temperance, Tobacco, etc. (With

complete documentation: If a book, give full name
 of author, exact title, place of publication, date,
 and page.)

Scientific Support of Vegetarianism
 Scientific Facts on Tea and Coffee
 Scientific Approach to the Alcohol and Tobacco
 Issues

Temperance and Tobacco

Temperance Lecture a Part of Every Evangelis-
 tic Campaign
 Helping Tobacco, Alcohol, and Narcotic Ad-
 dicts
 Demonstrations and Paraphernalia for Antito-
 bacco and Other Temperance Talks
 Presenting the Tea, Coffee, and Cola question
 Temperance Billboards to Place Us on Record
 Flying Squadrons of Theological Students for
 Temperance and Anticigarette Symposiums

The Vegetarian Question

Presenting the Unclean Meats Question Win-
 somely
 Vegetarian Dietary Demonstrations for Public
 Meetings
 Vegetarian Banquet Demonstration for New
 Converts
 Distribution of Meatless Recipes at Health Talks
 Sample Mimeographed Recipes for Distribution
 Historical Background of Vegetarianism and
 Health Reform
 Avoiding Extremes and Fads in Eating

An Unchanged Health-Evangelism Program

By H. M. WALTON, M.D., *Secretary,*
General Conference Medical Department

THIS month marks a slight change in editorial responsibility for the health-education and medical-missionary material in THE MINISTRY. The General Conference Medical Department staff, as such, is relinquishing responsibility for the eight-page "Medical Missionary" section which has been featured since January, 1938. The Medical Department is, however, in no sense withdrawing support, interest, or co-operation. The departmental staff will continue to foster this important phase of the message and will continue to contribute to, and to collaborate in every possible way with, THE MINISTRY, to ensure the continuance of the health message in this important worker periodical.

We sincerely trust that THE MINISTRY will continue to be prized by the large list of medically trained readers and sanitarium personnel.

The Medical Department desires to express appreciation for the opportunity afforded by THE MINISTRY during the past eight years to present various phases of the denominational health message, its integrated and inseparable relationship to the general evangelistic effort, and its importance and value to the church membership.

Hearty thanks are extended to the editors of THE MINISTRY for their co-operation, able assistance, and wise counsel during this period of combined effort. The counsels of the Spirit of prophecy clearly indicate that proclamation of the principles of healthful living and the giving of the gospel message are to be united in as intimate and firm a connection as the right arm and the body. Surely these days present an opportune time for such a harmonious advance.

ONLY by the grace of God am I alive today. There were times before I went overseas, during two years in camp, when I could not see that I

HIS PLATOON WAITS WHILE DOSS PRAYS

would be able to do any good. But I determined to stand true to God, regardless of life or death. I prayed about it, and knew that God would fulfill the promise that my wife had written in the front of my Bible: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Before we went overseas, some of the men in my camp would see how much noise and disturbance they could make when I tried to pray. They did not show any interest in religion that I could see. But things changed when we got overseas. They showed an interest, and they respected me for my religion. Those same men came to me and asked me to pray for them, and I know they meant it. They said they had more respect for me than for the chaplain, because they said I lived my religion.

One morning, as I was studying my Sabbath school lesson, the officer in charge gave the order to go. I wanted to finish my Bible study first, not realizing at the time that I was holding up the company. I finished studying my lesson, bowed my head and had a word of prayer, as was my daily habit. I kept my Bible next to my heart all the time and studied my Sabbath school lesson every day, and prayed often. Later I found out that I had held up the company for ten minutes from battle, although at the time I did not know it.

I thank God that I was able to exert a little influence, and that He prepared me for what was to follow. I was in Company B, on Okinawa, when the men were ordered to attack. The first morning I said to the lieutenant, "I believe prayer is the biggest lifesaver there is. I think every man should offer a word of prayer before he puts his

It has been my privilege to know Brother Doss from the time he started in the first grade in one of our church schools. During these past nineteen years I have been more or less in constant touch with him in person and by correspondence. While a student in the church school, he was a most faithful and diligent lad who always learned his Bible lesson first. By personal contact with him during his three to four years in the Army, I can testify to his tender conscience and desire to please God and also properly represent his church. His faithfulness in the study of God's Word, his reliance upon the power of prayer, and his simple faith have been outstanding. We are happy that one so worthy should be the recipient of the first Congressional Medal of Honor to be awarded to a noncombatant.

Because of this unique award, and his outstanding devotion to duty, Corporal Doss and his experiences have been much publicized in the press and newsreels and over the radio. Whenever he had opportunity he always made it clear that he was a Seventh-day Adventist, and explained that he preferred to be called a "conscientious co-operator" instead of a conscientious objector, for, says he, "I believe in wearing the country's uniform, saluting the flag, and assisting the country in any way possible, but not in taking life. I understand that conscientious objectors do not believe in these things."—C. P. SORENSON.

foot on the ladder to go up the side of that cliff."

So the lieutenant called the whole platoon together and said, "Doss wants to have a word of prayer."

By that time we had only a half minute or so before we were to start climbing. I hadn't thought of praying aloud, only that each would pray silently. But I took off my helmet and the others did likewise. I prayed God to give the lieutenant wisdom and understanding in his orders, and that he would do his best, since our lives were at stake. I also prayed God to give us wisdom and understanding to carry out the orders safely, and that we would come back alive if it was His will. I added that if any were not prepared to meet our Maker, they would make things right with God. I think all the men prayed, because they realized that their lives were at stake.

Then we pushed off on time. Company A took off at the same time we were starting. Our company achieved its objective that day with no casualties, though Company A was pinned down by the enemy and suffered many casualties. We had a congratulatory message from the colonel on this unusual achievement, but we gave God the glory for protecting us.

The next day before we prepared to push on, I said to the company commander, "Captain, I believe we should have prayer before we go." He replied, "I'm sorry, Doss, but we are late. You will have to do the praying for us." I believe that if the captain had allowed me to have prayer as I asked we would not have suffered so many losses that day.

In taking care of four of our men who were hurt, I got caught in a crossfire of hand grenades from our side and from the Japanese. The battle was intense, but though the grenades fell within five feet of me, God spared my life. I have seen some of those hand grenades wound a man seriously when falling farther away than that. But I did not even get scratched. I lowered the men with ropes between the legs and under the arms, tying double bowline knots, so they would not slip. Thus they were lowered down the cliff to the men

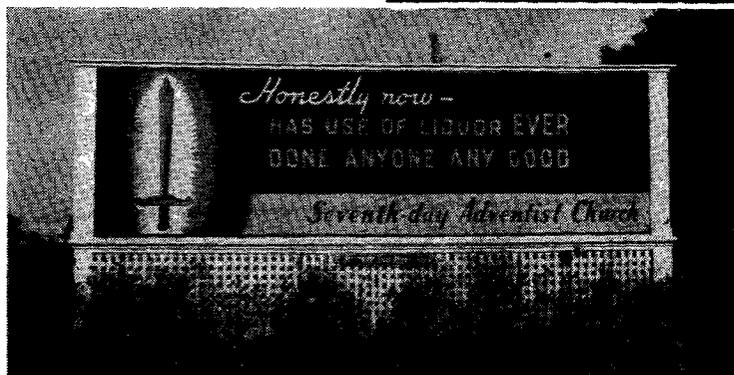
Other impressive personal experiences are desired, from both medical and ministerial workers, showing medical missionary activity as the right arm of the message for opening doors, and the entering wedge in gaining access to hearts for the creating of a receptive attitude toward the full truth and the winning of souls.

Some of these thrilling experiences already in hand, and scheduled for the next few numbers of THE MINISTRY, are: "S.D.A. Doctor Leads Army Chapel Meetings" (Capt. W. E. Westcott); "One Doctor Wins Another Doctor" (Lieut. Gordon Hadley); "Locating Our Church in Kassel, Germany" (T/5 Fabian Strand, Jr.).—EDITOR.

below for first-aid medical care. In this way many were saved.

I have been given credit for saving seventy-five men in this manner, though I myself have no idea how many the number came to. I know I worked as hard as I could, although it seemed impossible to get them all off the cliff; but I did not stop until the last man was down.

CPL. DESMOND DOSS.



“Depopularizing” the Liquor Appeal

By R. H. WENTLAND,

Temperance Secretary, Michigan

The White House
Washington, D.C.

The President of the United States takes pleasure in awarding the MEDAL OF HONOR to

Private First Class Desmond T. Doss

307TH INFANTRY, MEDICAL DETACHMENT,
UNITED STATES ARMY

for service as set forth in the following:

CITATION:

“Private First Class Desmond T. Doss was a company-man with the 307th Infantry Medical Detachment when the 1st Battalion of that regiment assaulted a jagged escarpment four hundred feet high near Orasoo-Mura, Okinawa, Ryukyu Islands, on April 29, 1945.

“As our troops gained the summit, a heavy concentration of artillery, mortar, and machine-gun fire crashed into them, inflicting approximately seventy-five casualties and driving the others back. Private Doss refused to seek cover, and remained in the fire-swept area with the many stricken, carrying them one by one to the edge of the escarpment and there lowering them on a rope-supported litter down the face of a cliff to friendly hands.

“On May 2 he exposed himself to heavy rifle and mortar fire in rescuing a wounded man two hundred yards forward of the lines on the same escarpment; and two days later he treated four men who had been cut down while assaulting a strongly defended cave, advancing through a shower of grenades to within eight yards of enemy forces in a cave's mouth, where he dressed his comrades' wounds before making four separate trips under fire to evacuate them to safety.

“On May 5 he unhesitatingly braved enemy shelling and small-arms fire to assist an artillery officer. He applied bandages, moved his patient to a spot that offered protection from small-arms fire and, while artillery and mortar shells fell close by, painstakingly administered plasma. Later that day, when an American was severely

—Please turn to page 32

ANYONE using the public highways these days will be impressed with the fact that a very high percentage of the large roadside billboards are used by the liquor manufacturers. They have found that it pays to advertise. Constant impressions lead to final results. Taking up this lead, the American Temperance Society of Michigan felt that advertising to the contrary might also have its effect.

We have, therefore, contracted with a high-class outdoor advertising company which has provided us with thirty-four large billboards. The actual advertising space of the board is 6 by 20 feet. These billboards are strategically located on the main highways of Michigan. From reports that come in, directly and indirectly, we have reason to believe that this type of advertising is well received and is very effectual. It not only has its effect in protesting against the liquor traffic, but it is also advertising the Seventh-day Adventist Church.

The wayside billboard project used to advertise in “depopularizing” liquor, in the Michigan Conference is a conference project. One offering was taken over the conference, which covered the major part of the yearly cost of \$2,000.

As will be noticed, the name of the sponsor appears—“Seventh-day Adventist Church”—but no local address is given, since it is not a local church project.

The thirty-four large boards carry two different messages, but are all of one design and color. These were produced and are maintained by a standard sign works.

These wayside billboards cost us about \$5 apiece a month. We feel this is a reasonable, dignified method of “depopularizing” the use of liquor.

Religion a Health-promoting Factor

By HAROLD SHRYOCK, M.D., Dean,
College of Medical Evangelists, Loma Linda

ASK any Bible student to quote a text that advocates healthful living, and he will probably mention the first part of 3 John 2, "Beloved, I wish above all things that thou mayest prosper and be in health." But he may neglect the last part of the verse. This is as important as the first, for it expresses the condition on which health is possible—"even as thy soul prospereth." Religion, that is, soul prosperity, is necessary to good physical health.

"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death."—*Ministry of Healing*, p. 241.

An illustration of this mind-body relationship is the case of the patient who, when admitted to the hospital, was placed in a two-bed ward. The other patient in the ward was very ill. Part of his treatment consisted of the intravenous administration of large volumes of fluid. But in spite of all that was done for him, he passed away a few hours later.

The new patient's doctor, having no knowledge of the patient who had just passed away, ordered an intravenous injection for his patient. In due course the nurse brought in the same kind of equipment that had been used for the patient who died. There was the metal standard, the jar of sterile fluid, the long rubber tube, and the needle. Then the same intern came in and inserted the needle in the patient's arm just as he had done the previous day for the other patient.

The fluid had flowed for only a few minutes when the patient began to chill. Chills became so violent that even the bed shook. The doctor was called. At first he was alarmed, but when he finally learned of the circumstances surrounding the death of the other patient, he explained the symptoms as "just a nervous chill," and changed his orders so as to avoid any intravenous injections. So powerful is the influence of the mind over the body that serious symptoms may result from hidden fears and anxieties!

Inasmuch as emotional tensions can cause symptoms of disease, it is not surprising that they can also intensify the symptoms of an already existing organic disease. For instance, in the case of a person with diabetes, an emotional shock may so alter the body's chemistry as to render the patient unconscious with diabetic coma.

If emotional tensions can cause symptoms of disease, and can intensify the symptoms of a well-recognized organic disease, may it not be that such tensions can even light the fuse that initiates the organic disease in the first place? Dr. G. Canby Robinson, of the Department of Preventive Medicine, Johns Hopkins University, School of Medicine, has made a special study of emotional factors

and their relation to disease in a large number of patients. His conclusions are as follows:

"These studies indicate that about sixty-five per cent of the patients admitted to the outpatient medical service are confronted with adverse social conditions that are directly related to their illness. These adverse social conditions cause emotional disturbances in over fifty per cent of the patients, and are the major precipitating cause of illness in about thirty-six per cent of the patients.

"The first conviction that developed from these studies was that emotional and social problems disturb the health of a large proportion of the patients admitted to the medical service, most of whom are people of normal or average mentality, that these disturbances are often present in patients with organic disease, where they are especially likely to be overlooked, and that they frequently constitute the major cause of illness.

"The second conviction was that giving proper attention to emotional and social factors of illness not only is a means of revealing the total individual and the various factors disturbing his health, but also brings to light problems of treatment that are essential to the restoration of health. It was obvious, therefore, that the study of the personal problems of the patient is a field of medical practice that deserves greater cultivation than it has had in the past, and is a component of medicine of paramount importance in medical education. . . .

"Emotional and social disturbances may create emotional fatigue, taking its toll of mental and physical health. When this toll begins to be paid in terms of symptoms such as digestive discomforts, unusual muscular fatigue, headaches, sleeplessness, or cardiac palpitation, medical advice is sought."—"Proper Attention to the Role of Emotional and Social Factors in Illness as a New Step in Public Health," *Bulletin of the Johns Hopkins Hospital* 74(4), April, 1944, pp. 259-265.

OF all the emotional tensions that cause a conflict within the personality and thus undermine the health, the tension of a troubled conscience is perhaps the most potent.

It fell to my lot a few months ago to serve at a State university on a screening committee charged with the duty of interviewing Army premedical students, and selecting for assignment to medical colleges those who gave promise of success in the field of medicine. Among those whom the committee found it necessary to disqualify was a young man whose difficulty, I believe, was caused by a troubled conscience. He was a fine-looking youth, well mannered and pleasant. But he had been having difficulty in his schoolwork. Formerly he had made good grades, but his recent grades were poor. He had been ill with some mysterious sort of affliction and had spent considerable time in the infirmary.

"What is the matter with this young fellow?" we asked the personnel officer. "Well," he said, "he was reared in a religious home where strict standards of right and wrong were taught. But when he came to the university he adopted a way of life which was out of harmony with his previous training. He has been seeking pleasures that were forbidden at home; he has been squandering his time

in questionable amusements. He has lost interest in his studies."

We talked with the young man. He did his best to put up a good front and to make an appeal, that he might be permitted to continue his study of medicine. But his appeal fell short of the mark. He realized that he was in danger of being disqualified, and so he sought out the various committee members, after hours, and tried to make personal appeals. But the more he tried, the less promising he appeared to be. The last I heard of him he was taken back to the infirmary following the news that he had finally been disqualified.

"No one can appreciate so fully as a doctor the amazingly large percentage of human disease and suffering which is directly traceable to worry, fear, conflict, immorality, dissipation, and ignorance—to unwholesome thinking and unclean living."—WILLIAM S. SADLER, *Modern Psychiatry* (St. Louis: C. V. Mosby Co., 1945), p. 760.

IN a recent book, *Mental Health in College*, by C. C. Fry, M.D., psychiatrist in the department of university health, Yale University, many pitiful case histories are cited of college students who became the victims of emotional conflicts. It is surprising how many of these cases were young people who came from home environments in which fundamentalism was advocated, to the university atmosphere, which was, of course, permeated with modernism. This conflict regarding the basic philosophy of life was admitted by the psychiatrist to have formed the background of several serious maladjustments.

Another example of an emotional conflict developing in the realm of the conscience was told me in 1942 by a student whose friend had recently visited him. The friend had been reared as an Adventist, but was then working seven days a week in a defense plant in which seven-days-a-week employment was required. At the time of the conversation the young man was wanting to be married, but his fiancée, a staunch Adventist, would not marry him until such time as he chose to abstain from work on the Sabbath. And so, what could he do? He could not marry her unless he refused to work on the Sabbath. If he refused to work on the Sabbath, he would lose his job. If he lost his job he would be drafted into the Army and would not be able to live with his wife. This is the type of conflict (if it persists) that readily produces disease.

"In cases of functional cardiac pain, the pain is nearly always due to transformed anxiety arising from a conflict, unusual in intensity and abnormal in type between menace to vital feelings and existence on the one side, and self-preservation and self-assertion on the other. It is almost a truism that those harassed by anxiety develop cardiac pain, if for some reason or other they are affected by some cardiac disorder."—G. BOURNE and E. WITTKOWER, "Psychotherapy in Cases With Cardiac Pain," *British Heart Journal*, February, 1940.

The Master recognized the relationship between the conscience (need of forgiveness) and the state of health, as seen in his experience with the palsied man. (Matt. 9:2-7.) Confession of sin is the only adequate remedy for a troubled conscience. Other-

wise the sense of guilt may smolder for months and years, and finally bring on physical disease. In the new earth there will be no sickness, because there will be no iniquity. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

The person with a healthy personality is willing to accept the future as a challenge and make the best of things as they come. There are others, however, who refuse to be resigned to future uncertainties. If unmarried, they fear they will never have an opportunity to marry; if married, they fear the responsibility of children; if middle aged, they fear the possibility of a lonely old age. These poorly adjusted persons consume so much nervous energy on their fears that they actually deplete their vital forces to the extent that their physical health is impaired.

Then, with their attention drawn to their physical ills, they develop new fears. If they are subject to headache, they fear the possibility of brain tumor. Indigestion stimulates a fear of cancer. A mild cough initiates a fear of tuberculosis. In response to fear the heart beats faster, the blood pressure is elevated, the number of white blood cells is increased, the concentration of blood sugar is raised, and the activity of the stomach and intestines is reduced. If a state of fear results from some persistent mental conflict, the body's response to the prolonged fear becomes chronic, and poor health if not actual disease results.

A certain amount of fear does serve a useful purpose, it must be remembered, and a person should not strive toward an entire abolition of his reaction of fear. A live wire, a slippery street, the possibility of infection from a pimple on the face, an overdrawn bank account—all these should produce such a fear of consequences as will keep one out of trouble. In fact, even the Bible advocates a proper type of fear when it says, "The fear of the Lord is the beginning of wisdom." Ps. 111:10. The person who refuses to recognize his obligation to the Almighty, and therefore fails to live in harmony with the Biblical code of ethics, has abundant reason to fear the consequences of his wayward course. But the person who fears God in the sense that he recognizes God's claims upon him, and lives in harmony with divine requirements, has no reason to be haunted by fears of future happenings.

The missionary, committed to the task of bringing a new way of life to those who have been underprivileged, places his entire confidence in the Providence that has guided him in his mission. With full reliance in God, he has nothing to fear. But a person does not have to be a missionary in order to have access to this means of nullifying fear. Anyone who believes in a personal God possesses the basis for a faith which enables him to rise above fear. The little child who is ordinarily afraid of the dark will take the hand of his father and walk through the darkest forest without a trace of fear. Just so, the genuine Christian, placing his trust in his heavenly Father, has no need to fear what may come to pass. "For God hath not given us the spirit of fear; but of power,

and of love, and of a sound mind." 2 Tim. 1:7.
(See also 1 John 5:4; John 14:27.)

"The emotions of a man play an important part in the practice of medicine, and religion deals with emotions," Dr. Will [Mayo] once said in discussing this phase of his work. "I consider myself fundamentally a religious man. Yet I know there are many to whom I cannot demonstrate the existence of God and the human soul as I can demonstrate some point in surgery to a class. But in my own heart I know there is a God and I know there is a human soul. Call it by any name you want, there is something in humanity that is above and beyond any material calculation of science. . . .

"I have seen patients who were dead to all medical standards. We knew they could not live. But I have seen a minister come to the bedside of such a patient and do something for him that I could not do, although I had done everything in my professional power. But something touched some immortal spark in him, and in defiance of materialistic common sense, he lived."—Abstract of an article in *Religious Digest*, April, 1942, entitled "The Mayos and Religion," which appeared in *THE MINISTRY*, March, 1943.

Professor Lawrence Stump, president of Philippine Union College and a former internee in a Japanese prison camp, recently said he had seen many persons break down under the nerve strain of war conditions, bereavement, uncertainty, treachery, etc. He had observed that when an internee lost his courage (his will to see it through) he did not live very long. When asked whether the loss of courage precipitated sudden loss of health, or loss of health produced the loss of courage, he remarked, without hesitation, that the loss of courage preceded rapid physical decline. He also commented that Christians withstood the trying ordeals much better than those who did not have the stabilizing influence of a religious experience.

"He giveth power to the faint; and to them that have no might He increaseth strength." Isa. 40:29.
"Come unto Me, all ye that labor and are heavy laden. . . . And ye shall find rest unto your souls." Matt. 11:28, 29.

Citation From President Truman

(Continued from page 29)

wounded by fire from a cave, Private Doss crawled to him where he had fallen twenty-five feet from the enemy position, rendered aid, and carried him one hundred yards to safety while continually exposed to enemy fire.

"On May 21, in a night attack on high ground near Shuri, he remained in exposed territory while the rest of his company took cover, fearlessly risking the chance that he would be mistaken for an infiltrating Japanese and giving aid to the injured until he was himself seriously wounded in the legs by the explosion of a grenade. Rather than call another aid man from cover, he cared for his own injuries and waited five hours before litter bearers reached him and started carrying him to cover.

"The trio was caught in an enemy tank attack and Private Doss, seeing a more critically wounded man near by, crawled off the litter and directed the bearers to give their first attention to the other man. Awaiting the litter bearers' return, he was again struck, this time suffering a compound fracture of one arm. With magnificent fortitude he bound a rifle stock to his shattered arm as a splint and then crawled three hundred yards over rough terrain to the aid station.

"Through his outstanding bravery and unflinching determination in the face of desperately dangerous conditions Private Doss saved the lives of many soldiers. His name became a symbol throughout the 77th Infantry Division for outstanding gallantry far above and beyond the call of duty.

"[Signed] HARRY S. TRUMAN."

The "Right Arm" at Work

By EDNA F. PATTERSON, M.D.
Columbus, Ohio

THE first aim of every minister and every physician should be to rescue souls from ruin. How this is to be done, and the most effective means of doing it in the shortest time, is our chief concern today. Over and over again in the Spirit of prophecy we are admonished that the ministry of health and the ministry of the Word should not be divorced.

"If our physicians and our ministers can work together in the presentation of truth to the people, more can be reached than could be influenced by the minister laboring alone."—*Medical Ministry*, p. 263.

In the recent evangelistic effort here in Columbus, we have endeavored to carry out this counsel with B. P. Gernet, the pastor of the church. Because of the special music and other attractions on Sunday night, it was thought best not to have the medical lecture preceding the sermon, but to present it on Monday evening, when the entire evening could be devoted to this feature.

There were several disadvantages at the outset—all the stores were open on Monday night, the school auditorium was not too accessible, and I was in the midst of establishing myself in private practice in this city. The medical profession always puts a new doctor on trial, and certainly any form of advertising would be unethical. So the medical subjects were put on the handbills, which were distributed each week, but no doctor's name appeared. It was stated only that they would be given by a medical lecturer.

A dignified program was prepared, with the subjects outlined as shown [page 33]. The proprietress of the most distinguished restaurant in Columbus said she never put anyone's programs on her tables, but she called up and asked for five hundred of my programs to place before her high-class guests. These she distributed freely at first, but later on she felt it was too closely related to a religious setting.

Our health lectures have been well attended. So far as possible we have endeavored to make use of visual education. The people's interest is held if they see something going on.

The room should be made attractive with posters on health. Displays of health foods, donated by our own factories and local companies, always add interest. On certain evenings we pass out balanced menus and suggestions on health principles. The health magazines and small books are always on a small table for display or for sale. When I spoke on vitamins, a number of attractive trays were set up, so that the people could see which foods contained specific vitamins. On the evening a food lecture was to be given, we served a special whole-wheat cracker and a small square of pecan loaf. The lecture on home treatments was ably demonstrated by hydrotherapy treatments given by nurses from the Harding Sanitarium.

Nearly all other lectures are illustrated by col-

ored slides. The one on cigarettes will be emphasized by injecting a small white mouse with the vapor of the smoke from one cigarette. (It expires immediately.) Burning a one-dollar bill (a bill can be salvaged if only one half is burned) and telling how much is spent in this country in one year for tobacco, is always impressive. (Borrow the dollar from a prominent smoker, if possible.)

One has to get right out into the laboratory of human relations, as carried out in the field, to see the great need of the "right arm." Here one can observe the benefits of the union of medical and gospel ministry. In verity the medical work is the gospel in practice.

Too often our ministry has been carrying on a *left-handed* work, not so effective as it would have been had the "right arm" been released from its sling and put to work. The right arm is to open doors. Just for one day try opening all the doors you pass through, with the left hand. How awkward it seems! How many movements and steps one must make before one can finally pass through the doorway.

The medical work has been largely devoted to the practice of medicine, and too often the dollar sign has obscured the true vision of the medical ministry. Now there are new visions before us. God in His mercy is impressing the hearts of His

faithful servants with the importance of carrying out His program. Satisfying results will follow.

We revere some of our staunch Christian doctors who have always held high the principles of health reform, and who today are endeavoring to establish this service in its rightful place. God is setting His hand to the finishing of His work. Winston Churchill said, "We will do the job if you will send us the tools." We can finish the job, because we have the tools to do it with.

In His Word God has united these two lines of work, and no man should *divorce* them. (*Testimonies*, vol. 6, p. 289.) After the scales of money-making and professional success fall from our eyes, these gems of truth found in the Spirit of prophecy shine forth in their clearest luster.

It is my firm belief that before an evangelistic effort is started a solid foundation should be laid. To start out, some lively, interesting cooking schools should be held for our church people, to which they may invite members not of our faith. Several of these classes could be held in various parts of the city, if necessary. An interested nucleus of many influential persons would follow into the medical lectures which could then be blended in.

As centers of friendly interests spring up in various parts of the city, when the evangelist comes in, he has an attentive following from the first. There is not that cold prejudice to break down. The minister should meet with the school-of-health classes a few times, and people will be drawn to his meetings. Moreover, these people will be confirmed in the faith. They are stabilized because of the appeal of a rational health-giving program. With this strong foundation, it is not an emotional mass movement which passes as soon as the occasion is over. Conversion often has its Waterloo at the table.

There is a peculiar sense of pleasure in having a part in this great program. I am sure that the founders of our medical college would be delighted to see her sons and daughters devote more of their God-given time and talent to this work of health education and soulsaving.

You are cordially invited to attend a

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TWENTY-ONE VARIETIES OF SOUR STOMACH—

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FLIRTING WITH DEATH—

The Most Popular Sin Against the Human Body

THE CHAIN THAT BINDS MILLIONS TO ILL-HEALTH

THE RIGHT USE OF THE MIND

How the Mind Overcomes Disease

Health Message a Part of Evangelism

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

ONE cannot study the Spirit of prophecy without sensing the necessity of blending the great principles of health with the third angel's message. Two excerpts which have stimulated me in my quest for knowledge on the vital subject of health, and inspired me to undertake the task of imparting to the public the importance of complying with the laws of health, are these:

"He designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-enservating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory."—*Testimonies*, vol. 3, p. 162.

"Successful evangelistic work can be done in connection with medical missionary work. It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord."—*Medical Ministry*, pp. 26, 27.

When this subject first attracted my attention, I was busy in my Bible work, occupied constantly with evangelistic campaigns. How could I find time from my duties to take a course in nutrition or the science of food? And where would I get the help that would be practical for those who were attending our evangelistic meetings, and for those who comprised our church membership? Back in those days we had no training centers such as we have today; so there was only one recourse left for me, and that was to take what tools I had at my command and go to work. I proceeded to study all that the Bible and the Testimonies have to say concerning this important subject. I was amazed with the wealth of practical instruction I found in the Spirit of prophecy. How comprehensive and yet how reasonable!

I next extended my study to reliable sources, to such works as those which dealt with the scientific phase of health and foods. I used my scissors and culled out those statements that would be valuable. I learned by experience that color and dignity may be given any subject if it can be backed up with quotations taken from the pen of a reliable scientist or one who has specialized in that particular field.

I discovered that health reform in all its aspects is a broad field. It was like peering through the eye of a telescope. The more I explored, the greater and more interesting became this subject.

Foods—what a study! Foods in their natural and refined states, and their effect upon the human body! Foods—their right and wrong combinations and the deleterious results that follow the combination of certain delectable dishes! Foods—how to cook and prepare them so that they will not lose any of their nutritive value! Foods—when to eat them and how to eat them so that the system can derive the most benefit! Foods—the right selection and amount of which make a balanced ration! Foods for different types of people with their varied idiosyncrasies—the Epicurean

type, whose dainty appetite must be directed to plain, wholesome dishes; also the type with the capricious appetite, whose changeable desires should be guided into healthful channels with none of the delectation being lost in the transition—ever keeping in mind that what is nourishment for one may be poison to another.

Any novice who has a burden to give the health message may receive sufficient material from the study of the Spirit of prophecy and from health and medical journals to understand each of these aspects. When we have something to tell and a burden to carry out the instruction of the Lord, He will furnish the power and ability to tell it. As we move out by faith, God will bring light out of darkness, and that which is seemingly obscure will be revealed.

Providing Equipment for Health Lecture

In presenting the health message to the public, one should have some equipment. A stereopticon can be used to great advantage, for the topic can be made very interesting if it is illustrated with good pictures. There is danger, however, in using too many slides during one lecture period, and particularly those that do not deal directly with the subject. For instance, suppose the topic is on protein; then the pictures should correspond with the subject.

There are two subjects that should be advertised extensively before being presented—tobacco and alcohol. Children as well as youth should be urged to attend and bring their playmates and acquaintances. If young people are not warned and safeguarded, they will fall an easy prey to the alluring cup and to the deceptive influence of nicotine.

There are a number of excellent films * that can

* Several such films (S.V.E.) may be obtained from the Purchasing Bureau of the General Conference, Takoma Park 12, D.C., as follows:

ALCOHOL EDUCATION

- Roll 1, The Properties of Alcohol
- Roll 2, Alcohol and Living Tissue
- Roll 3, The Effect of Alcohol on Animal Organs
- Roll 4, Effect of Alcohol on Animal Organ Systems
- Roll 5, Alcohol and the Nervous System
- Roll 6, The Effect of Alcohol on the Entire Man

Each film with manual \$3.00
Complete set with manual \$17.50

ALCOHOL PROBLEMS VISUALIZED

- Roll 1, Effects on Human Functions and Skills, Including Problem of Automobile Accidents
 - Roll 2, Physiological, Economic, Social, and Psychic Aspects
 - Roll 3, Problems of Control—Personal and Social
- Each film, no manual (hand-colored only) \$5.00
Our workers may receive a 25 per cent discount through the Purchasing Bureau.

The W.C.T.U. has some good films on tobacco.

The Mayse Studio, 3205 East Hawthorne Street, San Diego 2, California, also lists temperance films, as well as a number of attractive titles on diet and healthful living.—EDITOR.

be secured on both of these topics. At the close of each of these lectures an appeal should be made to children, youth, and adults to sign the temperance pledge and to take a definite stand against tobacco.

Charts can play a very important part in keeping before the mind the various nutritional foods. These can be secured from a number of sources,* usually free of charge. There may be on these charts foods of which we do not approve. These, however, may be covered so that the audience will not see them. For instance, on the charts put out by some of these companies, there may be a beef-steak or even unclean meats. It would not be wise to allow such items to be shown. However, such charts, being quite colorful, add greatly to the attractiveness of the platform as well as make the audience food conscious. The flannelgraph can also be used very effectively, should one choose to cut up these charts. Then, too, when you desire to speak about the value of a particular food, it will greatly enhance your point to have the actual food displayed.

DEMONSTRATIONS.—Greater interest can be aroused by a food demonstration than by any other method in presenting this aspect of the health message. When an attractive food exhibition is put on, it immediately holds the attention of men and women, young and old. Preparing certain dishes before the audience is of vital interest, and a means by which the interest can be maintained. For example, when one is speaking on condiments, it would be especially helpful to demonstrate how to make mayonnaise dressing without vinegar, using lemon juice instead. Two women from the church should be chosen to demonstrate. Some coaching may have to be done in advance, so that every move they make before the public may be made with grace and dignity. They should be appropriately dressed for the occasion. While they are thus engaged in putting together the component parts, the lecturer can be making remarks as to the amount of ingredients, beating, etc. If thought advisable, a sample may be passed around. The preparation of other wholesome foods, without using harmful condiments, can be demonstrated in the same manner.

SECURING SAMPLES.—Before beginning health lectures, one should visit the various health food stores in the city, or the nearest ones, informing them as to the program to be launched, and soliciting their support in providing samples of various foods and beverages. They have been found to be co-operative, and have given freely in the past. Write to our own food companies and inform them of the work being done in interesting the public in health. Samples should also be obtained from them as well as leaflets describing their various kinds of foods. Mention should be made to the audience that through the courtesy of such and such a store these free samples of certain foods were made available.

FRUIT AND VEGETABLE DISPLAY.—It is always well to have a diversified program, instead of using

a stereopticon each lecture night. As one variation, contact the manager of the best fruit and vegetable market in the city. After explaining to him the nature of the work that is being done in promoting vegetarianism, request him to furnish a basket of choice fruits, stating that this is to be the special feature of the evening lecture. Likewise, when featuring the benefits derived from the vegetable kingdom, ask for samples of the various vegetables. When one holds up before the audience these vitamin- and mineral-laden vegetables and fruits, a profound impression is made.

A SAMPLE BALANCED MEAL.—There are very few people who know what a balanced ration is; that is, the proper amount of protein, carbohydrates, and fats to be used at each meal. A table should be set attractively, and so placed that all can observe. The meal placed on this table should be balanced and wholesome, with the correct combination of foods, palatably prepared. Comments should be made as to what constitutes a balanced meal, and why one must be so particular about the combinations used.

It is an excellent idea to place in the hands of your eager listeners mimeographed menus and recipes, thus enabling them to prepare meatless dishes, balanced rations, and right food combinations. It is also well to include a list of alkaline- and acid-forming foods.

Displaying and Distributing Health Foods

When lecturing on harmful foods and beverages, one does well to have a table display of various kinds of substitutes. If, after speaking on the harmful effect of tea and coffee, you suggest no substitutes, much will be lost. While the minds of the interested ones are being agitated, that is the psychological moment to put into their hands a beverage that will take the place of the health-destroying cup to which they have been accustomed.

Some member of the church or perhaps the Dorcas Society could be the agent for health foods. The table should be large enough so that the different items can be exhibited in such a way as to attract the eye. Appoint several sisters to have charge of the sale of these foods—those who are able to meet the public and who are capable of answering questions that may arise from the inquiring purchasers.

HYDROTHERAPY DEMONSTRATIONS.—A graduate nurse should be present to give a hydrotherapy demonstration. If a doctor is available, he should be called upon to speak on the technique used in giving such treatments. If the services of a physician cannot be obtained, then the nurse should explain to the audience the reason why heat should be applied to the feet and cold to the head, why the fomentation should be changed before it becomes too cool, and the application of cold at its removal. These and other points should be dealt with during the entire demonstration. If the nurse would prefer not to say anything, then the regular lecturer should answer all the questions that arise.

To give such an exhibition properly requires planning and thought. A bed should be set up.

*See comprehensive list page 36.

Or, if a regular bed cannot be secured, then an improvised one can be used. It should be placed so that all can easily see the movements of the nurse. A little boy may be chosen as the patient. Sometimes there are circumstances which make it impossible to use water. However, the demonstration can be made just as effectively without it. All the necessary equipment in the giving of a real treatment should be on display.

TIME ALLOTTED FOR LECTURE.—If the health work is to be given its proper place in the public evangelistic effort, ample time should be allowed to promote it. This cannot be done in occasional fifteen-minute periods. At least a half hour should be given for the health lecture period if it is to accomplish all that is designed. The hour from seven to seven-thirty has been found to be feasible in some efforts. In other instances one entire evening each week is devoted to the health message.

CONCLUSION.—When the health program is given proper recognition in the evangelistic campaign, the new converts will receive it as part of the threefold message and will ever have a high regard for the laws that govern their being. When the time comes for the newly interested ones to be baptized and admitted into the church, they will be conversant with the standards held by the advent people, and will have already subscribed intelligently to principles taught during the health lectures.

In some instances a candidate has been preparing for church membership without being informed about the harmful use of tea, coffee, tobacco, unclean meats, etc., until the night before his baptism. The suddenness with which he is approached and the little time that is to elapse before he goes into the watery grave tend to confuse his mind. He does not and cannot comprehend what a cup of tea has to do with being a Christian. Yes, he will give up his tea and coffee, and will stop smoking, because he wants to be baptized. Sabbath morning arrives, he wants a hot drink with his breakfast. He has no substitute for his coffee, and consequently, he weakens and resorts to his favorite beverage. Thus, we can see the necessity of laying a thorough groundwork before the final step in baptism is taken.

When people see from the study of the Bible that food, drink, exercise, sunshine, fresh air, and a firm trust in God are all a part of religion, they will happily relate themselves to the "right arm of the message" and will reap the benefits of good health. I may add that many of our own church members will be blessed and helped from such a course of lectures. Thus, the accomplishments are twofold.



☞ **LUKE**, the writer of the Gospel that bears his name, was a medical missionary.—*Ministry of Healing*, p. 140.

☞ **THE** medical missionary work is not to be carried forward as something apart from the work of the gospel ministry.—*Counsels on Health*, p. 557.

Nutritional Charts and Other Aids

INQUIRIES are often received as to sources of charts, posters, and educational material for use in connection with health and nutrition classes. Various companies send out both free material and material on which there is but a small charge. Lists will be sent on request to the company. Because of paper restrictions during the war the supply of educational material was limited, but with the lifting of the restriction this material will again become readily available. Of special interest, perhaps, are the wax figures that are offered by the National Dairy Council for use in setting up displays of model meals, etc. Wax molds of fruits, vegetables, bread, eggs, etc., may be procured at a moderate cost. Interesting and valuable health skits may be obtained from the National Dairy Council. Below is a list of commercial companies and other sources that furnish material of this nature upon request.

- | | |
|--|--|
| H. J. Heinz Company
Pittsburgh 12, Pa. | Libby Company
Chicago, Ill. |
| Metropolitan Life Insurance Company
1 Madison Ave.
New York, N.Y. | National Biscuit Company
New York, N.Y. |
| Wisconsin Alumni Association
Madison, Wis. | California Fruit Growers Exchange
Box 5030, Metro. Sta.
Los Angeles 55, Calif.
(Sunkist Research Staff) |
| University of Iowa
Iowa Child Welfare Research Station
Iowa City, Iowa | John Hancock Mutual Life Insurance Company
Post Office Box 111
Back Bay Station
Boston 17, Mass. |
| American Dental Association
222 East Superior St.
Chicago 11, Ill. | Ball Brothers
Muncie, Ind. |
| National Dairy Council
111 N. Canal St.
Chicago 6, Ill. | State Health Departments
Capitals of States |
| The Gerber Company
Fremont, Mich. | National Dental Hygiene Association
934 Shoreham Bldg.
Washington, D.C. |
| Evaporated Milk Association
307 N. Michigan Ave.
Chicago 1, Ill. | Department of Applied Research
Standard Brands, Inc.
595 Madison Ave.
New York 22, N.Y. |
| Rice Products Corporation
New Orleans, La. | Wesson Oil Company
New Orleans, La. |
| Department of Agriculture
Bureau of Home Economics
Washington, D.C. | Westinghouse Electrical Manufacturing Company
Mansfield, Ohio |
| American Red Cross
Washington 13, D.C. | Battle Creek Food Company
Battle Creek, Mich. |
| American Medical Association
535 N. Dearborn St.
Chicago 10, Ill. | Local gas and electric companies |
| Cleveland Health Museum
811 Euclid Ave.
Cleveland, Ohio | Kolynos Company
130 Bristol St.
New Haven, Conn. |
| Johnson & Johnson
New Brunswick, N.J. | Bristol-Myers Co.
Education Dept., D.
630 Fifth Ave.
New York 20, N.Y. |

GLADYS GRIFFIN. [Dietitian.]

A Message to - -

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RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

When a Protestant Marries a Roman Catholic

By ROBERT LEO ODOM, Editor,
Our Times, Nashville, Tennessee

THE matter of mixed marriages has become a burning issue between Protestants and Roman Catholics in recent months. Several leading representatives of twentieth-century Protestantism have publicly taken a strong stand against the papal policy which to all intents and purposes says, "We make all the rules for any marriage in which a Roman Catholic is a party."

Most important among the published statements on such marriages is the 24-page tract, *If I Marry a Roman Catholic*, copyrighted 1945 by Leland Forster Wood, and published by the Commission on Marriage and the Home, Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York 10, New York. The price is only five cents, with liberal discounts given when quantities of ten copies or more are ordered. Every Seventh-day Adventist worker ought to read this enlightening document.

H. Clifford Northcott dealt with the same subject in an article entitled "If My Daughter Should Want to Marry a Roman Catholic" in *The Christian Advocate* (Methodist), April 19, 1945. And *The Watchman-Examiner* (Baptist) of August 2, 1945, carried a fine article, "This Matter of Mixed Marriages," by Frank C. Rideout. Lieutenant Colonel Rideout is a retired chaplain of the United States Army. These articles make helpful supplementary reading on the question.

Following is a copy of the statement that the Protestant party to a mixed marriage must sign in the presence of a Roman Catholic priest before the wedding takes place:

"I, the undersigned, not a member of the [Roman] Catholic Church, wishing to contract marriage with _____, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word of honor that I will not in any way hinder or obstruct the said _____ of the exercise of _____ religion and that all children of either sex born of our marriage shall be baptized and educated in the Catholic faith and according to the teachings of the Catholic Church, even though the said _____ should be taken away by death.

"I further promise that I will marry _____ only according to the marriage rite of the Catholic Church; that I will not, either before or after the Catholic ceremony, present myself with _____ for marriage before a civil magistrate or minister of the gospel.

"[Signature] _____

"Signed in the presence of Rev. _____

"Place _____ Date _____"

(See *Why Not a Mixed Marriage?* by John A. O'Brien, p. 9, Paulist Press, New York City.)

Several significant facts are revealed by a survey of the studies made on this subject of mixed marriages:

1. The Roman Catholic Church makes all the rules and gains all the advantages; the Protestant obeys all the rules and makes all the concessions.

2. The marriage is performed by a Roman Catholic priest only, and on his word of honor the Protestant pledges that he will not seek marriage by either a civil magistrate or a minister of a Protestant church, not even the pastor of his own congregation.

3. The Protestant promises on his word of honor that all children of either sex born to the marriage will be baptized and educated in the Roman Catholic faith, by which pledge he deprives himself of the privilege of teaching his own offspring the tenets of his religion or of associating them with him in worship in his own church.

4. The Protestant pledges on his word of honor that he will in no way hinder or obstruct his companion in the exercise of the Roman Catholic religion, but no such assurance is exacted from the Roman Catholic party to the marriage. This means also that the Protestant must concede to the Roman Catholic party's wishes in all matters regarding birth control, the use of contraceptives, "planned marriage," etc., which are subject to strict regulation by the Roman hierarchy.

5. Furthermore, the Protestant is required to submit to a course of instruction in the Roman religion by a priest before the marriage is performed, in order that he may understand well what the Papacy requires of the party to whom he is to be wedded.

6. The Roman Catholic party is required to do all in his power to convert his Protestant companion to the papal religion.

"For the issuing of a dispensation for a mixed marriage, the [Roman] Church requires three conditions; that the [Roman] Catholic party be allowed free exercise of religion, that all the offspring are to be brought up [Roman] Catholics, and that the [Roman] Catholic party promise to do all that is possible to convert the non-Catholic."—*The Catholic Encyclopedia*, vol. 9, p. 699, col. 1, art. "Marriage, Mixed."

"The [Roman] Catholic party ought to seek the conversion of his companion before and after the wedding by means of good manners and industry, and above all by the example of a life sincerely [Roman] Catholic."—*La Revista Catolica* (Spanish *Catholic Review*, Jesuit), Oct. 1, 1944. (El Paso, Texas.)

7. In making these concessions to Romanism,

the Protestant party to such a marriage virtually declares that his own religion is false, worthless, and invalid, and that the Roman religion is the only one that is true and worth while. In reply to the question, "May a [Roman] Catholic be best man or bridesmaid at a Protestant marriage?" *The Sign* (July, 1939), a Roman Catholic periodical published monthly by Passionist Missions, Union City, New Jersey, replied: "If such an office is part of a religious rite, it is not lawful for a [Roman] Catholic to act as bridesmaid or best man, for it would be communication with a false religion and a tacit approbation of it."

Protestant writers on this subject urge that Protestant youth be shown the dangers involved in marriage with Roman Catholics, and that a program of education in this direction be diligently fostered in all Protestant churches. Statistics reveal that 15.2 per cent of such mixed marriages result in broken homes, which is more than twice as high as the rate for weddings in which bride and groom are both Protestant. Surely Seventh-day Adventists must not be behind in the education of their youth concerning such a vital matter.

Backtracking in Latin America

By JAMES G. TOWERY, *Editorial Research Assistant, Review and Herald*

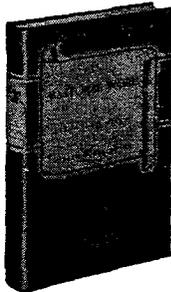
WRITING on "Clericalism in the Argentine Crisis," George P. Howard, in *The Christian Century* for October 17, 1945, calls attention to several factors concerning clericalism in the unsettled conditions that prevail in Argentina. "North American Protestants continue to be the favorite target of the hierarchy," Mr. Howard states, and quotes the St. Charles parish as carrying the following permanent statement in its weekly paper:

"It is not only a sin against our religion but also an act of criminal treason against our country to allow or help Protestant propaganda. . . . It is a conspiracy against our national vital interests. Protestant propaganda is a gross insult to Latin Americans and to the Catholic Church."

The dissatisfaction that is growing in the schools is discussed, including the loss of interest which many students have shown toward the priests appointed to teach them. They are being taught by Catholic authorities that all those who continue in heresy—such as the Protestants and others—are worthy of eternal fire. The great leaders of Protestantism, and particularly of the Reformation, are pictured as corrupt and unworthy of being leaders. Mr. Howard concludes with this statement:

"In spite of all, Roman Catholicism is backtracking in Latin America as it does not seem to be in other parts of the world—yet. Here Catholic periodicals were shocked when Franco had the remains of Caesar Borgia, one of the most evil and cruel figures in history, exhumed and carried to the Spanish city of Pamplona and buried in a Catholic church, when Portugal and Ireland

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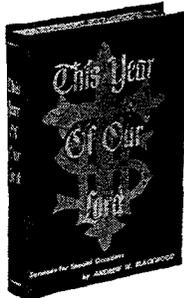


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By George P. Howard

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decreed a period of national mourning on the death of Hitler, and when the editor of the Madrid Falangist daily *Informaciones*, Dr. Victor de la Serna, said, referring to the German dictator: 'A son of the Catholic Church, he fell defending Christendom.'

Tribes of Judah and Israel

(Continued from page 20)

	}	Dan
		Asher
		Naphtali
		Zebulun
Israel		Issachar
		Manasseh
		Ephraim
		Gad
		Reuben
		Benjamin
Judah	}	Judah
		Benjamin

The latter listing would be in harmony with the thought of Dr. S. H. Blank, of Hebrew Union College, Cincinnati, when he says:

"In the division of the kingdom, the territory of Benjamin was claimed by both Israel and Judah, and was for a time the scene of the wars between the two, ending in its partition between the two."—*The Universal Jewish Encyclopedia*, Vol. II, p. 117.

The first listing seems a little closer to the Biblical concept of twelve "pieces." Surely part of the tribe of Benjamin went with the northern kingdom into captivity to the Assyrians.

L. H. Wood. [Professor, History of Antiquity, Theological Seminary.]



Man or Message—Which?

(Continued from page 23)

passing acquaintances, either to flatter them or on the supposition that most preachers are doctors. But that is wholly another matter. We are not responsible for the expressions of others.

There were plenty of doctors of religion in Christ's day. And if anyone in heaven above or earth beneath could justifiably have used the title, that one was Jesus Christ. But He never did. Nor did He ever authorize or permit His own disciples to apply it to Him. And there is no better example for the preacher of the advent message of today to follow. We may then pertinently ask: If Jesus were here *today* would He employ the title "Dr. Jesus"? And would He condone its use by His remnant preacher band? He counseled against the use of the religious titles of His day. (Matt. 23: 8-10.) Would He reverse this principle now? The mere asking of the question provides its answer.

There is yet another more delicate and personal, but nonetheless relevant, factor—the ethics of playing up a conferred, complimentary degree by one who may not have completed a regular college course, as has at times been done. The folly of such a practice must be apparent. Apart from the ethical aspect, the unfavorable reaction of the pub-

lic and the probable attack and exposure that would be invited from the popular clergy upon discovery of the facts should be sufficient deterrent.

In former times a D.D. degree was academically earned, and involved years of graduate work beyond the bachelor's degree, which is the primary prerequisite for all graduate work. The complimentary D.D. degree of today is usually a recognition of conspicuous achievement in ministerial leadership, research, or religious authorship, together with ripened experience. It is customarily conferred upon men whose long record calls for recognition in this way. When received from an accredited institution, it implies possession of standard basic educational prerequisites, or their equivalent. It has not infrequently been conferred along with the B.D. degree, which involves two or three years of graduate work beyond college.

There are, of course, small institutions where these standards are disregarded, and whose D.D. degrees do not count for much. Men usually prefer not to display such honors, as too much scrutiny would prove them not to be much of an asset. That type of D.D. degree has a bit of similarity to diplomas from an institution where, for a consideration, one can secure a so-called Ph.D. in a short time. But such do not stand the test of scrutiny and are not accepted in accredited institutions.

If one has earned the standard Ph.D., M.D., D.D.S., or a similar degree, such has been obtained by years of graduate study and research beyond college. This possession is an achievement that is purely scholastic and professional, and such use is proper. But D.D. degrees have little regulation. Those from creditable institutions are sparingly bestowed. Others are easily obtained and do not stand for much. To so serve and achieve as to be recognized with a degree is commendable. But to use that degree in Seventh-day Adventist evangelistic publicity is wholly another matter. Let us hold to sound Adventist principles of approach, playing up the message and not the man.

L. E. F.



The Lost Sheep

By JESSIE WILMORE MURTON

Our Lord went first to the sheep of His fold
Who wandered afar in sin;
And patiently, lovingly sought them out
And labored their souls to win.

Of censure and blame no word He spoke—
Although the fault was their own—
But left the ninety and nine and went
To seek them, with love, alone.

And still some wander today as then—
Who once knew His sheltering fold—
Waiting for him who will lead them back
As did the Shepherd of old.

O keepers of His fair flock today!
Are your eyes on stranger lands
Afar while the lost sheep of His fold
Perish—in reach of your hands?

THE RELIGIOUS PRESS

Valuable Current Excerpts

VATICAN EMBASSY.—We believe it to be in the best interests of domestic peace and harmony among various religious groups in this country that no sect shall receive governmental recognition as such in a political sense and no sect shall receive any government favors not enjoyed by all. We hope that President Truman will have the courage of his ancestors and remove our Government from its present religious entanglement with the Vatican. The causes which originally were given as reasons for sending Mr. Taylor to the Vatican no longer exist. We should place our national domestic peace and harmony first, and any continuance of our Government's official or diplomatic connection with the Vatican will do everything else but that.—*Watchman-Examiner*, Oct. 11, 1945.

BARMAIDS.—An estimated 1,400,000 girls in America are employed as barmaids or the equivalent in handling and serving intoxicating drink. This is twice as many girls as are now enrolled in the colleges and universities of the nation.—**DAN GILBERT** in *Gospel Minister*, Sept. 6, 1945.

POPE REJECTS CAPITALISM.—Pope Pius XII made one of the most important addresses of his career to the newly enfranchised women of Italy last Sunday. Long and fervid debate will swirl around its propositions. . . .

He painted at great length such a picture of the social and moral ruin caused by characteristic developments under capitalism as to leave no doubt of the condemnation pronounced by the church. Still later in his address he warned against violent class struggle. In this single pronouncement, in other words, the pontiff condemned totalitarianism, capitalism, and Marxism. The speech thus constitutes another indication that the Roman Catholic Church is squaring itself away for an all-out effort to end the social and political systems that have been most familiar in the Western world, and to erect in their stead that corporative organization of the state and society on which the papal blessing has been bestowed.—*Christian Century*, Oct. 24, 1945.

TOMB TESTIFIES.—Testimony of an extremely impressive character has just come from an ancient tomb which has been unearthed not far from the Jerusalem-Bethlehem highway in Palestine. If the preliminary judgments prove to be correct, as there is every good reason to believe they will, we will have in these newly found relics the oldest use of the cross as the symbol of Christianity thus far discovered. . . .

The tomb just discovered . . . consists of a square chamber with eleven apertures, each one of which contains an ossuary on which the bones of the deceased were deposited after the skeleton had been denuded of all flesh. . . . The discovery which gives this tomb its special interest, however, is that one of the ossuaries bore on each of its four sides a cross drawn in charcoal, indicating that the family members were Christians at the time of the burial of this individual. On one side of the ossuary, moreover, the name *Jesus* had been scratched in Greek letters, and this was followed by an ancient Greek word which was used as an exclamation of sorrow. Thus we have the oldest known written record of the name of Jesus, and the earliest recorded appearance of the cross as a Christian symbol. . . .

Bible students will be especially interested in this discovery, for the name Jesus was inscribed on that ossuary before there was a New Testament and before more than a mere fragment of the Christian record had been written. As evidence of the validity of Christian claims, few discoveries will outrank it.—*Christian Advocate*, Oct. 25, 1945.

BIBLE IN COLLEGES.—A most comprehensive survey by the Council of Church Boards of Education, now

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representing 25 denominations, which studied the teaching of Bible and religion in 768 of the four-year colleges and universities in the nation, found that 152 institutions did not offer any Biblical courses and thus deprived 130,000 students annually of even a chance to secure a fair knowledge of the Bible. Some 205 institutions, half being state-supported, offered such courses, but they were merely optional; and 411 institutions required such courses for graduation, 112 of them being Catholic, and 299, Protestant or independent. Dr. Evans charges that "higher education has been content to pile up information without correlating it to a central purpose. . . . Much of the educational process has been opposed to Biblical and religious instruction, which first was neglected, then denied as to its desirability." No wonder that so much of the college population of the country is failing to produce the type of Christian leader which is needed in church and community life.—*Watchman-Examiner*, Nov. 1, 1945.

WORLD'S POPULATION.—Population of the world is now estimated at 2,200,000,000.—*Gospel Minister*, Oct. 4, 1945.

ERA OF ANTICHRIST.—During the celebration of high mass at St. Patrick's Cathedral Sunday, Monsignor Fulton J. Sheen, noted Catholic radio preacher, predicted that the era of "Antichrist" is at hand. In condemning the 1,600 American ministers and religious leaders who signed the declaration against church participation in peace settlements the monsignor told his vast audience: "The disintegration of Western Christian culture may be far closer than we suspect. For instance, there is the spectacle of 1,600 men, by name and profession supposed to be consecrated to God and His cause, who have asked that religion be excluded from the counsel of peace. Would 1,600 lawyers plead that justice be excluded from the courts? . . . He warned that the Antichrist "will not spout sulphur, wear red tights, or carry a pitchfork. He will parade as a great lover of mankind. He will have only one secret—he will not believe in God and, there-

fore, he will not believe in man."—*Christian Century*, March 7, 1945.

NOTABLE "FIRST."—When the English settlers first came to this country they were more concerned with their own souls and freedom of worship than with the souls of the inhabitants of the "stern and rockbound coast." But not many years after he reached Boston in 1631, John Eliot became deeply interested in the Indians around what is now Roxbury, and began to learn their language. There was no Indian grammar or dictionary, nor did he know anything of the nature of Indian languages. However, by 1646 he was preaching to them in their own tongue and winning converts in many communities. The next step inevitably was to translate the Bible. . . .

The New Testament was printed in 1661 and the whole Bible in 1663. It was the first Bible translated and printed in a new language for purposes of evangelization and the first Bible printed in all the Americas.—*Bible Society Record*, November, 1945.

NEW YORK CITY.—Metropolitan New York has a population of 12,000,000—as many people as all Canada. Of this number less than 1,000,000 are even nominal Christians.—American Bible Institute, quoted in *Gospel Minister*, Oct. 4, 1945.

ANGLICAN DILEMMA.—The church of England is not in a uniquely difficult spot because it contains Anglo-catholic and evangelical elements between which there are some differences of belief and practice. Other churches also have diversities in thought and worship within their respective folds, and not all of them have had equal success in maintaining fellowship in faith and unity in action. The special dilemma of Anglicanism is inherent in its position as the established national church of a nation only a small minority of whose citizens are members of this church. It wants to continue to have the status of a national church, but it resents control by the nation through the only agency by which the nation can express itself—that is, the national government. . . .

The dilemma is that the "national church" is not national. While ceasing to be that, it continues to be the governmental church. The "dialectic" of its positions is in the consistency between the fact of its establishment and the fact that it has become a minority group, and between its clinging to the prestige and emoluments of governmental patronage and its desire to be free from all governmental control.—*Christian Century* Oct. 17, 1945.

BIBLE-READING CAMPAIGN.—The American Bible Society's second annual Bible-reading campaign, from Thanksgiving to Christmas, will be conducted on a world-wide instead of a national basis this year, with Sunday, December 9, designated as Universal Bible Sunday. For the thirty-four days between Thanksgiving and Christmas thirty-four Bible passages have been chosen through a canvass of men and women in the armed forces for whom the Scriptures have attained deep significance, and these passages will be read daily by those who participate in the campaign.—*Watchman-Examiner*, Oct. 11, 1945.

INNOVATION IN ITALY.—An Italian radio station is now broadcasting a half-hour Protestant service on Sunday evenings. This is supposed to be the first time anything of this kind has been done in Romanist Italy.—*Gospel Minister*, Oct. 18, 1945.

NEW YORK ENDEAVOR.—A house-to-house visitation to reach all nonchurchgoing Protestants in York City during the winter and spring of 1945-46, has been planned by the Protestant Council of New York City. It will be the first united church effort of its kind in the city. The task will be one of great difficulty, for apartment house dwellers are proverbially hard to reach.—*Watchman-Examiner*, Oct. 4, 1945.

MORAVIAN MISSIONARIES.—The Moravian Church has five times as many converts from heathenism as the number of members of the home church. One in every 75 of the home church are missionaries, as compared with about one in 5,000 in other churches on the average.—*Gospel Minister*, Sept. 27, 1945.

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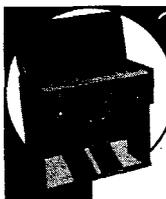
RELIGION IN SPAIN.—The Spanish Parliament has approved a charter proclaiming Roman Catholicism as the state religion of Spain. Non-Catholics may exercise their religion privately, but the charter prohibits all "external manifestations." The profession and practice of Roman religion will be given state protection. Protestants therefore will not be allowed to meet in a church, or any kind of public group.—*Religious Digest*, October.

SUNDAY IN RUSSIA—It is reported that Russia has [restored] or is considering restoring Sunday as the official rest day, so as to give people time to worship.—*Gospel Minister*, Sept. 6, 1945.

PERILS OF PEACE.—Peace has been formally declared, but it is reminiscent of Mazzini's remark that "the morrow of victory is more perilous than its eve." The problems with which the coming of peace confronts us are as sobering as the problems of war. The economy of Europe is in ruins. Political structures are shaky. Epidemics are reported. Millions are without homes. Hunger stalks far and wide. In such conditions of despair no stability can be assured.

The immediate issue is food and fuel. To see that they are available is not merely incidental to peace. It is the first part of *making* any real peace. As the President said on August 9, "Unless we do what we can to help, we may lose next winter what we won at such terrible cost last spring. Desperate men are liable to destroy the structures of their society to find in the wreckage some substitute for hope."—*Federal Council Bulletin*, Sept., 1945.

BOMB'S ULTIMATUM.—Man's spiritual development must catch up with his scientific advance. There must be ethical purpose and social attitudes that match our intellectual achievement. Viewed from this perspective, the mission of the church has a central place and an urgency which it is impossible to exaggerate. Just before the first atomic bombing there was an ulti-



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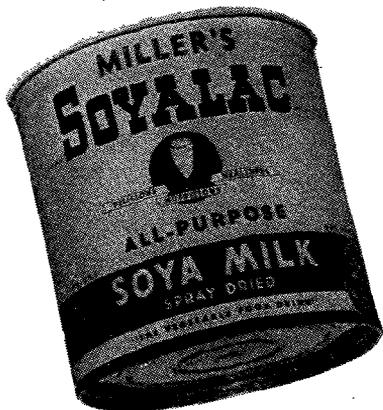
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matum to Japan. The bomb itself is really an ultimatum to the human race. It says, "Learn to live together or perish."

There is some danger that contemplation of the frightful potentialities of the harnessed force of the atom may produce a general reaction against science in some quarters. This would, of course, be wholly unjustified. Such a reaction would be like trying to solve the problem of the Garden of Eden by destroying the fruit.—*Federal Council Bulletin*, Sept., 1945.

SUGAR SCARCITY.—During these war years there has been a great scarcity of sugar. There have been many reasons. Here is one: The report by the Commissioner of Internal Revenue for the fiscal year ended June 30, 1944, showed that during that fiscal year 183,936,092 pounds of sugar and sirup were used in the manufacture of beer.—*Watchman-Examiner*, Sept. 13, 1945.

POSTWAR CHURCH.—We have all looked forward to an easing of arduous struggle with the coming of peace, but we shall doubtless find that the problems ahead of us are as great as those which had to be faced during the war. After the unprecedented upheavals of the last six years we can hardly expect to achieve an orderly society easily or quickly. We shall, fortunately, live in a world which has been saved from an evil system that threatened all we hold dear, but it will be a world of much chaos, much poverty, much bitterness, much despair. In such a world we must ask ourselves, with intense searching of heart, what leadership the church is to give. . . . We must never allow ourselves to forget that unless the church succeeds in its central mission of nourishing a living faith in God and discipleship to Christ, as the well-spring of all worthy services, it will be an empty cistern from which no life-giving water will be drawn.—*Federal Council Bulletin*, Sept., 1945.

MOSAIC U.S.A.—The foes of democracy were hopeful of defeating the United States, because we are made up of such a wide variety of religious, racial, and nationality groups. Here is where Hitler thought we were most vulnerable. And the remnants of his partners in crime may still entertain hopes of victory on the ideological front.

On paper it would seem we cannot hope to develop and sustain that basic unity so essential to the survival of democracy. Look at what we are as a nation:

"We of the United States are 330,000 Indian, 330,000 Oriental, Filipino, and Mexican; 60,000,000 Anglo-Saxon; 10,000,000 Irish; 15,000,000 Teutonic; 9,000,000 Slavic; 5,000,000 Italian; 4,000,000 Scandinavian; 2,000,000 French; 13,000,000 Negro; 1,000,000 each Finn, Lithuanian, Greek.

"In addition, we are 2,000,000 Anglican Episcopalian; 40,000,000 Evangelical Protestant; 1,000,000 Eastern Orthodox; 4,500,000 Jew; 650,000 Mormon; 100,000 Quaker; 22,000,000 Roman Catholic; and 500,000 Christian Scientist."

This amazing mixture of cultural strains presents a unique challenge to education. In the end we may see that the real forts of freedom and independence are our schools and colleges. If ever the foes of democracy succeed in developing destructive tensions between religious and racial groups; if they can only set the Negroes and whites against each other; the Christians against the Jew; the Catholic against the Protestant; capital against labor; native born against foreign born; if all this can be done with sufficient bitterness, all the armed forces in the world will not save us from defeat.—*Presbyterian Tribune*, Sept., 1945.

GIDEON BIBLES.—The Gideons International is an association of Christian businessmen who must be members in good standing in their respective churches. This organization has placed 2,250,000 Bibles in hotels, hospitals, schools, and penal institutions. In addition to this, they have purchased over 8,000,000 New Testaments and Psalms, which have been furnished to the chaplains for distribution to our armed forces.—*Watchman-Examiner*, Oct. 11, 1945.

GOD IS MY CAPTAIN

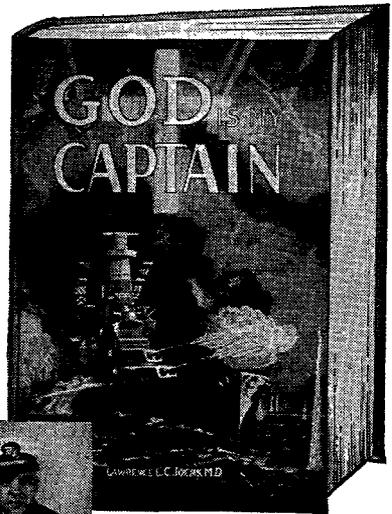
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TOO MANY AMENDMENTS.—The Eighteenth Amendment to the Constitution of the United States is said to have closed 177,000 saloons. The Twenty-first Amendment, repealing the Eighteenth, is said to have opened 436,000 saloons and drinking places of various kinds.—*Watchman-Examiner*, Oct. 25, 1945.

HAVEN OR HAZARD?—There is a thief in the house of prayer who has not yet been "cast out of the temple." He sometimes steals lives and, often, the church itself. That thief is fire!

While the monetary value of a church destroyed by fire may be partially replaced by insurance, who can ever restore the hallowed associations that clung to the original edifice? And that life should be lost to fire in God's own house is a peculiarly ironic tragedy.

Yet three thousand churches burned last year with a total damage of nearly five million dollars!

There are, briefly, eight answers to this question—eight common causes of church fires, most of which can easily be corrected once they are known and understood.

These causes and the percentage of church fires for which they are responsible are: overheated or defective furnace or stove, 20.3 per cent; defective chimney or flue, 14.1; defective wiring (not included in the organ), 11.2; incendiary, 7.5; lightning, 7.3; candlelight, 5.1; organ wiring or motor, 4.9; and smoking and matches, 4.6.—*The Presbyterian*, quoted in *Moody Monthly*, Oct., 1945.

Use of Charts and Symbols

(Continued from page 4)

we must not allow it to become a great expense. However, any equipment should be thoroughly representative, and by no means should our work

tend to become theatrical. Ours is a soul-saving work and must not be entertainment.

"By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the Word of God; but when the worker makes his labors so expensive that others are unable to secure from the treasury sufficient means to support them in the field, he is not working in harmony with God's plan. The work in the large cities is to be done after Christ's order, not after the order of a theatrical performance. It is not a theatrical performance that glorifies God, but the presentation of the truth in the love of Christ."—*Testimonies*, vol. 9, p. 142.

Charts and representations are "in harmony with the Word of God," but the work must "be done after Christ's order." And this calls for study, consecration, and much prayer.

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Campaign in Virgin Territory

(Continued from page 6)

WEEKS 48 TO 52.—The new church is fully organized fifty-two weeks from the arrival of the evangelist and his staff in the new town.

Although it is true that the foregoing plan does not always work out just this way, if the evangelist, the town, the staff, and the budget are all right, backed by the president and a committee who are all out for new churches, there is no reason why it should not so happen—and it will.

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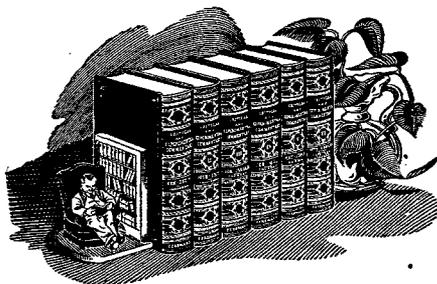
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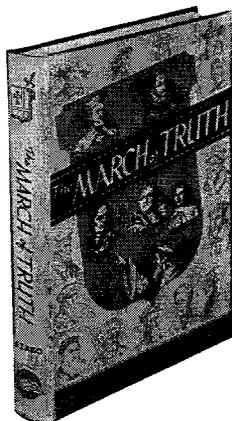


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INFORMATION!—Most of our misunderstandings and indifferences arise from lack of information, which, if available, would change and harmonize the concepts of men. If, for example, the rank and file of our workers had the same full information and grasp of the situation as concerns our foreign mission enterprise, and the principles, problems, and price of its advance, as do the members of our foreign missions board and our treasury, a much more intelligent, willing, and even ardent spirit would characterize their relationship in financing the world work. It would be lifted out of the realm of a duty to a privilege. It would cease to be a burden and become a joy. Or, if our workers generally had access to more of the less-known counsels of the Spirit of prophecy on the many inescapable problems that they face, they would have, from the only really authoritative writings in our midst, a clearer, more balanced, and sounder understanding of the attitude to assume or the course to pursue. Intelligent understanding is the basis of the best service. More light on our darker problems is needed. Workers are willing when they really understand. They refrain from misstatement and misconception when they have the facts. Let us seek more light, more information, more facts.

ARTIFICIALITIES!—The concert hall soloist has an honored place in the world of music. Intriguing smiles, artful poses, and characteristic expressions are deemed appropriate to the secular song, which is designed to bring enjoyment and entertainment to the hearer. But the arts and tricks of the concert hall are conspicuously out of place in the choir loft of the house of worship. The gospel solo is an ascription of praise to God, and is part of the worship of God. It is not religious entertainment, and is not primarily for the edification of the congregation. It is directed to God, not to the congregation, and is designed to give expression to the heart attitudes and aspirations of the entire congregation. Therefore it should be divested of the showmanship, synthetic smiles, and facial expressions that attach to the concert platform. An effective church solo is marred and may be ruined by the artificialities of the world.

CAPITALIZE!—Numberless openings present themselves before us these days for teaching a meatless dietary. Ration memories, high prices, black markets, and sheer scarcity afford impressive texts for constructive help. Demonstrations of meatless meals, sheets of tasty recipes, and the fostering of our health foods locally by some central dealer—all provide us with clear challenges. Ours is a full-rounded message, and we

are to foster its every phase. Victory gardens gave us a talking point. Better health and greater efficiency makes an appealing slogan. Every meal with those not of our faith affords an opportunity to drop a tactful and effective word, and to start a train of reformatory thought. These are our days of golden opportunity. Let us capitalize them.

RESEARCH!—The spirit of research is by some being substituted for the Spirit of prophecy—the one being set over against and excluding the other. Such an unwarranted contrast, or conflict, is fraught with gravest peril. One is not a substitute or alternative for the other. Reverent research is right, proper, necessary. We must have the facts that form the foundations of our faith. Truth has nothing to fear or to hide. It courts, yes, demands, light. We must also have the clues and the guidance that spur us on to find, for example, the hidden evidences of history that scholars sometimes say do not exist, but which persistent search has uncovered, vindicating the suggestions of more than human origin projected by the Spirit of prophecy. And we must have the determinative weight and word of the Spirit of prophecy counsel to hold us together on right conclusions when equally plausible, logical, and appealing views projected by equally scholarly men, vie for acceptance. Nominal Protestant churches lack that seat of authority claimed by the Catholic Church, but which is a spurious substitute for God's provision in the Spirit of prophecy for the remnant church. Thank God for both research and the Spirit of prophecy in rightful reciprocal relationship.

TEAMWORK!—There is strength in the team-up of workers of varying talents, laboring in unity for a common purpose. In such relationships the special talents of one compensate for the lacks of another. In such joint service there are possibilities not inherent in any one individual, no matter how versatile he may be. Like the combined effectiveness of a strong quartet or perchance an orchestra, each instrument has its own distinct part. Each has its own special notes and contribution. Together they make harmony and produce effective music from the diversified score. Nor does this mean loss of individuality and personal conviction. But it does exclude solo playing. By agreeing as to the selections to be played, and then playing in balance and in time, there is blend and beauty. Teamwork affords the highest form of service. We as workers need to foster and follow it.

L. E. F.