

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

May, 1946

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THIS MONTH

THE LARGER OUTLOOK	3
Relation of Works to Salvation: We Are Justified by Faith and Saved by Grace—Labor Assuming World Control—Personality of Las Vegas, Nevada	
CHALLENGE OF A WORLD TASK	11
Meeting Africa's Challenge—First Contact With Church in Germany	
KINDLY CORRECTIVES	12
Has Noah's Ark Been Found?	
OUR THEOLOGICAL STUDENTS	14
Student Personal Evangelism	
BIBLE INSTRUCTOR COUNCIL	15
I. Meeting Dispensationalism—More Bible Instructors Needed	
THE BOOK SHELF	17
Handfuls on Purpose—They Found the Church There—Take a Look at Yourself—Revised Standard Version of New Testament—This Year of Our Lord	
EDITORIAL KEYNOTES	19
Gross Departures From the Faith—The Place of Prophetic Symbols	
A MORE EFFECTUAL MINISTRY	20
Inspiring Institute in Australia—Approach to Backsliders—Reading Room Suggestions—Advantages of Two-Page Newssheet	
HEALTH EVANGELISM	27
Forward!—Our Marching Orders—Bible Studies in a Foxhole—Presenting the Health Message—The Nature of Sanitarium Evangelism—Relax for Health (health talk)—Medical Missionary Work in Old Mexico—The Humanity of Christ (concluded)	
MUSIC OF THE MESSAGE	34
Interpreting "The Ninety and Nine" with Choral Finale	
RADIO EVANGELISM IN ACTION	36
Dramatized Story of Corporal Doss—Radio Bible School in South America	

Pre-Conference Ministerial Council Cancelled

THIS is both an announcement and an explanation of the cancellation of the four-day Ministerial Council which, for the past two years, had been authorized and scheduled to precede the St. Louis General Conference, set for late May and early June.

Neither in St. Louis nor in any other city could accommodation be found in hotels, apartments, private homes, or other living quarters for the number that would normally come to a full General Conference, especially after the war conditions and separations of the past several years. And, contrariwise, suitable auditorium facilities could not be secured without assurance of the large attendance that a sufficient housing of delegates and workers would ensure. So one factor neutralized the other.

Therefore, after fruitless search for the required facilities, the General Conference Committee, with all North American union presidents participating, voted (1) to hold a *Delegate Conference* only; (2) to eliminate all pre-Conference councils and departmental meetings, and similar features normally scheduled; and (3) to shorten the time of the session to care for the business only—the elections, reports, plans, formulation and revision of policies, etc.

Inasmuch as the largest single delegate group would be from Takoma Park, Washington, D.C.—embracing the General Conference staff, such institutions as the Review and Herald, Washington Sanitarium, Theological Seminary, Washington Missionary College, and some of the Columbia Union delegates—it was felt that with the resident members in Takoma Park already housed, and with the assured space of 200 rooms in the hotels of Washington, 100 rooms in the dormitories of the college, and 200 rooms in the homes of Takoma Park and Washington, a delegate session here in Takoma Park would provide the best, as well as most economical, accommodation under the circumstances. June 5-15, 1946, is the revised date set.

This will be a grave disappointment to hundreds of workers who had planned to attend. A strong, well-rounded, and constructive four-day Ministerial Council had been scheduled for May 24-28, immediately preceding the session. As the next best, union conference institutes are being scheduled in connection with the union sessions to be held next autumn and winter.

The great advantage of bringing together several hundred ministerial and Bible instructor workers from all parts of North America, to join the regular delegates from home and overseas divisions for the mutual study of our common problems, is well recognized. It broadens our vision and enlarges our acquaintance with the men who are carrying forward our work. Such interchange of view and study of method and objective is highly desirable. But when that cannot be, then the next best plan must be followed.

We are still in grave emergency times. The world's crisis hour has not passed. Hotel room, apartment, and single room shortages in the great

cities and critical transportation limitations everywhere are still in vogue. And difficulty over delegate attendance from some overseas divisions still marks these as conspicuously abnormal postwar emergency times. Possibly we have had our last great General Conference. It is doubtful whether what we call normalcy will ever return to this troubled world.

It is imperative that the elections be held this spring, approximately as scheduled, so the new officers and committee can send representatives to certain overseas divisions to counsel over reorganization and rehabilitation of the work in these war-torn lands. That is a prime necessity, and that must be done in the summer.

Irrespective of hopes deferred and plans that must be adjusted, the work of God must and will go forward triumphantly. If normal plans and facilities are not possible, then emergency, accommodative provisions must suffice. Our mission on earth is not the holding of large conferences, coun-

—Please turn to page 44

A Hearty "Thank You" and One More Plea

WE wish to express heartfelt thanks to our many friends who have so kindly returned so many back copies of THE MINISTRY to be used in the rehabilitation program. These have come from far and near, and the act was appreciated by us and will be even more greatly appreciated overseas. Several countries have now been supplied, but we have two more on our list, and are therefore making one more appeal for certain scarce numbers.

To those who are willing to help, we would suggest that you do not go to the trouble and expense of sending in just *any* numbers, as we are well supplied with many issues. But check with the following list, and if you can spare any of these, be sure to send them to Ministerial Association, S.D.A., General Conference Office, Takoma Park 12, D.C., U.S.A.

Almost any of the earlier "pocket-size" numbers (1928-32, when THE MINISTRY was much smaller), but especially March, 1928; April, 1929; December, 1930; September, 1932.

January, April, June, 1933

July, December, 1934

April, 1936

July, 1938

July, November, 1940

March, June, November, December, 1941

April, October, November, 1942

April, July, September, 1943

March, April, September, October, *November, December, 1944*

January, September, October, 1945

February, 1946

If you should have other numbers, and wish to send them, drop us a card first, and you will receive a prompt reply. We are critically low on the five numbers that appear in italic.

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FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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Relation of Works to Salvation

The Witness of Seventh-day Adventist Leaders on Historical Record

RECENT correspondence with one of the leading fundamentalist Bible teachers of America brought this pointed question to the editor of THE MINISTRY:

"Does Seventh-day Adventism believe that a man is saved only by faith in the atoning work of Jesus Christ upon the cross, or by faith in Christ and the works which he performs? I wish you would answer this for me. Do you claim that works must be performed for salvation, or that works follow salvation, but do not in any way provide salvation?"

In answer, a clear, definitive personal statement of faith was given, as requested. Then a compilation of representative statements, on historical record on this point, was brought together and transmitted to the inquirer. These comprise declarations from our recognized leaders, past and present, as they have appeared in standard Seventh-day Adventist publications, in Seminary classroom syllabuses, and over the air in nation-wide broadcasts. Believing it desirable to have these verified and completely documented expressions conveniently at hand in the event of similar inquiries from either clergymen or laymen, we publish them here for record and for reference. First is the personal statement of faith, followed by the larger assemblage of statements of record.

A Statement of My Personal Belief in Salvation Solely Through Christ

LEROY EDWIN FROOM, *Secretary, Ministerial Association of Seventh-day Adventists; Editor, THE MINISTRY; Instructor, S. D. A. Theological Seminary*

I BELIEVE that Jesus Christ was miraculously conceived of the Holy Ghost, and born of the Virgin Mary at the very time, place, and circumstance provided by Old Testament prophecy;

That He lived a sinless life and died a vicarious death on Golgotha's cross at the time appointed, according to inspired New Testament record;

That His death was a voluntary, substitutionary, and all-sufficient atoning sacrifice for sin, completely satisfying the utmost demands of divine justice, law, and government, thus providing complete redemption for all who accept this blessed provision.

I BELIEVE that I am saved solely by His grace, without any works or merits of my own, "for by grace are ye saved through faith; and that not of

yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works." Thus am I forgiven, cleansed, and justified from the *guilt* of all past sins; and solely through this provision do I receive my *title* to heaven;

That I am kept from day to day wholly by His grace, and in this way am delivered from the *power* of sin today and am enabled to do His will, and so to receive my *fitness* for heaven;

That human works follow after genuine salvation, as the inevitable result and natural fruitage of redemption, but are not in any sense the cause or means thereof.

I BELIEVE that Jesus Christ arose bodily from the tomb, and ascended literally into heaven, where, in the presence of God, as heavenly Priest, He ministers His shed blood and His own spotless righteousness in my behalf;

That He will come back again soon—the second time—literally, personally, in glory, majesty, and power to raise the righteous dead and translate the living saints, thus to deliver me from the very *presence* of sin forevermore—and all by and of grace, a gift of God's fathomless love.

We Are Justified by Faith and Saved by Grace

1. S. D. A. YEARBOOK for 1946. "Fundamental Beliefs," Repeated Annually.

SALVATION WHOLLY THROUGH CHRIST.—"That the law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy God provides a way whereby this may be done. He furnishes a substitute, even Christ the Righteous One, to die in man's stead, making 'Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.' 2 Cor. 5:21. That one is justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes 'the power of God unto salvation to every one that believeth.' Rom. 1:16. This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin Bearer, inducting the believer into the new-covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ. (1 John 2:1, 2; 3:4; Rom. 3:20; 5:8-10; 7:7; Eph. 2:8-10; 3:17; Gal. 2:20; Heb. 8:8-12."—"Fundamental Beliefs of Seventh-day Adventists," *S. D. A. Yearbook*, 1946 (Washington, D.C.: Review and Herald), p. 4.

2. ARTHUR G. DANIELLS, President, General Conference of Seventh-day Adventists, 1901-22.

SINS CANCELED BY FAITH IN BLOOD.—"It is through faith in the blood of Christ that all the sins of the believer are canceled and the righteousness of God is put in their place to the believer's account. Oh, what a marvelous transaction! What a manifestation of divine love and grace! Here is a man born in sin. As Paul says, he is 'filled with all unrighteousness.' His inheritance of evil is the worst imaginable. His environment is at the lowest depths known to the wicked. In some way the love of God shining from the cross of Calvary reaches that man's heart. He yields, repents, confesses, and by faith claims Christ as his Saviour. The instant that is done, he is accepted as a child of God. His sins are all forgiven, his guilt is canceled, he is accounted righteous, and stands approved, justified, before the divine law. And this amazing, miraculous change may take place in one short hour. *This is righteousness by faith.*"—*Christ Our Righteousness* (Washington, D.C.: Review and Herald, 1926), pp. 22, 23.

3. WILLIAM A. SPICER, Secretary, General Conference, 1903-22; President, General Conference, 1922-30.

ON THE SEVEN CHURCHES—SARDIS.—"This white raiment is the righteousness of Christ, re-

ceived by faith. Not by any works that we can do to cleanse ourselves from sin, but by His own grace He cleanses us, and clothes us with His own righteousness. Justification by faith was the fundamental message of the Reformation, and the promise [to Sardis] reminds the children of the reform that living faith in Jesus Christ brings the garment of His righteousness to cover us in the judgment that must precede the appearing of Christ to gather His children."—*Beacon Lights of Prophecy* (Washington, D.C.: Review and Herald, 1935), p. 193.

NONE SAVED BY KEEPING LAW.—"It is not that any are saved by keeping the Ten Commandments; they are saved from sin through faith in Jesus, in order that they may keep God's holy law. Every heart that lets Jesus in will have also the power of obedience.

"Some seem to think Jesus came to set men free from obeying God's law. But He came to set us free from disobeying it, so that we may, through His indwelling power, keep it now and evermore. Breaking it is bondage, condemnation. Keeping it is liberty (Ps. 119:45.) Who walks the streets of Calcutta free from the civil law against stealing? The man who keeps the law? Or the man who breaks it? The man who steals is under the law at once. Just so, the man who through faith keeps God's law, is free from the condemnation of the law. But the man who breaks God's law is under its condemnation. Who is 'under grace'? The one who accepts the grace of Christ that brings pardon and power of obedience; for grace reigns 'through righteousness!'"—"Walk Even as He Walked" (Calcutta: International Tract Society, 1898), pp. 1, 2.

4. CHARLES H. WATSON, President, General Conference, 1930-36.

JUSTIFIED BY FAITH BEFORE ANY WORKS.—"He [Paul] also makes clear that a man, upon repentance and faith in Christ, pleading the Saviour's blood for the remission of his sins, and before he has wrought a single act of obedience to the law, is justified by his faith. . . .

"This righteousness is a gift. We cannot earn it. We cannot claim it by any natural right that we have, but, thank God, we can accept it in all its blessed fullness by faith in the atoning blood of Jesus. There is absolutely no doubt that the blood of the atonement is the means by which faith secures justification."—*The Atoning Work of Christ* (Washington, D.C.: Review and Herald, 1934), pp. 46-48.

5. WILLIAM H. BRANSON, Vice-President, General Conference, 1930-.

SALVATION A GIFT, NOT A REWARD.—"Service for others is not a means of salvation, but the fruit

of it. It is not *service*, but *faith*, that brings salvation to men. We are not asked to try to win salvation by some effort on our part but to accept it as a gift from God. We are not saved by anything we may do for God but by what He does for us. *Jesus saves*, and apart from Him there is no salvation."—*How Men Are Saved* (Nashville: Southern Publishing Association, 1941), p. 27.

6. OLIVER MONTGOMERY, Vice-President, South American Division, 1915-22; Vice-President, North American Division, 1922-25; Vice-President, General Conference, 1926-35.

OURS THROUGH ACT OF LIVING FAITH.—"Justification takes care of the past life; sanctification takes care of present living—Praise His name!

"This 'peace with God' was made between Christ and the Father two thousand years ago. It is a transaction which took place outside of us, and apart from us. It is a thing that we had nothing whatsoever to do with, and yet it was done for us, and for us only; and it is given to us as a free gift. It is made ours by an act of living faith in accepting what has already been done."—*The Message of Deliverance*, (Pamphlet, Ministerial Association of Seventh-day Adventists, 1926), pp. 15, 16.

7. IRWIN H. EVANS, Vice-President, North American Division, 1913-18; Vice-President, China Division, 1918-30; Vice-President, General Conference, 1930-36.

WORKS NEVER PROVIDE SATISFACTION.—"The proof of God's love lies not only in His gift to redeem man from sin, but also in His willingness to accept the repentant sinner because of his faith. Works are not a satisfaction or part satisfaction for any sin. . . . We are saved by faith from all past sins, not by works or deeds of the law. Every sinner may avail himself of this saving grace. 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus. . . . Therefore we conclude that a man is justified by faith without the deeds of the law.' Rom. 3:21-24, 28.

"How could there be greater love than such as will save the repentant sinner, not by works but by faith?"—*The Way of Love Divine* (Washington, D.C.: Review and Herald 1940), pp. 31, 32.

8. FRANCIS M. WILCOX, Editor, *The Advent Review and Sabbath Herald*, 1911-44.

THROUGH CHRIST'S ATONING SACRIFICE.—"To justify is to make righteous, to make equal to the divine standard. As the penitent confesses his sins and lays hold of Christ's atoning sacrifice in his behalf, there is imputed to him, for all his past life, the righteousness of the Lord Jesus Christ, so that when God looks upon the past years of unrighteousness, He sees no longer a life filled with crime and iniquity, but He sees the spotless life of

the Son of God that has been put in the place of the life of the believer. Thus the man stands in God's sight as though he had never committed iniquity."—"Saved by Grace," *Review and Herald*, (Centennial Special), Oct. 19, 1944, pp. 15, 16.

9. FRANCIS D. NICHOL, Editor, *The Advent Review and Sabbath Herald*, 1945-.

CHRIST PAID THE PRICE.—"We believe, with all evangelical Protestants, that there is no other name given under heaven whereby we must be saved than the name of Jesus Christ. We qualify this in no way. . . . We are guilty before God. We are penniless and in a hopeless state, but Christ paid the price necessary to set us free—not with silver or gold, but with the price of His own precious blood. . . . We believe that only through the grace of Christ are we saved. We preach this; we teach this; and we write this in all our books."—Editorial, *Review and Herald*, March 5, 1931, pp. 3, 4.

10. CARLYLE B. HAYNES, Evangelist in various cities; Vice-President, South American Division, 1926-30; President, Michigan Conference, 1934-40; Secretary, War Service Commission, 1941-46.

FAITH THE CONDITION OF JUSTIFICATION.—"This declarative act of God in justifying the sinner is on condition of faith. This is not merely stated many times in the New Testament but the Old Testament is appealed to as proof of the fact that faith has always been the condition of justification. The great typical illustration of this is Abraham's faith. (See Rom. 4:3; Gen. 15:6.) A long list of Old Testament saints is given in Hebrews 11, all of whom lived by faith. A terse but comprehensive statement of this principle is found in Habakkuk 2:4. The idea of faith as contrasted with the works of the law as a ground of justification, is clearly set forth in Gal. 2:16, 20. Justification is never on the ground of works. (See Eph. 2:8; Rom. 4:3, 9.) If a man seeks to earn salvation by works, the fundamental principle of the gospel is destroyed. (See Rom. 4:4.) To him who believes in Christ and renounces works as a ground of salvation, his faith is imputed to him for righteousness. (See Rom. 4:5.)"—*Righteousness in Christ*, (Pamphlet, Ministerial Association, 1926), pp. 14, 15.

11. EDWIN K. SLADE, former President of the Atlantic Union and the North Pacific Union.

SUPPLIED IN THE GIFT OF CHRIST.—"All that I lack in righteousness, because of my lost condition, is supplied in the gift of the personal Christ to me. He becomes my 'wisdom, righteousness, sanctification, and redemption.' He becomes victory to me. Victory is not something that I can achieve by my works and warfare. It is already achieved by His works and warfare. It is for me to lay hold upon it by faith. I may not appear victorious, for weakness, persecution, and death may be my lot; yet victory over the world, the flesh, and the devil is an established and accomplished provision, and it is given to me in the gift of Christ."—*The Peril*.

of *Christless Christianity* (Ministerial Association, 1925), pp. 7, 8.

12. MILIAN L. ANDREASEN, Instructor in Bible and Systematic Theology, Seventh-day Adventist Theological Seminary, 1934.

CARDINAL DOCTRINE OF S. D. A. CHURCH.—“The doctrine of righteousness by faith is one of the cardinal doctrines of the Seventh-day Adventist Church. For nearly three quarters of a century salvation by grace and justification by faith have stood as foundation pillars of the church. On these fundamental doctrines we take our stand with other evangelical bodies, believing that men are saved by grace only, without the works of the law. Such works as accompany salvation are a result of the saved state, not in any way a means of salvation. This doctrine I have taught in various schools of the denomination for more than forty years.”—Teaching Syllabus, “Fundamental Doctrines of Seventh-day Adventists,” lesson 20, subject, “Atonement.”

13. HAROLD M. S. RICHARDS, Radio Preacher of Voice of Prophecy program, broadcast weekly over 512 stations.

SALVATION DEPENDENT WHOLLY ON CHRIST.—“For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.’ Isn’t that wonderful! Christ died for us; Christ lives in us by His Spirit. So we belong to Him, and our salvation depends upon Him—wholly and entirely. Our obedience to God’s law, then, is not to be saved, but because we are saved. It is not of our doing, but of His doing. ‘Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.’ Eph. 2:9, 10.”—Radio Script, “The Law and the Gospel,” p. 3, broadcast Dec. 9, 1945, over Mutual network.

14. ROY F. COTTRELL, Missionary to China, Pastor, Author.

NOT BY WORKS BUT GRACE.—“No individual is saved by keeping any precept of the law, by acts of charity, benevolence, or sacrifice, by contributions of money, or by keeping the Sabbath with puritanical strictness. All who enter the pearly gates will be actually saved by grace. But this does not sanction violation of God’s law and continuation in sin. (Jer. 7:4, 8-10.) On the contrary, they are delivered from disobedience, and delight to obey His precepts. Commandment keeping is the definite fruitage of growth in grace. (John 14:15; Ps. 40:8.)”—*Review and Herald*, June 17, 1943, pp. 4, 5.

15. ELLEN G. WHITE, Pioneer Leader and Author.

NOT JUSTIFIED BY DEEDS.—“Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been

spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ communication has been opened between God and man. God can accept me as His child, and I can claim Him and rejoice in Him as my loving Father. We must center our hopes of heaven upon Christ alone, because He is our substitute and surety. We have transgressed the law of God, and by the deeds of the law shall no flesh be justified. The best efforts that man in his own strength can make, are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient.”—*Review and Herald*, July 1, 1890, p. 402.

FAITH APPROPRIATES CHRIST’S RIGHTEOUSNESS.—“He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in Him should not perish, but have everlasting life. Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined. He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility.”—*Ibid*.

JUSTIFIED BY FAITH.—“When the sinner believes that Christ is his personal Saviour, then, according to His unfulfilling promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness.”—*Review and Herald*, Nov. 4, 1890, p. 673.

HOLINESS THROUGH GRACE NOT WORKS.—“There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.”—*Steps to Christ*, pp. 64, 65.

“We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith.”—*Ibid.*, p. 66.

WORKS NEVER PURCHASE SALVATION.—“A legal religion can never lead souls to Christ; for it is a loveless, Christless religion. Fasting or prayer that is actuated by a self-justifying spirit, is an abomination in the sight of God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposing sacrifice, proclaim that the doer of these things

—Please turn to page 46

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

Labor Assuming World Control

By CARLYLE B. HAYNES, *Executive Secretary, Council on Industrial Relations*

THE forces of labor are taking control of the governments of the world. This is a significant development to students of Bible prophecy. Russia for years has been under the dictatorship of the proletariat. England now has a labor government. France has been taken over by a combination of socialist and communist elements—in short, the working class. Labor is definitely and positively reaching out for administrative control in the United States.

Every nation in the world, by the day-to-day decisions it now makes, is, in effect, whether it recognizes it or not, choosing between two systems—individualism and totalitarianism. On the one side is the system of free enterprise and individual liberty of decision. On the other side is the system of dominating government control, a system of a regimented economy and a regimented people.

Under the traditional American system, both individuals and groups have enjoyed the widest range of freedom compatible with law and order. Men have been free to join labor unions. They have been free to strike against conditions they thought unfair. But the freedom of workers to form unions and strike has been balanced until recently by an equal right of employers to manage their business, and the right of all other workers who wished peaceably to continue working, to do so.

These rights in all cases were protected by prohibition against intimidation, coercion, and violence on the part of anyone. The employer was not free to use intimidation or violence to break up unionism or to break a strike. The union was not free to use intimidation or violence to prevent an employer from carrying on his business if he could, or to prevent other workers from peaceably carrying on their jobs.

All this is rapidly changing. Unions now ask for an arrangement under which they can maintain all their own traditional freedoms while denying like freedoms to others. They insist that the right to strike must not be violated, but they have attempted to deny to others the right to work. They have thrown mass picket lines around factories and office buildings, and in front of the houses of company officials and nonstriking employees, and have tried, often successfully, to prevent those who wished to work, or even those who wished to maintain essential operations, from doing so.

Union leaders resist all efforts at wage control. At the same time they loudly demand continued price control. They insist that wages remain free, but that the profits of employers be rigidly dictated by government.

Union leaders have been so accustomed to a one-sided policy on the part of government, that many of them seem to think they can now force a more and more one-sided control which retains all the traditional liberties of their own workers, while placing more and more coercions on employers or on nonunion workers.

When a few thousand men on tugboats, in food packing plants, in telegraph offices, or wherever, quite suddenly, on their own decision or whim, restrict or tie up communications, or the nation's food or fuel supplies; when they say they will continue to do so until their demands, however reasonable or unreasonable, are met; when by the force of intimidation or coercion they can prevent anyone else from taking the jobs which they have voluntarily vacated; when they can force relief or unemployment insurance arrangements, under which the taxpayers who are suffering from the strike are obliged to finance it; when, in short, they leave the employers and the public no alternative except to settle on their terms, then something has happened to the democratic and American system, of free enterprises and individual liberty that we do well to consider.

The Drift Toward Authoritarianism

Many people are becoming convinced that the prevalent epidemic of strikes is not at bottom a conflict over wages; that much larger issues are at stake. Philip Murray charges that big business is attempting to break the unions. General Motors charges that the issue "is not primarily one of wages . . . but is an issue of ideology and national policy." By that is meant that it regards the "look at the books" demand as an effort on the part of labor to usurp the functions of management and hence to change the character of the free-enterprise system, and set this nation on the road to socialism. President Truman has declared the strikes to be a struggle for power and has said the basic trouble is that both industry and the unions have too much power.

There is truth in all these views. Labor does want to sit at the management table, and there have a hand in fixing wages. Mr. Truman is right in calling the present outbreak of strikes a struggle for power. There can be no doubt that man-

agement would greatly enjoy diminishing the power of, if not breaking, the labor movement.

The only alternative, however, to too much power in the hands of management and unions, is more governmental power and industrial control. Government wage fixing, government enforcement of arbitration, government seizure of struck plants, government price fixing, are all in the direction of a state-controlled economy. That may have been a necessity in a war emergency. But if it now carries over into peace, it is a threat to true democracy.

What I would direct special attention to is that these current developments are in the direction of submerging the individual and individual rights. They tend to bring about systems of totalitarianism in labor, in industry, and in government. The individual is lost in the mass. The drift is toward the omnipotent state, toward state totalitarianism, and toward authoritarianism in all other organizations. What chance has the individual in any of these organizations today?

Prophetic Counsel for Today

James and Isaiah plainly told the people of God who face these hard conditions in "the last days," that industrial organization—look at it as we will, as good or bad—is not the remedy for human injustice, human iniquity, and human oppression. It will not, indeed, it cannot, cure the social unrest that curses the world. It does not bring classes together. Indeed, it deepens hatred and bitterness; it does not remove them.

God's message to His people in this time and for this occasion, is not membership in labor organizations. It is not participation in labor activities. It is not in organized resistance to injustice and oppression. It is summed up in one clear phrase: "Be patient therefore, brethren." "Be ye also patient; . . . the coming of the Lord draweth nigh."

This is a call for *endurance* of hard conditions. In every sphere of life and relationship these days, God's people are called to quiet waiting, waiting *upon* God while waiting *for* God. There is so little they can *do*. They have no power of control over the social, the economic, the political movements of this time. Their strength is to be still and wait on God and stand apart from human attempts to correct impossible conditions.

And this endurance is to be their witness to their faith. Waiting is the hardest thing ever given man to do. It is a great help in the doing of it if we can have the inspiration of some great ideal, the expectation of some impending event—if we can have some *great* waiting in mind to which we may be constantly lifting ourselves. And we have. Our great waiting is for "the coming of the Lord." It is this that is to influence and mold all our waiting these days. It is this that is to solace our hearts, shape our plans, govern our conduct, and direct our course. "Thou art my help and my deliverer; make no tarrying, O my God." Come, O come, Lord Jesus; come quickly.

There are duties laid upon us during this waiting time. We are to keep away from *restlessness*—"Be patient." We are to keep from *doubt*—

"Stablish your hearts." We are to keep from *envying*—"Grudge not one against another."

Plainly the counsel God gives His people now in meeting hard industrial conditions is that they are to look away from man to God. "Sanctify the Lord of hosts *Himself*; and let *Him* be your fear, and let *Him* be your dread." Isa. 8:13. To this clear instruction of the Bible is added the equally plain instruction which has come to us from the Spirit of prophecy.*

"In this work we are to preserve our individuality. We are not to unite with secret societies or with trades unions. We are to stand free in God."—*Testimonies*, vol. 7, p. 84.

"The trades unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them."—*General Conference Bulletin*, April 6, 1903, p. 87.

"In the world *gigantic monopolies* will be formed. Men will bind themselves together in *unions* that will wrap them in the folds of the enemy. . . . Trades-unions will be formed, and those who refuse to join these unions will be marked men."—E. G. WHITE Letter 26, 1903.

It may have seemed peculiar to apply the term "gigantic monopolies" to labor unions. Since that was written, however, organized labor has developed in the direction of "gigantic monopolies." It is no longer possible to think of the labor movement as merely a group of men in overalls, seeking only for better wages, better hours, and better living conditions, having only the weapons and equipment of strikes and violence. Labor is big business today. It uses the methods of big business. It owns daily newspapers and attractive magazines. It employs expert propagandists who use regular radio broadcasts, motion pictures, comic pictures, tabloid newspapers, labor book-of-the-month clubs, and airplane advertising to put their campaigns across.

When Ellen G. White wrote forty-four years ago, "Men have to pledge themselves to serve the interests of these unions or else they may have to pay the penalty of refusal with their lives," she seemed to display foreknowledge of developments which had not then taken place. Constitutional provisions of one of the most powerful international labor unions require this membership obligation:

"I [give name] hereby solemnly swear [or affirm] that I will not reveal any business or proceedings of any meeting of this or any subordinate union to which I may hereafter be attached; . . . that my fidelity to the union and my duty to the members thereof shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political, or religious, secret or otherwise." [Note that religious affiliation is included.]

We quote again from the Spirit of prophecy:

"Those who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed. This the Lord forbids. Cannot those who study the prophecies see and understand what is before us?"—Letter 201, 1902.

"These unions are one of the signs of the last days. Men are binding up in bundles ready to be burned. They may be church members, but while they belong to these

* These and the Spirit of prophecy statements used subsequently in this article appear in the recently published E. G. White pamphlet, "Country Living—An Aid to Moral and Social Security," just now available at ten cents through Book and Bible House channels.—*EDITOR*.

unions they cannot possibly keep the commandments of God; for to belong to these unions means to disregard the entire Decalogue."—Letter 26, 1903.

"The trades-unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began."—Letter 200, 1903.

With this instruction before you it will not be difficult to understand why the General Conference Committee has brought into existence the Council on Industrial Relations. It was felt that just as in the case of the war between the nations a War Service Commission was necessary to aid our men in military relations, so in this war between great combinations of capital and labor, a Council on Industrial Relations is necessary to give what aid may be possible to help our members involved with industrial difficulties.

First, a policy was formulated. This has been published in the *Review and Herald* of September 27, 1945. It was thought this should be placed on record with the Government and the great industrial organizations, such as the American Federation of Labor, the Congress of Industrial Organizations, and the United Mine Workers.

This has been done. Our procedures now involve requesting local unions where our people are affected to enter upon agreements that will make it possible for our members to entirely disassociate themselves from labor union membership and labor union activities. The Basis of Agreement* suggested and already signed in numbers of cases by local unions is available through the union conference offices. It should be studied carefully. An identification card* is to be signed by church members who desire the help of the Council on Industrial Relations.

We earnestly solicit the co-operation of all our ministers and workers in attempting to solve the problems of our church members in the way that the General Conference has recommended.

Personality of Las Vegas, Nevada

By DON R. LOUTSENHISER, *Pastor-Evangelist, Fallon, Nevada*

LAS VEGAS is still a frontier town. This is more than a slogan, it is an actuality. A day never passes but that cowboys may be seen going down the main street on horseback. The hitching post is a common sight on all main corners and in front of bars and restaurants. The cowboy boot is a more common article of footwear than the oxford. Leather jackets, Indian jewelry, and ten-gallon hats abound.

This city in Nevada was first settled by white men when the Mormon Church sent missionaries there to work for the Indians in 1855. One year before this Congress had voted the funds for a military road going from Salt Lake City through the present city of Las Vegas to Cajon Pass north-east of San Bernardino, which activity led to the settlement of this oasis in the desert. In transla-

tion the name itself means the meadows. It is no wonder that settlers should be attracted here, because for miles around there is nothing but desert. The Mormons, because of church trouble in Salt Lake City, deserted the mission, and it then became a hideout for horse thieves and other fugitives from justice. Perhaps this part of the history accounts for many of the present frontier traditions and practices.

Las Vegas is in the desert. This might keep some away, but it probably attracts others, for even a desert has its advantages. Ninety-four days out of one hundred are sunny days, the humidity is very low, and average rainfall per year is 4.79 inches. Psychologically the desert promotes an attitude of freedom, and Las Vegas tries to live up to that tradition.

Marriage laws are designed for efficiency and speed. Licenses are issued twenty-four hours daily, Saturdays and Sundays included. No delay or red tape is connected with this. A divorce requires only one thing in actuality—six weeks' residence in the State. As far as the laws are concerned, they read very similarly to those of any other State. The difference lies in the fact that they are interpreted on a vastly more liberal scale.

The most obvious expression of desert freedom is the legalized gambling. There is scarcely a drugstore or grocery store, or any other place of business, that does not have its slot machines. In addition the main street of the town is fully one half devoted to gaming casinos where roulette, craps, 21, poker, race-horse keno, bingo, etc., are in play twenty-four hours a day. These gaming clubs are by no means the gambling dens of popular imagination. In fact, every effort is made to do away with the den idea. Solid glass doors, fluorescent lights, chromium trim, marble and colored tile façades—all make these places bright and attractive.

In addition to the downtown gaming casinos Las Vegas has two luxury hotels that cater to the wealthy tourists and the Hollywood crowd. Hotel El Rancho Vegas is finished in Spanish style. Hotel Last Frontier features the early West in modern splendor.

Las Vegas has a more serious side also. There are citizens who live with their first wife and who abide by other standards of a more conservative community. Nearly twenty-five per cent of the permanent residents are Catholic, and fully forty per cent are Mormon. The Methodists, Baptists, Christians, Congregationalists, and Presbyterians have churches, and all claim a good attendance. However, there is a surprising acceptance of gaming, divorce, and the like among these otherwise good moral people.

Old-timers in town are proud to be so called. They like the tourist for obvious reasons, but resent the defense worker element that has come in since 1939. This tremendous influx of people without tourist money to spend, dampened the traditional Western hospitality of the old-timers and property owners, who look forward to a time after the war when Las Vegas will again be a tourist town. The transient defense worker looks forward to the time when he can get back home, out of the

* This was reproduced in the *Review and Herald* of December 6, 1945.

desert; for seeing Las Vegas from one of its luxury hotels with air-conditioned rooms, swimming pools, etc., is a vastly different thing from seeing Las Vegas from the back side of a car trailer lot.

Despite the transient group that has filled Las Vegas in the last few years, the town is basically stable and surprisingly strategically located, even though it is in the desert.

Las Vegas Still a Frontier Town

Paved highways of national importance have their crossroads at Las Vegas—Numbers 91, 93, 95, and 466. Transportation facilities are excellent. The Union Pacific Challenger and Streamliner, Greyhound busses, Burlington Trailways, and Pony Express stages provide national service. Daily bus schedules are operated between Las Vegas and Phoenix, Arizona. The Vegas Transit Company operates convenient intercity bus schedules. Western Air Lines, Transcontinental & Western Air Lines, and Nevada Pacific Airways provide Las Vegas with twelve passenger and air-mail schedules daily.

The advantages of geography, transportation, and man-made facilities are greatly enhanced by the climatic conditions. Warm, dry air, high percentages of sunshine, and temperatures which seldom go lower than freezing, make a delightful winter playground.

The world's most interesting and accessible man-made structure is Boulder Dam. Boulder City, a Government-owned townsite, twenty-three miles from Las Vegas, is where the engineers and most of the employees have their homes. Lake Mead, six miles by paved highway from Boulder City, is the largest man-made body of water in the world. A public trailer park and campground, with stoves, tables, and sanitary facilities, is maintained by the National Park Service. A sandy beach has been cleaned and leveled, bathing is enjoyed throughout the year. There are no restrictions on swimming, boating, and fishing in Lake Mead, except in Black Canyon where Boulder Dam is located.

Las Vegas population: 1910—800; 1920—2,304; 1930—5,177; 1940—8,422; 1944—18,000 (estimated). Clark County population: 1944—31,000 (estimated).

Clark County has a monthly pay roll of \$2,000,000. Per capita retail sales for Las Vegas amount to \$898, as compared with the national figure of \$319. Per capita wealth is large, being as high as the average of Nevada, which leads all States. The banks are in excellent condition and have never been closed.

A \$350,000 high school and a \$225,000 grammar school have made school facilities the best. Seven new grammar schools have been constructed in various residential sections of the city to take care of added school enrollment caused by expansion in the area. The school enrollment for the fall of 1944 was 3,400.

Lead and zinc ores are mined in the Goodsprings-Yellow Pine district, about thirty-five miles from Las Vegas. Large quantities of gypsum and silica sand are mined in other parts of the country, and shipped to plants where they are utilized in manufacturing wallboard, glass, and other products.

Las Vegas has industries, but its chief feature is the tourist attractions of quick marriage, easy divorce, and legalized gambling. If you tune in the local radio station you'll be amused to find the call letters are K-E-N-O, the name of a famous gambling game. If you call a taxi you get the personality of Las Vegas all rolled into this one simple act. You go to a cab stand and find it indicated by a rustic hitching post. You take the receiver from the hook and call the number advertised. It is 7-11. As the taxi pulls up, you notice that on either side is the message "Be Happy—Go Lucky" and you conclude that you're truly riding a "lucky" cab.

Seventh-day Adventists have a small representation even in Las Vegas. The membership is only forty-three. However, our church building is second to none. This church seats only one hundred and twenty but has modern Spanish architecture, the finest appointments, new furniture, air conditioning, and is in an excellent location. The building is now about four years old. In this connection it is interesting to add that the local businessmen of town (almost entirely the gambling group) gave more than \$6,000 for this \$14,000 building.

Seventh-day Adventists have a good name in town. The toughest element respect them and give them a favorable audience as long as no one expects a change in personal life. Ingathering solicitors reach, double, and triple their goals without beginning to exhaust the town's giving potential.

Las Vegas is a very tolerant town with reference to religion, but it is indifferent. The last evangelistic effort that was held there (1944) had a very poor attendance (about thirty-five) on the opening night. Handbills, radio spots, and newspaper space were all used. Approximately \$200 was spent on advertising for the first week alone. These facts show that Las Vegas is not easily attracted to religious meetings. The large number of places of entertainment in proportion to the population may be one of the leading factors causing this.

Some success in soul winning in Las Vegas was achieved by using cottage meetings. Ten were baptized in a year as a result of this method of work. Las Vegas presents a real evangelistic challenge to this denomination. It is the playground of many celebrities who in their home towns are too busy to attend meetings. It is the gathering place of hundreds of disillusioned, saddened men and women seeking a divorce. These factors give it evangelistic advantages. We must find a way to reach these people.



SPIRITUAL APPEAL.—"I appreciate THE MINISTRY very much, and like its deep spiritual appeal to a consecrated ministry for an intelligent presentation of our message." —FRED D. WILBUR, *Pastor-Teacher, Woodland, Washington.*

TIMELY ARTICLES.—"The articles in the current issue are indeed timely. Along with many others, I do appreciate having such a paper." —J. H. JONES, *Assistant Publishing Department Secretary, Arkansas-Louisiana Conference.*

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Meeting Africa's Challenge

By ERNEST D. HANSON, *President of the Cape Conference, South Africa*

THE evangelizing of South Africa includes more than breaking down the barriers of heathenism. Although the 7,000,000 Bantu natives present a mighty challenge, the 2,000,000 white and 800,000 colored people offer no less a challenge, and just as wonderful possibilities.

For three centuries the white man has been steadily extending his sphere of influence in the southern part of the Dark Continent. The earliest settlers came from that center of Reformation fervor, Holland. Later they were joined by Huguenots who had been driven out of France by the persecutions that deprived their fair land of many of its most industrious and God-fearing citizens.

These hardy sons of the Reformation were brought under British rule during the Napoleonic wars. Almost immediately an era of colonization and exploration spread the white man's civilization to the borders of the Transkei, across the Orange River, over the great high veld to the borders of the Limpopo, and beyond the Drakenberg to the kraals of Zululand.

Along the east coast thousands of hardy British settlers built their homes in the vicinity of what are now the thriving cities of Port Elizabeth, Grahamstown, East London, and Durban.

The hardships of pioneer life and the isolation from the world's large centers of population have developed a people of independent character and somewhat insular outlook. These conditions have also shielded them from much of the rationalism and materialism of modern Europe.

The vastness of the country tended toward the growth of isolated settlements of English and Dutch people who, in a number of instances, organized independent governments, which were later united under the Union of South Africa. Among these hardy pioneers, religion was considered just as important as dinner or supper, and was made as regular a part of the daily program.

This background needs to be kept constantly before us when we analyze the problems of evangelism in South Africa. It helps us to understand how Brethren Wessels and Van Druten came to take their stand on the Sabbath truth when they believed that they were the only people in the world observing that day as holy.

Some further facts may help to clarify the situation. Nearly half the white population is on the membership lists of the Dutch Reformed Church. They are generally fundamentalist in belief, though modernism is increasingly in evidence among the younger ministers.

The form of church government, and the confidence of the people in their ministers, favor a firm control of the members. The ministers are quick to combat heresy both from the pulpit and by personal visits. So strong is the influence of the minister, especially in the rural areas and smaller towns, that few will knowingly attend services against which they have been warned. However, if the people can be led to attend three or four of our evangelistic meetings, they will usually continue to come in spite of opposition. They are often willing to listen to the truth when they have had the opportunity of testing the truths of our message by the Bible. In the larger cities, where the members of many denominations are living in the same area, the problem is still present, but less acute.

In Afrikaans evangelism the choice of topics during the first few nights is important. The presentation of Daniel 2 on the first night will often lead the minister of the Dutch Reformed church to warn his members.

There are other problems which our evangelists must face. Tents are coming to be associated with sects. The high cost of materials and high transportation costs often make tabernacles uneconomical. Also, the large farms and long distances make it difficult for people to attend a series of meetings regularly. Again, the subtropical climate favors every form of outdoor activity in the late afternoons and evenings. Young people are especially attracted by these features.

The English-speaking section is divided into a number of denominations, the largest of which is the Church of England, followed by the Roman Catholics and other smaller groups. Among the Protestant churches modernism has made some progress, and wide latitude in belief and practice is permitted. This does not mean lack of prejudice or opposition, but often it means indifference to spiritual things. To interest these people, careful attention must be given to securing the best halls available, maintaining a very high and conservative standard in advertising, and presenting the message in a dignified and compelling manner.

Above all, every evangelist who expects to succeed must be filled with the Holy Spirit. He must be prepared, just as his Bible instructors are, to go from house to house and pray and study with the people. I am glad to report that such is the spirit that actuates our evangelists in South Africa, and that God has honored His servants with an abundant harvest of souls. To illustrate, in the Cape Conference during the five-year period 1940 to 1944 inclusive, the average number of baptisms a year for each ordained minister was thirty-one, and the average net gain a year in membership for each ordained minister was twenty.

We believe it is in God's providence that there is a substantial white population in South Africa.

With the souls won in this country a strong base has been built up from which an ever-increasing number of men and women are going into the great fields to the north.

First Contact With Church in Germany

By OTTO SCHUBERTH, *Former President, Marienhöhe Seminary, Darmstadt, Germany*

DURING a recent trip into Germany I became convinced that our people in Germany are still loyal and faithful Adventists. They have gone through very difficult times. One of the German conference presidents refers to these years under Nazi domination as "times of distress." They certainly were times of trouble. Seventh-day Adventists, like many other religious groups, suffered much under a regime of terror that one cannot imagine who has not gone through it. Fortunately, it ended before greater catastrophe came to the Adventists.

When the Allied military government granted my request to enter Germany last December, I wondered how I would find our people. What attitude would the ministry reveal? I had known many of our workers during the years I had been connected with the work in Central Europe. When I left Germany in 1936 I had seen trends that had caused me concern. What effect would the war have had?

I entered Germany on a Friday in the last month of 1945, and spent the first Sabbath in one of our larger churches in southern Germany. Their nice chapel has been destroyed by bombs. They are now meeting in two adjoining rooms in our conference office building. As I sat there that Sabbath morning, listening to a regular, old-time Seventh-day Adventist Sabbath school, and then heard the brethren express their complete confidence in the leaders of the work in America, after I had brought them a message from the General Conference, I knew that our church in Germany had not failed.

Here were people who had gone through years of terror and indoctrination by a ruthless government. They had been subject to radical nationalistic as well as antireligious propaganda. One would expect to find evidences of isolationism, separatism, and skepticism. But they welcomed the message from the brethren of a country that had been at war with theirs with a warm and open heart, and their religious attitude was that of old-time Adventists.

When I met the president of one of the conferences, he said to me, "We want contact with our brethren in America. We want Sister White's writings again." The president of one of the unions cannot travel freely, because of insufficient railroad service. So he is conducting a local evangelistic effort in a small town near his home. But he has to walk six miles each way to get to this place and back. He is not so very young any more, either. Another conference president is still using his bicycle to visit his churches, because he is not able to get around by train.

During the war our ministers were heavily restricted in their work. I learned of two of our workers who had been taken to a concentration camp, where they died. In many places Sabbath services could only be held late in the afternoon, because it was forbidden to interfere with the work of others, even if it was only by coming together for worship or singing religious songs. Public efforts could not be held at all. All work had to be done privately and confined to personal visits.

Now there is greater freedom again. Church services and other meetings can be held at regular times, provided the church hall has not been destroyed. The general public may be invited, too, but the meetings cannot be held late in the evening because of the curfew. Large-scale advertising is not yet permitted, but there is a growing interest, and souls are being won for Christ.

One of the material difficulties is the lack of facilities for baptism. Most of our church halls with baptistries have been destroyed. Swimming pools or other opportunities for baptism are not available, because they have been damaged beyond repair.

Another difficulty is the lack of Bibles and other religious literature, as there has not been any printing of Bibles and religious literature in Germany for years. Some ministers have had to work without a Bible at times, because their Bibles were destroyed when all their belongings burned. But the work is gathering momentum again. The population in general is sullen and downhearted, but our people have a hope in their hearts that others do not have.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Has Noah's Ark Been Found?

By LYNN H. WOOD, *Professor of Archaeology, Seventh-day Adventist Theological Seminary*

Some time ago we asked Dr. Wood to investigate the facts concerning the alleged discovery of Noah's ark. Careful checking on the various points mentioned in this article was made by calls on authorities at the Washington Cathedral, the Catholic University, various branches of the National Advisory Committee for Aeronautics, and the Ohio Chemicals and Manufacturing Company. We all benefit through this careful inquiry. It is to be regretted that some pulpit and press utterances among us echoed the story as a fact. This episode should serve as a deterrent to easy acceptance of any similar allegation in days to come.—EDITOR.

IN 1941 and 1942, various religious papers in this country printed articles concerning the supposed finding of Noah's ark. Among these periodicals may be listed *The Kings Herald* (November, 1941), Springfield, Missouri; *Prophecy* (March, 1942), Los Angeles, California; and *Defender of the Faith* (October, 1942), Intercession City, Florida. In substance the story was as follows:

A Russian aviator by the name of Roskovitsky, who with his companion was stationed on an airfield near Mount Ararat just before the Russian Revolution, allegedly was given a plane with a new supercharger to make some altitude tests. After climbing to fourteen thousand feet and leveling off to become adjusted to the altitude, he saw ahead of him the snow-capped peak of Ararat some three thousand feet above him. Having heard that it had never been scaled since 700 B.C., he set out toward it. In circling the crystal-white dome he slid down the south side of the mountain and saw below him a glacial lake and the old hulk of a ship, which, upon further investigation by special companies of soldiers sent out by the czar, was believed to be Noah's ark.

According to the *Biblical Archaeologist*, December, 1942, page 59, two of the periodicals above mentioned printed retractions of this story, and there was little more heard of it until in March, 1945, there appeared in *Magazine Digest*—a Toronto, Canada, publication—a restatement of the story with the following additions:

First, in 1883, violent earthquakes were supposed to have dislodged huge cakes of ice from the very summit of Ararat, and residents of the district had seen the ship protruding from one of these blocks.

Second, an "archdeacon, Nouri of Jerusalem and Babylon," later climbed to the place of discovery, examined the vessel, and made a statement to the effect that this was surely the ark of Noah.

Realizing the remarkableness of such a discovery, were it a fact, I began an attempt to check the accuracy of various statements made in the two sets of articles, with the following results:

1. In *The Defender of the Faith*, October, 1942, page 12, it is stated that the alleged discovery "was in the days just before the Russian Revolution." Inasmuch as the Russian Revolution took place in March, 1917, and the author of the article states that the time of the discovery was in "August," it would date the incident back at least to August, 1916. He goes on to say that the time was in August, a very hot season, and how they longed for some of the snow they saw on the peak of Ararat. "Then the miracle happened. The captain walked in and announced that plane number seven had its supercharger installed and was ready for altitude tests."

But note: *The New International Encyclopedia*, volume 1, page 185, dates the experiments with superchargers in aircraft to a period about five years later, on September 28, 1921, when Lieutenant McCready, at Dayton, Ohio, flew to 37,800 feet with a plane equipped with a supercharger.

2. The article goes on, "Needless to say, we wasted no time in getting on our parachutes, strapping on our oxygen cans, and doing all the half dozen other things that have to be done before going up."

Concerning the use of parachutes, the 14th edition of *Encyclopaedia Britannica*, volume 17, page 252, states that during the last days of the war in 1918 German aviators were known frequently to

use them, but after the war there was little done to complete the use of parachutes until about 1921, when British and American aviators began experimenting with a parachute that could be conveniently carried by a pilot. It is well known that oxygen cans were not used by aviators to any extent until experiments began in high-altitude flying after World War I.

3. The article goes on to say, "As I looked down at the great stone battlements surrounding the lower part of this mountain, I remembered having heard that it had never been climbed since the year 700 B.C."

The 11th edition of *Encyclopaedia Britannica*, volume 2, page 320, lists eleven different dates from 1829 to 1893 when parties climbed Ararat.

4. An article in *Magazine Digest*, March, 1945, says: "Even though in its present location, the ark was sealed in a solid preserving coating of ice for ten months of the year, the thawing and weathering for even two months of every twelve would long since have rotted the hulk into nothingness. But old residents explained that, in 1883, violent earthquakes had dislodged huge blocks of ice from the very summit of Ararat. And, from one of these blocks, wondering mountaineers had seen this hull protruding one late summer when the brief 'summer' came."—Page 67.

There is no indication or record of any earthquake as mentioned here. There was some tradition that an earthquake in 1840 caused a precipitous fall of rock which destroyed a village at the base of the mountain, but even this evidence is not satisfactory. (See *Encyclopaedia Britannica*, 11th ed., vol. 2, p. 320.)

5. Lastly, this same article says, "Another remarkable confirmation came later from Archdeacon Nouri of Jerusalem and Babylon, a learned and noted traveler. After exploring along the Euphrates, he reached Mount Ararat, and, with his guides and associates, climbed to the resting place of the ark. After thoroughly examining the vessel, he pronounced: 'I am very positive we are beholding the ark of Noah.'"—Page 68.

An examination of the yearbooks for the Church of England from 1942 back indicates that there was the office of archdeacon for Palestine, Syria, and Trans-jordan from 1926 to the present. But this archdeacon's office did not include the district of Babylon, and furthermore, the names of the men who have received the appointment of archdeacon are all thoroughly English names, the last two being Stewart and Maxwell. Before 1926 this office was nonexistent. And there is, according to the Catholic University, no such office in either the Greek or Roman Church.

WHEN the article in *Magazine Digest* appeared, I made a visit to its editorial office in New York to see whether there were references that would confirm the story. That office denied any responsibility in editorial work, and reference was made to the home office in Toronto, Canada. A letter was next written to the Toronto office, and under date of April 27, 1945, Anne Fromer, the managing editor, answered:

—Please turn to page 46

OUR THEOLOGICAL STUDENTS

Current Field Training Notes

Student Personal Evangelism

By T. HOUSEL JEMISON, *Instructor,
Practical Theology, Pacific Union College*

IN SPEAKING with a number of our active evangelists and others who have had ministerial interns working with them, I have discovered that there are three particular qualifications which these men would like to see their interns possess. These, in the order of their preference as they have been stated by the workers, are (1) consecration, (2) experience in personal work, and (3) willingness to learn.

In seeking to give adequate preparation in the second field—that of personal work—we have tried a new plan at Pacific Union College this year. A number of the young men, working in pairs, have been going to near-by Calistoga and distributing literature. We are using the Good News series of tracts, which have been especially prepared to lead up to the giving of Bible studies. As a result of this literature distribution and personal contacts, eleven Bible studies and cottage meetings are being conducted at the present time by our ministerial students. There are a number of other good prospects, which we hope will be ready to begin studies in the very near future.

In addition to those in these studies each week, there are others who wish to continue to receive literature, and several who are taking the series of Bible lessons by correspondence. The young men are mailing the lessons, and correcting the papers, and will take advantage of the opportunity to call at the homes of these people occasionally to keep up personal contacts.

Meeting the people in this house-to-house work has been of utmost benefit and inspiration to the young men. This is the first experience that many of them have had in personal evangelism. As one remarked, "I have never done anything so thrilling." It has resulted in a deeper consecration on the part of many of the young men. They are enthusiastic about the Bible studies which they are giving each week, and I believe that the whole experience has been and will continue to be one of blessing, both to the students who are taking part and to those who are receiving the instruction.

When one group visited a man who was to receive a study, and found that he had been removed to the hospital, they went to the hospital and for several weeks have been giving him brief studies there, and praying with him. They have extended their contacts now to his neighbors in the ward and expect to do even more personal work in the hospital. The members of one group are studying with an evangelist of another denomination and having a remarkable experience.

The territory surrounding all our colleges has

been worked with student evangelist efforts for so many years that it seems quite discouraging to the students to be sent back into this worn-out territory to conduct a series of evangelistic meetings. However, there are those everywhere who may be reached by personal contact. Many of these people would not come to public meetings, but they are willing to receive literature and studies in their homes. This fact, combined with the need of our young men for training in personal work, seems to indicate that in many places we would do well to follow a plan similar to this one.

I am convinced that our results, both in souls saved and in valuable experience gained, will in many places be greater than that obtained in the customary series of student evangelistic meetings.

At present I have a young man working on a complete classified index of all THE MINISTRY articles since the beginning of their publication. The idea is to gather together into one index titles and pagings of all the articles that deal with any particular subject. For instance, under "Evangelism" we have sections on "Evangelistic Preaching," "Evangelistic Visitation," "Evangelistic Music," etc. This will give us quick and easy access to all the excellent material that is contained in THE MINISTRY each month. After the index has been completed, it will be kept up to date each month as the new MINISTRY comes to us. This involves a great amount of work, but we feel that the results will warrant the expenditure in time, energy, and money.

It may be that our other schools or some of our workers would be interested in copies of the MINISTRY index. If this is the case, I am sure that some plan could be worked out whereby it might be duplicated and distributed at cost.

✱ ✱ ✱

Give, It Shall Be Given

By ROBERT HARE

SHARE your cup of blessing
With some weary heart,
See some waiting spirit
Has with you a part!
Give, and give so gladly
That the angel throng
Will take up the echo
Of your song!

Share your cup of blessing;
Needy spirits sigh
Round you in the darkness,
Left alone to die!
Share your cup and tell them,
Heaven with bounteous store
Waits with all its fullness
Evermore!

Share your cup of blessing;
It will fill again,
Sure as sunlight wakens
After storm and rain,
And your part will sweeten
Through the passing days,
Till the vision round you
Rings with praise!

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Innocence	Conscience	Human Government	Promise	Law	Grace	Kingdom
Before sin —Eden	Antediluvian Civilization	Postdiluvian Period	Abraham to Exodus	Levitical Era	Church Period	Eternity

Meeting Dispensationalism—No. I

I. WHAT IS DISPENSATIONALISM?

1. Dispensationalism's modern champion, Dr. C. I. Scofield.
2. Scofield Bible interprets prophecy incorrectly and dangerously.
3. Scofield received views from Malachi Taylor of Plymouth Brethren.
4. Dispensationalism is modern antinomianism and Jewish rabbinism.
5. Imminent return of Christ, theme of past century's evangelical awakening.*
6. Evangelical awakening at first did not include dispensational ideas.
7. Dispensationalism represents fundamentalists, not modernists.
8. Fundamentalists once refuted dispensationalism but now generally accept it.
9. Protestantism surrendered historic interpretation of prophecy.
10. Protestantism accepted Catholic counter-Reformation views on prophecy.
11. Basis of dispensational teachings of Bellarmine and Ribera.

II. ERRORS OF DISPENSATIONALISM.

- I. Scofield's "dispensations."
 - a. History of world arbitrarily divided into seven periods as noted above.
 - b. "Dispensations" produce errors of dispensationalism, antinomianism, false idea of Antichrist, secret rapture, Jews returning to Jerusalem, erroneous teachings regarding Christ's kingdom, false hope of second chance.
 - c. Meaning of "dispensation": Never correctly refers to a period of time, usually means a stewardship, an act of dispensing, an administration.
 - d. Texts including "dispensation": 1 Cor. 9:17—"A stewardship has nevertheless been entrusted to me." (Weymouth.)

*The Presbyterian of August 21, 1941, carries an article by Hugh R. Monro in defense of dispensationalism. He acknowledges, "Both in our churches and theological seminaries there has been considerable division of opinion as to whether this method of interpretation rests upon a sound basis." He contends, however, that "the development of the dispensational teaching" is "a part of the evangelical awakening of the past century which . . . was . . . a return to the pure sources of apostolic Christianity." (THE MINISTRY, January, 1942, p. 13.)

Eph. 1:10 (Read context carefully.)
Act of dispensing.

Col. 1:25 Paul a minister according to God's administration. 1 Cor. 12:28.

2. Two main errors:

- a. Separation of law and grace; an age of law without grace (O.T.), and an age of grace without law (N.T.). (Protestant champions of Ten Commandments: Dr. Adam Clarke, Dr. Barnes, J. Gresham Machen.)
- b. Revival of forlorn hope of Israel in Christian form. Soon expected Messianic kingdom.

III. MUST BE MET WITH BIBLE TRUTH.

1. Bible not of private interpretation. 2 Peter 1:20, 21.
2. The Word its own interpreter. Deut. 29:29; Isa. 28:9, 10; 1 Cor. 2:13, 14.
3. God's plans not based on man's thinking. Isa. 55:8, 9.
4. Prophets searched to understand God's interpretation. 1 Peter 1:9-12.
5. Theologians and scholars err by not holding to Scripture. Mark 12:13, 24.
6. Private interpretation brings confusion and destruction. Deut. 4:2; Prov. 30:6; Rev. 22:18, 19.

Recommended Reading:

- V. J. Johns—*The Secret Rapture*, Pacific Press; also article in *Review and Herald* on "Dispensationalism," beginning November 13, 1941.
- R. A. Anderson—"The Fantasy of Futurism," *Typical Evangelistic Sermons II*, Review and Herald Pub. Assn.
- P. B. Fischer—"Ultra-Dispensationalism Is Modernism," American Prophetic League—*The Rapture*, 4747 Townsend Ave., Los Angeles.
- Jessop—*The Day of Wrath*, Revell, New York City.
- Hamilton—*The Basis of Millennial Faith*, Eerdmans, Grand Rapids, Michigan.

Ultra-Dispensational Teachings Exposed

CONFUSIONS ON "DISPENSATIONS."—"There are many variations of the pretribulation theory, but there is one group of whom we wish particularly to speak. Though the members of the group will probably resent the name, we will call them the ultra-dispensationalists. All Christians distinguish between at least three dispensations:

"1. The dispensation of works, before the fall of man, when man was placed under a covenant according to which obedience to God's command would bring eternal life, while disobedience brought eternal death to themselves and to their descendants except as God's grace brought redemption.

"2. The Old Testament dispensation up to the

coming of Christ, during which salvation was limited to God's chosen race and to those who were brought into the covenant people. Throughout this whole period salvation was by grace through faith in God and His promises of redemption through the Messiah, imperfect though the believer's knowledge of the way of salvation may have been. Implicit trust in God was the way by which God bestowed salvation upon believers. The covenant of circulation was instituted as the seal of the believer's faith in God. The law of Moses was instituted to teach the hopelessness of trying to earn salvation by good works and obedience to the law, and so, by increasing the transgressions, to reveal to man his lost condition and lead him to rest implicitly in the promised Redeemer. At the same time it gave man a standard by which to measure his sinful heart, and a rule of life for those who lived by faith.

"3. The third dispensation is the New Testament dispensation, under which salvation is by faith in Christ for those who are mentally responsible and of God's chosen people, both Jews and Gentiles. Throughout both the dispensations after the fall of man, salvation was *only* by grace through faith in God and His promised Redeemer. There is thus a unity in the Zion of God throughout the whole period from Adam to the present. The Old Testament saints and the New Testament saints are all part of the same church of God throughout the ages. Nor will there be any other basis of salvation at any time in the future, except through belief in the redemption that is in Christ Jesus. There have been several covenants, but no change in the way of salvation.

REGARDING THE COVENANTS.—"Dr. C. I. Scofield, in his 'Scofield Reference Bible,' page five, lists seven dispensations. They are the dispensations of innocence, conscience, human government, promise, law, grace, and kingdom. The first lasted up to the fall of man, the second down to the covenant with Noah, the third down to Abraham. The fourth, that of promise, from Abraham to the Mosaic law, which was the fifth dispensation lasting up to Calvary. The sixth is the present dispensation, which will last up to the millennial kingdom, the last of the dispensations. Such a division might in itself be unobjectionable were it not for the fact that Dr. Scofield declares that each dispensation represented a different way in which God tested man's obedience. The greatest objection to the scheme, however, lies in the fact that Dr. Scofield claims that, during the dispensation of promise, Abraham and his descendants were under a covenant of grace as heirs to the promises given to Abraham, but that at Sinai, Israel *rashly* accepted the law in place of the covenant of promise! This put law in place of grace! From that time on they forfeited the estate of grace and lived in the state of law. Grace again came into the picture at Calvary, while in the kingdom in the future, law again will take the place of grace.

LAW AND GRACE FALLACIES.—"Now this teaching that under the law men did righteously and so *became* righteous, while under grace they are *declared* to be righteous for the sake of Christ's

righteousness, which is clothed upon them, raises the question at once as to how the Old Testament saints were saved. The notes of Dr. Scofield would necessitate declaring that they were saved by keeping the law. Fortunately Dr. Scofield is not consistent on this point, for he elsewhere declares that grace is the only way of salvation. However, the position taken sets the dispensation of law squarely over against the dispensation of grace, and so contradicts one of the central teachings of the Bible.

"As a corollary of this disjunction between law and grace, the ultra-dispensationalists declare that the primary application of certain parts of Scripture is to the people of different dispensations. Thus the sermon on the mount and the Lord's prayer are said to be not primarily for the people of this age or the church age, but for the kingdom age. The epistles are the parts of the Bible which concern the church age, the age of grace. Some even go so far as to say that only the pastoral epistles particularly concern the people of this age. Others declare that the Gospels, particularly the Gospel of Matthew, do not primarily concern us, while all of them would declare that since we are now under grace and not under law, we need not trouble ourselves with the Ten Commandments! . . .

MILLENNIAL ERRORS.—"Premillennialists of all varieties almost universally teach that the millennium will be the earthly reign, from Jerusalem as capital, of the Messiah over the Gentile nations who are forced into outward obedience to His "iron rod rule." These nations will, at the close of the millennium, when Satan is loosed, rise in rebellion against Christ, because they have been wicked at heart. Most premillennialists say that the Jews will have chief place in the millennial kingdom after restoration to Palestine. They are said to be in the natural bodies capable of dying and giving birth, though they are presumably believers in Christ's redemptive work. Other premillennialists hold that the glorified church with spiritual bodies will reign with Christ over the nations."—F. E. HAMILTON, *The Basis of Millennial Faith*, pp. 26-30.

SYNOPTIC GOSPELS LACKING GRACE.—"The ultra-dispensationalists do, it is true, support the doctrine of the deity of Christ in a very positive way. Nevertheless, their teachings as to the disharmony and disagreement between the 'Jesus' of the four Gospels and the 'Christ' of Paul's prison epistles tend to confuse and unsettle the faith of the individual in Jesus as the Son of God, and in their discussion of the four Gospels they directly tend to inculcate the idea that the Jesus of the Gospels is largely a product of the imagination of the different writers of the Gospels. For example, they lay great stress on the fact that the great commission does not appear in the Gospel of John. They explain this by charging that the Gospel of Matthew is a 'kingdom message,' and that John omitted the great commission because his message, being written after 'the mystery' of the church had

been revealed to the apostle Paul, contains a mixed message, partly law and partly grace. See O'Hair, *The Great Blunder of the Church*. O'Hair has repeatedly made the statement that there is not a thimbleful of grace in the whole of the three synoptic Gospels."—PAUL B. FISCHER, *Ultra-Dispensationalism Is Modernism*, pp. 13, 14. L. C. K.

More Bible Instructors Needed

By MRS. D. E. TINKLER, Bible Instructor, British Columbia, Canada

DECIDING on one of two methods of working seems to be a live issue with the city Bible instructor. Either she may make contact with a large volume of names each week, encourage attendance at meetings, turn visits into hasty, pointed studies when possible, and thus endeavor to hold and spot new interest from all new names; or she may conduct regular Bible studies with a limited number, without attempting to visit the many new names as they are received.

Usually, with the pressure of handling hundreds of names during the course of an effort, she is compelled to adopt the first method of working; whereas, to be truly a Bible instructor and a Bible teacher she should follow the second method. To make it possible to adopt this preferred, thorough method of working, there must be many, many more Bible instructors.

As I have had occasion to speak at young people's meetings on the joys and blessings of the Bible work, I have been pleasantly surprised to note a good response from a number of young men and women who expressed their interest in the work and their desire to choose it as a vocation.

Could it be that the cause for the greatly lamented "dearth" of Bible instructors is not so much a lack of young people interested in doing this work, as a failure to search them out and recognize them? Could not experienced Bible instructors visit the churches in our conferences periodically, to keep the needs of the work before the membership, talk personally with these young men and women who are interested, encouraging those who show talent and adaptability for the work, and "spotting" them as prospective Bible instructors?

As these young people are trained and added to our working forces, they can be directed and helped by experienced Bible instructors, who will not only tell them the theory of the work but accompany them to various homes (just as the publishing department secretary helps the colporteur), and show them how contacts and approaches are made, how entrance is gained into homes, and how studies are conducted. Instead of seventy-five or a hundred baptisms resulting from the work of three or four Bible instructors, three or four times as many baptisms could be produced by ten or fifteen Bible instructors working in an effort.

Thus city evangelism would reach its objective for the multitudes, by providing thorough personal work for every individual name that is received. The results in souls won would be tremendous.

—Please turn to page 44

THE BOOK SHELF

Books, Reviews, and Discussions

Handfuls on Purpose, by James Smith and Robert Lee, Eerdmans, Grand Rapids, Michigan, 1945, 13 volumes, 3867 pages, \$25 a set.

There is gold here, much fine gold. The lodes are heavy with it, and nuggets of solid worth are discovered in rich supply. The treasure requires some digging, but the labor is pleasant and wonderfully rewarding.

Here is a unique commentary on the whole Bible, not in the form of a verse-by-verse analysis, but in deeply devotional and soundly orthodox outlines, readings, studies, thoughts, illustrations, and hints. This is a valuable series of exceptionally helpful volumes for busy workers in the Lord's vineyard.

There is original and suggestive material; there are extended studies in various books; there are practical, helpful, useful observations and analyses, making this set an invaluable treasure for the busy pastor, teacher, evangelist, and church officer.

The aim throughout is spiritual rather than critical or historical. The user is encouraged to dig constantly deeper into rich veins of spiritual thought which abound beneath the surface of the Book of God.

James Smith, of Scotland, a Presbyterian minister, prepared the first ten volumes, and Robert Lee, of England, following an identical plan, completed volumes 11 and 12. Volume 13 is a wonderfully comprehensive and delightful index of 316 pages. There is an index of general subjects, an index of Biblical persons, an index of Biblical places, an index of outline studies, and an index of Scripture texts. No matter what subject a teacher is preparing to present, here is practical help.

As in all mining for treasure, so here there is some dross. But it is surprisingly little. This set will be a source of continuing satisfaction and help to anyone fortunate enough to possess it.

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

They Found the Church There,* Henry P. van Dusen, Scribner's, New York, 1945, 148 pages, \$1.75.

In 1932 there appeared a volume entitled *Re-thinking Missions—a Laymen's Inquiry After 100 Years*. It purported to be an unbiased investigation of the advisability of continuing Christian missions in the Orient. This report was given the widest publicity, and the press emphasized the worst features of it.

The impression given by these university professors and businessmen, representing, as they did, the largest denominations, was that missions should not proselyte, that other religions than Christian had many laudable features, which should be appreciated and not attacked. The whole tenor

* Elective, 1946 Ministerial Reading Course.

of the report was damaging to missions, missionaries, and missionary methods. Its effect is still being felt in modernistic circles. It, together with the depression that struck at the same time, almost wrecked missions for some societies.

Such a report does not fit into God's plan for world evangelization. He had asserted that this gospel of the kingdom should be preached in all the world. And here was a group of men who questioned the urgency of world-wide evangelization, and the propriety of certain methods of calling men to submit to the will of God.

Even the wrath of men works the will of God, and this war sent another committee of investigators into mission lands—mostly laymen, composed of marines, sailors, fliers, and soldiers; but also chaplains, some of whom had questioned the importance of missions. They have given their report, and it differs very widely from that of the "rethinking" group. They saw missions as they are in the Solomons, New Hebrides, New Guinea, and other places. Almost universally they stood amazed at the simple Christianity of the converted head-hunters and cannibals.

These servicemen wrote home, and to their ministers in the home churches, and the report has been gathered up in one little volume entitled *They Found the Church There*. No well-informed minister or layman can afford to be without this book, which corroborates so well the great task of world evangelization to which Adventists have dedicated their lives.

HENRY F. BROWN. [Home Missionary
Secretary, Lake Union Conference.]

Take a Look at Yourself,* John H. Miller, Abingdon-Cokesbury Press, Nashville, 1944, 222 pages, \$1.50.

Regardless of the eventful changes that take place in this world, which tend to shift our interests, there is without doubt one interest which

never fades in the horizon of life, and that is our interest in self. Everyone is interested in himself as concerns his personal position in life, his association with others, and the actual fulfillment of dreams and ambitions. John H. Miller, the author of this particular book, deals with this most important person in the world—*You*.

Curiosity, he says, is a universal trait, a trait which leads individuals to investigate and learn new things. This, however, may apply largely to matters of acquiring knowledge toward the elevation of our material position in life. However, few people are curious about themselves, curious about their particular ways of thinking, or the mode in which they meet life with its many conflicting problems. The author tries to stir in the reader sufficient interest in himself to lead him to analyze his inward self and depict those faulty characteristics which can be converted into assets in his daily life.

Looking at oneself and delving into one's store of characteristics, be they good or bad, is perhaps not the most enjoyable thing to do. But how else can one learn to understand himself and to work his life according to the pattern set forth by the Creator? The author points to the great truth of man's unwillingness to look at his own character and physical handicaps, and to accept them with a determination in mind to overcome. He states that man too often spends most of his life running away from his true person.

"Life, indeed, is what you make it," says Mr. Miller. There is no gain in trying to escape truth, for self-knowledge precedes self-improvement. He outlines in a most interesting way the various character groups in which one can easily place himself. He suggests that in order to live a full life the reader should discipline himself to live up to the highest and best in himself, and also to live by some design, under some vision, for some purpose greater than himself.

HAYDEÉ COLÓN. [Bible Instructor,
Greater New York Conference.]

* Elective, 1945 Ministerial Reading Course.

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Gross Departures From the Faith

THE general departures of the great Protestant churches from the Christian verities of their founding fathers are well known to us. Certain independent rationalistic congregations afford conspicuous examples. But within the framework of the great denominations themselves, some of the most flagrant lapses are to be found. Recently we visited a large Midwestern church that was a tragic example. Housed in a beautiful and ornate edifice, though conventional in architectural form, its startling innovations were boldly set forth in a descriptive leaflet found in the pocket of every pew.

Proclaiming itself a "free church" with "no creed," though still in the sisterhood of churches of a great denomination, in its statement of belief it nebulously defined God as "that force for good which we identify as God," and again, as "this good which is God." The Bible was described as simply "the intimate record of the quest and discovery of the Jewish people." And assent to the "teachings of Jesus" was the only mention of, and relationship to, our Saviour's name.

The only hope for peace was conceived as "by greater numbers of people turning to God and attempting to live more seriously by the knowledge they had of Him and His will." As to membership and mutual relationship, the leaflet said this church provides "a place of common worship where men and women of various particular beliefs and social circles may come together in unity of spirit." This membership is free and easy. Hear it:

"A person may become a member of our church simply by making the request to the minister or signing his name to this folder. We have no creed or standardized form of belief which must be accepted. We welcome into our midst any person who finds himself in general agreement with this statement, and who expresses an interest in worshiping with us and sharing in the work of the church."

As to a common belief or unified creed, we read: "We are convinced that every individual must make his own creed and that it should be progressive, in keeping with his spiritual growth."

The purpose of this "free church" was declared to be "to translate that understanding and knowledge into positive action leading toward the brotherhood of man in the kingdom of God upon earth." After an invitation to the visitor to "identify" himself with them, this declaration is set off in a ruled box: "Believing in the expressed principles and practice of this Church, I hereby enroll myself as a Member," with lines for signature and address.

That was all there was to it. Here verily is religion made easy, simple, and broad—so broad as to constitute the road that leads to tragic deception

and at last to destruction. Such is a flashlight picture of the fall of the daughters of Babylon—denying every verity of the historic faith, and repudiating a personal God, an inspired Word, a divine Saviour, an all-sufficient remedy for sin, a judgment for man, and a coming kingdom to be inaugurated by the second advent of Christ to raise the dead.

No wonder God is nauseated by such travesties in the name of His church, and says today, "Come out of her, My people." We have a mission to man, a message to the sincere within the fallen churches, a gospel to give, and a task to complete. Such gross departures from the faith should spur us on in our appointed task.

L. E. F.

Place of Prophetic Symbols

FOR the portrayal of prophetic truth, God chose vivid action-symbols in cartooning to the prophets of old the inner life story of the various nations and churches—a metallic man and a crashing stone, a succession of terror-striking beasts with wings plucked, horns rising, uprooted, or broken, a fleeing woman in white, and another in scarlet drunkenly riding a scarlet beast, and various other strange and abnormal beasts. There was life, action, progression, and climax with each.

This very method of visualization employed by the Almighty gives the cue for the most effective exposition of these selfsame truths before mankind. That which impressed and fascinated the prophet will similarly grip the attention and hold the interest of the people in all generations. That which would portray a needed truth to the prophet-spokesman for God cannot be improved upon for relaying that truth to the world at large to the end of time. This is therefore pre-eminently the medium for us.

The more nearly the prophetic symbols of God's choosing can be portrayed before men, the more vividly these imperishable figures will linger in the minds of those who hear and see. Naturally, the more lifelike the symbol, the more vivid and lasting the impression. A well-made chart or slide is a material help. But, after all, it is a picture, and only a picture. A cutout symbol is more realistic or lifelike, and has far greater possibility for impressiveness. It stands out. It can be made to more nearly simulate the original caricatures portrayed by God, and elements of action can be added, such as the horns, wings, and heads.

Most striking of all would be actual three-dimension replicas, in suitable material, that would stand out in all their vivid realism—reproducing as nearly as possible just what the prophet saw in celestial vision. Made in different sizes suited to

—Please turn to page 44.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Inspiring Institute in Australia

By H. S. STREETER, *Pastor,
Victoria, Australia*

THE Ministerial Institute held in the Auburn church, Victoria, in November, 1945, for the benefit of the workers of the Victorian and Tasmanian conferences, proved a great blessing to all. The institute was under the leadership of two well-known and proved evangelists: R. Allan Anderson, of the General Conference, who had spent years in successful evangelism in Australasia, Great Britain, and America; and J. B. Conley, whose work in India and Australia has produced much fruitage of souls. These brethren, in the prime of life, and rich in knowledge gained through experience and observation, gave us the best they possessed. Truly it was a feast of good things—"the finest of the wheat," and "wines on the lees well refined." Never was there a moment, from the opening devotional exercises until the final exhortations, that we did not hear the voice of God calling us to a higher life, a more fruitful ministry, and a greater confidence in the message we have been commissioned to proclaim.

Three words dominated every sermon, study, and song—three words representing fundamental ideals and aspirations, and demanding the attention of God's workmen in this era of grace. These words were "message," "messenger," "methods." They are linked together in an inseparable union, and he who has confidence in the first, studies to be approved in the second, and follows the best in the third, can but attain to that position where God will say of him, "Well done, thou good and faithful servant."

The message—what hallowed memories cluster round it, of earnest, thoughtful, prayerful, studious men who formulated it, of godly, fearless, resourceful men who propagated it, and of holy, noble men and women who embraced it! This message, which rose on time, whose verities are backed by the Word of God, and whose arguments no opposition has overthrown, is not a new message but one which we received from Christ and the apostles. We know for certain that our interpretation of prophecy is not an innovation but a continuation of the work of the apostles. It is not a discovery of new truths, but a recovery of long-lost old truth. It is not the defense of new positions but the championing of old positions. We contend for the faith once for all delivered to the saints.

During five interesting periods of special study Pastor Anderson traced the stream of prophetic interpretation from the days of the apostles to our own time. What a heritage is ours! All the truths taught by the early church leaders, by the Waldenses, by the great pre-Reformation leaders who

dared expose the errors of Babylon, by the great Reformers of the sixteenth century, and then by the leaders of the advent movement of the nineteenth century—all this is ours and more. Is it any wonder that we can preach with confidence when we have so much backing? Well may we thank God, and courageously face friend or foe.

Seeing that the message requires a messenger, due consideration was given to the importance of training better men to proclaim the good tidings of great joy. "Better men!" How often we heard the expression, and what ideals and standards were set before us. Jesus was ever uplifted—the purity and holiness of His life, His love for men, His patience in winning them, His zeal and enthusiasm in labor. When we came to know that He had charged us to preach His gospel and had promised us power, we were inspired to go forward with joy.

One most helpful study centered in God's ideal foursquare man—the man whose physical powers are preserved in the best possible condition, whose mind is clear and alert, whose spirituality breathes of heaven, and whose sociability makes him a friend to old and young. Such men are in great demand, and such a soul-winning personality is the possibility of all.

With the ideal of being men of God—men who possess the love of Moses, the zeal and vision of Paul, the faith of Elijah, and the loyalty of Daniel—we were constantly reminded that these qualities were more indispensable than *methods*, and yet much time was given to the discussion of better methods to meet the demands of the times. Wonderful counsel was given us on securing results. The call was for better methods, adapted to local conditions, but ever with a glorious harvest of souls as the ultimate goal. There must be harmony among the workers, every man in an evangelistic team a specialist, and yet willing to forgo his own personal desires if thereby greater results may be achieved.

The need of stronger and more permanent teams to work the large cities of this continent was stressed. Constantly we were urged to use only the best in meeting places, music, advertising, etc. The workers spent their spare time between meetings carefully studying the technique of advertising as used by their fellow workers in other lands.

The institute was most inspiring and somewhat different from any others held in this field. We return to our labors determined to share with our brethren in all the world the joy soon to be ours when Jesus comes to claim His own. The task before us is staggering, but we have a mighty Helper, who bids us go forward. With joy and confidence we obey, assured of final success. The

memories of the institute find expression in the following lines:

UP IN the mountain with Jesus,
Daily we pondered His Word,
Daily we heard His instruction,
Daily our hearts were all stirred.

Firmer grew our convictions
Faith in our message to place,
Stronger to make proclamation,
When friend or when foe we face

Heirs to a past full of glory,
Keepers of gems lost from view
Placed in a casket of beauty,
Riches abundant and true.

Great is the task that awaits us
Ere sinks the sun in the west,
Bitter the conflict with evil,
Calling for courage and zest.

Down in the valley with Jesus,
Mingling with sorrow and sin,
Urged by a love that is boundless,
Seeking the sinner to win.

Soon will the struggle be over;
Soon will the labor be done;
Soon will the trials be ended;
Soon will the laurels be won:

Loyal to God and our calling,
Filled with the love of our Lord,
Forth to our tasks we would hasten,
Preaching the truths of His Word.

Approach to Backsliders

By F. W. DETAMORE,
Evangelist, Amarillo, Texas

IN YOUR rally sermon, one or two weeks before the launching of an evangelistic campaign, you should include several illustrative experiences of backsliders reclaimed during former campaigns. The best prospects for surrender, at least during the early weeks of your meetings, are the backsliders. But how often they have been almost completely overlooked or ignored, being considered virtually hopeless.

Urge the members to turn in to you the name of every backslider they know of in the community. Also urge them to give you the names of any who are really interested. Urge them on this point again and again. Ask them to be sure the addresses are correct. Write a circular letter to these interests and backsliders, inviting them to be out to the meeting Sunday night, and enclose a handbill with the letter. You will be surprised at the response to such a letter if it is written in a warm, informal, pressing style. (Also remember that the Voice of Prophecy is willing to write a letter to its listeners in your community encouraging them to attend your meetings.)

But this is only the beginning of the attention to these backsliders' names. As I write, in the top of my right-hand drawer I have now collected nearly fifty names of backsliders and interests here in the comparatively small town of Amarillo. I hope within two weeks to have visited all of

these persons. They form an invaluable prospect list. Other such names will be added as the weeks go by.

We so often fail to realize the wonderful results obtained in comparison to the effort expended in working for backsliders in a campaign. In one city I visited the homes of approximately two hundred backsliders. Of these, more than one hundred came back into the church during a two-year period.

About two years ago I made a very difficult visit to the home of a wealthy backslider whose name is known all over America. An unfortunate misunderstanding had driven him out of the church years ago. Through the years he gave thousands of dollars to our work. However, it seemed to be taken for granted that he would never reunite with the church. The bitterness of the years had erected an almost impenetrable barrier.

That rainy night it seemed hard to knock at the door of that luxurious home—calling on a prominent man to whom I had received no introduction. Nor did the visit apparently accomplish anything. He seemed surprised that I, a minister, had not come with any financial request, but was merely interested in his welfare and eternity. I told him that I had felt driven to call on him and let him know we wanted him back. At the end of my visit he even declined the invitation to unite in prayer. (Only three backsliders have ever refused prayer in their homes during the many calls I have made.) Anyway, I had done my duty, I thought, and though the visit was a failure, my conscience was clear, for I had been true to my pledge to call on every backslider whose name came to my notice.

Imagine my joy a few weeks ago when I learned that this gentleman and his wife have now come back to the church and are once more enjoying fellowship with those they really loved in their hearts through the years—God's people. It brought a secret joy to my heart when I learned that the beginning of their change dated back to my difficult, discouraging call that lonely rainy night.

Divide the names of all the interests and backsliders among the various workers according to their respective districts. Caution them as to the approach to make, particularly in the case of backsliders. The pastor or evangelist who is doing the preaching should call on these persons himself. Jesus, the Maker of the universe, took time to seek out individuals lost in sin, to bring help in despair. Can we as pastors or evangelists presume to put forth any less effort?

At the backslider's door tell him who you are and that you just stopped around, wanting to see him. Taking a step toward the door at this point will almost invariably assure you an entrance. Once inside, make your friend feel at ease by a friendly, warm, fast-moving conversation.

Tell him that you are new in the community, and just trying to get acquainted with all the friends of the church. You understand that he used to be a member and you have found that all those who have ever been members almost always

keep their love and respect for the message, even though for some personal reasons they may not be following it. Do not try to defend faults and stumbling blocks in the lives of members if the backslider brings these up. Just tell him these are inexcusable but should certainly not hinder a good person's belonging to the church.

Let it be apparent at the outset that you have not come to "labor" with him or to reprimand him. Make it more like a breezy, sincere visit to renew an old acquaintance. (You, to him, represent the church that he once loved, and you become to him the symbolic embodiment of that group to which he was once attached.) Tell him of your plans for evangelistic advancement in the city; tell him how the work is speeding to the ends of the earth, and of the wonders of our coast-to-coast radio growth, and then add a word about the rapidity of the fulfillment of the signs. This last is very important, because for years this backslider has been worried about the fast fulfilling signs. Out of approximately six hundred backsliders whom I have prayed with in their homes in the last few years, not more than eight or nine have denied that they felt conviction about the times and the fact that they should make a new start in the church. About one third of all those visited have reunited with the church.

Make your visit very brief. Urge the backslider to come out to the next Sunday night meeting, and ask him to come up and speak to you at the service. It may help in gaining his confidence if you will end your visit something like this:

"Well, I must be going. Seems as if it keeps us going day and night to keep up with the work, but we like it that way. I have about one hundred and fifty calls I am trying to make in the next four weeks. But I love this work and long to see it finished so we can go home!

"But there's just one thing I want to tell you; I want you to feel comfortable around me, and know that I am your friend and will be glad to do anything I can to help you if you need me at any time. Here is my card and telephone number. I have not come here to push you back into the church. Of course, if you should decide to come back, you know how happy we will be, and the door is always open. But I'll never exert pressure on you. You know these truths as well as I do, and will come back if you see your way clear. I do want you to know I'll be praying for you and am so anxious for you to be out Sunday night.

"I never like to leave a home without a word of prayer. Let's just bow our heads a moment."

And then follows a brief word of prayer while standing, sitting, or kneeling, whichever you feel is convenient. Tell the Lord how thankful you are that this man's respect for the truth is still firm, and ask God to lead and keep him, and above all pray that "we may, together, be found ready in the gathering day, which seems so startlingly near."

In all our work we need to smile more; we need to give away samples of heaven's joy in the homes we visit. Let our visit in the backslider's home be cheery. If the man you call on is married to a woman who is a member of another church, do not embarrass him by referring to "the truth," or using similar expressions. Adapt your visit to the two types of minds before you. He will understand and appreciate your tactfulness. Make

the invitation to come to the meeting pointed, especially to her, for in his heart he probably secretly wishes they could come together.

If the backslider fails to attend, call on him again after about three weeks. In the meantime one of your associates will leave announcements from week to week. Of course the hopeless types may be weeded out at the first call. In this category I would place the haughty and insolent; those who have gone out because of warped beliefs and have fought in the defense of error during their absence; and those who have joined other churches and are utterly satisfied or complacent. These, however, are decidedly in the extreme minority, and occasionally even one of this type will come back to the fold.

During your second visit bring an enthusiastic report of the way the meetings are going. But tell your friend how disappointed you have been that he has never come out, that you have planned for months on these meetings and you long to have him come out even if it is *just once*. Many remarkable stories of conversion could be related, to illustrate how often backsliders have been reclaimed from that "just once" contact at the meetings. One service often revives the old love, and the flame kindles anew.

When you begin your calls for surrender (we conduct these on Sabbath afternoon, beginning the sixth week), ask your workers to go to every backslider during the week, urging him to be out to this very important service. You yourself should call on the best prospects, urging them to be present. And during the weeks to follow, you should call again on all backsliders, along with your best interests.

No one in the audience is so moved by a fervent call for surrender as the backslider. Often he will neglect attending all the evening services, but because of your persistence will come out "just once" Sabbath afternoon, not realizing that in a week or two he will again be a full-fledged church member.

One week after preparing this article I called on a backslider who was attending our services. He is an office man. He was under great conviction, and as he reviewed his experience outside the church the past seven years, the perspiration burst out on his forehead. He told me that he had already made his decision to come back into the fold. Just before I left, he said, "But my greatest burden is my sister in —, a hundred miles away. She, too, is a backslider. I'm afraid she will not come back." I told him I was to be in that town the next Sabbath morning, and for him to write and ask her to be present at the morning service. She came. Imagine my joy when she came forward at the end of the sermon during the call for surrender—another lost sheep reclaimed!

The hour is late. The great Master of the flock is yearning for us as shepherds to go forth amid the last storm, and bring in the sheep that are lost. (Backslider name card on next page.)

Please list below the names of any backsliders or the names of those you know to be definitely interested. Give sufficient information regarding each individual to aid us in making a proper approach.

NAME _____ BACKSLIDER? _____ INTEREST? _____

ADDRESS _____

Time of day usually home _____

INFORMATION _____

Information given by _____ Address _____

Reading-Room Suggestions—No. 2

By HOWARD A. CURRAN, *Pastor,*
Ventura, California

II. The Reading Room Itself

THE room where people sit down to read should be large enough to seat eight to twelve people or more at one time. A neat and sizable sign, stating, "For Your Convenience—Step In—REST and READ," above the entrance to this room, draws attention to its purpose. It should be carpeted throughout, and well padded. Indirect lighting should be used, which might include a floor lamp or two, and several table lamps, with light available in any corner. A place to write letters should be provided, to be used by soldiers, sailors, and civilians. A large settee, several upholstered single seats of harmonizing colors, and several straight-back chairs with padded seats, should be at hand, so there will be sufficient seating capacity for crowded days.

A four- to six-foot reading rack, similar to those in the salesroom, containing our message-filled books, should be in a prominent place, sufficient in size for seventy-five books or more, together with twenty-five or thirty Crisis books. On each table several of the Crisis books and Companion Series, a few *Signs*, *Watchman*, etc., should be placed, neatly but not too stiffly. Several larger books can be placed on an end table between book ends, such as *Home Physician*, *The Great Controversy*, *Dawn of a New Day*, *The Real Home*, *Pilgrim's Progress*, *Ministry of Healing*, *Questions Answered*, and a Bible. On a sizable table (not a cabinet style) one can have a good dictionary, an atlas, writing paper (with Bible text imprint), files of *Signs*, *Watchman*, *Life and Health*, and *Health*, and *Youth's Instructor*.

Scenic views in natural color with a View Master are attractive and inexpensive, with a book or two of "See Your West (or East)" Standard Oil kodachrome pictures, bird pictures, animal books, etc. No talking should be permitted in the reading room proper, except in subdued tones when necessary, if any other person is present, and all conversation should be very quiet at all times. It is in this room that many precious contacts are made, by tactfully opening a conversation. The heart of a world laden with sin is aching for relief, and at times this relief can be found by having a sympathetic, understanding ear opened to listen. It

is but a short distance from that time and place to the prayer room!

III. Lecture and Prayer Room

1. FURNISHINGS AND FIXTURES.—If possible the lecture room should be padded, or rugs should be placed in the main aisles to soften the noise. It should have a screen (a beaded one for a long, narrow hall is fine), and a stand or high table for any stereopticon lantern or filmstrip machine that might be used. A neat table in the front, with artificial or fresh flowers, adds to the beauty of the place, and a few proper pictures around the walls will make it more homelike. A literature rack, with a complete selection of Bible Truth Series, *Present Truth*, or some other similar papers, is necessary. A card at the door with the words, "Pictured Truth Now Going On," is advisable when a lecture is about to start and during its progress. Cooking lessons and health demonstrations, together with the doctrinal subjects, should be given to round out our message. Doctors and nurses will generally co-operate with a well-planned program. Comfortable seats, if possible, should be obtained for the use of the public. Provision must be made for heating, of course, and an electric fan is necessary for hot weather.

This lecture room is important as a prayer room for those who are needing special help in deepening their Christian experience and overcoming their bad habits. Some very precious prayers will be uttered there for the first time.

2. SIZE AND LOCATION.—It is advisable for this room to be shut off completely from the rest of the place, so that little if any noise will disturb others not in the lecture room, or so that those in the lecture room will not be bothered by loud talking in the salesroom, or by streetcar and traffic noise. Yet the room should be of easy access to all, either by a well-lighted stairway or by a doorway. Lectures can be held for thirty minutes during the noon luncheon period, or for a longer period in the midafternoon, and again in the evening.

3. WEEKLY BIBLE CLASSES.—The nights of the week chosen should be selected according to local conditions. A mimeographed sheet on the lesson given is better than a tract, or at least is more highly prized by the attender.

In advertising these meetings various methods can be used, and perhaps all should be used. One has to be careful not to call it a meeting or lecture, but preferably a Bible study or Bible class, be-

—Please turn to page 26

WHEN opening an evangelistic campaign in any place, it should be the purpose of the evangelist to bring the important message we have for a lost world before as many people as possible. Even in sections where the evangelist has encountered little or no prejudice, it remains a fact that only a very small percentage of the population ever hear. Yet all must be warned. All must have a knowledge of the truth for this time.

How to bring the message to all the people in the section where the campaign is conducted should have serious study. While the use of an attractive handbill is valuable, in that it announces that meetings are being conducted, it does nothing more. Its value is short lived, and it is expensive. The name of the speaker, the place and time of meeting, the title of the lecture or sermon, are about the only things the handbill tells. How many people who receive these weekly announcements know what we really preach? Stories quickly circulate about any evangelist and his message; thus many individuals never come out to hear him. How much better it would be if they could receive firsthand information about the meetings conducted, and the important phases of the last warning message for the world.

In devising the *Prophecy Speaks News*, I had to consider these factors. Such a newssheet can be used successfully regardless of the size of the evangelistic company. In most efforts held in small towns the evangelist generally has to do all the advertising for the effort himself. In my planning and execution of a newssheet I made several discoveries which may be of value to our fellow workers.

COST.—I found that the newspaper in Radford, Virginia, did job printing in addition to putting out a daily paper, and that our newssheet would run about the same price as the handbills. One issue (1,500) of the *Prophecy Speaks News* cost \$25, printed on good-quality paper. I could have had the newssheet printed on regular newsprint, but I was certain that the better quality would add dignity.



Reproductions of Newsheets Show Same

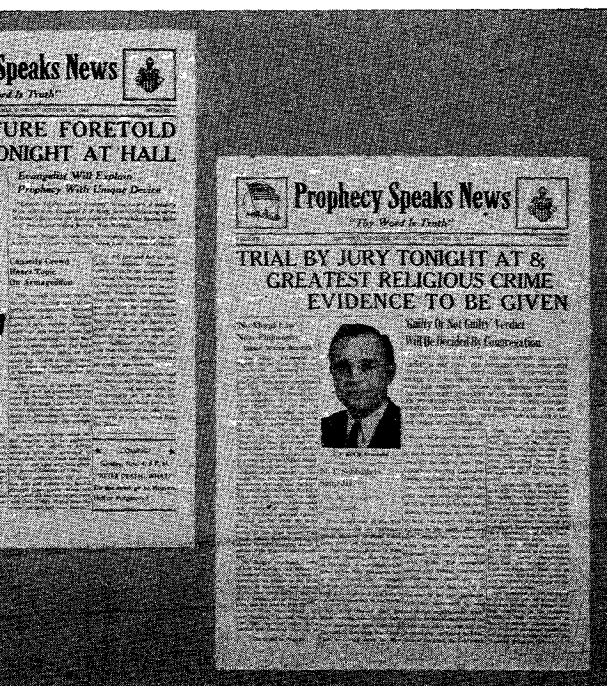
The Advantage of a

By ETHELBERG
Potomac Conference

JOURNALISTIC EXPERIENCE.—Having had no previous journalistic study or experience, I wondered whether I was attempting something impossible. I began to study the newspaper style of writing, and found this to be a great help. I feel that a course in journalism is of inestimable value to our ministers in general.

FRONT-PAGE LAYOUT.—Each week the front page carries an article on the coming Sunday night lecture. I usually reserve the left side of the front page for a report of the previous Sunday night's topic, thus giving an opportunity to those who did not attend that meeting to know what was preached. This does away with any false report which may have been spread by our enemies. I





Sample Front Pages (top), and Back Pages

Two-Page News Sheet

ERT F. KOCH,
Evangelist

also reserve a small space on the front page to list the topics for the coming week.

The wording of the headline is important. It sums up in a few words what the article gives in detail. As there was no Sunday issue of the local newspaper, we found it advantageous to give out the newssheets early Sunday morning. Our workers often noticed people reading these newssheets on the way to Sunday school.

A picture in a newspaper is most important. It catches the eye. It is a good plan for the evangelist to use various cuts of himself, and of the song leader for variety.

BACK PAGE.—On the back page I run a weekly Bible study, calling it "Your Bible Says —." I have a very definite aim

in these studies, and that is to bring before the people truths readily accepted by most denominations, laying a good foundation for the later truths which make Seventh-day Adventists.

The upper right-hand corner is reserved for "The Question Corner." I try to answer some question which I think will be of interest to everyone. Each question is answered in a way that will acquaint the reader with a phase of our message which is not touched on in any other part of the newssheet. The bottom of the back sheet I reserve for the display advertisement of Sunday night's meeting.

I have limited the *Prophecy Speaks News* to a front and back page. Enough can be printed on both sides of this single sheet to give all the necessary information about the meetings and the message being preached.

USE OF CUTS.—The little cut of the Bible used in "The Question Corner" of the newssheet was obtained from T. K. Martin, Review and Herald artist, and is available to all our evangelists. I have used a number of his cuts in the layout of the newssheet, to good advantage.

Richard Harris, a theological student who was associated with me in Radford during the summer campaign, rendered a great service by making drawings from which many of my evangelistic cuts were made. The cuts used in the "Mark of the Beast" advertisement were made from his drawings.

LENGTH OF ARTICLES.—The newspaper figures about forty words to the newspaper column inch. The first issue of the newssheet took longest to prepare, as it was necessary to count the words in the space I desired to use. This original type-written copy I kept on hand as a guide for the following week. After a short time I was able to write without checking on the number of words.

I am convinced that the newssheet has a tremendous advantage over the regular handbill. In it we not only give people the invitation to come and hear but also give them the message in their homes.



Reading Room Suggestions

(Continued from page 23)

cause of city restrictions and regulations concerning such meetings.

A neat sign can be placed in the window or near the outside entrance, announcing the Bible study and topic as well, if desired. This is especially important on the very day of the meeting. Mimeographed sheets or printed cards (half a typewriter sheet size, $5\frac{1}{2} \times 8\frac{1}{2}$), with the subjects for the week, can be handed out in some near-by park or hung on a hook just outside the door. Announcements over the air in our broadcasts and spot announcements over some other stations, between two good programs, help. Near-by churches can announce these meetings along with their announcements of the reading room. Cards and announcements can be wrapped up with all parcels purchased. Numerous other methods of advertising will come to the mind that will satisfy the individual taste. One of the best advertisements is the satisfied customer, who comes, listens, returns, and tries to get others to come.

IV. General Suggestions

1. ASSISTANTS AND GENERAL UPKEEP.—Where extra help is needed, the question often arises, "How can I get assistance and a few hours of relief?" There are, as a rule, some in the church or near-by churches who can assist. A retired Bible instructor or minister or someone else will gladly give a few hours on certain days, especially during the rush hours, which in general are from 12 noon to 4 P.M., and from 5 to 7 P.M. But all workers and helpers should be chosen with care and forethought. They must know how to meet the public in a friendly and businesslike manner, have sales ability, as well as spiritual discernment to see a soul in need, and also have the tact to get into the person's heart. An attendant should be neat and clean in appearance, and have a pleasing personality.

It is always well to have a loose-leaf folder on top of the sales desk, in which all sales are written, with "rate," sales tax (if there is one), and the total. A further description of the articles sold is often helpful in furnishing information for future orders; also in checking the number of Bibles, plaques, books sold in a certain time period, and number of persons served. The total cash taken in during the day can be checked with the total cash on hand. It is of interest to note down the number of customers served in a given period. Thus, in the course of the year 1944, the Los Angeles reading room served 12,500 customers; sold about \$23,000 worth of articles, which included nearly 1,700 Bibles and New Testaments, and around 1,600 Seventh-day Adventist books; and gave away more than 125,000 tracts, magazines, booklets, etc. Our average sale for every day of the 298 days we conducted the reading room was \$76.

2. JANITOR HELP.—A janitor should be hired to thoroughly mop and wax the floors periodically, with an electric polisher used between waxings. A window cleaner can be hired to keep the windows clean for a small sum. The entire establish-

ment, from the front door to the rear of the stock room, should be always neat and in order. With limited space in the stock room, this may be exceedingly difficult, but one should do the best he can in this matter, for friends and customers need the facilities of the washroom, which can hardly be denied them, and thus they see all of the place, and judge you accordingly.

The stock room should be kept fairly well filled. What a pleasure it is to have on hand a copy of just what the person wants when he could not find it elsewhere. If you have a good selection, especially in Bibles, you will find that people will come in and see yours, shop around town, and invariably come back to your selection and buy.

To make a success of a reading room, one must be willing to sacrifice some of his own personal desires and conveniences. It seems wise at first until one is well established, at least, to have long hours—about seventy-five hours a week, from 10 A.M. to 9 P.M. daily, except Saturday. The hours after other shops are closed—Saturday nights and Sundays and on holidays—are very important portions of the week. So many people express their heartfelt appreciation at finding one place open after hours, being too busy and tired during the working hours to shop around.

It adds greatly to the appeal of the whole reading room if one can have some soft music playing at certain periods, preferably pipe organ music. People love this, and remark about it often. One can use an automatic record changer located in the rear, out of sight, and pick up the music in the front on the radio. The music should be carefully chosen, but it does not necessarily have to be entirely religious. Proper pipe organ pieces are more and more difficult to obtain, but there are always some who have a home-recording machine, which can record certain pieces that are played over the air.

Without a doubt the reading-room plan is a very needy part of soul winning in our city work. It is a very enjoyable work, with each day's contacts different, and some very heart touching! One entering this important phase of gospel service should be a praying person, for some careless word may be spoken or some indifferent attitude may be shown that will drive away souls directed to that place.



SOLID READING.—"Next to the *Review and Herald*, I value THE MINISTRY most of all the papers we publish as a denomination. I have been an Adventist all my life, so I like good solid reading."—J. E. HOYT, *Riverside, California*.

☞ NONE should be neglected because of their apparent devotion to worldly things. Many in high social positions are heartsore and sick of vanity. They are longing for a peace which they have not. In the very highest ranks of society are those who are hungering and thirsting for salvation. Many would receive help if the Lord's workers would approach them personally, with a kindly manner, a heart made tender by the love of Christ.—*Christ's Object Lessons*, p. 231.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Forward!—Our Marching Orders

By OLA K. GANT, Instructor in
Biochemistry, C.M.E., Loma Linda, California

*"Ye have compassed this mountain long enough:
turn you northward."*

WHEN their weary feet touched the red-earth country of Mount Seir, and they recognized a friendliness in the people living in the shadow of the hill, the Hebrews halted their caravan and pitched their tents with gladness. This land gave them rest, comfort, food, water, and friends. It was far better than the desert with its hunger and thirst. Here they all but forgot the glory that was to be theirs. But *one* did not forget where the end of the trail lay. The leader knew Mount Seir was not the Land of Promise. The call to bestir themselves and press onward came to Israel in a command which grips the heart: "Ye have compassed this mountain long enough: turn you northward." Deut. 2:3.

God puts another call today—a charge which demands action as verily as did the command of old. It reads, "Health reform educators, Go forward."—*Testimonies*, vol. 9, p. 113. During the early years, when the health message was in its embryonic stage, the way was hard. It took abundant faith to step out and follow the suggestions given, because the principles set forth were revolutionary. With these radical changes, it is not surprising that those who carried out the teachings met with criticism and even jesting and joking.

Conditions are different today. We have reached Mount Seir. It seems good to fraternize with health educators the world over. Many of the ideas which were "reform" when given are widely accepted health principles now. But have we reached the zenith of progress? Have we arrived? The answer comes, "As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner."—*Ibid.*, vol. 6, p. 112. Evidently there is more to the message than many realize.

It may be that some have gained this higher ground of healthful living in their own lives. This is indeed a worthy attainment, but that is not enough.

"We should educate ourselves, not only to live in harmony with the laws of health, but to teach others the better way. Many, even of those who profess to believe the special truths for this time, are lamentably ignorant with regard to health and temperance. They need to be educated, line upon line, precept upon precept. The subject must be kept fresh before them. This matter must not be passed as nonessential; for nearly every

family needs to be stirred up on the question. The conscience must be aroused to the duty of practicing the principles of true reform. God requires that His people shall be temperate in all things. Unless they practice true temperance, they will not, they cannot, be susceptible to the sanctifying influence of the truth."—*Counsels on Health*, p. 449.

A fundamental part of the health message is the preparation and use of wholesome, nutritious food. That nutrition is the very foundation of health is becoming more and more recognized. Sir Robert McCarrison states: "Food is the greatest of all factors on which the efficiency of the function of nutrition depends. It is the foundation of health; chief amongst the armaments of medicine against disease."—*British Medical Journal*, 2: 1936, 611. The importance of a proper diet is not new to Seventh-day Adventists. In 1868 we were told, "A wrong course of eating or drinking destroys health, and with it the sweetness of life."—*Testimonies*, vol. 2, p. 69. One needs only to check the volume of material on diet and foods which came from the pen of inspiration to realize its importance.

Remarkable Advances in Nutrition

The last decade or so has witnessed remarkable advances in the science of nutrition. It is a science which, despite its youth, makes exceptionally broad demands on those who wish to profess it in its entirety. Anyone who expects to present good nutrition successfully to the public must have thorough training. God must have looked ahead to present conditions when He inspired the pen to write:

"It is time that something was done to prevent novices from taking the field and advocating health reform. Their works and words can be spared; for they do more injury than the wisest and most intelligent men, with the best influence they can exert, can counteract."—*Ibid.*, p. 386.

Today as never before there is a need for consecrated workers, well trained in the field of nutrition. The public is susceptible to this type of instruction, and it deserves the best. The possibilities for doing good in this field have been touched with the finger tips only. New phases of the work should be developed, and those already in operation need to be strengthened.

There is a challenge in connection with therapeutic diets that has not been fully met. "It is your duty to maintain the standard of health reform. More can be accomplished for sick people by regulating their diet than by all the baths that can be given them."—*Counsels on Diet and Foods*,

p. 408. What more can be done to relieve suffering humanity than is now being done? This is a question that needs to be answered.

"The Lord has a message for our cities, and this message we are to proclaim in our camp meetings and by other public efforts, and also through our publications. In addition to this, hygienic restaurants are to be established in the cities, and by them the message of temperance is to be proclaimed. Arrangements should be made to hold meetings in connection with our restaurants."—*Testimonies*, vol. 7, p. 115.

If an onlooker judged by what is being done in the cities, he would conclude that we stopped reading after the first sentence. The fault, however, is probably not from a lack of reading, but because no one is properly trained for hygienic restaurant work. This is a missionary work which as yet is practically unentered.

According to our instructions, nutritionists could play an important and helpful role in training both our own people and the public.

"The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing, is of the utmost importance."—*Ibid.*, vol. 9, p. 112. "As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake."—*Ibid.*

It is obvious that one selected to do such work should have a thorough training in food and nutrition, plus an ability to meet the public. Such a work, if properly done, would be an effective calling card, besides being a definite help at this time when the subject of diet is so popular.

If diet reform is to be progressive, research should hold a prominent place. This would furnish valuable, up-to-the-minute material for those out in the field carrying on the educational lines of nutrition. A firmer and more scientific basis could be given for the principles we hold, and new facts could be given the world. Many leads for such work are given in the Spirit of prophecy, and we have much to learn.

If, after a review of the vast possibilities in this field, we were to concentrate our thoughts on the small crew of workers now available, the result would be discouragement. But this must not be, for we are promised that "such a work will yet be done with consecrated zeal and energy."—*Ibid.*, vol. 7, p. 133. This does not mean that we are to sit back complacently and leave it for someone else. Rather, "Let us learn what our duty is, and then do it."—*Ibid.* We have tarried at Mount Seir long enough. It is time to face northward.

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MISSIONARY DOCTOR'S APPRECIATION.—"I have been receiving THE MINISTRY regularly, and it is one journal that I habitually read through."—L. K. RITTENHOUSE, M.D., *Medical Missionary, South Africa.*

✱ ✱ ✱

NURSE'S APPRECIATION.—"THE MINISTRY has been printing very good health information. I like particularly the health studies and pertinent facts section."—ELIZABETH STONE, R.N., *Williamantic, Connecticut.*

CAPTAIN C was a man about thirty years of age, a doctor in the U. S. Army, with whom I had the opportunity of spending sixteen months of my five years of Army service. We were both members of a small medical unit consisting of four medical officers and a handful of enlisted personnel.

BIBLE STUDIES IN A FOXHOLE

This type of medical unit frequently functioned close behind the front lines. In a unit of that size, the circumstances were such that we often became intimately acquainted. There were times when Captain C and I spent portions of days and nights together in foxholes while enemy shells flew overhead. Such an environment was often an opening wedge—under such conditions the mind was readily impressed by the Holy Spirit.

During the first months of our association together, prior to active combat, a rather definite barrier seemed to exist between us. It was not until we both faced a common enemy that the captain realized more than ever that he needed a practical knowledge of the God who is "a very present help in trouble," and the barrier gradually became broken. From time to time for a period of weeks, as opportunities would permit, we spent hours together in a blacked-out tent or in the crowded confines of a dugout, studying the various points of the faith which we as a people sincerely believe in. The captain read with keen interest many of our leading doctrinal books, particularly those written by Mrs. E. G. White. A copy of *Bible Readings for the Home Circle* and a copy of *The Great Controversy* were lent him, and these were often seen in his hands.

Although our teaching on unclean meats is one of the smaller points of our faith, it was a real sensation of joy to me to walk through the "chow line" and note how Captain C voluntarily refrained from partaking of these. It was a greater thrill and inspiration to see the struggle and effort he put forth to discontinue the use of tobacco.

I do not know definitely yet whether he has outwardly accepted every phase of our beliefs, but one of the last requests to me before we parted some months ago revealed how he was thinking. He requested that I purchase for him, as a Christmas present to be given to his mother, the following books in morocco leather binding: *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *Acts of the Apostles*, and *Christ's Object Lessons*. Some time previous I had the occasion to send his mother *The Great Controversy*. A letter dated December 27, 1945, which I received from her, said:

"DEAR FRIEND:

"I want to thank you for sending me the books from my son. He had told me so much about them that I wanted to read them, and now to have them all is a very great joy. They are lovely books to look at, and I thank you so much for your part in them.

"I got so much out of *The Great Controversy*. I think it is a wonderful book, and I know I shall get as much, or more, out of the others. It is a great privilege to have books like these to read and study.

"I also want to thank you for all you did for my son while you were with him. I do not believe you realize

what a great influence you had over him. I think he owes a lot of his faith in God to you. He has always been a good boy and tried to lead a good life. But he learned much from you about what a Christian life really was, and for all this I thank you."

The instruction is to sow the seed. God does the watering, and who knows what the harvest will be? Thousands of our young men from the Medical Corps, and men in other noncombatant branches, found the armed service a great field for mission endeavor. Only in that day when the secrets of every man's soul will be brought to light will the full results of the work of Adventist youth in bringing our faith to the favorable attention of others be known.

SHERMAN A. NAGEL, Jr., M.D.
[Los Angeles, California.]

Presenting the Health Message

By MRS. GRACE STEWART, *Bible Instructor, Sioux Falls, South Dakota*

THE gospel of health was advertised in a city of 42,000 here in South Dakota a month before the close of the tent meetings. Evangelist W. O. Berry gave one evening to the subject of temperance, in which he presented the effects of tobacco and alcohol and unclean meats upon the body, and how one may be free from the habits of intemperance.

The Missionary Volunteers planned a health program for a Tuesday evening, and this special meeting was advertised on the handbill. The rostrum was appropriately decorated with things brought from gardens. There were beautiful flowers, of course, but best of all for a health meeting there was a wealth of fresh, crisp vegetables. On the pedestal at each end of the rostrum was a cabbage, with spreading outer leaves, measuring about two feet in diameter. There were trays of carrots, beets, large white Bermuda onions, and celery. There were bowls of yellow and green string beans and green corn. Fruits from the market were displayed. On a table spread with a white cloth were health foods prepared in the homes of the Missionary Volunteers, tempting loaves of whole-wheat bread, dishes of soybeans hot from the oven, and gluten preparations.

Since a nutritious meatless diet was to be considered, one display featured protein foods—milk, eggs, cottage cheese, nuts, beans (navy, soy, and Lima), lentils, and peanut butter, with the addition of a few extras, such as honey, olives, and butter.

After special music and prayer the leader gave the opening address, showing the co-ordination between physical health and spiritual prosperity.

As Bible instructor, I spoke on the "Bounties of Heaven," emphasizing the value of the perfect diet given to a perfect man in a perfect world. Each point was illustrated by the natural foods on hand. Displaying a freshly baked loaf of bread, I told the story of how the precious vitamins and minerals, placed in the wheat by the Creator, had been lost

by the process of milling, with malnutrition and death as the result. Our daily need for three kinds of food was presented: (1) building and repair foods; (2) heat and energy foods; (3) body regulators. At this point a special display indicated the amount of protein food needed daily—a minimum of fifty grams for the average person:

3 glasses of milk	24 grams
1 egg	6 grams
3 tablespoons cottage cheese	12 grams
2 slices of bread	4 grams
Fruits and vegetables	4 grams

The program closed with a film, "How to Have a Healthy Body," No. 24 in the Home Bible Course. (Mayse Studio.) The Volunteers then served the people with the home-prepared foods. After this meeting I conducted cooking lessons in private homes for interested people, showing how to prepare foods in such ways as to preserve vitamins, minerals, and flavors.

Demonstrations were given in the making of gluten, and in preparing the various dishes in which it is used. Dinners were served in connection with the demonstrations. Instructions were given concerning the planning of balanced meals, and how to prepare and serve nourishing, appetizing meals without the use of flesh foods.

All were given recipes. Nearly everyone purchased the thirty-five-cent book *Better Meals for Less*, by George E. Cornforth (Review and Herald). For the one conducting cooking lessons there is the helpful book *Science of Food and Cookery*,* by H. S. Anderson (Pacific Press), in which are found instructions for such a course of lessons.

[Mrs. Stewart's health talk outline on "The Bounties of Heaven" follows next month.]

The Nature of Sanitarium Evangelism

By J. NORMAN CLAPP, *Former Associate Chaplain, Paradise Valley Sanitarium*

AN EDITOR and manager of several publications became a patient for a short time at the Paradise Valley Sanitarium and Hospital. One day, in conversation with a worker, he remarked with much feeling, "I was never before in such a fine place as this. The atmosphere is different. I am greatly impressed." Another patient, a successful businessman, commented, "If a patient does not get well here, then there is not much hope for him." Though this remark seems to refer only to medical skill, yet much more is implied.

"When one is ill, this the best place to be that I know of. I have been here before." Through sanitarium contacts the patient making these statements had experienced a religious change, and had begun to reverence the true Sabbath.

"I haven't smoked a cigarette since I came here, and that means a lot, because I have had a cigarette in my hand almost constantly." Though it is true

* This book is out of print, but the Pacific Press is preparing a similar volume. Several of our health-food companies offer free recipe books.—EDITOR.

that this patient's weak heart tended to compel an observance of the doctor's orders, yet he bore a look of satisfaction and decision. "I battled the question of my cigarette smoking for two whole days, and then I decided to stop," said another. She not only stopped her cigarette smoking but also became a commandment keeper.

Our evangelistic publications and fine health journals are having a tremendous influence through wide distribution in our sanitariums, and some of our books are likewise rendering a fine service.

One patient declared with positiveness that *Ministry of Healing* was a wonderful work. She said, "That good book has told me just why I am here as a patient. Also it tells me what I am to do, how I am to dress, and how I am to live." This work is found in every room of the sanitarium.

"My husband wants to buy one of those books," said one patient, pointing to *Ministry of Healing*. At that time both husband and wife had read a good portion of this volume. They expressed unusual appreciation for the counsel and teachings found therein.

"I would like a book about the seventh-day Sabbath," was the remark of another. "I never knew there was such a place as this. I can hardly understand it all. The doctors and the nurses are so different," she continued.

An experienced Sunday school teacher made this request: "Have you something to read concerning these wartimes and the developments before us?" In response a worker placed a copy of *The Great Controversy* in her hands, calling especial attention to the subject desired in a chapter of the book.

A businessman, who was internally injured in an automobile accident, underwent a remarkable operation by a skilled surgeon and returned to his business routine. With a grateful expression he remarked: "Dr. ——— did one of the few operations of its kind in this country, and I am back at work again." This man is studying the message for this time.

A prominent professional man had a growth removed—an operation that enabled him to resume his career, involving much public speaking. Voluntarily he bought two or three of our books. Also he put the sanitarium on his list for philanthropy. He expressed appreciation for the care he had received. He was especially grateful that the surgeon offered a prayer before the operation.

In personal work with patients many requests for special prayer are made. No doubt a sudden realization of the uncertainties of life and a sense of spiritual unpreparedness arouses them to their need of divine relationship.

Friends Won and Converts Made

Hundreds and even thousands of patients with their relatives become attracted to our work, message, and people. In their homes these former patients serve to lift and to advertise the name and work of Seventh-day Adventists. In this way they allay prejudice, and friends are won over wide areas. Before leaving for home, some patients have learned a part of our doctrinal message. Later on, they have opportunity to know all of present truth. Occasionally persons remain long

enough as patients to get all of our basic doctrines.

A cultured, Christian woman one day acknowledged before several in her ward that the seventh day is the Sabbath. When asked by the visiting chaplain why she did not keep it, she replied, "I am keeping it." Just a few days afterward her pastor was discomfited in the same ward by her Bible arguments for the true Sabbath.

Our sanitarium and health work occupies a very important place in the last gospel message. It is evident that health work is the right arm of the message. How can we improve the evangelical side of this work? How can we serve so as to realize more conversions through this work? How can we win more friends for this last gospel message and allay prejudice more fully by this work?

These questions are a challenge to every sanitarium leader and worker. If any class of workers need cheerful address, true courtesy, a winsome deportment, and a truly godly life, sanitarium leaders and workers do. Gruffness, coldness, and indifference do not go along with soulsaving. We must all earnestly covet the best gifts, not only for character development, but also for personal evangelism and service.

We are greatly encouraged by the work already accomplished through our sanitariums. And yet we must strive by intelligent application through the grace of Christ to do a greater service through personal evangelism in our medical institutions.

Relax for Health (Health Talk)

By RUTH CAPMAN TATUM, R.N.,
Washington Sanitarium, Maryland

I. INTRODUCTION: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 28-30.

II. NEED FOR RELAXATION

1. Rest included in ancient Biblical sanitary code given to Israel through Moses.
2. Present-day manner of living far different from charm and deliberate dignity of life in ancient times. All of us living at much greater speed than human beings lived in any previous generation. We become exhausted by the intensity of our living. Day now begins with the ringing of bell, called an alarm. Breakfast often cup of coffee and cheekful of toast swallowed on way to work. Americans have more timesaving devices, but less time, than any other people.
3. To deliberately lay aside our burdens and learn to know ourselves and our Creator in a simple, wholesome, peaceful manner of living, is important in maintaining health.
4. "If we could learn how to balance rest against effort, calmness against strain, and

quiet against turmoil, we could assure ourselves of joy in living and mental health for life."—JOSEPHINE RATHBONE.

5. Physical labor not only cause of fatigue. Mental factors, such as worry and monotony, also contribute. Inclination to become irritable late in afternoon. Greatest number of industrial accidents occur after four o'clock in afternoon. Hobbies said to rank high as life preservers. Provide relaxation and recreation, but seldom do we think of sleep as recreation. Most *complete* and *beneficial* relaxation to be obtained by normal sleep.

III. IMPORTANT POINTS IN ATTAINING RELAXATION

1. Cut down on intensity of thinking half hour before retiring. (Play a simple game, write a letter to a friend, or plan a picnic.)
2. Take time to get ready for bed. (Take a leisurely bath—tepid in temperature.)
3. Reading in bed. (Chapter from Bible imparts wisdom and peace. Or choose a *hard* book and bore your mind into surrender.)
4. Think of something pleasant and interesting but not exciting.
5. Imitate the slow, deep, rhythmical breathing of sleep. (This helps regulate circulation and may ease mind and emotions.)
6. Relax muscles completely. (A dog asleep on warm day in sunshine is absolutely relaxed.) Make yourself *limp*. Start with one part of the body at a time—one hand, then one arm. Make them heavy! Then relax the opposite side—your toes, feet, legs, hips, and trunk! Do not forget your head. Loosen up your scalp, then your face. Let your head *sink* into the pillow.
7. Get rested before you try to sleep. Don't get "too tired to sleep." Go to bed hour before regular retiring time, for several nights. Build up a reserve of rest, and you will soon fall asleep without the old struggle.

- IV. CONCLUSION: At rest the body has lower blood pressure, lower basal metabolism, and slower heartbeat. Add to this a sense of humor and plenty of mental and spiritual rest, and then relaxation is realized. Anatole France has revealed a great secret in these words, "Time deals gently only with those who take it gently."

Medical Missionary Work in Mexico

By C. E. MOON, *Home Missionary Secretary, Mexican Union Mission*

WE HAVE been impressed that we should be doing more medical missionary work in Mexico. For that reason we have started in a humble way to organize groups of young people into classes in which we can study the principles of giving simple treatments, and teach the sick how to keep well. It is very interesting to see what has been accomplished out in the field. These young people were sent in to our union headquarters from all of our six missions, and they represented a variety of conditions of life in old Mexico.

There were those who had lived all their lives in the great forest country of Chiapas, as well as some from Sonora and Chihuahua in the north of Mexico. Some were farmers, and some were brought up in the cities.

After three months of intensive medical study and Bible study, they were given some practical work in our Clinica, where they could meet the sick and help in the care of wounds and the ailments that are so common here. They then returned to their missions and went to work as self-supporting workers. In some of the outlying districts they found much to do and much suffering to alleviate. Some of them have had to travel long distances through fever-infected swamps, where the fierce jaguar is a peril in the forests.

One brother tells of his trip through this country by night in a storm. He says: "As we waded out into the darkness of the swollen stream, we were startled by the rushing and splashing of some large animals. They were tapirs. The next thing that attracted our attention was the passing nearby of a large snake. After getting thoroughly wet, we succeeded in attracting the attention of some men, who came over to us in their dugout and took us safely over the river and to their home. We found some very sick people in this home, without any medical attention. We gave the simple treatments, with prayer, and it was marvelous what the Lord did in these cases. We found that the fevers were reduced, and the patients were soon on the road to recovery. They were



Elder Moon Bandaging the Hand of a Tarahumare Brave, Among the Cliff Dwellers

so grateful for what the Lord had done that the way was opened for Bible studies."

Now I will let Brother Alejandro tell his story.

"A number of months ago a man and his wife began to attend the services in our church. The wife was very much interested and desired to accept the truth, but her husband was a heavy drinker, and was very violent when under the influence of liquor. This woman had been suffering from a serious illness for about four years, and had spent a great deal of money and time in trying to regain her health. As the woman continued to grow worse, she came to me for help. I told her I did not know that I could help her, but that God could, and that I would try to do all I could.

I found that her disease was in an advanced stage, and I was much perplexed to know what to do, as it seemed that an operation was the only thing that would save her life. We had special prayer for her, and requested the help of the Lord. We began to give her simple treatments, sun baths, etc., with a regulated diet, and in fifteen days she was much better. At the end of a month she could walk and visit her friends. We thank the Lord for this remarkable answer to prayer.

"We kept the woman at our place until her health was completely restored, on account of the violence of her husband when under the influence of liquor. This man finally came around and took his wife to her home, and thanked me for what we had done for her. He made a donation to build a clinic to continue our good work."

Impoverished Diet of Indian People

The brother speaks of regulating the diet of this woman. It is very apparent that much of the sickness is caused from wrong habits of eating. Here in Mexico the diet of the Indian people for centuries has been corn and beans and usually chili peppers, with meat and fish when they are obtainable. In the north the Tarahumare Indians use dried pumpkin, cut in long strips, to eat during the long winter months when nothing green is available. In the spring they eat potatoes and some mushrooms that grow in the region, and are very fond of *Ari*, the secretion of an insect (*Carteria Mexicana*). Their favorite drinks are *tesguino*, *sotol*, and *mescal*. The diet of the other tribes is similar, except that in the south and along the lowlands and coastal country they have the tropical fruits. The iguana is also eaten, and in some parts the tapir, which is of the elephant species, the opossum, and a species of anteater.

It means much for these people to give up a diet which is overspiced, and live on a simple diet. In many cases it means that we must teach them some form of agriculture. We have found that the *gondule*, a tree bean or pea, is very practicable, as it grows up beyond the reach of animals and bears enough of a crop for the family. We imported this plant from Puerto Rico, and it is now sold in some of the markets in the Indian villages.

We find in some localities that there is a lack of certain mineral salts, and we try to supply these. In one place many of the women were suffering from goiter, because of the lack of iodine, and we gave the Indians turnip seed to plant to supply this

deficiency. In the lowlands of the state of Guerrero the disease called pinta is found which is a fungus that changes the color of the skin, sometimes to a dark blue or almost purple, then again to a dark brown in contrast with white. This disease is no doubt carried by the small gnats of this region, but it seems to respond in part to the Sansalvarsan treatments, and is thought by some to be carried the same as syphilis.

The diet has much to do with all these cases, for there is a great deficiency of green vegetables in this region. These are only a few of our many problems in medical missionary work, but our youth are facing the situation and are doing a great deal to educate the people and alleviate the suffering.

We are now building an institution in which we can carry on regular training courses for nurses, which will no doubt prepare many to work in our clinics.

This remnant church has much to be thankful for, as the divine will has been so singularly revealed to us. It seems to stretch out even to the very end of time. Note the following quotations from the pen of God's messenger:

"Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried."—*Counsels on Health*, p. 392.

"Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began."—*Ibid.*, p. 393.

"We have come to a time when every member of the church should take hold of medical missionary work."—*Ibid.*, p. 425.

Of the future of medical missionary work we read:

"We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea."—*Medical Ministry*, p. 317.

These citations would clearly indicate that the future of the medical missionary work is to be well founded, first of all, in each member of the church, then by earnestness and zeal it is to be carried forward, until it grows into a world movement of world-wide influence.

The Humanity of Christ (Concluded)

By W. E. MACPHERSON, President
CME, Los Angeles

JESUS then went out to the Garden of Gethsemane, on the Mount of Olives, and spent the remaining hours of the night in great travail of soul, and in prayer while the disciples slept. He was betrayed by Judas and taken by the chief priest and captain down to the high priest's house. Here He was mocked and mistreated until morning came. Following this He was quizzed and further mistreated and falsely accused.

A trial was held, which was entirely illegal, and which resulted in His being passed back and forth between Herod and Pilate, neither one of whom

wanted to have anything to do with the matter. Finally Pilate gave assent that He should be crucified. By this time Jesus must have been greatly fatigued, and when He was forced to carry the cross on which He was to be crucified, He became so exhausted that He could not continue. Assistance was given by a Cyrenian by the name of Simon, who had come in from the country.

The procession, composed of His followers and His enemies, came to a place called Golgotha, where He was crucified by being nailed to a cross between two thieves, who were similarly crucified. During the next few hours a number of things occurred which need not be recited here. It seems clear, according to the record, that Jesus was not particularly interested in His own situation and in His own agony. He was most concerned over the welfare of those who immediately surrounded Him at the foot of the cross and over the welfare of all who had lived before that particular time, and those who were to be born and live from that time on until He came again. He knew full well that there was "none other name under heaven given among men, whereby we must be saved." Acts 4:12. He realized that these burdens, which were His, could not be transferred to someone else. He must go through with it. In the book *Desire of Ages* (pages 752, 753), we read:

"Christ was the prince of sufferers; but His suffering was from a sense of the malignity of sin, a knowledge that through familiarity with evil, man had become blinded to its enormity. Christ saw how deep is the hold of sin upon the human heart, how few would be willing to break from its power. He knew that without help from God, humanity must perish, and He saw multitudes perishing within reach of abundant help. . . . So great was this agony that His physical pain was hardly felt."

Here, then, we find Jesus, anatomically and physiologically a human being, hanging there on the cross, but with the greatest mental and emotional burden that anyone has ever endured. For you who have a knowledge of anatomy and physiology, it would not be difficult to imagine the terrific physiological reactions which had been occurring for many hours or many days, and which were probably significantly increased during the few hours which He spent on the cross. Then all at once, and obviously to the surprise of everyone, He called out, "It is finished," and immediately died.

Various opinions have been offered concerning the actual cause of the death of our Lord. Three rather popular opinions exist: 1. He took His own life. 2. An angel caused His death. 3. The fact that He was nailed to the cross caused His death. The first hypothesis is entirely against Scripture. He could have saved His life, but He gave it as a sacrifice for sinners. He Himself said that He was to die the death of the cross, and it is recorded that He was killed by His enemies. This reasoning also eliminates the second hypothesis, namely, that an angel caused His death.

Concerning death from crucifixion, there is much recorded information. Crucifixion in those days was not an uncommon thing. From the most accurate reports available, it is quite clear that in

these cases death was the result either of exposure to the elements, starvation, infection, or a combination of these factors. Therefore, the average person who died from crucifixion remained alive on the cross for days, even up to two or more weeks, depending upon the particular circumstances involved. Those who were old, weak, and poorly nourished died sooner than those who were young, strong, and well nourished. Therefore, it is quite understandable to find that the soldiers and others were surprised and puzzled when Christ died so soon and so suddenly.

A rather common statement is made that Christ died of a broken heart. If the evidence which has been given is to receive consideration, one can reasonably assume that this statement, "He died of a broken heart," may not be far wrong, and that this break was actual and not just an expression of thought. In support of this opinion is the Scriptural record of a very superficial postmortem examination. Finding Christ dead, one of the soldiers thrust his spear into His side, and according to the description blood and water came forth. This could well have been the contents of the pericardial sac, into which a considerable volume of blood would run following the rupture of the heart itself, or of the first portion of the aorta.

This particular phenomenon is well recognized in the field of medicine, and death is produced by what is called cardiac tamponade, which means that the accumulation of blood in the pericardium prevents further action of the heart, and death is an immediate result. Some time ago I read a comment in the *Journal of the American Medical Association* (Aug. 5, 1933, p. 452) in regard to this subject of spontaneous rupture of the heart and aorta, a selection from which is apropos:

"The consensus seems to be that the rupture in most cases, though primarily due to some pathologic condition of the aorta, is immediately caused in nearly all cases, except those due to traumatic accidents, by something that increases the arterial pressure. The most frequent causes are strain, sudden muscular effort, hypertrophy of the heart, passions, and similar incidents. Rupture occurs in the greatest percentage of cases near the heart somewhere below the arch, and is intrapericardial in most instances."

Medical literature contains many reports of death due to the following sequence of events: (1) extreme emotional reaction, or, as mentioned in the above-quoted article, "passion"; (2) a marked rise in arterial pressure; (3) an intrapericardial rupture with death from cardiac tamponade. The series of events in the case of Jesus could well fit into this picture.

I trust that this discussion, which emphasizes the humanity of Christ, also emphasizes the great sacrifice which the Son of God made in our behalf. From now on our vision is toward the future. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.



ONE OF THE BEST.—"I have been receiving THE MINISTRY for several years, and consider it one of the best of our publications."—KARL P. McDONALD, Treasurer, Madison Foods, Madison College, Tennessee.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Techniques

Interpreting "The Ninety and Nine"

By JUSTIN LAWRIE, *Director of Music,
Foundry Methodist Church, Washington, D.C.*

One Friday evening during the H. M. S. Richards Voice of Prophecy revival meetings at the Takoma Park Sligo church, after the 2,400 worshipers present had joined in a ringing song service under the direction of George W. Greer, Professor Lawrie, choral director of the Foundry Methodist Church of Washington, D.C., sang "The Ninety and Nine" impressively, and a chorus of one hundred voices joined on the choral finale, here reproduced. The story of the interpretation appears here.—EDITOR.

TWO important incidents, occurring long ago when I was in theatrical work, impressed me profoundly. One was during a victory gathering held within a few weeks of the Armistice of World War I, on Sunday night in the Hippodrome in New York City. Ambassador Gerard was there to speak, and in the program was included a great array of talent. A well-known actress recited the words of "The Battle Hymn of the Republic." Though I was sitting several hundred feet away from her in the balcony (and this was before the days of microphones), I distinctly heard every word she uttered. She gave that poem a masterly interpretation. I thought that if just a speaking voice could so thrill an audience in a reading, how much more could be done by a singer who can use his text and have an appropriate accompaniment!

Back in the same worldly days, while I was singing at the Capitol Theater under the management of Samuel L. Rothafel, popularly known as "Roxy," I was markedly influenced by the way in which he managed to get the effects he wanted. It was the time of the Jewish holidays. The stage was arranged as the glorified altar of the synagogue, and he asked for the shofar fanfare. This is usually played on an actual ram's horn, and is bloodcurdling in actuality. The requisite volume was produced by eight French horns.

He had the players stand with the bells facing the audience. This brought about the most thrilling, soul-stirring effect I have ever heard in any opera house or symphony hall, or any oratorio or other music I have ever heard. It was done in darkness just preceding the synagogue scene in which the Kol Nidre was featured. The French horn has the most powerful resonance of any instrument in the orchestra. Its vibration is so penetrating that only a few are used in large symphony orchestras.

Shortly after the engagement in the Capitol Theater I left the theater, and ever since have devoted my life to the church and to sacred music. But I have always sought to apply that principle. Whenever I find a new song or anthem, or even

a gospel song, I study it through and ask myself, "Has this composition a 'shofar' in it?" By that I mean, Is there any possible effect, and is it worth developing? As a choir master I often apply this in anthems. I study the anthem over and over, to work out some grand, soul-thrilling effect. And I persist until I find it.

When I was asked to sing "The Ninety and Nine," I immediately studied the composition to see whether it had in it some great possible effect. It needs more than just a soloist; it needs a chorus. I finally developed the idea of a climax with a so-called angelic choir as a surprise from the rear of the church, or from the choir seated, to come in effectively on the closing phrase, "Rejoice, for the Lord brings back His own."

The Actual Interpretation Outlined

On the first line—"There were ninety and nine that safely lay in the shelter of the fold"—I always take a very deep breath so that I can do that much on one breath. Then I ask the organist to pause, to come to a complete silence and stop with the singer. The audience wonders whether or not I may have forgotten the words. But I know that silences are effective. Even Mozart himself, when asked what he liked best about music said, "The silences." By the same token I use the silences quite frequently during the rendition of "The Ninety and Nine." It takes me about six minutes to sing the number.

There are great possibilities for emphasis on the following part of the first stanza, "But one was out on the hills away, far off from the gates of gold." I let my mind range to the terrible degradation and wreckage of humanity that I have seen sleeping in alleys around Chinatown in New York. The singer must have a vivid imagination, and have a clear picture in mind, then the voice takes care of itself, and he does not have to think of the inflection. When I sing the words, "Away on the mountains wild and bare, away from the tender Shepherd's care," I try to think of the presence of Christ and His tenderness and love, and of His compassion for the lost sheep.

The second stanza starts off with the words, "Lord, Thou hast here Thy ninety and nine; are they not enough for Thee?" Now, having sung from a thousand choir lofts in a great variety of denominations, I know what the snobbish, fashionable, proud church is. And I think of the proud-est, most spiritually smug high churchmen I can

when I sing, "Lord, Thou hast here Thy ninety and nine." I imagine them saying to themselves, "Why should we seek out these filthy men of the Bowery? We are the upper crust; we are the chosen people. We pay \$5,000 a year rent for our pews, and do not want to have these filthy men come in and share them with us."

Then there is another pause. I shift in my mind to the thought of Christ with His bleeding hands and feet on the cross between the thief and a murderer. I recall that He came to save not the righteous but the lost. When I visualize that Christ, my voice changes and I put all the love I can into the phrase, "But the Shepherd made answer," then a short pause, "One of Mine has wandered away from Me."

I once heard a preacher say, "If all the diamonds in the world and all the gold in the world could be gathered together into one glistening pyramid, in the aggregate it could not reach the potential spiritual value represented by one stray derelict, or a sleeper in the Bowery." I think of the wonderful transformations wrought on these people when I sing the expression, "One of Mine has wandered away from Me." Then I think of men and women in the church who are asleep in Zion, who are not willing to go out and win men to God the hard way. I think of Christ, and fix my determination that come what may, I will spend myself seeking for the sheep that are lost. With this in mind I sing, "And although the road be rough and steep, I go to the desert to find My sheep." I repeat this

Choral Finale:—"THE NINETY AND NINE"

Sankey

5th stanza cue:— and the an - gels ec - hoed a - round the throne "Re -

joice" for the Lord brings back His own: *Gel ready*

mf *ff* *mf* *ff*

"Re - joice!" "Re - joice!" "Re -

"Re - joice!" "Re - joice!" "Re -

fff *rit.* *ff*

joice!" For the Lord brings back His own.

ff

joice!" "Re - joice!" "Re - joice!" For the Lord brings back His own.

rit. *ff*

phrase. My thought is emphasis and more emphasis. Ofttimes I find it effective when this is sung as softly as possible.

Coming to the third stanza, "But none of the ransomed ever knew how deep were the waters crossed," I try there to show by inflection of voice what Christ went through in Gethsemane—the spitting upon Him, the crown of thorns, the carrying of the cross, the rabble about Him, and His death. "The ransomed" represent the people who live at ease in Zion. "How deep were the waters crossed; nor how dark was the night that the Lord passed through ere He found His sheep that was lost." I think of the complacent saints who do not have the courage to go out and save the sheep that are lost. They cannot grapple with the drunkard or the immoral. But God's "hand is not shortened, that it cannot save." Going through these hard places is intimated in this poem. It will be a very difficult and hard road, but if a man wins a soul to Christ, it will be more than worth while.

In the fourth stanza I always give it in the way the actor would, so as to get the element of tremendous amazement. I think of Christ on the cross as He faced death with the nailprints in His hands, and later when He said, "Reach forth thy hand and touch My side." I reflect on the amazement of the disciples and of Thomas, and modern people also when they have seen God in action. "Lord, whence are these blooddrops all the way that mark out the mountain's track?" I pause here. There is no accompaniment. Then I change, and sing in the very essence of modesty, "They were shed for one who had gone astray." Then I wait for two or three seconds before I go on to the next phrase—it is a question of timing—"ere the Shepherd could bring him back."

Then I again try to reflect the voices of amazed men, "Lord, why are Thy hands so rent and torn?" They do not understand; they are not convinced of the hardship and difficulty of winning men and women to Christ. Then I say without boasting, and in utter humility, "They are pierced tonight by many a thorn." And in repeating this phrase, I do it almost pianissimo, *mezza voce*, for emphasis. Then here I have the organist play an interlude on the echo organ, and this is the only place where this is done in the hymn. It is well to play the last two phrases on the echo organ softly, almost inaudibly.

In the last stanza, "But all through the mountains, thunder-riven, and up from the rocky steep," I try to express the real joy that is in Christ when He has won a victory. I sing, "There rose a cry to the gates of heaven"; then I wait. Unfortunately Sankey did not put that word "rejoice" on a high note, but I try to put every bit of soul possible into, "Rejoice, I have found My sheep!" I let that suspend, and do not go on immediately. Then I sing, "And the angels sang around the throne."

And this is where the choir gets ready—whether it is standing in the rear or in the balcony, or remains seated. They sing, full voice, "Rejoice," the soloist holding the word "rejoice" in the fifth of the scale. While he is holding the word "rejoice," the choir echoes him in full chords, "Re-

joice." Then he repeats again, "Rejoice," and sustains it. Then there is the echo from the choir. Then all together they sing this last expression, "Rejoice, for the Lord brings back His own!" as found on the accompanying score.

Of all the ornate musical settings I have found through the years, I have not found one any more effective than this. I advise the singers to tell the organist or accompanist not to play the melody at any time, but to play only about two chords to a measure, always with the singer, and he will find the aforementioned places of absolute silence as effective as anything else he can do. Truly, this song, springing as it did spontaneously from the fingers of its composer, has possibilities for interpretation not usually realized. It is effective as a means of centering attention upon the great compassionate work of Christ for men.

RADIO EVANGELISM IN ACTION

Plans, Methods, and Objectives

Dramatized Story of Corporal Doss

By DONALD F. HAYNES, Pastor,
Newport News, Virginia

THIS brief episode highlighted a recent nationwide broadcast presented as a sustaining feature by NBC honoring Corporal Desmond T. Doss, a loyal Seventh-day Adventist, on the occasion of his receiving the Congressional Medal of Honor in a special ceremony at the White House:

"Today's the Sabbath."

"Now wait a minute—today's Saturday."

"That's right, lieutenant. Today's our Sabbath. I'm a Seventh-day Adventist."

The broadcast was heard from coast to coast on Wednesday night, October 31, 1945, at eleven-thirty, with the dramatization of the story originating in New York, and Brother Doss' part on the program coming from Washington, D.C. The program itself was part of a series of sustaining programs presented by NBC. There was nothing unusual in the fact that Brother Doss was featured as the hero whose story was dramatized in a half-hour program. But there was unusual significance in the fact that some of the distinguishing features of our message were publicized on the program with all the appropriate sound effects by professionals in New York. Other samples from the sketch follow.

"LIEUTENANT: Now, what's all this trouble you've been having?"

"Doss: 'Taint really much, lieutenant. Yesterday was Friday, and I asked the sergeant for a pass to go to a young people's meeting at our church in Petersburg. He said I didn't need a pass to go there—it's just a few miles—so I went."

"LIEUTENANT: Go on."

"Doss: This morning I tried to get a pass to go to church, and the sergeant said, 'No.'"

"LIEUTENANT: Why all this going to church if you went yesterday?"

"DOSS: Today's different—today's the Sabbath.

"LIEUTENANT: Now wait a minute—today's Saturday!"

"DOSS: That's right, lieutenant. Today's our Sabbath. I'm a Seventh-day Adventist.

"LIEUTENANT: I see. Is that what the trouble was this morning?"

"DOSS: I guess so. I didn't mean to cause no trouble. I only asked for a pass, and he said No, I had to be there for inspection. He said we had to dust, sweep up, and scrub the barracks floor.

"LIEUTENANT: I understand you refused.

"DOSS: I reckon so. I told him I wouldn't do it. I couldn't. I made my bed, that's all. That's a necessity.

"LIEUTENANT: Is this part of your religion?"

"DOSS: Yes, sir. We don't work on the Sabbath. It's the Lord's word. It's the gospel. The Lord made the world in six days and rested on the seventh. . . ."

"LIEUTENANT: Now about this classification of yours—I-A-O. As near as I can make out, that means that you're a conscientious objector. Is that right, Doss?"

"DOSS: "If you mean killin' people—yes, sir. It's against the Good Book. It says, 'Thou shalt not kill.'"

"LIEUTENANT: But this is the army, Doss. If you're a conscientious objector you don't belong here. We have camps for people like that.

"DOSS: I ain't that kind of an objector, sir. I just don't wanta kill nobody, that's all. . . ."

"CAPTAIN: Listen, Doss, I'm telling you for the last time. You've been prowling through the mine fields all day, just asking for it!"

"DOSS: I'm just trying to do all I can to help the men, sir.

"CAPTAIN: I know, I know—but some things are impossible—and you've been doing that all day, too!"

"DOSS: If I succeed, it's because it is God's will, captain.

"CAPTAIN: Right. You're a good man, Doss. I don't quite understand what makes you tick, but it's good to have you with us. Better take this pistol—never can tell when you might run across a Jap sniper in the rocks.

"DOSS: I can't take it, sir. I can't bear arms. Thanks anyhow.

"CAPTAIN: All right, but I warn you, you're just begging for it."

The outstanding opportunity of this broadcast came about through the good offices of Milton J. Baker, an account executive with the biggest advertising house in Washington, D.C. He had been instrumental through the summer months in secur-

ing \$1,500 worth of free-broadcast spot announcements for the Boothby-Mansell meetings in Washington. These spots were broadcast over all six radio stations in the nation's capital. Later on Mr. Baker took his stand for the advent message, and is now preparing for baptism.

The preliminary conference lasted three solid hours, during which the NBC representative put hundreds of questions to Brother Doss on his religious training and background. A stenographer took the whole interview down in shorthand. The first two hours were devoted exclusively to ferretting out little side lights on home training, environment, parental example, family prayers, church activities, personal missionary work, church school, etc., to provide a complete atmosphere for the script writer in New York. The interviewer was then fully prepared by Mr. Baker, and he went to work in earnest, developing points on the Sabbath, noncombatancy, etc., on his own initiative. The hand of the Lord was plainly seen taking charge of the whole situation as it later materialized in the script itself.

The effect of the program on some in the studio during the broadcast in the Washington studios was impressive. One hardened radio secretary, busy at her desk, forgot entirely her unlighted cigarette and, along with others, sought to restrain the insistent tears. "I've never heard anything like this in my life!" she exclaimed.

During the closing moments of the broadcast Corporal Doss was presented to the listeners by Congressman J. Vaughan Gary, of Virginia, who opened the way for our brother to summarize the distinction between conscientious co-operators and conscientious objectors. NBC would not have sold this time at any price for the preaching of a sermon, but it was willingly made available because an earnest young Christian served faithfully and with valor in the line of duty to God and country.

Radio Bible School in South America

By LYON H. LINDBECK, *Secretary,
Radio Commission, South American Division*

WITH the rapid advance of the Voice of Prophecy broadcast, and the large interest manifested in the Radio Bible Correspondence plan in the South American Division, it has been necessary to adapt our methods to meet the needs of Latin-American students. All classes of Latin society and culture are represented in our Bible school. The differences between the social groups and the extremes of educational background are so great in Latin America that it has been no little problem to adapt our Radio Bible School to meet the wide range of needs encountered.

We bravely began our Bible school in 1943 by offering only one course, prepared with the hope of meeting the average needs of these students. However, this soon proved impractical because of the great difference in their educational preparation and cultural background. After a year and a half we discovered that only seventy per cent of

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our enrolled students remained active. A year later this had fallen to forty-seven per cent.

It was evident that the course of study was proving very popular with professors, lawyers, business, and professional men, and others with a certain degree of education who were disposed to study the lessons carefully and fill in the answers to the questionnaires at the close of each lesson. But many found the course too difficult and dropped out. Thus it early became strikingly evident that the field of study offered by the Bible school was more or less restricted to those of a certain educational background or culture.

To broaden this field of study, and also to include the youth, two new preparatory courses were added late in 1945, and already these are receiving an enthusiastic reception in the field. Now, with three general courses to offer the public, it is possible to greatly enlarge the scope of our Radio Bible school. The characteristics of the courses are as follows:

1. *El Curso Universal*, or the universal course, the original one first offered, consists of twenty-six lessons of the conventional question-and-answer type. This is the most complete of the three courses and covers the great positive doctrines of the message with considerable detail.

2. *El Curso Libre*, or reading-course type, also consists of twenty-six lessons. This course is distinguished by the fact that it does not contain a questionnaire to be answered and returned by mail before the student receives the next lesson.

Each lesson in this course is prepared in a most attractive form, with large readable type and is well illustrated. A brief outline of the subject is presented at the beginning of each lesson. Each section of the lesson is headlined with a positive statement, followed by appropriate texts and necessary explanations. The simplest language is used, and the whole lesson is prepared in such a logical, straightforward style that any person who can read, can understand it.

At the close of the lesson, in place of the conventional question sheet, under a section entitled "For the Meditation of the Student," several statements or questions are prepared which summarize the moral of the lesson, with space in which the students may fill in their personal response solely for their own record, if desired. Together with this course there is offered a special question-and-answer service to encourage the student to ask questions on the lessons, and correspond with us.

These lessons are mailed every two weeks. Upon receipt of the fourth lesson, a specially prepared "control card" is sent, which must be filled out and returned to us if the student desires to continue the course. Space is also provided on this card for any questions the student may have on the lessons studied. After each four lessons, another card is sent, on which the student may express more fully his interest and ask questions as the lessons are received. As he nears the completion of the course and comes to the great positive testing truths, this control card is sent more often, to ascertain his interest and response.

In this way we are now reaching that large class of people of lesser education, and those who may

be too busy or simply not disposed to fill in the conventional question sheet of the correspondence plan. With such a modified plan of follow up, we have incorporated into this reading-course type of study the great advantages of the correspondence plan by maintaining progressive contact with the student, noting his progress and interest in the truths studied.

3. *EL CURSO JUVENIL*, or junior course, is prepared especially for Latin youth between the ages of fourteen and eighteen. It consists of twenty-four lessons with the conventional question-and-answer type lesson sheet. It is prepared in the most simple form, profusely illustrated with pictures and stories, and printed in large readable type in various colors. Careful consideration has been given to the educational background and religious culture of Latin youth.

THESE three courses are considered as preparatory courses. Although they contain the great positive doctrines of the message, and are intended to give the student a basic knowledge of present truth, leading to conversion, yet great care has been exercised to avoid all highly controversial subjects which may prove prejudicial to our general radio work in Latin America. There are still places on the South American continent where intolerance and fanaticism make such a policy necessary. As a result of this plan, no one need take offense, and our radio work can go forward unmolested by these forces.

However, these courses are not intended to complete the student's preparation for baptism and church membership. A special advanced, complimentary course of nineteen lessons has been prepared for this purpose. With an ample review of the doctrines studied in any one of the preparatory courses in the light of Revelation 14, this advanced course deals primarily with the great testing truths so highly controversial in strongly Catholic countries. This course is not advertised to the public. Great care is taken to offer it only to those students who have completed any one of the preparatory courses and who have indicated a sincere interest in the message. It is, therefore, highly desirable that personal contact be made with these students, and that they study this course with the assistance and direction of the local Bible instructor, pastor, or evangelist.

To facilitate and make possible a convenient contact with the student by the local worker, we have chosen to make a special occasion of the completion of the preparatory course. Arrangements are made through the conference president for the local pastor or Bible instructor to visit and personally present the diploma to the student at this time. Thus, acting as the representative of the Radio Bible School, under our direction, the local worker introduces the advanced course at this time, and if possible, makes arrangements to assist the student in his or her study by an occasional personal visit.

To make this contact easier and the assistance more attractive, plans are under way to illustrate

this complementary advanced course with beautifully prepared filmstrips for projection. These illustrated studies can be used in individual studies, in group or cottage meetings, with students and their friends, as conditions permit.

Our Radio Bible School, with its thousands of students, brings to a focus a large and definite interest which may thus be tied in closely to the local program of evangelism. The alert pastor or evangelist finds here a new field of soul-winning endeavor opening before him. Where large interests have been raised up, lay preachers and lay Bible instructors may be trained and directed to make contact with students.

Already from the 5,416 active students in the Universal Course alone, 2,185 have expressed a definite interest; 360 have already completed this course and are studying in the advanced course; and 345 of these are known to be definitely studying and preparing for baptism. Nearly fifty of these have already been baptized as of January, 1946.

Thus with the enlarged scope of our Bible school, made effective by the adding of new courses, together with the plan of contact and effective follow-up afforded through the illustrated advanced course, we believe a new era of evangelism has been opened for us in South America by the Voice of Prophecy Bible Correspondence School, and that it will prove to be a mighty auxiliary in our rapidly expanding program of public evangelism.

THE RELIGIOUS PRESS

Valuable Current Excerpts

RED CROSS SERVICES.—With an expenditure of more than \$250,000,000 during the years 1941-1945, American Red Cross services to the armed forces became the greatest operation of its kind in the history of the organization. At the close of hostilities, this military and naval welfare service had nearly 9,500 workers overseas, besides more than 9,000 in U.S. assignment.—*Watchman-Examiner*, February 7.

WALDENSIAN CHURCH JOINS.—The Waldensian church of Italy believed to be the oldest Protestant church in existence has recently joined the World Council of Churches. The World Council now embraces 92 denominations in 32 countries.

Announcing the affiliation, one of the pastors said, "We have already been experiencing ecumenism through our contact with Allied chaplains."

"Though our churches were not destroyed there were placed services and meetings at the disposal of Congregationalists, Anglicans, Methodists, Baptists, and other evangelical movements as United States, England, Canada, France, etc."—*The Way*, February, 1946.

START A CRUSADE.—A new crusade against liquor advertising has been started. It is receiving the endorsement of church bodies throughout the country. The plan is simple and easy. If carried through with sufficient supporters, it will be effective. Every lover of temperance may take part in this crusade. All one has to do is to clip from his local newspaper or from a magazine, write across the top, "I object to liquor ads in your paper," sign his name, and mail in an envelope to the publisher of the paper from which the ads are clipped.

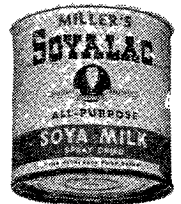
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... This is an activity which any group can carry on anywhere in the country. Get busy. This endeavor could be followed up also with written objections concerning liquor advertising to radio broadcasting stations. We believe there are millions of people across the United States who, if they were once stirred up, would willingly engage in this crusade against liquor advertising. "Liquor ads must go" from press and radio.—*Watchman-Examiner*, February 21.

CHANGING FRONT.—Today there are probably few Catholics in our country who can subscribe to the statement made by Father Lattey, writing in England in 1934: "Catholics may well marvel at the whirligig of time; after being reproached in times gone by with making too little of the Bible, they are now accused of making too much of it."

Certainly the Popes of the twentieth century have been making much of the Bible. . . . As late as 1943 our Holy Father Pius XII appealed to Catholic families the world over "to conceive in their hearts the greatest veneration for the Sacred Scriptures." In this latest Encyclical on Sacred Scripture, the Pope speaks not only to Patriarchs, Primates, Archbishops, Bishops, and clergy, but significantly, to all "the faithful of the Catholic world." "Every day in Christian families," he urges, "the Sacred Letters, especially the Gospels, should be read with piety and devotion."—**WILLIAM A. CARROLL, S.J.**, in *Our Sunday Visitor*, February 24.

MOTION-PICTURE MENACE.—Eighty million people attend motion-picture theaters every week in this country. . . . Broad investigation and study of the motion-picture products shown in the theaters indicate that a large percentage consist of moronic display and entertainment which are nearly always associated with drink. There has been a flood of "mystery" pictures, in which there is an orgy of murder and human deception. The number of films worthy of commendation remains pitifully small. There is no use in telling people not to go to the movies. . . . But one would think that they would get heartily tired of everlastingly looking at unreal life, disgusting behavior, silly mysteries, and shallow screen trickeries. In former years we used to have grave concern over the type of pictures the children were allowed to see. Now it appears that there is very little restraint, and children are allowed to enter the average motion picture theater without guardians and to see anything they want. Should we wonder at so much juvenile delinquency when the principal entertaining industry trains children in the downgrade type of life, and develops a sinister attitude toward that which is good?—*Watchman-Examiner*, February 14.

SPIRITUAL LAG.—Spiritually and emotionally, mankind in the mass is not far removed from the jungle, and therefore incapable of handling the forces of nature that science has unleashed. Physical power, sufficient to disintegrate the entire world, is at the finger tips of a few, but there has been almost no development of spiritual power to control it. The great mass of people still trust to the superstitious rites and formulas that were supposed to chase away imaginary demons that haunted everything in the Middle Ages. A medal of St. Christopher is trusted to control the machinery of an automobile; the avoidance of a thirteenth floor in a modern skyscraper is believed to prevent elevator accidents; ricepaper images of saints are eaten to ward off sickness and disease; messages from the Virgin Mary to a nine-year-old boy in a vacant lot in the Bronx telling how the world can be saved, are eagerly awaited by twenty-five thousand people kneeling in the rain and cold.—*Converted Catholic Magazine*, February.

CHURCH FIRES.—Loved though churches are, their record indicates that they probably suffer from greater neglect than any other common type of public building, as far as fire safety is concerned. A study by the National Board of Fire Underwriters discloses the fact that obvious fire hazards, which would not be permitted in other public buildings, are to be found in seven churches out of ten, either because of misguided generosity on the part of public officials or profound indifference.

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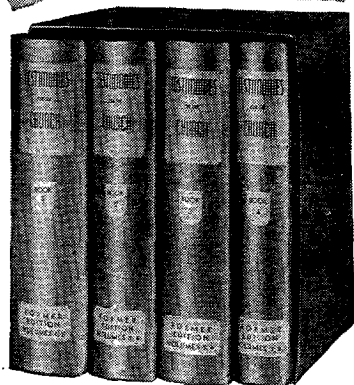
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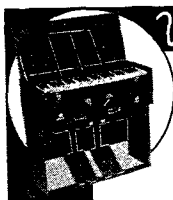
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ence on the part of church officials. . . . Church furnaces should be installed in fire-resistive compartments, never operated under forced draft, and inspected and cleaned properly at regular intervals.

Chimneys and flues also deteriorate with wear or time, accumulating dangerous deposits of soot or dust. Provided they are constructed safely, such things can be kept free of the fire demon if competent inspection and cleaning are given frequently. . . . The fire hazard demon is also at home too often in the electric wiring of a church organ. The sharp flash of a short circuit warns one that something is wrong (and often starts a fire), but only an expert eye can readily spot electrical hazards before they go into destructive action. . . . It costs little or no money to remove most church fire hazards, but the task does exact year-round obedience to a high quality of housekeeping and inspection. Installation of adequate fire protection devices requires an outlay of money, but, compared to the \$5,000,000 property fire losses that churches suffer annually, the cost of adequate protection is insignificant.—*Christian Advocate*, January 10.

WALDENSIANS JOIN.—The Waldensian Church of Italy, regarded as the oldest Protestant church in existence, has joined the World Council of Churches, it was revealed in Geneva by Dr. W. A. Visser 't Hooft, general secretary. The World Council now embraces 92 denominations in 32 countries.—*Religious Digest*, February.

PROTESTANTISM IN POLAND.—A Council of Protestant Churches has been formed in Poland. The council is composed of representatives of Methodist, Baptist, Evangelical Reformed, and other Protestant groups—all of whom were recently granted full religious rights by the Polish Government.—*Watchman-Examiner*, February 28.

CHURCH AND POLITICS.—The Catholic Church has launched a brutal offensive in all the traditionally Catholic countries of the world. I recently returned from Europe, and I wish to refer in public to the situation in that continent. I can assure you that as in Mexico and the other traditionally Catholic countries of Latin America, so also in France, Spain, Portugal, Austria, and Italy the church is mobilizing openly as a political party. Its objective is to obtain power or share it with other forces. Its aim is at the same time to reach an understanding with the worst kind of international imperialism in order to prevent the development of democracy in Europe and other parts of the world; to render useless the sacrifice of millions of men and women in the last war. We could never question the right or freedom of religious belief. It is not only a right that the Constitution of the Republic guarantees; the right to believe or not believe also belongs to every human being. We shall never struggle against the Catholics as such. We shall never fight the Catholic Church as an association of believers. Nor shall we fight against Catholic priests and prelates for fulfilling their ministry. But we shall never allow the church to become a political party again and try to direct the destinies of Mexico.—VICENTE LOMBARDO TOLEDANO in *Churchman*, March 1.

JEWS IN SOUTH AMERICA.—It is said that Argentina is the richest field for evangelistic work among Jews in the world. Buenos Aires, which in population follows New York and Chicago in size, has in it 250,000 Jews who have gathered from all parts of the world. Opportunities for evangelizing the Jews are increasing, not alone in Argentina, but in such countries as Paraguay, Uruguay, Bolivia, and Chile.—*Watchman-Examiner*, February 28.

CZECH ORTHODOX CHURCH.—The Czechoslovak Orthodox Church has been transferred to the jurisdiction of the Russian Orthodox Church, it was announced in Prague. Czech Orthodox have hitherto been subject to control by the Serbian Orthodox Church. . . .

The Czechoslovak Orthodox Church, according to the 1930 census, numbered 146,000 adherents. During the German occupation, it was brought under the control of "Bishop" Seraphim Lade, head of the so-called Ortho-

dox Church of the Ukraine. The church was severely persecuted after the assassination of Reinhardt Heydrich, Nazi deputy protector of Czechoslovakia, and many of its bishops were executed.—*Religious Digest*, March.

TWO HUNDRED FIFTY MILLION MOSLEMS.—Islam—the mightiest system of monotheism the world has ever known, shaking the three continents of Europe, Asia, and Africa, having in its progress stamped out of existence tens of thousands of Christian churches and riveted upon 250,000,000 men its influence—is a subject which ought to challenge every wide-awake Christian.

We are told that Mohammedanism is the prevailing non-Christian religion of the world. Its followers number 15 per cent in Asia, 37 per cent in Africa, .02 per cent in Europe and Soviet Russia, .01 per cent in South and Central America, and .002 per cent in North America.

It is a startling fact that this mass of people numbering 250,000,000, comparatively involves every twelfth man on the globe. It is even more startling that until the nineteenth century these people were almost totally neglected by the Christian church. . . .

Notice the yet unfinished task. One of the greatest needs in all the world is the Mohammedan field in North Africa. The situation has been compared to the U.S. as if a missionary were placed in Maine and another in Texas with no gospel between. . . .

In Asia the following lands and Moslem people are totally unreached: Afghanistan with four million, Arabia with three and one-half million, Russia with its five million, Philippines with its two hundred and fifty thousand, Siberia with its six million, and China and its unreached sections with twenty million—all without the opportunity to hear of the Christ who is able to save.—JOHN CARL NELSON, in *The Way*, February.

COST OF CONSISTORY.—The shortage of red silk and gold tissue for the wardrobes of the 32 new cardinals named by Pope Pius XII on Christmas Eve was blazoned on the front pages of all U. S. newspapers: We were

told in a UP dispatch from Rome of January 6 that the cost of fine moire silk for the "long tail cassock" of a "Prince of the Church" is 5,000 lire (\$50) a yard, and that the total cost to outfit each cardinal for the consistory of February 18 would be \$10,000—a grand total for the 32 new cardinals of \$320,000.—*Converted Catholic Magazine*, March.

NEED FOR DOCTRINAL PREACHING.—It is astonishing how little doctrinal preaching there is. Complaints abound. Sermons are good, of their kind, but there is far too little definition of real Christianity in them. Compare the average published sermon with one of the New Testament sermons. We have much good preaching, but far too much doctrine is left out. The preaching is admired, but it too frequently fails of bringing people to God. The listeners admire, but they do not revere; they appreciate, but they do not repent; are interested, but they are not exalted.—*Watchman-Examiner*, January 17.

FUNDAMENTALIST CRISIS.—Dr. W. W. Ayer, pastor of the Calvary church, New York City, says, according to *The New York Times*: "I am a fundamentalist in Christian doctrine, but I realize that the movement, now more than a quarter of a century old, is in danger of being blighted by religious froth, acrimonious debate, and a stern and unlovely religious objectivism which demands the strictest adherence to creed, while failing to create the inner content of brotherliness, tolerance, and deep Christian character.—*Watchman-Examiner*, February 21.

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☞ ALL over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.—*Acts of the Apostles*, p. 109.

Have you ever been asked—

"Can I really be healthy if I don't eat meat?"

If so, how did you answer?

There is much excellent material given by Ellen G. White which should guide in answering the question. However, there may be some people, especially those just entering into church membership, who would welcome scientific proof that they can live, work, and be perfectly healthy without meat.

All of us have observed the huge advertising program being conducted to convince the public that meat is essential. It would seem wise to be informed that all scientific evidence does not support this contention.

For an authoritative article of particular interest and significance read the technical paper entitled—

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Protein Foods—War and Postwar

presented by Ross A. Gortner, Jr., associate executive secretary, and Frank L. Gunderson, executive secretary, Food and Nutrition Board, National Research Council, Washington, D.C.

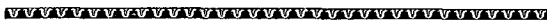
While Messrs. Gortner and Gunderson hold no brief for vegetarianism, yet they have pointed out the value of numerous vegetable sources of protein for human nutrition.

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The Yearbook for 1946

To keep in touch with official data of the Seventh-day Adventist denomination, all workers and others will need a copy of the 1946 YEARBOOK, just off the press at the Review and Herald Publishing Association. The book contains nearly 500 pages, and sells for \$1.50 paper binding and \$2.00 cloth, through your Book and Bible House. Following is a brief outline of the YEARBOOK'S valuable contents:

- A short historical and statistical summary of the Seventh-day Adventist denominational activities.
- Fundamental beliefs of Seventh-day Adventists.
- Directory of denominational organization in the General Conference, divisions, union conferences and union missions, and local conferences and missions; official staffs; committees; worker groups.
- Territory and latest available populations of conferences, union conferences, and divisions; number of churches and membership in each field at the close of the third quarter of 1945 for North America, and the latest available figures for other fields.
- Names and addresses of all Seventh-day Adventist educational, publishing, and medical institutions in the world field, with the names of officers, faculties, and staff members.
- Names and descriptions of all periodicals, both home and foreign, published by the denomination, with editorial staffs and subscription prices.
- Information giving the date and place of holding each General Conference session since the first one in 1863; a list of the presidents, secretaries, and treasurers of the General Conference since its organization; special days and offerings for 1946; calendars for the years 1945, 1946, 1947, and 1948.
- Statistics showing number of organizations of different classes; denominational investments; churches, membership, and tithes and offerings since 1863; Sabbath schools, young people's societies, schools, sanitariums and hospitals, publishing houses; Ingathering receipts from the world field since the Ingathering work was started; General Conference appropriations; number of missionaries sent out since 1900.
- Constitution and By-Laws of the General Conference.
- Worker Directory giving the names and the latest available addresses of all ordained and licensed ministers and principal workers holding missionary credentials in the denomination.
- Record of workers who passed to their rest in 1945.
- A New Feature: A separate index of workers in educational, publishing, and medical institutions, giving the page on which the name of the worker appears, under the institution, and the general nature of his work.

The 1946 YEARBOOK will give you the latest information regarding the various phases of the Seventh-day Adventist denomination throughout the world field as far as it can be secured. Many persons were disappointed in not getting the 1945 book before the supply was exhausted; so order your copy of the 1946 YEARBOOK now from your Book and Bible House.



Place of Prophetic Symbols

(Continued from page 19)

their use—for home, hall, or large auditorium—they could provide the means for a more powerful presentation of prophetic truth. They are, of course, only an aid, and should never be a substitute for the message they illustrate.

This movement is set in the framework of prophecy. It is portrayed by flying angels with a climactic message, a solemn warning, and a final appeal. As long as we have a message to give—unless we lose our way and muffle our message—we shall have the prophecies to expound with ever-increasing clarity and significance.

We have more than a message of salvation to give. We have with it an inspired message on the divine significance of the turbulent past, the true meaning of the distraught present, and light on the glorious coming day of God beyond the impending crisis. We have a message of hope for anxious, bewildered mankind. We have light on the dramatic conflict of the ages, now coming to final grips. God has set the pattern of our prophetic message in symbol. By the effective use of symbols, therefore, we are to declare and enforce it until the end of time.

L. E. F.



Ministerial Council Canceled

(Continued from page 2)

cils, and institutes. Though proper and desirable, these are but incidental. We can forgo them.

Our basic task is to finish our imperative witness to the world, to proclaim the everlasting gospel to all mankind with the special emphasis due in this last hour. This cannot cease or be deferred. In all likelihood our last work will be done under emergency conditions, perhaps with much isolation of groups and individuals. Thus it was in the early centuries with the Waldenses, and over great periods in the stormy centuries traversed by the church. The convenient and pleasant plans we have followed in recent decades will in all likelihood largely give way to individual and small group effort in the last movements, which will be "rapid ones." We must accommodate ourselves cheerfully to the circumstances, pressing forward resolutely with our commissioned task.

L. E. F.



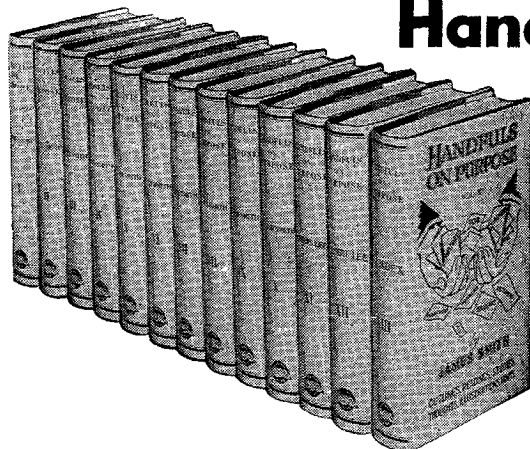
Bible Instructors Needed

(Continued from page 17)

Bible instructor counsel meetings are needed in our unions to strengthen and improve the work, and each Bible instructor should have the privilege of taking the special course provided at the Seminary.

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H. C. Thiessen, Ph.D., D.D., chairman of the Department of Bible, Theology and Philosophy, Wheaton College, Illinois, says, "To the preacher who has not discovered the wealth of expository materials in the Bible, this well-known set by James Smith is an eye opener and a stimulus. It is truly rich in outlines, readings, studies, thoughts, illustrations, and helps for many kinds of Biblical preaching. The Wm. B. Eerdmans Publishing Company is rendering Christian workers a real service in reissuing this splendid set in America."

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We Are Justified by Faith

(Continued from page 6)

regards himself as righteous, and as entitled to heaven, but it is all a deception. Our own works can never purchase salvation."—*The Desire of Ages*, p. 280.

"Good works can never purchase salvation, but they are an evidence of the faith that acts by love and purifies the soul. And though the eternal reward is not bestowed because of our merit, yet it will be in proportion to the work that has been done through the grace of Christ."—*Ibid.*, p. 314.

CANNOT PRESENT WORKS AS PLEA.—"Salvation is God's free gift to the believer, given to him for Christ's sake alone. The troubled soul may find peace through faith in Christ, and his peace will be in proportion to his faith and trust. He cannot present his good works as a plea for the salvation of his soul."—*Review and Herald*, Jan. 29, 1895, p. 65.

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Has Noah's Ark Been Found?

(Continued from page 13)

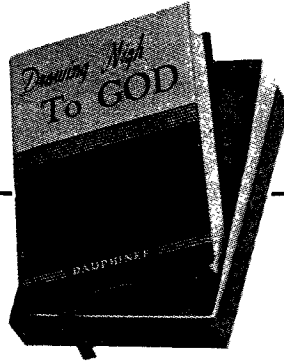
"The article was brought to our attention as a result of its appearance in *Life Digest* of Australia. . . . This article was discussed by the members of *Magazine Digest's* editorial board, and it was concluded that the interesting possibilities it suggested, as well as the reputable source of its origin, would warrant its inclusion in the magazine, despite the fact that it would not be possible to check back to original sources for confirmation of each fact."

A letter was next addressed to the editorial board of *Life Digest* in Melbourne, Australia, and some time later a reply came from them, saying, "Our article, which was reprinted in the *Magazine Digest*, was taken from *Answers*, an English weekly, and our subsequent inquiries have failed to bring to light any additional facts."

Copies of the periodical *Answers* could not be obtained in the Congressional Library. Therefore, we sent a request direct to Pastor W. L. Emmerson, editor in our publishing house in London, asking him to trace the matter for us at that end of the line. A letter has just been received from him, saying:

"I wrote immediately on receipt of your letter, to the editor of *Answers* and received no reply. After waiting a while I wrote again to him. On this occasion I received a reply to the effect that the article had been written by one of their regular contributors, and if I would write him a letter, care of *Answers*, he would pass it on. I immediately did this, but have had no further word. I rather think that this article is just a rehash of the story some years ago, and that the contributor in question is loath to confess this fact."

The foregoing is sufficient, I am sure, to convince any reader of the falsity of such a report concerning the ark. Inasmuch as the top of Mount Ararat is in perpetual snow, the movement of these ice fields down the side of the mountain would be such as would expose anything embedded in the ice during the centuries. It would seem most inadvisable to accept this sensational story and give it publicity until it has been well authenticated by scientific archaeological research, thus far lacking.



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CUSTODIANS!—The admonition to “judge not” applies to preachers as well as to laymen. Our clerical position does not give us license to suspect and to gossip. While there are tale-mongers in every community, and stories and suspicions are released with rhythmic regularity, we should never be party to their spread. We cannot repeat gossip without being *particeps criminis* to its evil effects. We should hold every person innocent until proved guilty. We should develop the judicial attitude that will demand satisfying evidence before believing hearsay. We are to be the custodians of justice, the upholders of fairness. Every person’s character should be safe in our hands—though we can by no means clear the guilty. Much is expected of us, and much must be given—but always in harmony with truth and verity.

ENCROACHMENT!—All too often in our committees, councils, and conferences, we allow ourselves to be crowded into an unwholesome procedure. When the pressure becomes intense, our devotional periods are too often curtailed, skipped, or ignored. Because of shortage of time, important groups meet for consultation or discussion, while those not otherwise engaged are left to carry on the devotional period. Important committees are called, and their members are asked to absent themselves. But plans thus devised are in danger of being short of power, and may be without that spiritual enlightenment that is imperative to the conduct of a spiritual work. We gain time by taking time out to seek God and to find His will. We lose time when we rush along, doing business for God but too busy to listen to His word, saying, “This is the way, walk ye in it.” This is an encroachment we need to correct.

NEEDED!—It takes every angle of approach found in the advent movement to reach all types of people. No one method and no one approach, however excellent, will suffice to gain the attention or to create conviction on the part of all. Some will not listen to a sermon or a Bible study but will read a book or paper. Some will not read but will listen to the radio. Some will not yield to the religious approach but will be made responsive by the alleviation of their suffering. Others will not tolerate a preacher but will respond to a layman. And the extension of this principle involves the fact that no one form of approach in any of these main channels will appeal to every sort of person. That is why God gave us divers talents, backgrounds, and experiences. We must harness every agency—evangelistic and pastoral, radio and literary, health and educational, ministerial and lay—that by all and every means we may reach the most.

HARMONY!—The scene was enthralling, one Sabbath afternoon toward the set of sun, out amid the glories of nature. The beauty of the stately trees and lowly ferns was enhanced by festoons of clinging vines and beds of varicolored flowers. The bright rays of the sun from the blue above pierced the foliage and punctuated the somber shades below. A murmuring brook, the rustling of the leaves, and the spotless white of water lilies in the limpid pool formed the setting. Rainbow-hued butterflies and blue dragonflies flitted from flower to flower. And God’s great symphony of the out-of-doors, comprised of golden-throated birds of every variety and color, was offering one of its grand renditions. In all their individual songs, trills, and cadences, and seeming independence of time and tune, there was nevertheless a majestic harmony, an underlying unity in it all. Verily there is a oneness in the wideness of God’s universe. The persisting grandeur of nature, despite the fall of man, is one of the great balancing, stabilizing forces left in this old world, where chiefly man is vile.

PROTECT:—By the very nature of their work, ministers and Bible instructors are thrown into close and constant association. The quest for souls calls for effective teamwork. Visitation in the homes of the interested is a necessity if the hesitant are to be brought to a decision. But we live in a world of gossip and evil. Every safeguard should therefore be taken to avoid any occasion for criticism, suspicion, or tongue wagging in the church, in the community, among those visited, or in the families of the workers involved. When it is essential for the minister to join the Bible instructor in some interview or study in the home, it is better to meet at that home—the Bible instructor perhaps coming first, and the minister arriving soon after in his own car—and *leaving separately in time and conveyance*. Or, if they must go together in the same car, the evangelist’s wife may well go along. For the sake of the fair name of the remnant church, for the sake of the good name of the minister and the Bible instructor, for the sake of forestalling any improper developments of admiration for each other’s work, and for the sake of the minister’s home and the avoidance of any surmising anywhere, eschew traveling together, or being together, or being seen together under any circumstances that might bring occasion for misunderstanding by anyone. Lessons from past tragic mistakes through the infraction of this principle should be sufficient deterrent. We must protect the fair name of the church.

L. E. F.