

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 16, No. 4

April, 1943

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## NOTES AND NOTICES

### Information and Sundry Items

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ON Easter Sunday morning, from one of the most famous modernistic pulpits, in one of the most ornate churches of America, 3,900

people listened to a remarkable presumption of innate immortality. Preceded by skilled and aesthetic music that brilliantly displayed the collective human voice, but which was largely devoid of any message, and by a prayer that was interspersed by choral responses, the preacher made his unique defense of the never-dying soul. Aside from the sermon text, all citations were from dramatists and novelists. The climactic argument was based upon the plea of inner consciousness and analogy, and premised upon the assumptions of evolution. Inevitable progression was asserted—from star dust to an ordered universe, from inorganic matter to organic, from simple forms of life to human personality—therefore the next inevitable and certain step was immortality of the spirit of man! The onflowing of the stream beyond the hidden bend of the river! “This mortal *must* put on immortality!” We never go wrong, the preacher assured us, when we follow the inmost, universal conviction of mankind. Despite the materialistic world in which we actually live, the reality of the spirit world is the most certain reality of all. This remarkable sermon was the weakest, most inadequate, most pitiable defense of the serpentine error of Eden ever listened to by this writer. There it stood in all its barren nakedness—Modernism’s best plea and most subtle argument. God pity such fatuity, admired and wondered at by the multitude! Yet it is this specious doctrine that will form the basis of that coming master deception of spiritism soon to form the connecting link between apostate Protestantism and resurgent Catholicism in the final drama of religious apostasy.

☛ **DUTY** is a stalwart, honorable term. It is hallowed by sacred tradition and glorified by tested results. It is an orthodox expression that has established its place and value. It is an obligation that can be fulfilled and discharged. But duty has its limitations. There is something beyond, and that is the “second mile.” Privilege is greater, broader, and deeper than duty. Privilege says, “Not how little, but how much.” It has no old covenant connotations, no legal limitations. While stern, exacting duty has served well in the past, the unprecedented challenge of the present and the future calls for the supremacy of privilege in all life’s basic relationships—our sacrifice, our service, and our giving.

☛ **ATTACKS** upon the Sabbath are more subtle and varied today than ever. This is inevitable, for it is the object of relentless attack by the master opposer of truth. We therefore need, as workers, to restudy the great, broad principles involved in this hallowed institution. Then quibbles will disappear, and subterfuges will resolve themselves. Every worker needs to study the Sabbath more fully under the thought-provoking guidance of M. L. Andreasen’s new book, “The Sabbath.”

☛ **BLESSED** are they who are not eternally suspicious of the character, motives, or loyalty of their brethren, for they shall be less likely to have the finger of suspicion pointed at themselves.

☛ **THE** long-awaited “Church State Papers”—final volume of the 1943 Ministerial Reading Course—has just been mailed to the field. Unavoidably delayed in printing, it had to be sent separately. But it is worth waiting for. (Be sure to register for this fine course.)

### M. R. C. Unanimous in Central Union

**A** CONSIDERABLE number of local conferences are providing the Ministerial Reading Course set for each of their workers, but the Central Union is the first union conference of which we are aware where the plan obtains throughout the whole union. A recent letter from President N. C. Wilson brings this welcome news:

“I am sending along my 1943 Ministerial Reading Course enrollment blank. I have already started the books, and I think an exceptionally fine selection has been made this year. Many of our workers have commented on the help they have already received from these books. *Each of our conferences has presented the books as a little gift to their workers.* We have followed the same plan here in the union and have extended this to the ordained men in the college and also at our sanitariums.”

The Southern Union follows the plan of paying one third of the cost of the Reading Course sets for each worker, and the local conference pays one third, leaving only one third for the worker to pay.

The president of the Washington Conference sends in a list of thirty-one workers who have the 1943 set in his field. This includes two lay members (one a doctor) who are members of the conference committee.

The president of the Missouri Conference also sends in a list of thirty-one names, including five women, most of whom are Bible instructors.

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

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Reserves of knowledge and power needed

## ON THE GROWING OF SERMONS

By M. E. OLSEN, *President of the  
Home Study Institute*

MINISTERS often speak of "getting up" a sermon or "making" one, but Charles Edward Jefferson, for many years pastor of Broadway Tabernacle in New York City, thinks a sermon in the highest sense is a growth rather than a manufactured product, a living organism and not a thing that is made. He goes on to say:

"The art of preaching is something like the art of agriculture. The successful farmer works incessantly on the soil. He fertilizes it, changes the fertilizer from time to time, shifts his crops now to one field, now to another, always studying the condition of the soil. He breaks up one field, lets another field lie fallow, works with the soil in all sorts of ways that every field may be rich and mellow.

"The secret of good farming lies in constant working with the soil. It is, of course, important that the seed should be good, but good seed avails nothing in an exhausted soil. Now a preacher is nothing but a spiritual farmer. His mind is his farm. From that farm he must bring repeated harvests for the feeding of the sons of God. . . . Unless the soil is fertilized from day to day, and unless it is worked with, and that unceasingly, the soil is certain to grow shallow, and in the pulpit there will be an exhausted man."—*The Minister as Prophet*, pp. 99, 100.

As for the creation of conditions under which sermons can grow and take on beauty and fragrance, Jefferson thinks this calls for hard study day in and day out: "The work of growing sermons requires more strenuous forthputting of more different faculties of the mind than is necessary in any other calling, and if one is not capable of sustained intellectual effort and not willing to exert his mind in season and out of season, let him never think himself called of God to preach."

The hard work that Jefferson has in mind is not that having directly to do with a given sermon. It is rather intense study of the Bible as a whole, digging below the surface in the prophets of old and in the evangelists, thoughtful reading of volumes that throw light on the Bible, poring over the great world books, always

accompanied by devout prayer for heavenly guidance. The mind needs to be fertilized if it is to produce sermons that will stir men's hearts. The successful preacher must live a full life; he must be alert in mind and spirit; his faculties must be up to concert pitch.

If this life of laborious mental toil is kept up day by day, then the time required for the preparation of any one sermon will, in the opinion of Doctor Jefferson, be comparatively short. The preacher living on the heights has large reserves of knowledge and spiritual power. When the time comes to preach, the Spirit will give him utterance.

A four-year college course does a good deal for a young man. It gives him valuable mental training, a certain amount of culture, and a fairly broad outlook over the field of knowledge. Professional training in large part still lies before him; but if he has learned how to study and has acquired a healthy hunger for more knowledge, he will continue to grow intellectually and spiritually, and there will be a freshness about his sermons that will be attractive to old and young.

### Natural Background for Preaching

Wide reading and study form a natural background for creative preaching, because the pastor of a church is also a teacher to whom a goodly number of persons look for timely instruction week by week. We admire the physician who not only at the outset devotes seven full years to medical study, but frequently goes to Chicago or New York to take postgraduate work in order that he may keep fully up to date in the practice of medicine. Yet the physician's ministry is confined mainly to the body. The preacher, on the other hand, ministers to the intellectual and spiritual needs of men and women, and those needs are infinite in range and more than can be numbered.

The sermons that make a deep impression on thinking people are the outgrowth of a prayerful, studious life, a mind daily exercised in acquiring knowledge and filled so full with good things that it just naturally overflows in words that inspire men and move them to action. Such sermons give joy and satisfaction to the preacher as well as to the congregation. When prayer and study of the word are neglected and the mind lies fallow while precious time is wasted on the radio and the newspaper, there is neither life nor power in preaching. Such cannot inform the mind; neither can it warm the heart.

In these days when most ministers have a good deal of administrative work to do, scholarly pursuits are in danger of being crowded out. The wise minister will need to be on his guard against encroachments on his study hours. He should take the church members into his confidence and make them understand that to deliver living messages from the pulpit week after week calls for intellectual toil far more exhausting to the vital organs than an equal amount of physical labor.

Most men are by nature intellectually indolent, though they may not know it. Many adults have scarcely grown mentally since they were in grammar school. It is unfortunate that, in general, men shun mental activity; but it is fatal to a successful ministry for the preacher to let himself down in this particular, for it signifies that he is headed for the dead line in his ministry. People know pretty much what he is going to say before he begins to speak; and if they remain in their seats, it is chiefly from considerations of politeness and of reverence for the house of prayer.

But there is no real excuse for the minister of the gospel to fall down intellectually. He has much to encourage him to persevere in his studies. He does not require access to the laboratory and the operating room, as does the doctor. Seated in his own study, he can become increasingly familiar with the sacred languages, New Testament Greek and Hebrew. He can also range at will in the field of history, sacred and profane. He can study world literature or investigate the early beginnings of systematic thinking. He can study psychology and sociology. In all these various fields of knowledge he can do something by himself; but he will save time and make more rapid progress if he enjoys the companionship of one who has specialized in a certain field of knowledge and can give him skilled guidance when needed.

Advanced study carried on for twenty minutes or a half hour daily, will give the worker mental freshness and a pleasing sense of growth and achievement that comes in no other way. To read Paul's epistles in the very words of the apostle gives one a real thrill, and it also gives a sense of security to the preacher who is expounding a vitally important text. Language study, moreover, is a kind of mental gymnastics that helps to keep on top of things intellectually.

The minister who is continually growing in knowledge need not fear that his sermons will be uninteresting. His influence on young people and on forward-looking older ones will be stimulating. They, too, will want to study in order to become more skillful in co-operating with the pastor in his soul-winning work. Thus the growing minister is soon surrounded by wide-awake church members, resourceful Sabbath school teachers, and inspirational leaders of the youth.

When such a minister conducts a series of evangelistic meetings, it is to invite the people of the neighborhood and the whole town or city to join him and his congregation in an open-minded study of the Scriptures in the light of fulfilling prophecy. Whether the converts are many or few, the effort is a success because it is carried on in the spirit of the Master, who was in the truest sense of the word a great world teacher and left with His followers the one behest to go and teach all nations.

## The Gift of Prophecy—No. I (Sermon Outline)

By L. W. WELCH, *Instructor in Bible,  
Canadian Junior College*

- I. Introduction: Our need to understand the gift of prophecy in view of many claims made today, also in view of the Bible assurance that there shall be prophets in last days.
- II. The prophets of old.
  1. A means of communication between God and man.
    - a. Before sin, God talked face to face. Gen. 1:29; 3:8.
    - b. Sin separated man from God. Isa. 59:2.
    - c. Commonly communicated with His people by prophets—Moses, Noah, Daniel, and John. Amos 3:7.
    - d. The prophet a seer. "I saw." Isa. 2:1; 13:1; Jer. 38:21; Dan. 7:2.
  2. Importance of gift in Bible.
    - a. Prophets in New Testament as well as Old Testament. Eph. 4:8-15; Acts 11:27, 28.
    - b. Spoken by women as well as men—daughters of Philip, Acts 21:9; Deborah, Judges 4; Miriam, Ex. 15:20; Huldah, 2 Kings 22:14; Noadiah, Neh. 6:14.
    - c. A gift to be desired. 1 Cor. 14:1-5; 1 Thess. 5:20.
    - d. A gift to be used in church. 1 Cor. 14:22; Hosea 12:13; 1 Cor. 12:28.
    - e. Called messenger, Hab. 1:13; spokesman, Deut. 18:18; watchman, Eze. 3:17.
  3. Prophets used visions and dreams. Num. 12:6; Job 33:15, 16; Isa. 1:1; 2:1; 13:1; Amos 1:1.

4. A gift of the Spirit. 2 Sam. 23:2; 2 Peter 1:21; 1 Cor. 12.
5. Bible given by same means. 2 Peter 1:21; 2 Tim. 3:16; (called "testimonies." Ps. 119:2, 168).
6. Counterfeited by devil. Eze. 22:28; Jer. 28; Rev. 16:14; 1 Cor. 10:20.

### III. False and true prophets.

1. Bible tests.
  - a. Fidelity to Christ. 1 John 4:2, 3.
  - b. In accord with Scripture. Isa. 8:20.
  - c. Fulfillment of prophecy. Jer. 28:6-9; Deut. 18:22. See also Deut. 13:1-3.
  - d. "By their fruits." Matt. 7:20, Jesus.
2. Physical tests.
  - a. In trance with eyes open. Num. 24:2-4, 15, 16.
  - b. Physically weak, having no breath, but strengthened miraculously. Dan. 10:7-9, 16-19; Rev. 1:17.
  - c. Unconscious of surroundings. 2 Cor. 12:1-4.

### IV. Authority of gift and use by God.

1. Relationship of gift to infallibility.
  - a. Not of personal wisdom.
  - b. As God through human instrument. Eze. 3:27; 2 Peter 1:21.
  - c. Using natural language.
  - d. Not above Bible nor quite equal, because judged by it. Isa. 8:20.
2. Relationship to the law.
  - a. Law and vision related. Isa. 59:1, 2; Eze. 7:26; Prov. 29:18; Lam. 2:9; 2 Chron. 15:2-4.
  - b. Apostasy of Dark Ages.
  - c. Promised return of law and prophecy. Rev. 12:17; 19:10; Joel 2:28-31.

V. CONCLUSION: Gift of prophecy is God's accepted means, and we may look for it in last church. Part One of the sermon takes up the prophets of Bible times. Part Two, the next sermon, takes up prophets in our day.



AMERICAN HERITAGE.—The struggle for freedom now raging throughout the world turns our thoughts afresh to our American heritage. The men who founded this nation sought freedom under God in the Western World and bequeathed freedom to their heirs as their most precious possession.

At a very early time in the country's history liberty was granted to all religious groups to enter the national territory and to practice and propagate their faith within and outside the nation. In keeping with this doctrine of religious freedom, which is inherent in Christianity and associated historically with the Protestant expression of the Christian religion, the rights of religious minorities, both Christian and non-Christian, have been sedulously respected.

Our national experience has been that the free interaction of religious faiths, and the endeavor of each to express the truth and goodness for which it stands, have been an important factor in the cultural development of the United States. For in the things of the spirit, as in other aspects of life, the principle of monopoly has had, and will continue to have, most unhappy results.—*Converted Catholic Magazine, February.*

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## MESSAGES FROM OUR LEADERS

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Matters of Moment to Workers

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### Conserving Our Membership Gains

By J. F. WRIGHT, *Vice-President of the General Conference*

HOW shall we conserve our membership gains? What steps can we take to reduce our apostasies? These are intensely vital questions. They challenge attention. They require that something be done without delay. We cannot—in fact, we dare not—treat them lightly or with little concern. To go on, *status quo*, is unthinkable.

In the last issue of THE MINISTRY we discovered that apostasy is taking a mighty toll from our ranks. I must confess that the loss is far greater than I imagined. Doubtless the readers of this journal were likewise astonished at the figures presented. Indeed, a loss of 90,521, when compared with a net gain of but 92,618 during the two-decade period under consideration, is startling. Such a revelation as this must give the leadership of this movement grave concern. It should move us mightily. There must be, it would seem, a concerted action in the proper solution of the problem.

With no thought, desire, or purpose to place blame on any for this deplorable and distressing situation, we need to face it frankly. With open hearts we need to consider some things which may have at least a bearing on the situation. Certainly we need to discover, if possible, the root cause. Then we must apply the remedy.

First, before considering in detail the Autumn Council recommendation, might it not be well to pause a moment to review further the one phase of the problem touched upon in last month's article? It seemed clear then, and it seems just as clear now, that one cause for such heavy losses lies in the fact that we are producing Christian activities more rapidly than we are developing Christian experience. This we found to be a grave danger. Obviously, in our zeal to hasten on with the work, we give so much time to pushing activities that spiritual and devotional life is to a marked degree neglected. But you question, "Dare you make such an assertion?" Indeed we feel we can safely do so, for during recent years at camp meetings and general gatherings, not a few workers have confessed this very lack. Let it be said in all earnestness of soul that activity, zeal, and success in promoting this or that program can never, *no never*, supplant or supply the spiritual power demanded by these times.

We admit that programs, campaigns, and activities are important; in fact, they are necessary. When these are permitted to overshadow all else, however; when they become so major and so absorbing in their demands upon our

time that we have little if any time left to devote to keeping our own vineyard well cultivated, we shall fail, utterly fail, to keep our own spiritual life, as well as the spiritual atmosphere of the church, what it should be in this dark hour. We need to devote more time to soul culture. Unless we give heed to this necessity, we cannot hope to succeed. Let us remember, what we need most is not more machinery, more plans, more methods, or more activity. We need more Pentecostal power.

Thus with this brief review of one of the underlying causes which doubtless affords reason for present-day apostasies, we turn to the Autumn Council recommendation relative to conserving our membership gains. The first part of the recommendation states: "*That all our workers—ministers, Bible instructors, institutional and office workers—exemplify personally by holy life and conversation the exalted truths we are commissioned to proclaim.*"

Really, when we stop to consider seriously such an appeal as this, we see that it is a reflection on us as leaders. In other words, we should have lived and labored daily in such a manner that such a council action would not have become necessary. However, it does behoove us to consider our failures frequently, that we may thereby profit and prepare for more constructive service in the future.

This resolution is a heart-searching statement. It calls for a life which, *publicly and privately*, will truly exemplify the noble, exalted excellency of the truth which we proclaim. How grave our responsibility to live as we should! How lofty our calling! How necessary that we guard every word, act, and deed so as to keep them in harmony with the truth. How do we measure up to such a standard? If the messenger of God were alive today, would she address the ministry somewhat as she did many years ago, when she penned:

"I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving, . . . but heard them not. . . . I looked for the burden bearers, who in such a time as this should be weeping between the porch and the altar; . . . but I heard no such supplications. A few earnest, humble ones were seeking the Lord. . . . But a large majority of the ministers had no more sense of the sacredness of their work than children."—*Testimonies*, Vol. V, pp. 165, 166.

What a sad portrayal! Is it overdrawn? Would the servant of the Lord repeat the same today if she were with us? Does this quotation set forth a present-day condition, a present-day shortcoming? Should we consider it, taking counsel of it, or shall we lay it aside as applying only to the day when given? What do you say? "God brings against ministers and people the heavy charge of spiritual feebleness."—*Review and Herald*, Feb. 25, 1902. God never brings a false charge or indictment. If such

counsel was needed back in 1902, what of our time and hour? Further we are told, "The Lord has need of men of intense spiritual life."—*Testimonies*, Vol. VI, p. 412. Indeed, the hour calls for—

"Ministers . . . who will educate themselves by solemn, reverential communion with God in the closet, so that they shall be men of power in prayer. Piety is degenerating into a dead form, and it is necessary to strengthen the things that remain that are ready to die."—*Review and Herald*, May 24, 1892.

"Spiritual things have not been discerned. Appearance and machinery have been exalted as of power, while the virtue of true goodness, noble piety, and heart holiness, have been made a secondary consideration."—*Id.*, Feb. 27, 1984.

Because such conditions exist, apostasy continues to take a heavy toll. Come now! Earnestly, solemnly, yet soberly and anxiously, we confront the question, *How do we measure up?* Oh, how often in camp meetings, conference sessions, Autumn Councils, and other gatherings do we find levity, unsavory conversation, and un-Christlike actions consuming much time. These things ought not to be named among God's servants, for we read: "In one who is learning of Jesus, there will be manifest a growing distaste for careless manners, unseemly language, and coarse thought. When Christ abides in the heart, there will be purity and refinement of thought and manner."—*Mount of Blessing*, p. 42.

The shame of it all! May God forgive us wherein we have become a stumbling block to others. There needs to be a reformation. As ministers and workers we are to be a savor of life unto life to the laity, not a hindrance.

### Thorough Preparation of Candidates

Sections two and three of the recommendation deal with the care which needs to be exercised in the preparation of candidates for baptism. Here is one place in which we find a distinct weakness in our work, which leads to a loss in membership. In the June and July, 1942, issues of *THE MINISTRY* we dealt at some length with this question. It would be well to read those articles again in connection with these two sections. Even though the Spirit of prophecy is clear, forceful, and explicit in its counsel regarding the preparation of candidates, many who are not ready are hurriedly received into fellowship. Many are received into church membership who are converted to the doctrines only. They know absolutely nothing of being born again. There is no change in nature and conduct.

Sad but true, some are baptized who cling to forbidden habits and practices and still follow worldly custom. They give no evidence of being truly begotten of the Spirit. Such an experience proves tragic to the individual concerned as well as to the church. In many of these cases apostasy soon follows. A longer period of preparation during which the individual is held under observation, instruction, and spiritual

—Please turn to page 44

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# UNION EVANGELISTIC COUNCILS

Northern Union Conference, Minneapolis, December 29, 1942, to January 5, 1943

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## A FORWARD-LOOKING EVANGELISTIC COUNCIL

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

THE Northern Union evangelistic council was held in Minneapolis during the opening days of the new year. The loyal group of workers gathered from all parts of that northern field were greatly blessed in being thus permitted to study and pray together. It is not the first time that the city of Minneapolis has played an important part in the history of the advent movement. Theological discussion, however, was not a prominent feature on this occasion, but rather the study of methods to carry quickly to every city and country the message of the righteousness of Christ and the imminence of His return.

Elder M. V. Campbell, in counsel with the local presidents, had planned a full agenda, which proved to be both challenging and inspirational. Some excellent presentations were given by workers of evangelistic experience in this union, and we are happy to make these available to the world field. Several appear in this issue, and others will follow in next month's MINISTRY.

Elder W. G. Turner, Miss Louise Kleuser, and the writer were in attendance from the General Conference, and Elder J. L. Shuler from the Theological Seminary. Elder F. C. Carrier, secretary of the American Temperance Society, and Elder A. W. Peterson, secretary of the M. V. Department, also contributed good help during their limited stay. Elder Shuler carried a strong series of studies on the technique of bringing people to decisions; Miss Kleuser rendered a great service to the group of Bible instructors; others stressed the importance of personal development in the great cause of evangelism. All who spoke emphasized the need of a baptism of the Holy Spirit as God's provision for the finishing of His work in this generation.

Brother Ferren, representing the Bureau of Publicity, did excellent work. His articles and pictures, appearing daily in the papers, gave an excellent survey of our work and also helped to emphasize to the evangelists the value of the columns of the newspaper as a medium for conveying the message in these days.

We are confident that such a council can mean much in building up the strength of the evangelistic forces in a union conference, and that in coming days whatever expense was incurred will be more than justified by the increased efficiency of the workers. It was a privilege to

minge with this earnest body of men and women and study with them their problems at close range. We are confident that as they returned to their field of service, knowing that God had met with them, the inspiration of this excellent counsel will carry over into a more fruitful service.

## The Soul-Winning Radio Program

By LEONARD C. LEE, *Pastor-Evangelist, Des Moines, Iowa*

THE apostle John on lonely Patmos was not using a figure of speech when he described the message of the last days—the judgment-hour message—as flying in the midst of heaven. The all-wise Creator had foreseen the needs of this closing era of history and had planned for the radio from earliest times. He hinted at this when He asked Job, “Canst thou send lightnings, that they may go, and say unto thee, Here we are?” Job 38:35.

As an aid to the public effort, the radio has taken the place of the church bell and to some extent of the handbill. A good radio voice, with a pleasing but positive personality, can literally pull men and women out of their homes and from their comfortable firesides to attend a meeting that has been properly announced.

The fact that an evangelist uses the radio adds to his prestige, but he must build confidence by his voice, his sincerity, and his truthfulness. One should not promise on the radio what he cannot deliver in the pulpit; but he should let his audience know he is in earnest about the importance of the work he is doing, whether in the church or on the air. The radio program should be the means of stirring up an interest. It may lead listeners to a personal meeting with the evangelist. It may lead to sending in for something he offers over the radio—perhaps a copy of a sermon preached, a tract, or a book. It may lead to the listener's attendance at the evangelistic meetings.

Radio evangelism is in the fullest sense seed sowing. It is broadcasting the gospel. But the harvest is not so fast nor so definite as that of public evangelism, and will need to be reaped largely by the public effort. Even with the aid of a Bible study correspondence course, the radio speaker can never hope to reap more than a small percentage of the results of his own



work in this way. Unlike the farmer, who watches the seed fall, the radio speaker never knows who or how many listen to his words. His words go into prisons and hospitals, into saloons and dance halls, into convents and monasteries. They are heard by the rich and the poor, the free and the bond, the joyful and the sad. Only a few who hear them will ever write in to reveal their interest. Some listen only once, but some are eager to tune in again.

The program must be built to meet all needs. It should be so full of life and so arresting that he who listens to it once will never forget it. Some haunting truth from the word should follow him all his days. The sick one should feel an interest in his well-being in each sermon. The poor man should feel that help is coming from the Mighty One if he will only trust in God. The rich man should feel that his riches are a trust from God to be used to His glory. The wayward should feel that each sermon is his call to repentance and reformation. The wise should feel that he has gained wisdom, and the ignorant should feel that he has gained knowledge.

Simple exhortation to be a Christian, even if enhanced with thrilling stories, is not enough. We have a message like that of John the Baptist, and we must give it as he gave his—"startling and stern, yet full of hope." The prophecies should be opened to the understanding of millions who have never realized that there are Bible prophecies still being fulfilled. Salvation as a free gift should be presented as a priceless gem of truth. Each broadcast should be a glimpse into the glory land of promise.

The programs will of course differ according to the individuality of the speaker and his planned objectives. Some will be devotional, some prophetic, some doctrinal; but all should be instructive, inspirational, and soul winning. It is always best to follow a definite, well-planned series which will lead to conversion if followed week by week. And there should be in each program that which will create a desire to hear the next. Each broadcast should be so complete in itself that those who hear only one program will know what it is all about, and yet so connected as to have the appeal of a serial story. In other words, each broadcast should be a carefully selected mixture of Bible truth and emotional appeal.

### **Music an Effective Aid in Radio**

Music is a very effective aid in radio work when it is used to advantage. The time is often so limited in a fifteen-minute program that only a theme can be used. If a theme is used, it should be the best that can be had. For our work one of the well-known hymns is desirable. Unless the song can be sung by one who has real talent, instrumental music is preferable. Low voices are better than high voices for the radio. The song, whether played or sung, should be one which lends itself to our special

type of program. For a quiet, inspirational broadcast, use a worshipful song; for a prophetic hour, use a song that savors of the glory that shall be. On our WHO program, which is prophetic, we use an organ transcription of "Crown Him With Many Crowns." It is a well-known hymn that is both appealing and thrilling.

We use only about one minute of music altogether in a fifteen-minute program. In a half-hour program, much more time can be used. It is desirable, of course, to use several good numbers. Where time is not crowded, vocal music is better than a transcription, but a good transcription is always better than a poor studio number, especially when furnished by an untrained singer or group of singers. Sometimes music can be used as a background for poetry or for an appeal. Station regulations always have to be considered in planning such programs.

The best music of all is always the music in the speaker's own voice. His intonations, his enunciations, and the heart qualities which ring in the very tone of his voice will be remembered long after all the hymns are forgotten. He who lacks the music of love and sincerity in his own heart cannot reach the heart of others. We must not forget the speaker's personality, for the man who broadcasts is the very heart and soul of the program.

### **Effective Follow-Up Essential**

We are spending thousands and thousands of dollars for hundreds of hours of time on the radio each year, for just one purpose—to save souls. If we fail in this, our time and money are wasted; but if we succeed, they are well spent. But how can we win a soul whom we never see? We broadcast, not knowing whether one man or a million are listening in. Jesus said, "I will make you fishers of men." The fisherman throws his hook into the water without knowing whether any fish will see it; but he baits the hook nevertheless. So we, too, must use every means to get a response from the audience. These unseen souls must be led to make themselves known to us. We must get them to write in and ask for something—the sermon, a book, or some other piece of literature. Curiosity has led many a person to send in, and many have thus been won.

When names are known, they should be followed up. Lack of financial support for this project often hinders the fullest follow-up of names. Arbitrary conference boundaries may hinder the best efforts. Obviously, those easiest to follow up are those living closest to the station. Careful work should be done to keep correct files, and definite interests should be marked. Follow-up letters often grip the interest, as well as help in the financial outlay.

The correspondence school method has proved to be a marvelous blessing in securing, testing, and binding off the interest. We have found



it helpful to send a questionnaire to each one who finished the Bible course, asking a few questions about church affiliations, baptism, and belief. This provides definite knowledge which cannot always be obtained by the lesson answers alone. This information is then turned over to the nearest minister or conference office. It should also be faithfully followed up by the radio evangelist.

Fellow ministers in the same town or in near-by communities would do well to introduce themselves as representatives of the radio program in following up contacts. In a large city a Bible instructor can do effective work as a representative of the program. A strong public effort, combined with the radio, will always be found to be the best follow-up method in a local community. The longer the same speaker can use the same facilities, the greater the results. This is especially true if he continues to improve the quality and follow-up work of his program.

We must always remember that the radio is only a tool. It may be helpful or ineffective, depending on the man or company who uses it. It takes much prayer, courage, and consecration, as well as ingenuity and resourcefulness, to get the most out of a soul-winning project.

#### Financing the Radio Effort

Radio time costs money. The larger the station the more the cost. The ideal situation is a good local radio station which covers a metropolitan area. This reaches a maximum of people with a minimum of expense. The interest is thus localized so it can be better followed up. At the other end of the scale there would seem to be the large and powerful station in a smaller city. Such a station would reach a far larger percentage of rural people, but because of interference from local stations it would not interest listeners in large cities to any extent. It is this type of station with which we have had experience. WHO reaches out into the rural districts from the Rockies to the Eastern seaboard and the Gulf. Most of the response is from country people. Our listening audience has sent us more than \$2,500 during the past twelve months. This was sent in response to appeals over the air and in form letters mailed out to those on our mailing list.

We have found it best to send a letter about once every three months to all on our list, telling them about our needs. Letters could be mailed more often to a selected list. We enclose an offering envelope and a business-reply envelope. We use precanceled stamps for mailing and a post-office box for receiving mail, and we pay for the envelopes returned. We send a book each month to those who send in offerings. The book serves as a receipt. With each book, we enclose an offering envelope in which the interested listener may send his next offering.

The best way to get offerings is to make the program so interesting that those who listen will want to keep it on the air. Let the audience

know your needs and plans, and then place the burden on them to help your radio project. In most cases this procedure, combined with letters to those on the mailing list, will help the program to be self-supporting. Let me say to conference leaders that radio programs can bring in a great deal of revenue which never shows in the audit, for the radio stimulates tithe paying and mission giving in our churches. It supplements the Ingathering with hundreds of dollars. It can help to increase attendance at meetings and thus it will directly increase the offerings. It wins souls and adds to the church membership. A stream of tithes and offerings flows into the treasury years after the program is discontinued.

Radio work is hard work and must receive the best effort and thought in order to be successful. No man should start to broadcast unless he is willing to work hard and faithfully. There must be greater love for lost souls than for one's own comfort or convenience. But the gratitude and interest expressed in one bag of radio mail is enough to repay our labors a thousand times.

Radio work is one of the grandest soul-winning projects ever committed to man. Our great denominational symphony of radio evangelism, from the big drum of the Voice of Prophecy to the piccolo of the smallest radio program, is giving our people a new pride in this movement. The old inferiority complex is vanishing. We see ourselves standing in the spotlight of the world revolution, holding aloft the banner of the King of kings, proclaiming by land and sea and on the ether waves the soon coming of Jesus and the eventual setting up of His eternal kingdom.



### The Perfect Gift

LORNA B. DEGINDER

A WIDOWED mother pressed one day  
With the throng through the temple gate  
To drop her gift in the treasury,  
Along with the rich and the great.  
She watched as the noisy shekels spilled  
From money bags spotted and old,  
And saw men's faces glow with pride  
As they offered their talents of gold.

With falt'ring steps she neared, then paused  
At the side of the well-filled chest;  
Her two mites dropped and were swallowed up  
By the magnitude of the rest.  
Spectators, noting her humble gift,  
Considered it meager and small;  
But the Master said, "She hath given most,  
Because she hath given her all."

Today He stands in the heav'nly court  
And observes with a vision clear  
The off'rings men bring to honor Him,  
And He measures them poor or dear  
By selfsame standards He used that day  
In Jerusalem's temple hall:  
He gives the least who withholds the most,  
And who gives himself gives all.

Fort Worth, Texas.

# THE PLACE OF THE EVANGELISTIC MEETING

By RONALD J. KEGLEY, *State Evangelist,  
South Dakota Conference*

THE type of building or place in which a series of meetings is to be held should not be selected in a hurry. There are many factors which enter into the selection, and these may call for a different type of building in each city.

We might well ask, What is available? Can a suitable theater building be found and secured for a reasonable sum? Can a respectable hall be secured? Can a desirable lot be obtained for a tabernacle or tent or airdome? Are there any unused church buildings which are suitably located? All these types of meeting places can be used to good advantage under favorable conditions.

Before any move is made to secure one of these places for a series of meetings, it is wise for the conference president and the evangelist to look over the situation carefully and make a decision together. Let us consider each of several types of meeting places.

1. MODERN TABERNACLES. As one who has used the modern streamlined tabernacle from the time when it was first introduced in the North Pacific Union Conference six years ago, I would say that this type of structure is a fine place for an evangelist to hold his services and has many advantages over the old double-shed type. By a little foresight, the streamlined tabernacle can be made neat, clean, attractive, and at the same time very serviceable and convenient, with baptistry, choir loft, and room for the caretaker. When once the building is constructed, with very little additional cost it can be used as often as seems best and for as long a time as is wise. If of the portable type, it can also be moved from place to place at reasonable expense.

My own experience has proved that the number of souls won was most encouraging when held in the tabernacle. Never have I had to close a tabernacle meeting for lack of interest or bring the effort to a close without having given the city a good idea of what we believe as a people.

2. REPRESENTATIVE HALLS. I have been deeply humiliated as I have visited some of the places where our workers have attempted to hold a series of meetings. If they were not up some rickety outside stairs to a back upper room, they were down some cement stairs to an underground shelter.

Only recently a sister remarked to me when I was repairing some extra chairs for the services to be held in the church, "You are working as if you expected a lot of people out to your meeting." Then pointing to two small rooms about 9 by 10 feet she said, "When the last meetings were held in this city, there were no more out than could be seated in those two

rooms." I asked her where the meetings were held and how large a place was provided for the services. She replied, "Well, there is an old building downtown, the oldest in town, seventy-five years old, and a little room was used in this building, which would hold about thirty people." I found out that we had held two series there at different times. When I tried to rent a good, respectable hall, I was told I should use this old building as it was the place where Seventh-day Adventists held their services. In "Historical Sketches" we read some timely advice:

"I am convinced that we might have had a good hearing if our brethren had secured a suitable hall to accommodate the people. But they did not expect much, and therefore did not receive much. We cannot expect people to come out to hear unpopular truth when the meetings are advertised to be held in a basement, or in a small hall that will seat only a hundred persons. The character and importance of our work are judged by the efforts made to bring it before the public. When these efforts are so limited, the impression is given that the message we present is not worthy of notice. Thus by their lack of faith our laborers sometimes make the work very hard for themselves."—Page 200.

3. TENT LIMITATIONS. We read in Volume I of the "Testimonies:" "It would be better, and accomplish more good, if there were fewer tent meetings, and a stronger force, or company, with different gifts to labor."—Page 148. When tents are to be used, let us be sure that we have a tent master who is responsible for the tent and can see that someone is always available to look after it in case of storm. More than one good tent has gone down in a storm and caused both financial and spiritual loss to the effort. A tent should be properly located and where possible should have an attractive board front which gives it the appearance of a building.

4. AIRDOME OPPORTUNITIES. I have never personally used the airdome, but I have seen many attractive ones used in Texas and believe that we can make good use of them. Let us keep up with the changes and use any improvement which may be brought to our attention. The open-air moving-picture theater draws large crowds in the South.

5. THEATER ADVANTAGES. I believe that what has been said about the large halls in our cities applies also to theater buildings. People will readily come to theaters, for they are very advantageously located. Theater men pay thousands of dollars extra a year for a certain preference as against another, even though the two buildings may be only a block or two apart. They know the importance of a strategic location. Usually the price is almost prohibitive, but when theaters are available, I believe we should use them.

I recall an experience which shows that we can expect help from the Lord in financing our

efforts. The place under consideration was a very beautiful high-school auditorium which seated over sixteen hundred people. The regular price was \$60 a night. By careful, tactful work on the part of the conference president and the local pastor, the building was secured for \$15 a night. The only disadvantage was that we could not have the building every night, but only at odd intervals. Although this proved to be a great loss to the effort, the fact that we had the building for the first week enabled us to get our work before a large, representative class of people and to secure the names of nearly four hundred persons to whom we sent a full series of papers.

6. CHURCH BUILDINGS. Under this heading let us consider both churches of other denominations and our own churches.

I have held series of meetings with good success in churches of other denominations. In one college town of three thousand a large church had been unoccupied for some time. We secured the use of this church, and put out our advertising. For the opening night 480 people were in attendance. The following day I was informed by the chairman of the church board, who was also the mayor of the city, that I would have to state in my advertisements that the meetings were being held by the Seventh-day Adventist Church, because many of their members were attending, thinking the services were being held by the Christian Church. I told the mayor that I would see to it that the people were no longer misinformed; so on the next announcement I stated, "These services are not sponsored by the Christian Church."

The crowds still kept coming, and many did not yet know what church we represented. The mayor again called me into his office and told me that I had to come right out and tell the people what denomination we represented. But before I called on him, I saw to it that the new weekly announcements were already on the way to the printer. I so informed him. By the next week the Sabbath question was presented, and no more was said. We were successful in our efforts in this church, and a goodly company of believers was raised up. After the effort a new brick church was erected on a main street in this city.

On another occasion I used a church to good advantage. This church was being used only once a week on Sunday evenings from seven-thirty to eight-thirty. We made arrangements to begin a service Sunday evening, after the other minister had dismissed his congregation. On our announcements we set the time for the service to begin at eight-thirty. We attended the other minister's service at seven-thirty. As the service continued, the people kept coming in until, when it came time to dismiss, the church was packed. Promptly at eight-thirty the minister pronounced the benediction, without making one reference to our meeting to follow, and announced that the service was ended. He im-

mediately left, but before anyone else could leave, my song leader and I were on the platform. A word of welcome was spoken, assuring the audience that we were ready to begin our services; the opening song was announced; and the singing began before some knew what was happening. It certainly pays to give heed to the admonition given through the Spirit of prophecy—that if we have any slow habits, we should break them.

At the end of seven weeks of services in this church, we were asked to move out, but not before we had baptized nearly twenty. Since our work was not yet finished, we erected a tent. Although it was in the early spring and two inches of snow fell the Sunday night we opened our services, a good crowd was in attendance. Nearly twenty more were baptized following this tent effort, and a new brick church was erected to accommodate the new members who united with us as a result of this work started in an outside church.

In this same city I later held another series in our new church building, which was located in the center of the town. I started these meetings on a Saturday night, and Sunday evening I presented the Sabbath question. It is obvious to all that we can use an entirely different set of subjects when speaking in our own church. Ordinarily I would not have presented the Sabbath question so soon, but I was away from my own district and did not wish to spend more than a month with the church. The Lord blessed in these services in our own church building, and twenty-eight more persons were added to the church as a result of these meetings. Some of these were those who had attended the first series held in the outside church two years before.

A successful series of meetings can often be held in our own church buildings, but if possible, we should first work the city in a large hall, theater, tabernacle, or tent. The church makes a good place for the pastor to follow up an effort with Sunday night meetings.

In summing up, I would say that under varying circumstances, services can be held in many different places to advantage. If the meeting is to bring in our own young people and others who are already somewhat interested, then a short effort in our church will do, although I have yet to see it disproved that an effort for the public will not reach as many of our own people as can be reached when the work is especially for them. I have always baptized a number of children from Adventist parents, and others whom the church has worked for, when I have held an effort for the whole city. In fact, these are the ones who make it possible for the evangelist to hold his first baptism early and thus help others who are contemplating the step, to make their decision. It also ties the local church to the evangelistic effort in a stronger way as they see new members coming in from the very first.

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## KINDLY CORRECTIVES

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Correct Speech and Cultured Conduct

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### Perverted Persuasive Power

By J. H. RHOADS, *Departmental Secretary, Texas Conference*

IT is regrettable that occasionally a minister among us yields to the popular get-something-for-nothing urge. Parasitic proclivities are deplorable wherever found in society, but they are particularly reprehensible among the ministry.

This practice is perhaps partly pardonable in clergymen who eke out a hand-to-mouth existence in small parishes where their meager support hangs on the precarious generosity of a more or less apathetic membership. However, it seems inexcusable that ministers in the employ of our denomination, which practices God's plan of gospel support, should ever resort to the pernicious practice of "sponging." Such behavior by an Adventist minister is altogether anomalous.

Our workers are moderately salaried. They should receive a wage commensurate with the costs of respectable living. The Word speaks fairly in the assertion that "the laborer is worthy of his hire." It would be damaging to the sacrificial spirit of our service should the time come when monetary considerations supersede a passion for souls as an incentive to employment in the organized work. Although our wages are on a missionary level, they are ample to meet our needs. By careful management we can and should live with self-respecting independence.

Certainly we are obliged to buy judiciously, live frugally, and exercise thrift in all expenditures. Discounts for merchandise or service gratuitously given as a courtesy to the clergy, we may and should accept with due appreciation. But should we not, as Seventh-day Adventist ministers, refrain from penurious dealing? A few dimes or quarters saved here and there by mean, stingy bargaining are usually a scant recompense for the lost esteem and respect one sustains in the eyes of merchant or spectator.

Occasionally this attitude exhibits itself in a worker's relationship with the laity. The visiting minister admires "those lovely fresh eggs," or "that rich country cream." The good sister usually takes the hint, and the visiting parson departs not empty-handed. Perhaps the parsimonious preacher could better have afforded to buy than could the kind sister to give.

To imply to our constituency that we are impoverished by reason of the smallness of our income, to insinuate that our pay is paltry and

that we are inadequately salaried, is nothing but rank dishonesty. Moreover it is a subtle reflection upon the justice of those who administer the finances of the organization.

Our people are generous givers, and they should be encouraged in their largesse to the Lord's cause. We as workers would do well to patronize and appreciate the hospitality of our people, for it is a mutually helpful experience. Neither should we hesitate to appeal earnestly for their constant and faithful support of the work through tithes and offerings. In fact, we are recreant to our divine appointment if we fail to do this. This thought, however, should be kept distinctly in mind—we are not to confuse gifts to the Lord with gifts to the preacher. In the practical outworking of the plan for ministerial support, each conference employee is to look to the treasury. He should never scheme to subsidize himself directly from the generosity of the people.

Most of our men have developed diplomatic and tactful methods of gathering money. Our frequent promotions and campaigns have made us proficient in the art of getting things. For this reason we are, more than the average man, in the way of this peculiar peril. There is with us an ever-present temptation to use this ability for personal pecuniary advantage. Against this inclination we must continually and resolutely brace ourselves.

We must never allow the God-granted gift of persuasiveness to be degraded to the low level of selfish solicitation. God's call is to selfless service. Men who minister the sacred truth of Jesus Christ will shrink from all conduct that is not ingenuous and noble. Holy garments must not be soiled by sordidness and self-seeking. "Having food and raiment let us be therewith content."



### On Preaching Old Sermons

WE sometimes read and we sometimes hear it said that we should preach without notes; and again, that if we use notes, we should scrap them when they have been used. "Never preach the same sermon twice," some say. But the people are not concerned whether the sermon is new or old, whether the thoughts or ideas or outline have been taken from someone else, but whether it is living and adapted to the needs of the hearers.

Old sermons have their rights. They represent thought and faithful toil. But they must be faithfully revised and improved. The *habit* of preaching old sermons is ruinous. And *never* should the same sermon be preached to the same group of people, however flatteringly they may have expressed themselves about it at its first appearance.—R. S. Joyce, in *"The Lay Preacher's Handbook."*

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# BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

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## RELATIONSHIP of BIBLE INSTRUCTOR to CHURCH

By VERONICA M. WARREN, *Bible Instructor, South England Conference*

**A**S soul winners, we have one example—Christ. Concerning Christ, Ephesians 6:9 says: “Neither is there respect of persons with Him.” He came not to be ministered unto, but to minister. We as Bible instructors are servants of the church. Our attitude should be such as to bring the greatest good to those we serve.

As we consider the social aspect of our relationship to the members of the church, we find that in most of our churches we have varied intellects and persons of different social standing. The only safe course is to be like Paul—“all things to all men.” There may be those in the church who have had great advantages socially and educationally. The Bible instructor should be careful that nothing in her deportment compares unfavorably with that of these people. She should seek constantly to improve her mind that she might gain their respect from the intellectual point of view. She ought to be a reader, not restricting herself to religious reading or to our own literature—though this must certainly have its place. By constant intercourse with great minds, she should become a broad-minded, tolerant, educated woman, a fit representative of the cause she serves.

There will also be the poor and the simple in heart. If the Bible instructor has the love of Christ in her heart, she will be sensitive to their needs and will show, not patronage, but a friendly, gracious interest, taking care under all circumstances to withhold discussion of personal affairs. In every church there are those for whom one has a natural preference. There may be someone whom we would like as a friend, someone who could help to make life a little less lonely. Generally speaking, however, it is dangerous to make a close friend of any one person in the church. The price of leadership involves a certain amount of loneliness. Every member of the church, in whatsoever position, should be made to feel that the Bible instructor is a friend of all, one to whom he can always go with his difficulties and be sure of genuine sympathy and help.

The Bible instructor should be familiar with the duties of every church office so that when necessary any officer can obtain sound counsel from her. If there is an office in the church that cannot be filled ably by a member of the church, then she must be ready to fit in. However, the

church should realize that the Bible instructor's real mission is to bring *new members* into the church, that she is not there to nurse the members already established. She should be patient with the weak of the flock, although not pampering their petty foibles nor burdening herself by being a constant recipient of their tales of woe, but endeavoring to give them the outlook of service. A member who gains a soul-winning vision soon loses small-minded, selfish complaints and troubles.

God has called this people to give the last warning message to the world. The Bible instructor should seek to impress the church with this thought and to gain the co-operation of the whole church in soul-winning endeavor. She fills her God-given position truly only as she makes this her aim.

### Bible Instructors' Meetings

Northern and Southern Union Conferences

**A**SPIRIT of great earnestness pervaded these two union evangelistic councils. Every worker realized that new opportunities as well as great challenges must be faced by the church in its present evangelism. Primarily, claiming the power of the Holy Spirit must be uppermost in all our planning as gospel workers. But coupled with this, we must review and study our methods in the light of the times and find out what new methods may be fitted into our expanding evangelism. Special Bible instructors' meetings each day were the occasion for earnest prayer, inspiring discussions, and an exchange of thought regarding the various problems in personal work.

Some of the special features of the afternoon hour were the following: A thorough review of the nature of the Bible work and its importance today. What Bible work is was discussed by our sisters, with a background from the Spirit of prophecy and not from local or sectional patterns of this type of ministry. Again, a personal checkup blank for the Bible instructor helped her to evaluate herself to see whether she was making the proper progress in her work. Elder R. A. Anderson's presentations on the futuristic interpretation of time prophecies and on “What Is Worship?” were stimulating. Another topic of interest was the question of our baptismal standards.

No dull moments filled the time during these Bible instructors' meetings. Our sisters were keenly alert to the needs of the hour in evangelism, and displayed the utmost freedom in stating their convictions and observations. Many ideas were crystallized for a more effective personal ministry, and a larger vision for the Bible work was sensed by all. Perhaps one of the strongest impressions was the need for closer counsel and more constructive personal study. There was sweet fellowship in all these meetings, and whenever an occasion for the study of specific or personal problems was wedged in, an eagerness to learn all that might be obtained was displayed. This augurs well for the future of our Bible work in both these unions.

L. C. K.

## Outlines for Bible Studies

### What We Adventists Believe

By MRS. K. R. HAUGHEY, *Bible Instructor, Graysville, Tennessee*

*Occasionally a Bible instructor is called on to meet a group of people who are friends of a Seventh-day Adventist. They are interested in knowing what we actually believe. These are opportunities for helpfulness and often result in breaking down prejudice. The outline provided by Mrs. Haughey suggests what may be briefly presented on the various points of our faith.*

- I. All the Scriptures inspired. 2 Tim. 3:16; 2 Peter 1:21.
- II. Imminent return of Christ an important doctrine. John 14:1-3; Acts 1:9-11; Rev. 1:7; Matt. 24:27.
- III. Signs foretell second coming at hand. Matt. 24:36; James 5:1-4; Micah 4:1-3; 2 Tim. 3:1-5; 2 Peter 3:3, 4; Matt. 24:14, 29.
- IV. God's commandments still binding on Christians. Ps. 111:7, 8; Matt. 5:17, 18; James 2:10-12.
- V. Seventh day still God's holy day. Ex. 20:8-11; Mark 2:27, 28.
- VI. Obedience not contrary to saving grace. Eph. 2:5, 8; 1 John 1:7-9; 2:3-6; Heb. 5:9.
- VII. Baptism by immersion a saving ordinance. 1 Peter 3:21; John 3:5, 3; Matt. 3:16; Rom. 6:3-6; Eph. 4:5.
- VIII. Death a sleep. Ps. 115:17; 146:3, 4; Job 14:21.
- IX. God only has immortality. Job 4:17; 1 Tim. 6:15, 16.
- X. The sinner will be destroyed. 2 Peter 2:9; Rev. 21:8; Mal. 4:1, 3.
- XI. Christians should guard their health. 1 Cor. 10:31; 6:19, 20.
- XII. Separation from the world is a Christian duty. 1 John 2:15-17.
- XIII. Tithing is God's plan for gospel support. Mal. 3:8; Matt. 23:23.

### Greater Bible Work—No. XI

WINNING men and women from sin to righteousness is God's work. True, He has purposed to use man with his human limitations to help lift souls out of the kingdom of darkness into the light of the gospel, but we must never lose sight of the fact that "as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus," and that winning souls is "the result of long wooing by the Spirit of God,—a patient, protracted process." —*"The Desire of Ages," p. 172.*

Bringing individuals to a decision for Christ and the message for this time is not accomplished in a moment, nor does it come as a result of half-hearted, intermittent effort. There must be a background for such a weighty decision, and the human and the divine element must combine to bring about this experience.

The gospel worker must understand the forces involved in the issues of such a decision. He must remember that the controversy between truth and error, today especially, is a grim battle against indifference, bigotry, unbelief, and fear. The enemy has become skillful in the subtle art of confusion, and procrastination and truth-defiance are its by-products. He has so blinded the hearts of men that to them darkness appears as light, or light as darkness. The foe holds back no fiendish weapon, obstacle, or supposed benefit to the deciding soul.

When the hour of decision arrives—and there is an hour when such a stand is not only opportune but definitely urgent to salvation—then action on the part of the wavering soul must follow. The human instrument making the appeal must use the full force of a sanctified personality to help effect the decision. The appeal must become the very call of God to that struggling soul. It is imperative in this hour that the Bible instructor's relationship with God be such that He can use her words as a winsome appeal in wooing that soul from error into the truth. In a certain sense a work of mediation takes place. "Be ye reconciled to God" is the import of the call to the deciding one.

The "engrafted word . . . is able to save your souls." James 1:21. The worker must have a thorough knowledge of the Bible. It is the "sword of the Spirit," which the soldier of Christ uses to storm the citadel of the soul effectively. The reader must clearly recognize what God expects him to do in this critical hour. Scripture, timely and pointed, must be tactfully, persuasively, and directly aimed at the soul in the balance. Men may try to evade all human appeals, but they cannot forever dodge God's claims or change His word. No argument is more important, and we know of no better method to bring about the right decision.

The soul winner must keep in mind that God did not make men according to just one pattern. We need a special supply of grace to be able to "discern the spirits" of men. Jesus beautifully

mastered this art—"He knew what was in man." John 2:25. We must know men before we may hope to know the methods by which to win them. A sympathetic touch is vital at this stage of the effort. Out of the memory of the anguish of our own soul's Gethsemane will come those sympathetic expressions that will strike a responsive chord in the experience of the struggling soul. It is indeed a "delicate work" requiring gentleness, pathos, patience, and persuasion. But as God uses the consecrated soul winner with power, the stony heart is softened; the barriers of prejudice break down; and procrastination is changed into decision.

After an experience of successive victories in gaining decisions for God there is always grave danger that the worker may begin to feel that she is mastering the only methods and the soundest technique to be found. Professional confidence may rob her of the power and glory which are due God alone. In one who has this self-confidence, the keen, soul-winning senses will become blunt. Her experience may be similar to that of the professional nurse who becomes so hardened to the scenes of the sick-room, so oblivious to the sufferings of the operating room, that though her actual skill in nursing may be improving, her own heart becomes calloused to the true anguish of the world's sorrows. This may also become true in the field of spiritual nursing—the work of the Bible instructor.

We recall frequent experiences when we were awakened in the hours of the night, with strong impressions crowding into the mind regarding one for whom we were laboring. There followed clear conviction about the next step to take in helping this soul gain the victory—even the very words to be employed in making further appeals. Needless to state, as these impressions were followed, the decision came quickly and easily. We recall that this was true when dealing with the more temperamental kind of individual. Moods materially affect reactions, and they are often baffling to the Bible teacher.

The worker must be in constant touch with God to know how to deal with all kinds of people.

Persuading souls for God is not the experience of the ordinary agent who goes from door to door selling encyclopedias, household articles, and so forth, although some of the same techniques are employed. It is not a battle of wits, high pressure salesmanship, or stampeding a person into a decision, although one might conclude so from some of the methods we occasionally hear discussed. It is the earnest wooing of a soul to yield to God that counts the most in the decision. The conviction must be present in the heart of the deciding soul that the worker

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## The New Credentials Card

OUR ministry, as well as our Bible instructors, will rejoice over the growing recognition and stabilization of our Bible instructor work in the established program of the cause. We have real satisfaction in reproducing here the neat, dignified credential card authorized by 1942 Autumn Council action, just released, which these workers will carry henceforth. These could not be issued until all credential and license cards for all groups—Ministerial Credentials, Ministerial License, Bible Instructor Credentials, and Missionary Credentials—were revised and made available simultaneously to the field.

Our various conferences will now wish to secure these credential cards\* and substitute them for the general missionary credentials that have been issued, pending availability of these permanent cards. This should be cared for soon.

With a permanent new name, with special credentials, with an advanced Bible Instructors' course at the S. D. A. Theological Seminary, winter and summer, and with material strengthening of the Bible Instructor courses in our colleges—as well as with a growing demand

from the conferences for trained Bible instructors and a proportionate share of time in evangelistic institutes—all should thank God and take courage over increased recognition and provision for these faithful associates of the gospel ministry. Another important announcement of concern to Bible instructors will be made in these columns a few weeks hence. Watch for it.

MINISTERIAL ASSOCIATION.

\* Secure from Review and Herald Publishing Association, Takoma Park, D. C., which stocks them.—EDITOR.

### Bible Instructor Credentials

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Instructor in behalf of the said organization for the Con-  
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## CHALLENGE OF A WORLD TASK

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### Mission Problems and Methods

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#### Village Evangelism in South India

By ROBERT H. PIERSON, *Former Superintendent, South India Mission*

**D**URING the past three years, under the blessing of God, the yearly average number of baptisms in the Tamil Mission increased from less than fifty, where it had stood for some ten years, to 125. We believe that this encouraging progress in heathen India came about as the result of four contributing factors.

First, of course, is the manifest blessing of God. We are living in an age in which we ought to expect greater things from God; and we cannot feel that God's power in these last days will be denied old India, long designated the Gibraltar of heathenism. He has more than honored our faith. We are constrained to believe greater victories lie ahead in the cities and villages of darkened Hindustan if we will but put forth the effort and exercise enough faith.

Second, we have vigorously promoted "every-worker-every-member evangelism," elevating it to its proper place in a program sometimes easily overbalanced by institutionalism. We have held before our staff of workers their one big objective—*soul winning*. School workers have caught the vision, and our schools have rightly become centers of soul winning. Colporteurs, departmental and office workers, with scores of lay members, have joined hands with regular mission-employed evangelists and pastors to win more souls. In workers' meetings, committee sessions, and through personal letters and bulletins, evangelism in all its phases has been made the battle cry of the hour. We have planned efforts for all, and all have had first-hand contact with real public evangelism, thereby catching the spirit of soul winning. Workers who had never before held an effort have developed into successful public men.

One worker—now one of our most successful evangelists—told me some months ago that he had not known before that every worker could or should have a part in aggressive evangelistic work. He had been under the impression that only the ordained ministers were to do that service and that the lesser lights were to be content with shepherding those who were already within the church fold. Ought not the impression to rest heavily upon every worker, no matter in what part of God's great harvest field or in what line of activity, that his first work is to contribute his bit to the greatest of all works—soul winning? Every-worker-every-member evangelism is the need of the hour in the mission field as well as in the homeland.

Third, it is not enough to stimulate within the heart of the mission worker the desire

to do evangelistic work. In most cases he must also be instructed in better methods of "fishing" for souls. The zeal must be accompanied by proper knowledge. In the early days in India many of our workers were employed before adequate training was available. Such workers are constantly in need of "refresher courses"—occasions when the workers can be brought together for seasons of Bible study, prayer, and further instruction in evangelistic methods. In these meetings we should never weary of going over and over the old fundamentals of personal and public evangelism, such as sermon building, arrangement of subjects, ways to meet objections, and study of personal approach, as well as introducing new methods that may be adapted to the mission worker's particular locality.

It is highly important that we adapt to our own particular field of labor the new methods of evangelism that come to us from the homeland and from other divisions. We should not reject as unsuitable some new method merely because it has never been tried before in our field. Workers' meetings cost money, and most mission budgets are usually heavily taxed—at least in the South India Union. But money spent in institutes and other meetings, carefully planned and calculated to increase the soul-winning efficiency of the workers, is money well spent. The expense involved in conducting frequent meetings of this nature during the past three years in the Tamil Mission has been more than justified in the increased results.

The fourth and last factor in our every-worker-every-member evangelistic program is one that should not be overlooked—*we should expect results!* By that I mean we should expect every field worker to win some souls every year. Some workers, because of personality, ability, or location, will no doubt be able to win more than others; and for this we should make ample allowance. But each should bring forth some fruit if his twelve months have been spent faithfully in consecrated soul-winning endeavor. The Saviour said, "Follow Me, and I will make you fishers of men." He did not say, "Perhaps;" He said, "I will." The invitation is a promise.

If we truly follow Him, we *will* be fishers of men. As missionaries we need to set the example ourselves and then look to our indigenous workers to follow. Workers who year after year produce nothing but salary reports ought to be kindly but definitely encouraged to take up other work. With bright, consecrated young men coming out of our colleges, we are assured of strong shoulders to carry the heavy burdens.

In mission fields the time has come for us to launch out more boldly in the field of evangelism. In too many instances we have been overconservative, too fearful to attempt the untried, with the result that many calls have gone unanswered. As mission administrators, departmental secretaries, station directors, and institutional workers, let us give soul winning its proper place.

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# RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

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## PRACTICAL POINTERS ON BROADCASTING

By H. M. S. RICHARDS, *Director,  
Voice of Prophecy, Los Angeles*

IT cannot be repeated too often that all men who are equipped by natural gifts and by other circumstances to give the message on the air should certainly do so on every station available. However, I do not believe that radio preaching is to take the place of our tent, tabernacle, hall, or church evangelism. Personally, I am anxious to hold another public campaign in the near future, and I definitely plan to do so. It seems to me that some are likely to forget public evangelism in their eagerness to get on the air. In all our radio work for ten or twelve years here on the Coast, even up until this last January, we conducted our regular evangelistic campaigns constantly. In fact, we held more evangelistic campaigns each year than are usually held by one company.

It seems to me that if a good preacher is not able to carry on both his radio work and his public evangelistic meetings, he ought to question seriously whether he should start the radio work at all. But if he can organize his work so that he can carry on both, then it seems to be perfectly clear that he should do both.

**EXERCISE CARE IN BOOK OFFERS.**—We should redouble our care as to anything we say over the radio that might cast a reflection on any ecclesiastical organization. And not only is what we say important just now, but the books we offer to our radio audience are of great consequence. If we offer one of our small books which includes material unfavorable to any ecclesiastical organization or teaching, we are running a grave risk. Protests will be sent in to the Communications Commission; those attempting to have all religious programs censored by them or their representatives will be encouraged; and the day of free religious broadcasting will be hurried to its close.

**LENGTH AND NATURE OF PRAYER.**—Most radio prayers are too long. In my opinion they should never exceed forty-five or fifty words at the most. There is a tendency to pray to the audience rather than to God. Prayers on the radio, like Bible texts painted on roadside rocks, are almost out of place unless very carefully and prayerfully offered. I think the radio prayer usually should be written out. There should be no useless repetitions. It should be earnest and quiet and never filled with "noise and fury signifying nothing." Nor am I in favor of asking just any visitor who happens to be in

the studio to offer prayer. Doubtless it is sometimes proper for a leading minister who may be present to pray. But usually I believe the same person should pray week after week.

**PROPER SPEED OF TALKING.**—And now a word on the speed of radio speech. It has been shown by exhaustive tests conducted during the last few months by certain radio authorities that the most effective speed for a news broadcast is 176 words a minute. Most people get more from the broadcast at that speed than at lower or higher speeds, and I believe that speed is approximately the best for a preacher of this message. Of course, every man's personality is involved here, and some men who naturally speak more slowly would not be wise to push themselves into an unnatural speed, which to them would be a frantic effort to catch up. But in general, 176 words a minute is a good speed.

**TIMING THE TALK.**—In our Voice of Prophecy manuscript there are 176 words on every page. This, therefore, requires a minute to the page, and the speaker can always tell exactly where he is in his program by the number of pages remaining or already used. On subjects which we send out through the mail, we often wish to include more material than we are able to put in seventeen or eighteen pages at 176 words to the page. So with these longer subjects, we just give part of the material over the air, and tell the people that those who send in for a copy of the sermon will receive several pages of material not given over the air. This often seems to excite their curiosity and leads them to be more eager to get a copy of the talk.

Of course, one has to master the ability of rapid cutting before the "mike." Before a person starts doing this, he ought to mark the parts which could be left out in the radio manuscript. After a while it becomes easy to cut very rapidly and to jump from one place to another without any waver in the voice, as the eye searches for various places in the copy.

An aid in timing the talk is to mark in heavy blue pencil, about half way up the right-hand side of each page, the number of pages still remaining till the end of the manuscript. The eye catches this instantly, and the reader can vary his speed or work up to his climax more easily, with this constant reminder of how much of the broadcast still remains to be delivered.

## Radio-Tabernacle Combination

By WILTON R. ARCHBOLD, *Evangelist,  
North Dakota Conference*

THE desire of every evangelist, of course, is to have a full house on the opening night of each effort. In order that there may be a capacity audience, the location must be right; the advertising must be appealing; the subject titles must be drawing; and all preliminary preparations must be made very carefully. The radio can also be used to great advantage in preparing an audience for that opening night.

In order to make sure that we would have an overcapacity crowd for the opening of our recent effort, we came to the city several weeks ahead and secured a half hour on the local radio station. We selected the name, "The Radio Chapel," for our tabernacle, to get away

from the name "tabernacle," which is about worn out in this part of the country. Then we called our radio program, "The Radio Chapel Hour."

The church distributed postcard-size announcements of the new radio program to every home in the town immediately after the program started on the air. These cards are prepared so they can also be mailed to others in the surrounding territory. We also placed a good-sized ad in the newspapers, announcing the radio program in the same way in which we announce a tabernacle effort. Two weeks before the opening night we called the attention of the listening audience to the forthcoming meetings in the "Radio Chapel." The result was the largest opening night attendance we have ever had. Double sessions on Sunday nights barely took care of the crowd, and many week nights we were overcrowded.

Now the Radio Chapel Hour has been extended to four North Dakota radio stations of the North Central Broadcasting Company, an affiliate of the Mutual. These other stations are located in cities we plan to enter with our Radio Chapel. Months ago we had the church in the Bismarck-Mandan area place postcards in every home, inviting the people to enroll in the free Radio Bible Correspondence Course which we have been carrying on ever since we began broadcasting, telling the people that the Radio Chapel Hour sponsors the course. These cards have the address of the local radio station, with the time of the broadcast. Judging from the responses already reaching us, we will have a long list of interested people and a waiting audience when we arrive there this fall with the Radio Chapel.

Thousands of dollars' worth of books were sold in this territory last summer, and our colporteurs are leaving these radio cards wherever they deliver a book. All these combined efforts should bring results. This method is in the experimental stage as far as we are concerned, but we have every reason to believe that it will bring good results as we move from city to city with the radio-tabernacle attack.



TOO MUCH HASTY WORK.—Only when the church is composed of pure, unselfish members can it fulfill God's purpose. Too much hasty work is done in adding names to the church roll. Serious defects are seen in the characters of some who join the church. Those who admit them say, We will first get them into the church, and then reform them. But this is a mistake. The very first work to be done is the work of reform. Pray with them, talk with them, but do not allow them to unite with God's people in church relationship until they give decided evidence that the Spirit of God is working on their hearts.—Ellen G. White, in *Review and Herald*, May 21, 1901.

### Wanted—

#### Sermon Outlines on Message Topics

- It takes vastly more than a logical outline to ensure a good sermon. And yet a logical organization of our message will make it more effective and persuasive than a rambling, disorganized presentation.
- We as ministers are often weak in the organization of our sermonic messages. Homiletics was a missing link in the training background of many ministers, and is a weak factor in our ministerial training today. We need, therefore, to study and improve on this point. We can help one another and share in one another's advances if we will.
- If each experienced preacher would make available to the columns of THE MINISTRY one strong sermon outline a year, we would have on hand more than enough such outlines to include one each month, and thus have a variety of men represented.
- The outlines for Bible studies have become a much appreciated monthly feature in the Bible Instructor section, and we know that the ministers, as well as the Bible instructors, are using these outlines to good advantage. Let us not allow the sermon outlines to lag behind the Bible study outlines.
- Each one would be recompensed many-fold by a study of the message content of other preachers' sermons. Why not prepare one or more outlines of your best sermons, and submit them to THE MINISTRY?



## DIVINE CALL TO HOLINESS AND FELLOWSHIP

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

GENERAL DOUGLAS MACARTHUR has said: "Success in war depends upon men, not money." If that is true in national warfare, it is doubly true in spiritual warfare. Men, not money, that is our need. We must continually remind ourselves of that! How can the right kind of men be developed? Let us list in sequence the steps that led the first apostles into service as recorded in Mark 3:13-15:

1. "He goeth up into a mountain."
2. "He . . . calleth unto Him whom He would."
3. "He ordained twelve, that they should be with Him."
4. He sent "them forth to preach, and to have power to heal."

The record here is arresting. Those He called He ordained, *first that they might be with Him*; and second, *that He might send them forth to preach*. We notice that fellowship with God was primary. That was their first responsibility. It still is, for only as men have been with God are they qualified to preach. Service for others must be but the outgrowth of that fellowship.

Then, too, these men were called. "Ye have not chosen Me, but I have chosen you," Jesus later reminded them. The ministry is not a profession; it is a calling. Professional training is good, but it can never be a substitute for heavenly calling. Paul was professionally trained, but he never mentions his qualifications in regard to his standing before God as a minister. Instead he declares that he was "made a minister, according to the gift of the grace of God." His professional training was used of God, but the apostle constantly reminds us that his was a holy calling rather than a profession.

Men can choose to enter professions, but no one can rightly invade the ministry by his own choice. A doctor, a lawyer, or a musician can take up his work and leave it at will. Not so with the ministry. "Woe is unto me, if I preach not," cries the great apostle.

The call of God to the ministry is the call to a lifework. The particular kind of service may differ, for some are pastors, some teachers, some evangelists, and some administrators. We are not all called to the same work, but we are all called into fellowship with God—called unto holiness. It was after the Lord called His

apostles that He molded them for their lifework.

It is recorded that Michelangelo always made his own tools, selecting with meticulous care the metal for his chisels and the hair for his brushes. Just so the heavenly Artist chooses His own material and fashions His own instruments for His work of saving men. The selection is not made purely on the basis of talent or technique. Says MacCheyne, "It is not great talents that God blesses so much as likeness to Jesus." "A holy minister is an awful weapon in the hand of God." The man who spoke these words died at the early age of thirty, but before he was called to lay down his burden, every pulpit in the land had felt the fire of his evangel. He had a burden for lost men and a passion for holiness. "He shook Scotland with his prayers," declares Spurgeon.

A minister must be holy if he would lead men in the way of holiness. To reveal the unsearchable riches of Christ to men blinded by sin is not only a privilege but a tremendous responsibility. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them." The spiritual surgeon is called to the delicate work of removing the cataracts of sin from the darkened eyes of the soul, that men may comprehend the glories of the gospel of grace.

### Minister Should Reveal God to Men

It is the purpose of the ministry "to make all men see the fellowship of the mystery." To do this, God selects men through whom He can reveal Himself. The great apostle emphasizes this to the Galatians when he says: "It pleased God, who . . . called me by His grace, *to reveal His Son in me*, that I might preach Him among the heathen." Gal. 1:15, 16. To reveal Jesus Christ to men is a great responsibility. The real power of the ministry lies neither in argument nor in technique. It is Christ in us the hope of glory. Pride of place can have no part in the life of him whose one concern is to reveal God's character to men.

A good window is not noticed. Its one function is to let in the light and at the same time be an avenue through which men may behold the beauties of nature. Only the cracked, dirty,

or distorted glass attracts attention to itself. Of course, some windows are designed as works of art. Theirs is a different purpose. The minister, however, is not a church decoration. His work is to reflect the light and reveal the Sun of Righteousness to men. These simple lines express the thought:

Some may be an art glass of rainbow-colored hue;  
I choose to be a windowpane to let the sun shine through.

A clear pane and clean pane is what I choose to be,  
With no distortion, crack, or smear to spoil what men should see.

I'd have God's love shine through me, that friends might simply say

Not "What a pretty window!" but "What a pretty day!"

Once when a friend of mine was hurrying through a department store, he suddenly crashed into something. Much embarrassed by the experience, he picked himself up from the floor and then discovered that he had walked right into one of those modern plate-glass doors. It was so perfectly constructed that in his haste he had not seen it. Had it been cracked or smeared, he would have noticed it at once. Its perfection obscured it. How tragically conspicuous is a minister whose life is smeared by low standards of living!

Fellowship with God demands a prayer life. How easy it is amidst the haste and hurry of these days to become confused and put the emphasis on the wrong thing! We sing, "Like a mighty army moves the church of God," and that is true. But the power for the victory of that army is not to be measured by numbers or equipment.

When Israel came to Rephidim on the way to Canaan, they fought and won a battle over the Amalekites. The simple story recorded in Exodus 17 is impressive. All day long the tide of battle ebbed and flowed. First Israel prevailed, then Amalek, then Israel again. Why this fluctuation? It seemed without reason until it was discovered that the real issue did not rest with the fighters in the field, but rather with the intercessors in the mount. Moses, Aaron, and Hur were on the top of the hill, and with them lay the decision. It may be we need to restudy this story.

With the emphasis being placed, and rightly so, on evangelism, are we not in danger of placing the emphasis on technique or talent, equipment or organization—trying to persuade ourselves that if we do certain things in certain prescribed ways, we are bound to get certain results? That is a delusion. It is prayer that changes things. It is prayer that makes men victorious. It is prayer that decides the issue on the field of battle. Only evangelism that is saturated with prayer is worthy of the name. More fellowship in prayer on the mount with God will make us more dynamic in our appeal to men. And further, we will be more bold in claiming men for God.

When Korah and his associates challenged

the leadership of Moses and Aaron, they brought a crisis in Israel, and God was about to consume the people for their iniquity. A plague had already broken out among them. Then God said to Moses and Aaron, "Get you up from among this congregation, that I may consume them." It was a tense moment. But instead of running, these men of God fell on their faces in intercessory prayer. As they rose from their knees, Moses said to Aaron, "Take a censer and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them." This might look like presumption, but Moses knew the heart of God. He had lived so much in the mount with God that it seemed he knew God's mind, and he knew how to plead for sinners. The record says that Aaron ran into the midst of the congregation; and, behold, the plague . . . was stayed." Num. 16:47. He made an atonement for the people. He might have spent time arguing with those sinners, discoursing on the enormity of their guilt. But it was not a time for argument. It was a time for prayer. And with incense as the symbol of prayer, this man of prayer threw himself into the breach. He stood between the living and the dead. Not the prayers of the congregation, but the prayers of the leaders of Israel, saved the nation for God. Are we standing between the living and the dead? Adlai A. Esteb presents this challenge in his poem, "The Minister."

O Lord, we view our solemn task with dread;  
Sin's awful plague, long since begun, has spread;  
We haste to stay the plague, in Christ's own stead,  
And stand between the living and the dead.

Behold earth's sorrows—streams of tears are shed;  
Behold earth's sins—men sick in heart and head;  
Behold earth's wars with rivers running red;  
We stand between the living and the dead.

Are we trying to do by argument what should be done by prayer? Intercessory prayer can be just as powerful today as it was thirty-five centuries ago. Is it having the place in our ministry that it should, or are we so burdened with the various details that we have little or no time for prayer? "Look ye out among you seven men . . . whom we may appoint over this business." Many times we have heeded this apostolic counsel! But are we heeding it? Those leaders with anointed vision placed the emphasis where it rightly belongs when they said, "We will give ourselves continually to prayer, and to the ministry of the word." And it is thrilling to read that "the word of God increased; and the number of the disciples multiplied; . . . and a great company of the priests were obedient to the faith."

Those postpentecostal experiences are to be repeated. We talk a great deal about multiplying our evangelistic results. And so we must. Furthermore, we long for the time when a great company of the Christian clergy will accept this message and become obedient to the

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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## THE MINISTER AND HIS RELATIONSHIPS

By E. J. JOHANSON, *President,  
South New Zealand Conference*

**I**N every organization which involves the close association of individuals, the question of personal relationships looms large and important. In fact, even in large manufacturing and business enterprises, this question, as it relates to senior executive personnel, is recognized as one of the most difficult of solution, yet one on which the ultimate success of the organization largely rests. If this is so in worldly concerns, then how much more is it true in the work of God and in this great advent movement.

How the work is strengthened when the relationships among the ministry and between the ministry and laity are close and friendly and co-operative! Yes, and how the work is marred and injured when these relationships become petty and small and belie the indwelling of that Spirit which should be the possession of every worker and church member!

As ministers and workers we do well to remember that our people have an absolute right to expect us to take the lead and set an example in the matter of personal relationships. This we will do as we seek earnestly to make room for the indwelling of the very Spirit of the Master whom we serve. And as we seek for the Spirit of Jesus in these things, we will find that it will mean the end of self-seeking, jealousy, pride of position and opinion; yes, and of sensitiveness, which is nothing more or less than selfishness; and of all those other qualities and characteristics which so often intrude to mar the relationships.

### Relationships to Fellow Ministers

Let us address ourselves for the moment to the matter of our relationships to fellow ministers. What a beautiful and desirable thing is a spirit of love and comradeship among those who are called to be "laborers together with God"! This seems easy enough of attainment where nothing that could give rise to a spirit of rivalry exists. But somehow, when the pressures of life and close association are brought to bear on us, all too often we find ourselves unable to stand up against them. After all, we are many times perilously like the disciples of old in their unconverted state.

When we come to think of it, why should there ever be any professional jealousy among

ministers of the gospel? Talents and attainments will never exactly correspond, but we all are or should be perfectly united as to objectives. We are but instruments of Another; in ourselves, not one of us is anything. It is a sad commentary on our personal experience when petty jealousies come in to affect our relationships with one another; yet all too often they do.

The importance of a united front cannot be overemphasized. This is true in national and international affairs, as witness the expression "United Nations." And if this is so in worldly and wartime affairs, how much more it is so in the service of our God! Nothing so demoralizes our people generally, nothing so destroys their confidence, as to learn of differences between workers in the cause of God. When this happens, our people may be so affected and hurt that only years will heal the injury. When misunderstandings between workers do occur—and occur they will, as we are but human—how much better it is for those concerned to meet in a quiet Christian spirit and explain their differences in an endeavor to find common ground. More often than not, as I have found in my own experience, when that is done the difficulties seem to evaporate, and we wonder whatever there was after all for us to feel so exercised about.

However, if the problems are such that they will not work themselves out that way, then one or the other or both the persons involved are well advised to seek counsel of the conference president or someone else in a position to assist in applying a remedy, in order that steps may be taken to prevent matters' getting entirely out of hand. But never, *never*, NEVER take such difficulties to our laity. I am not so sure but that, when a worker does, he disqualifies himself for further service. Let us remember that there never is any excuse for a worker's doing anything that will cause the laity to lose confidence in a brother minister. And remember that there is seldom a difficulty in personal relationships which cannot be straightened out by those concerned coming together in a quiet, prayerful manner and discussing fully and frankly the difficulties at issue. When that is done, a communion of spirit is established which goes a long way in making for happy future associations.

## Relationships to Lay Members

The messenger of the Lord has much to say concerning the relationships that should exist between the ministry and laity. The responsibility for these rests almost entirely on the ministry. Like begets like, and that which we see in others is usually but a reflection of our own attitude. As the wise man says, "A man that hath friends must show himself friendly." Prov. 18:24. Sincerity—the real, genuine article—is the first requisite to happy relationships in this sphere. Our people quickly sense whether our interest in them is genuine or merely assumed; and on that will depend to a great extent the cordial relationships that should obtain.

Difficult situations must, in the nature of the case, arise at times. There will be delicate and sometimes personal matters into which the worker may have to project himself. If in the past associations he has been able to impress others with his brotherliness and helpfulness, that impression in itself will greatly ease the strain. A worker in such circumstances is always wise to adopt a genuinely humble attitude, rather than one of being the last word in such matters and fully capable of handling any emergency.

Whatever else happens, avoid variance with those with whom you are working. As soon as a serious difference arises, your influence for good on those concerned is practically at an end if you are not in harmony with them. If such a situation should come to pass, remember that in the eyes of the other party to the dispute you are the one to blame for the trouble, for the fault is always with the other fellow! That is the way you would feel about it, you know! When we are in difficulty, the chances are that we have contributed at least our share, even though at the time we cannot see it. This is a humbling thought, but a very helpful one!

Make it your first business, therefore, to get matters right, not by forcing the other fellow to acknowledge his fault, but by acknowledging your own—by acknowledging more than your share, in fact. On your knees seek for victory over any pride of position that makes it difficult for you to humble yourself before others. Only by so doing can you regain your lost influence and bring real help to those who most need it. Generally speaking, you will find that this attitude will have a profound effect on the one with whom you are at variance. As all of us know who have passed this way before, it is not easy to humble oneself; but it is the right and proper way, and it is bound to bring results. Never let it be said that a worker's pride has stood in the way of his doing the right thing.

A real part of your work for, with, and on behalf of our people is to listen. Listen to their problems; share their difficulties; sympathize with them in their troubles. Thus your influence with them will grow, and your ability to help and lead them will increase. The writings

of the Spirit of prophecy, some of which I quote, give some helpful counsel on this matter.

"In your ministry come close to the people."—*"Gospel Workers,"* p. 37. "You may be true to principle, you may be just, honest, and religious; but with it all you must cultivate true tenderness of heart, kindness, and courtesy. If a person is in error, be the more kind to him; if you are not courteous, you may drive him away from Christ."—*"Testimonies to Ministers,"* p. 150. "The goodness, the mercy, the compassion, the tenderness, the loving-kindness of God are to be expressed in the words, deportment, and character of all who claim to be children of God, especially in those who claim to be messengers sent by the Lord Jesus with the word of life, to save the perishing."—*Id.*, p. 151.

"The minister is not to rule imperiously over the flock entrusted to his care, but to be their ensample, and to show them the way to heaven."—*"Testimonies,"* Vol. IV, pp. 267, 268.

"Love is the golden chain which binds believing hearts to one another in willing bonds of friendship, tenderness, and faithful constancy; and which binds the soul to God."—*Id.*, p. 187.

A few brief thoughts on ministerial etiquette may prove helpful. Surely in this also we should seek to follow our Master closely. Let us remember that however much we may at times differ in matters of detail, we should seek always to uphold a fellow worker's hands, both in our personal relationships and before others. Never speak to a fellow minister before others in a way that appears to cast reflection on him or is derogatory in tone or manner. If there are differences to be talked out, talk about them in strict privacy. Avoid criticizing an associate or fellow worker in the presence or hearing of a lay member, for such is likely to have a boomerang effect and destroy confidence in you and in the ministry generally. We are quick to resent these things in another; yet we may easily and almost unconsciously be guilty of them ourselves.

Finally, be kind to your predecessor! We are each made so different from the other, with both strong and weak points, that never will we find two workers with exactly the same qualities and approach to the problems of the work. Your predecessor was a worthy and conscientious man. He did remarkably well in certain things—better in fact than you will! At the same time he had his weaknesses, as also have you. No doubt there are some things he left undone, but the same will also be true of you. So be kind to his memory. Give full credit where credit is due, and remember that in all things silence is golden. Remember, too, that in due time you also will have a successor, to whom your own weaknesses will be just as apparent as are your predecessor's to you! Let us therefore honor the memory of those who have gone before us, recognizing the good they have accomplished and seeking to build strongly on the foundations they have left behind.

Ministerial relationships and etiquette generally find their ideal solution in the precepts of the golden rule. We of all men should seek to make this the basis of all our relationships and conduct. May God help us to do so!





Uniform Used by Bible Instructor, Choir Member, and Usherette, in Reeves Evangelistic Company

## Uniform Dress to Identify Workers

By C. A. REEVES, *Canadian Union Conference Evangelist*

ONE of the most effective methods of evangelism today is team evangelism. A successful effort is not the result of one man's unaided labor. Of course there must be a leader to direct and co-ordinate the activities of the worker group, and usually the preacher does this. But it must always be remembered that every member of the team has an important and unique part to play. Each worker has a contribution to make to the total success in soul winning. Due prominence and recognition, therefore, should be given to each member of the working staff. To this end, distinctive styles of dress serve to distinguish the Bible instructor, the choir member, and the lady usher.

In a recent effort our Bible instructors wore a neat costume consisting of a black dress with short matching jacket finished with white lapels. This semi-uniform can be worn as a street dress for visiting, and it makes the Bible instructors easily recognizable at the meetings.

The mixed choir presents a pleasing contrast when all the men wear dark suits and black bow ties, and the women wear white dresses with matching capes.

We have found that the most suitable uniform for our lady ushers is a dark tailored suit with a white tailored blouse. A white ribbon bearing the word "usher" is worn prominently on the lapel.

Let us seek to magnify the office of these our fellow laborers in the gospel of Christ.

*The Ministry, April, 1943*

## Effective Appeals for Decision

By M. C. GUILD, *Minister, Orlando, Florida*

FOR more than fifty years I have attended and participated in camp meetings, tent efforts, and other gatherings where revival efforts have been held by our workers. At meetings in which converts have given their hearts to the Lord and in which backsliders have been reclaimed, I have jotted down from time to time some of the expressions used that revealed the deciding factor in causing souls to yield, and make a start for the kingdom of God.

Of course, no words we can speak will win souls unless accompanied by earnest prayer and the mighty influence of the Holy Spirit. But when the Spirit of God is present in great power and souls are under deep conviction, the words that are used by the soul winner, the earnest manner in which he speaks them, and the tone of his voice have much to do in helping sinners make a decision for God. "The preacher sought to find out acceptable words," said the wise man. "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." Eccl. 12:10, 11. Sometimes after a lapse of years, a Christian can remember the very words that were used by the soul winner in helping him make a decision for right and truth. Sometimes these words were spoken from the pulpit, but often they were spoken to one person face to face. However spoken, they were retained in the memory as if nailed there securely by "masters of assemblies." Truly, "The words of the wise are as goads." A goad is a sharp, pointed instrument used to urge oxen forward. Words that are as goads in soul winning are those that are sent home to the heart by the Holy Spirit with sharp arrows of conviction.

The words of the wise soul winner are words of reproof spoken in kindness—words of earnest entreaty, of deep pathos, of faithful warning to flee from the wrath to come, of earnest invitation to yield the heart to God and to come to Him before it is everlastingly too late. I heard Mrs. E. G. White speak before a large congregation with intense earnestness and power as she pleaded with sinners to come to the Saviour. And they came. That was more than fifty years ago, but I can still remember words she spoke on that occasion.

FOLLOWING are some of the expressions soul winners have used when converts have been won and hearts have yielded to the Lord.

"How many of you are convinced in your soul that what you have heard here is the truth of God? How many who are present are prepared to obey their convictions?"

"The only safe thing to do is to accept the

—Please turn to page 26

**T**HE Sabbath truth is the object of constant controversy. Many observe Sunday religiously and are sincere in their observance. It is therefore hard to approach the subject in some localities and hold the interest of the people, as they feel they already have something better than we can offer to them.

In dealing with this problem, I have, for a number of years, made the approach herewith described, presenting the third angel's message as the last warning message to the world and as embodying the Sabbath truth. Not until this message was to be proclaimed to the world in the last-day reformation was the Sabbath made an issue. In fact, it is this third angel's message that makes us a people separate from the rest of the world. It is therefore only reasonable to believe that this message will continue to do its work and will call out those who have not yet heard it, until the task is finished.

To present the third angel's message and make it intelligible, we must identify the composite beast of Revelation 13 and all its parts and acts. We must identify also the two-horned beast and show its acts and relationship to the first beast. The course of procedure I use is to announce my subjects somewhat as follows:

1. *Sunday Night.* "THE SYMBOLIC BEAST OF REVELATION 13. WHO IS HE?"

In publicizing this subject I use a picture of the beast,  $3\frac{3}{4} \times 4$  inches, and a small picture  $3 \times 1\frac{3}{4}$  inches of the four beasts of Daniel 7. Under the latter I put the words "The March of Time." In my sermon that night I identify the beast of Revelation 13 by means of Daniel 7, for the beasts of Daniel 7 are the same as the beast with the seven heads and ten horns of Revelation 13, except that each part is separate. "The things revealed to Daniel were afterward complemented by the revelation made to John on the isle of Patmos."—"Testimonies to Ministers," p. 114. I present the subjects by the continued use of the accompanying chart, asking the audience to note the duration of each kingdom.

By the use of the new prophetic charts printed by the Review and Herald, more emphasis and greater clarity can be placed on the time periods.

2. *Tuesday Night.* "FIVE WORDS THAT ARE ASTOUNDING THE WORLD."

The five words are "his deadly wound was healed." Rev. 13:3. In the sermon that night I compare the little horn of Daniel 7 with the beast of Revelation 13, showing the duration of this first beast to have been 1260 years, at the end of which time it received a wound; also making plain the progress that has been made in healing the wound.

3. *Wednesday Night.* "THE BEAST—THE DRAGON—THE WOMAN."

The sermon this night is on Revelation 13:2: "The dragon gave him his power, and his seat, and great authority." I introduce the dragon through Revelation 12 and Genesis 3:1-15 and

# Effective Approach 1

By DAVID R.  
Pacific Union Cor

show the transformation of the pagan religion into the papal religion, the Levitical system into the Christian system, and the complete surrender of the seat, power, and authority of pagan Rome to papal Rome.

4. *Thursday Night.* "THE SYMBOLIC TWO-HORNED BEAST OF REVELATION 13. WHO IS HE?"

In this sermon I show who the two-horned beast is and his relationship to the first beast—that he appeared at the end of the 42-month period at the time the first beast received his deadly wound and that the two-horned beast reaches world power by the time the wound of the first beast is healed. (Rev. 13:11, 12.)

5. *Friday Night.* "THE SEVEN LAST PLAGUES."

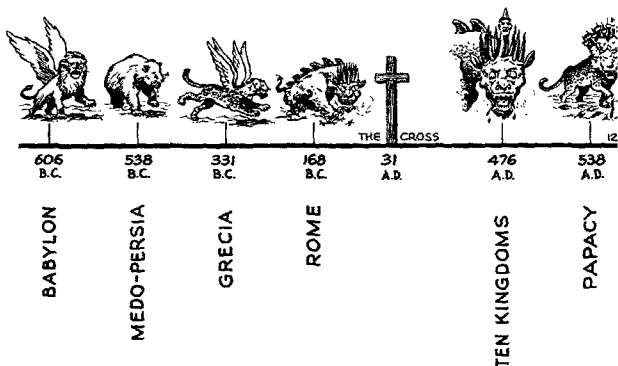
I show that the plagues fall at the time of the close of probation, the close of the work of Christ as high priest, and at the time for Him to take the kingdom (Dan. 12:1 and Rev. 15:5-8); and that the plagues will fall upon those who worship the beast and his image and receive his mark.

6. *Sunday Night.* "666: THE MYSTERY NUMBER OF THE BIBLE EXPLAINED."

I here show that all the power and authority of the Papacy centers in one man. (Rev. 13:18.) Since this man possesses all the power in his organization, he has taken advantage of that power and has led many thousands to believe he has the authority to set aside Scripture commands and become the author of a different salvation, thus becoming another God. He set aside the ordinance of baptism. He undertook to change the law of God and instituted a false Sabbath, thus making his own mark or seal.

7. *Tuesday Night.* "THE SEAL OF GOD AND THE MARK OF THE BEAST."

This is the first time in the series that I present the Sabbath. I first show it to be the seal



# o Sabbath Question

SCHIERMAN

erence Evangelist

of God; then I present Sunday as the mark of the beast. To close, I compare the Papacy and all its changed ordinances with the true God and the ordinances of the gospel. Then I make my appeal, "Which God do you serve?"

## 8. Wednesday Night. "GOD'S LAST CALL."

In this sermon I show how all through the ages God has called His people to come out and be separate from the world. First call, Genesis 7:1. Second call, Genesis 12:1-4. Third call, Exodus 3:10. Fourth call, Mark 8:34. The call of the Reformation and other calls. Last call, Revelation 18:4.

## 9. Thursday Night. "THE SONG OF MOSES AND THE LAMB." Rev. 15:1-3.

We here find that there are those who will be victorious over the beast, his image, his mark, and the number of his name. In the darkest hour of the history of the world, when all the rest of world will seek for an excuse to show why they cannot be obedient to God, there will be those who stand victorious and obedient.

## 10. Friday Night. "PILATE—OR WHAT WOULD YOU HAVE DONE?"

I show in this sermon how the test will come to every person, proving whether he will worship God the Creator or the one who claims to be God. (Read "The Desire of Ages," chapter 77.)

## 11. Sunday Night. "THE JURY TRIAL ON THE SABBATH," or "IS MR. X GUILTY?"

I find it important to read Revelation 13:1-3 and to review the chart each evening during the first seven nights, calling attention to the character and organization of the beast with seven heads and ten horns, for there may be someone in the congregation who was not present at the beginning of the series. Since the study of these prophecies is deep for most hearers, it is important to review them again and again, so

that the people will clearly understand them by the time we reach the Sabbath truth.

I begin this series at the end of the third or fourth week, depending on the length of the effort. From the first night of the series I have a packed house, and the people come every night, many taking their stand for the Sabbath before it is presented. By approaching the Sabbath in this manner I remove prejudice against the true Sabbath of God and overthrow every imaginary support of the false Sabbath, or Sunday. The third angel's message convinces and convicts. This has proved to be a successful series in my meetings.

The outlines for this series may be obtained from the author of the article by writing him at Box 146, Glendale, California—EDITOR.

## Advertising and Its Results

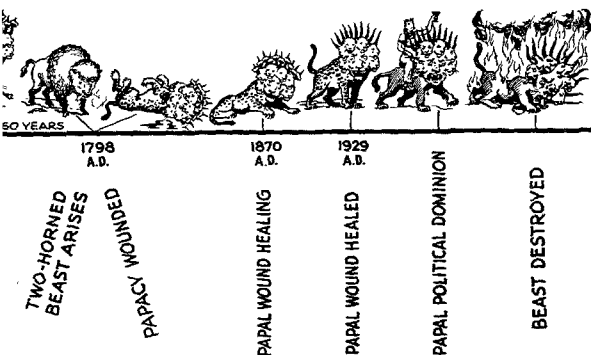
By A. C. GRIFFIN, Evangelist,  
Fort Worth, Texas

ONE might rent or build a suitable place in which to hold evangelistic services, preach good sermons, and have beautiful special music, but if he failed to advertise, he would preach to empty seats. We find it absolutely necessary to advertise, and for this reason we ought to study diligently the proper methods of advertising.

Our advertising ought to be fresh, attractive, dignified, economical, conservative, and honest. We should avoid the sensational. (See "Gospel Workers," pages 346, 347, 383.) It is well to know the effectiveness of our advertising in relation to its cost.

While conducting an effort in a conventional type tabernacle (size 40' by 80'), in Macon, Georgia, a city with a population of about seventy-five thousand, we used the following methods of advertising. Since we had a little church of about forty active members, I first asked the members to invite their friends, neighbors, and relatives to the services. Then we proceeded to make announcements by means of newspaper ads, handbills, radio, billboards, and window cards.

Our tabernacle was quite well filled the first night, and about ninety per cent were non-Advertisers. We made use of a questionnaire card to ascertain what had brought the people to the service. From these cards, I made the following tabulation:



METHOD	COST	PERSONS IN ATTENDANCE
Handbills	\$44.00	95
Newspaper Ads	66.70	91
Radio	22.50	54
Personal Invitation		47
Billboards	12.50	23
Window Cards	5.00	11
TOTALS	\$150.70	321

## Effective Appeals for Decision

(Continued from page 23)

Saviour while He is pleading for us. Sometime we will come to our last opportunity. This may be that time."

"How many who are present want to be saved in the kingdom of God? Just how much do you want to be saved? Do you want badly enough to be saved to give Christ your heart?"

"When God by His Spirit speaks to your heart and says, 'Come,' that is the best time you will ever have to come. We will never have so much time in which to serve God as we have before us now."

"You believe the truth, don't you? You believe it is right? Why wait to do right? Don't you expect to be a Christian sometime? Why not begin today? When will you ever have a better time than now?"

"What we need is to buckle on the harness and put all the energy and all the means we can into this message. Though the enemy may make it hard for us for a little time, his end is coming. Let us put away our sins and doubts and unbelief, and put our all on the altar. Some of our loved ones may go down to the grave, but we shall soon see them again. Let us be sure to meet them in the better land."

"The mighty God who is from everlasting to everlasting can take all the sins that have ever existed and blot them out and wash them all away. The evil tendencies in our nature, the lusts of the flesh, which are stronger than we are, and which have bound us, can easily be snapped asunder."

"The greatest gift you can make to the cause of God is worth more than one million dollars or even one hundred million dollars. It is this—the full and complete surrender of your heart and soul to Christ."

"Doctor Barnardo, founder of the great orphanages in England, once met a ragged boy on the street, who asked him for a home. He said, 'I have no father, no mother, no brother or sister, nothing to eat, no place to sleep.' Said the doctor, to test him, 'How do I know that you are telling me the truth? Run and get some of your friends and let them speak for you.' The poor little fellow, lifting up his hands to heaven, replied, 'If these rags do not speak for me, I don't know who can.' Then the great doctor put his arms around the boy and said, 'Come with me; I have a home for you.' In like manner God invites sinners because they are poor and needy and sinful. Come just as you are."

"How many would like to exchange their sins for the righteousness of Jesus Christ? We can come and bow down at Jesus' feet and leave our sins right there."

"With all Satan's venom, there comes to him the recklessness of despair as he marshals all his hosts against the remnant people of God.

Is it any wonder that Christ, who knows of Satan's fearful warfare, invites us to come to Him, to let Him into our hearts, that He may strengthen and defend us?"

"The only way we can attain unto the character that we must have is by making a complete surrender to Christ. Are we ready to let Christ have absolute control of all our affairs?"

"If God could take care of you when you were rebelling against His commandments, surely He can care for you when you obey Him. Will you not come into the fellowship of the one who is the dearest Friend on earth?"

"Sin is the bite of that old serpent, Satan. The moment he strikes, we should go to the Great Physician who will apply the perfect remedy."

"If we are quick to confess our sins when we know that we have done wrong, our act will yield the peaceable fruit of righteousness. We should keep our sins forgiven day by day, hour by hour, moment by moment, and hourly live with Him."

"I am going to ask for every heart that has something that needs to be surrendered to make that surrender right here at this time."

"Do you think that anyone who goes to live in the New Jerusalem will speak cross, impatient words? Do you ever have a desire in your heart for something better? It is the Spirit of God that creates that desire. He does not put that desire in our heart to mock us. With the desire He will also send the power to perform it."

AT the close of a recent national broadcast by H. M. S. Richards, the following appeal was spoken with ardor, fervor, and earnestness, and was the most striking feature of the entire address: "Will you not let Him hold your hand in His? If you do, He will lead you and keep you until you are safe home on the other shore. Will you do it now?" Of course this appeal was carefully thought out beforehand.

Let no one imagine that any of these expressions, or all of them—with others added—will accomplish anything unless sent home to hearts by the power of the Holy Spirit. Let us seek God earnestly that we may be enabled by His Spirit to speak to the hearts of our fellow men, so that they will yield all to Him.



GENUINE Christian refinement should characterize all our ministerial contacts with others. We should be able to enter any home of culture, or eat at any table of hospitality, without causing an unfavorable reaction because of crude mannerisms or speech. We are judged by these outward evidences of training or lack of training. We should attract, not repel. Our very presence, as ministers of the gospel, should be a deterrent to the coarseness and crudity which is so often found.



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## THE WISDOM OF THE HUMAN BODY

By G. K. ABBOTT, M. D., *Medical Director,  
St. Helena Sanitarium, California*

**D**R. RICHARD C. CABOT, professor emeritus of clinical medicine in Harvard Medical School, made this statement before the Massachusetts Medical Society: "A considerable period of residence on the surface of this earth has not impressed me with the wisdom of the human mind. It is the wisdom expressed through the human body that has impressed me."<sup>1</sup> Wilson and Willis of the Mayo Clinic expressed a similar confidence in the wisdom of nature as manifest in the resistance of the body to infectious disease. They wrote:

"When the relationship of bacteria to infectious disease was first brought to the attention of the scientific world, for a long time the specific germ was the chief object of study. Experience soon taught us, however, that in combating infectious diseases, it is even more important that we familiarize ourselves with those conditions of the body by which nature combats disease."<sup>2</sup>

It would appear from the work of many scientists that nature is not limited to one way of protecting the body against infectious disease. There are indeed many different ways by which this is accomplished. In Doctor Cabot's speech, already referred to, he further remarked:

"We have been seeing this afternoon some of the disturbances of our heat balance brought about for therapeutic purposes by heat treatment. But nature knew all along that to produce fever was one of the ways of curing disease. Nature has always used thermotherapy. A few years ago physicians tried to reduce fever temperatures. Now we produce them."<sup>3</sup>

This treatment by artificially produced fever is now being effectively used to treat syphilis of the brain, gonorrhea, undulant fever, chorea, and other infectious diseases in which previous methods have failed. But fever, or heat treatment, is not the only method nature uses to combat infectious diseases. Graziani, an Italian physician, injected rabbits with filtrates of typhoid cultures and kept them at different temperatures (plus 38, 32.2, and minus 40 C.). Those kept at low temperatures developed more agglutinin than those kept at higher temperatures. He also experimented with rabbits kept at 32° C., bathing half of them morning and

evening in water at 20° C. for thirty minutes. The animals treated by cold bathing produced more agglutinin than the others. In typhoid infections the reaction to cold water and cold air is one of nature's methods of protection.

Ecker and O'Neal<sup>4</sup> found that typhoid agglutinin titers in rabbits were decreased fully fifty per cent by hyperthermia treatment. Hadjopoulos and Bierman<sup>5</sup> found that complement fixation antibodies in rabbits immunized against pyogenic cocci were similarly depressed. This means that artificial fever and the reaction to cold bathing have differing effects in different infections.

Agglutinin is called an antibody. In different infectious diseases many different antibodies are produced, but only a few of these seem to have definite and lasting protective powers. Elie Metchnikoff<sup>6</sup> pointed out this fact early in this century, and it has become more and more evident that many antibodies are mere by-products and have no real protective value such as is found in the agglutinin of typhoid infections.

**N**EVERTHELESS, some antibodies are protective. It was by this study of nature's storehouse of protective means that tetanus antitoxin and diphtheria antitoxin, as well as the Pasteur method of immunization against the virus of rabies (hydrophobia), were discovered. Vaccinations against cholera have also been perfected.

In 1937 Arthur Locke,<sup>8</sup> of the Western Pennsylvania Institute of Pathology, published his researches on the heat mechanism as related to protection against the pneumococcus and the virus of the common cold. His experiments consisted in classifying animals according to their ability to recover from chilling, which has been popularly believed to be closely related to the pneumonias. Those animals that could recover from a three-degree chilling in twenty minutes were given intravenous injections of as high as 83 pneumococcus germs per cubic centimeter of blood. Ninety-two per cent of these animals lived and showed no fever or other manifestations of infection. On the other hand,

those that took two hours to recover a normal temperature after a three-degree chilling, all died if injected with as few as six pneumococci per cubic centimeter of blood.

Arthur Locke found a similar relationship in man between oxidation and resistance to the common cold. The margin between the coefficient of poor oxidation and the coefficient of protective oxidation to respiratory diseases was an exceedingly narrow one. The poor oxidation gave a coefficient of 0.49, and the efficient protective oxidation a coefficient of 0.61.

Spiesman and Arnold,<sup>9</sup> of the University of Illinois and the Chicago Health Department, found that changes in diet and the use of hydrotherapy produced increased resistance to the common cold. It may be that these agents produce their effects at least in part by increased oxidation. The stimulation of oxidation is one of the principal effects of both heat and cold. According to the form of hydrotherapy used, oxidation has been shown to be increased by as much as 17 to 110 per cent. The protective foods, by their content of the oxidation-reduction vitamins (C and the B complex), might produce their effects in the same way. Vitamin C destroys every known virus with which it has been experimented, and even neutralizes bacterial toxins, such as those of diphtheria and tetanus.

All viruses are known to be very vulnerable to oxidation; while protoplasmic poisons, such as carbolic acid, formaldehyde, and the sulfa drugs, have no lethal effects upon them whatever. W. B. Rose<sup>10</sup> of Yale found he could produce in dogs a blood-stream infection by withholding vitamin B<sub>1</sub>, and then promptly cure it by giving the same vitamin. This was *bacillus aerogenes capsulatus*, a gas-producing organism. These are some of nature's methods of combating infectious disease.

In his further comments upon these powers of defense, Doctor Cabot asks some very relevant questions:

"We say this is done by the healing power of nature. But what is nature? What are the characteristics of this power? The first is that it has a superhuman wisdom. We all admit the wisdom of the healing powers at work in the body, powers which our therapeutics are a very long distance behind. Where does this force come from? Where do we get the healing substances in our tissues? Out of our food and water and the air we breathe—that is, out of the bounty of the universe."

Dr. Cabot then cuts directly across our hesitation, the unmentioned reluctance of most physicians and many other men of science to admit frankly that there is an intelligence superior to ourselves, an omniscient and omnipotent Creator. He says:

"Now, if we see in our medical work a power superhuman in wisdom and in goodness, one that works all the time and that comes out of the cosmos, I do not see why we should be afraid of that name. It is perfectly obvious that it is God. Why should physicians be afraid to use those letters, G-O-D? That is only the proper word that represents those

facts; 'nature' is a very foolish word to use for them, for no one knows what that word means. So instead of *vis medicatrix naturae* we should say *vis medicatrix Dei*. It is the power of God on which each one depends today for the fact that he is here instead of being underneath the earth."

"There is no reason, then, so far as I can see, why doctors should be afraid of the simple, old-fashioned word, God. The medical profession has learned in studying disease more about the meaning of this word than the vast majority of the so-called religious people. Why not tell this truth, because it is true?"<sup>11</sup>

**BUT** this hesitancy, this reluctance, or fear, to say that God is the author of all these marvelous superhuman provisions for our protection from infections and from all other disease, should surely not embarrass Seventh-day Adventist doctors or any other Christian physicians. And certainly we can readily admit with Doctor Cabot that these healing powers at work in the body are indeed from God and that "our therapeutics are a very long distance behind" them. Surely there is profound wisdom in making an intensive and prolonged, yes, a lifetime study of nature's laws and means of protection, because they are God's laws.

Study them in the recorded researches of scientists. Study them with the definite conviction that when discovered, God's ways are always best, always superior to any mere human ways of combating disease of any kind. The determining importance of this superior protective intelligence—*vis medicatrix Dei*—is well stated by the biographer of "The Doctors Mayo:" "An ample experience on the post-mortem service is likely to teach a young surgeon, in the words of the section head, 'How important is the protection of the Lord in any operation, even a supposedly harmless one.'"<sup>12</sup>

It is refreshing and strengthening to one's courage, in acknowledging this dependence and in praying for wisdom to co-operate with the Lord in both medical and surgical practice, to come across such frankness on the part of a well-known physician. Nor is it at all difficult to see that the physician must co-operate with God and work in accordance with His laws, the laws of physiology, if he expects success in his work. He should certainly not try to treat disease "without nature's aid." To do so is only to invite disaster, delay, or failure, producing damage or derangement of the delicate mechanism of the body and sacrificing many lives. It is surely an egotistical, self-sufficient man, with little scientific knowledge and still poorer discernment, who would employ means that work counter to nature's laws and finely wrought balances.

The importance of such careful, painstaking study was pointed out by Mrs. E. G. White in 1887. She wrote:

"If self-sufficient, he [the physician] will read articles written in regard to diseases and how to treat them without nature's aid; he will grasp statements and weave them into his practice, and without deep research, without earnest study, without sifting

every statement, he will merely become a mechanical worker. Because he knows so little, he will be ready to experiment upon human lives, and sacrifice not a few. . . . He did not do this work with evil design, he had no malicious purposes; but life was sacrificed on account of his ignorance, because he was a superficial student, because he had not had that practice that would make him a safe man to be entrusted with human lives."<sup>33</sup>

Even new, modern, or generally used remedies must be brought to this test—do they aid nature or work counter to it? If these guiding principles mean anything at all, they certainly mean that treatment of the sick should be physiologic, that is, in accord with nature's laws, the physiologic laws of the body, the laws God has established for our benefit, our health, our protection against disease, and our recovery from disease. They also mean that those methods are harmful which are not in accord with physiologic laws; and even though they may not produce death, they result in derangement of the intricate and delicate chemical mechanisms of the body, preventing or delaying recovery from sickness, and adding just so much more against which the recuperative powers of nature have to contend.

IT may be very reasonably asked, "How is a physician to know all of nature's laws of normal or physiologic function?" A lifetime is not long enough to learn them. Many men of science have spent their entire lives studying and experimenting in order to ascertain the body mechanisms and biochemical activities. Though much, indeed very much, has been learned, the field of the unknown is still vastly greater than the known. We are indeed as children standing on the shore of a world-encircling ocean of science, casting pebbles a few yards from us onto its surface, and observing but surface effects of our experiments.

There is a book of over sixteen hundred pages written by Best and Taylor of the University of Toronto, entitled "The Physiological Basis of Medical Practice." With this good beginning regarding physiologic laws, how are we to know what means of treatment are in accord with these physiologic laws, and what means are not, but run counter to them? The first is an almost unlimited task, and the second is not far behind it. Must we try everything that is advanced before we can know? Must we find out by the method of "trial and error," watching the results on human subjects before we can determine what is physiologic and what is not? I wonder whether this method is not rightly named "trial and error." Is there not some method that could be called "trial and success"? Are there not means which, when rightly used, even with our human limitations of knowledge, can be safe, sound, and successful? May we not at least start out in the direction of success, wasting no time with that which God tells us is harmful? Do we not have a pattern—a blueprint—for our medical work? Is this guide still good today, or is it out of date? Have its

principles been outmoded and superseded by man's devisings, by something better than God has given us?

The events delineated in "The Great Controversy" are now occurring before our eyes. Is this book reliable? Does it give evidence of a superior intelligence back of it? What do you say about it, Seventh-day Adventist physicians? "Medical Ministry" is written by the same human instrumentality. Is it reliable or unreliable? It deals with scientific facts, later corroborated by research. The large majority of medical principles which have come through this same instrumentality were not only unknown to medical science when they were written, but were entirely contrary to the accepted ideas of the majority of medical men of that day. I have personally sought out scientific research bearing on many of these principles given from 1865 on down to the latest written, and have found every one of them corroborated by research done thirty to seventy years later on. I know of only one that yet remains to be fully demonstrated and accepted by medical research. Look up a few medical books written from 1865 to 1890. Of how much scientific value are they today? Could you say of them what has proved true of the Testimonies?

Do you think we have been misled by cunningly devised fables or an old woman's dreams? Are these principles worth studying and using, or not? Are these writings out of date, unscientific, and unreliable? Are they superseded by present-day knowledge?

It is just as easy for the Creator, who made the human body and devised all its mechanisms, to tell us what methods are, and what are not, in harmony with physiologic laws, and hence what restores and what deranges and damages these biochemical relations, as it is for God to tell us events that are in the future. I do not see how we can accept "The Great Controversy" and reject or ignore "Medical Ministry" and its companion volumes. To ignore or reject God's methods of restoration by practicing medicine without nature's aid, when we have been given such all-important guidance, is to sacrifice many lives and the health of many more.

The literature of science (human knowledge) cannot tell us what is true or false in the Bible or the Testimonies. The principles of true science given in the Bible and the Testimonies are to be our guide in choosing from scientific research and literature, that which God approves and that which works in co-operation with nature's divinely instituted laws. There is other "science falsely so called," such as evolution, which says essentially, "It is not God who made us, but we ourselves;" but in the medical field false science is that which man devises and attempts without nature's (the Creator's) aid.

We cannot counterwork God's methods or ignore them and expect success in its greatest



fullness, for health and lives will then be sacrificed.

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## Home Nursing Class in Canton

By HELEN ANDERSON, R. N., *Former Director of Nurses, Canton Sanitarium*

FOR some time I had felt that the nurses in training at the Canton Sanitarium and Hospital in China needed experience in teaching the principles of healthful living to their own people. These nurses would not always be working in a hospital, and when asked to go into homes, they would need to know how to teach the people a more healthful way of living. At one of the supervisors' meetings, this matter was discussed at length, and the supervisors were told of the plan which the Washington Sanitarium and Hospital used in giving their senior nurses experience in teaching the home nursing course. There the student nurses are taught home nursing, and a topic from the textbook is assigned to each nurse, who works out a lesson plan and presents it to the class.

The supervisors liked the idea very much, but wondered what could be accomplished without textbooks. Two of the supervisors and I were asked to decide upon the subjects which should be taught in what we decided to call our "Home Health Course." The supervisors were to teach the students the lessons, and the students in turn were to teach a class of Chinese women. It was decided that I should be present at all the classes. Thus the Chinese nurses were to bear the responsibility of teaching, but I was to be there to give whatever help might be necessary.

It was my responsibility to decide who was to make up the class. After thinking the matter over, I called together the women who cleaned in the hospital and did the laundry work, and asked whether they would be interested in attending a class in which they might learn how to keep themselves in better health. They were eager to join such a class, and until it was

started three months later, I was besieged with questions regarding when the class would begin. I made it clear that no certificates would be given and that after taking the course they could still not be nurses. The object of the course was to help them to keep their families and homes in a better condition. To this they agreed.

The two supervisors who helped choose the subjects for our course were Miss Edna Wong, an older girl who had considerable nursing experience in a Chinese village, and Miss Pearl Lei, a younger nurse who had had a good deal of experience in obstetrical nursing. The home health course covered the following topics:

1. How to Keep Our Homes Clean.
2. How to Keep Ourselves Well.
3. What to Do for a Headache.
4. What to Do for a Cold.
5. Treatment of Three Common Diseases Among Children.
6. Care of the Mother.
7. Care of the Baby.

We chose topics which we thought would meet the everyday needs of the women. They had to be presented in a way that would be simple and easy to grasp, for these women had very little education. Only two of the group could read. The rest did not know one Chinese character from another. Our equipment consisted of such things as would be found in an ordinary Chinese home. Perhaps a brief explanation of the topics will be of interest.

I. IMPORTANCE OF CLEANLINESS IN THE HOME. Our first lesson was on the home. In this lesson the need of cleanliness, sunlight, and ventilation was stressed. The instructor impressed on the class that handsome furnishings are not needed in order to have good health, but that it is necessary to keep clean what we have. The importance of keeping food away from flies was also taken up. In order to prove that the fly can carry germs, a fly was caught and put under a magnifying glass so that the group might see it in all its ugliness. This object lesson proved very effective, for after class they were heard talking among themselves and saying it was no wonder that food should be kept away from flies.

2. CARE OF THE BODY. In the second lesson we took up the care of the body, laying special emphasis on oral hygiene. A large chart pictured a sound set of teeth and also showed how teeth decay. This must have made a deep impression, for after this lesson, three other women asked to join the class.

3. TREATMENT FOR A HEADACHE. The next subject was chosen for a special reason. When the Chinese have a headache, they pluck the skin on their foreheads until they have large, dark-red, disfiguring splotches that last for days. In this lesson the value of the hot foot bath was taught, and how it should be given was demonstrated. A few simple massage move-

ments to the face and head were also taught. When the Chinese women first saw the massage being given, they thought it was a joke; but after having practiced on each other, they decided that there was something to it after all. In fact, they agreed that it certainly was an improved treatment over their old way of plucking at the skin and that it should help a headache.

4. TREATMENT FOR A COLD. The fourth lesson covered the treatment for a common cold, and fomentations to the chest were demonstrated. This was a difficult lesson to teach. Special emphasis was placed on the fact that for the treatment to be effective, the applications must be as hot as could be borne. The women looked upon this lesson with less approval than the others. To them, giving the extreme heat and then cold applications at the end of the treatment was going a little too far. We explained how this treatment improves the circulation and carries away the poisons from the body, but from the dubious expression on their faces, we knew that this method of treating a cold would not be tried out to any great extent.

5. TREATMENT OF CHILDREN'S DISEASES. Perhaps you will wonder what was included in the next lesson, "Treatment of Three Common Diseases Among Children." We chose boils, fevers, and diarrhea, for these are very common among the Chinese children. Their usual treatment for boils consists of an application of crushed grass or leaves of any kind to the afflicted area. It was emphasized that boils

indicate some underlying trouble and that a doctor should be consulted. For fever, we again urged seeing a doctor. A fever sponge was demonstrated, and the proper diet for a child with a temperature was discussed. For diarrhea, prevention, which depends upon cleanliness, was stressed. The child's food was to be clean. Above all, flies were to be kept away from the child. When a child developed diarrhea, no time should be wasted in getting him to a doctor. After having seen the doctor, they were to carry out his orders explicitly. This proved a very interesting lesson to the class.

6. CARE OF MOTHER AND BABY. The next two lessons, which covered the care of the mother and the baby, were voted by everybody as being the most practical and most interesting. A demonstration of a delivery in the home was made, and those things were used which would be found in any Chinese home. The class was shown in detail how to sterilize the articles used and how to keep them sterile. The students were also shown how to scrub their hands before helping with the delivery. In demonstrating the delivery, a large rag doll, which we made from Red Cross supplies, was used to represent the mother. The interest of the class was so great during this demonstration that they left their seats and surrounded us so that they might see better what we were doing.

To make the care of the baby more real, the nurses made a bed for the celluloid doll which represented the baby. They also made a layette showing the proper clothes for the baby. The bed was made from a basket which the Chinese carry baggage in. Then out of old refugee cloth, a sack was made to fit the basket and this was filled with straw for a mattress. The doll's clothes were also made out of refugee cloth. The layette was a multicolored one, but the clothes were clean and comfortable. When the doll was dressed and placed in its basket bed, the nurses immediately christened it "Moses," and Moses it remained until I left. Moses was the only part of the equipment that was purchased. The remaining articles used in the class were found about the hospital and put into use.

This course started as an experiment early in 1941, and the results were far better than we had anticipated. I had planned to have the same course repeated in 1942. There was to be an evangelistic effort in the city, and I asked my father, the head of the mission, if he would like to have a class in home health held in connection with his effort. Pleased with the idea, he immediately informed the Chinese evangelist, Pastor Ha, that I would conduct this course along with his effort. Pastor Ha announced the fact to a group that evening and the next morning came out to ask when I could start, since so many were asking to join the class. We were working out details for the class, but the development of the war on December 8 made it useless to think of carrying out our plans. It was very disap-



Equipment Used to Demonstrate Care of Baby and Mother, Home Health Class, Canton

pointing, but we must trust in God in all things.

I am truly glad that we had the privilege of conducting one class. When meeting with the class, as I looked about and saw the eager, absorbed expressions on the faces of those women, a feeling of thankfulness overwhelmed me, and I was grateful for the small part I had in helping those earnest souls to understand better the laws of healthful living. Who knows but that lives may be saved as a result of those simple lessons?



## M. D., "Doctor of Mankind"

By E. TORAL SEAT, *Professor of Medical Field Evangelism, C.M.E.*

ALL are aware of the noble work being carried on in dozens of cities by 25,000 women recruited by the Red Cross and trained at 875 hospitals. They are serving as unpaid "assistant nurses," in order to help solve the wartime problem by enabling one graduate nurse to do the work of six. "For these assistant nurses it is all work and no pay—except the satisfaction of serving." At first hospitals were skeptical because they felt that few women would be willing to leave comfortable homes for the drudgery of caring for the sick. They asked to be convinced, and so convinced have they become that the goal is set for 100,000 nurse's aides to be on active duty by 1943.

Why has this program succeeded? Lois Mills, in charge of Bellevue's volunteer groups, says: "The volunteer nurse's aides have brought to nursing all those qualities that Florence Nightingale envisioned for it." A graduate nurse adds: "We don't know exactly what it is, but they have something that we do not, perhaps something that we lost in the course of scientific training." And a head nurse declares, "Their courage and unselfishness make you really proud of American women."

No one can estimate the good accomplished by these sacrificing women, many of whom have other jobs during the day and do their hospital work at night. Why are they willing to give freely of their time and best efforts? Because the needs are great, and their country calls for volunteers!

Today the King of the universe sounds forth a call for volunteers to practice the principles of the gospel. Jesus stands forth as the great Medical Missionary, urging us to follow His example and to sense the supreme importance of the place of medical missionary work in the proclamation of the last message. This call for volunteers is for all. It comes not only to physicians and nurses, but to every member of the church.

"We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the

truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light bearers to the world. To hide our light at this time is to make a terrible mistake. . . . Before the true reformer, the medical missionary work will open many doors. No one need wait until called to some distant field before beginning to help others."—*"Testimonies," Vol. VII, p. 62.* (Italics ours.)

The Lord does not leave us in doubt as to further direction. We are told through His messenger: "Wherever you are, you can begin at once. . . . Take up the work for which you are held responsible,—the work that should be done in your home and in your neighborhood. . . . Act as if you heard Christ calling upon you personally to do your utmost in His service."—*Id., pp. 62, 63.*

As "men's hearts" begin "failing them for fear, and for looking after those things which are coming on the earth," it is our opportunity to minister to their physical and spiritual needs. We need a clearer conception of the fine distinction concerning medical mission work, which is made clear by Dr. A. J. Brown in his book, "A New Era in Foreign Missions."

"There are *medical missions* and *medical missions*—*Medical missions* that emphasize medicine and the practice of medicine, and *medical missions* that put the emphasis upon missions. The true medical missionary practices the latter. He does not argue that the ordained man should look after the souls, while the physician cares for the bodies."

The modern doctor carries the degree M. D., which, interpreted, means "Doctor of Medicine," but which should mean, if he desires to minister to the full man, "Doctor of Mankind." He not only seeks to understand the importance of bacteria, "the sanitation of the physical environment," and other causes of physical disease, but endeavors to understand the mental and emotional forces which are frustrating men and women and are causing functional disorders for which there seems to be no physical basis, no anatomic derangement, no definite pathology.

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

"How Your Mind May Make You Ill," an article by Elsie McCormick, which appeared in the *Reader's Digest*, October, 1942, presents scientific evidences that mental conditions can upset normal physical conditions, weaken resistance to infection, and actually cause physical change in vital organs. When fifteen hundred patients, suffering from a variety of illnesses, were examined at the Columbia-Presbyterian Medical Center in New York City, it was found that an emotional upset lay at the root of more than half the cases. At Johns Hopkins fifty patients who complained of nausea or stomach

pains were examined, but only six had a definite organic reason—the rest were literally worrying themselves sick. A study of mucous colitis patients made at Massachusetts General Hospital showed that ninety-two per cent of them were harried by worry and emotional strain.

Herein lies the healing value of religion. The “Doctor of Mankind” is in a position to aid his patients to develop a spiritual insight that will enable them to place their full trust in God and thus be freed from anxiety. He may lead them into communion with the Divine Being, who has said, “Fear not,” “Be of good cheer,” “I have overcome,” “All things work together for good,” “Let not your heart be troubled.” He can give them hope, courage, and faith in an unchanging Father. True faith in God should be the most effective preventive against causes that lead to functional disorders—a weapon to fight organic disease, when and if it develops. It is also the most effective means of ensuring the perfect development of the body, mind, and spirit.

Dr. Alexis Carrel, Nobel prize winner, urges the value of prayer as the only force in the world that seems to overcome the so-called “laws of nature,” for by it has he seen men, after all other therapy had failed, lifted out of “disease and melancholy by the serene effort of prayer.” It supplies a steady flow of sustaining power in daily life.

“Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is again released and used in the lives of common men and women; if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered.”

Medical missionary work brings to humanity the gospel of release from all suffering. There is great need for this work, and the world is ready and open to receive it. When the Master Physician calls, let us pray that we may have love enough to move us to decided action, faith enough to make real the things of God to others, hope enough to remove all anxious fears concerning the future, and determination to be a true “doctor of mankind.”



POSTER NO. V.

Displayed During Third Talk on  
Health Defense

## Health Defense (To be continued)

### III. Public Health Enemy No. I

Prepared by MISSES CURTIS, GILL, HARTMAN,  
OLSON, and LEON, Portland, Oregon

#### A. Significance of the Common Cold

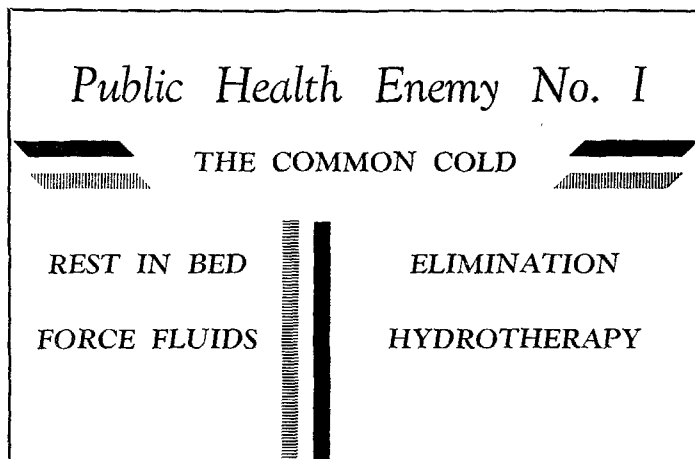
With war we hear much about sabotage, undercover agents, fifth columnists, and like forces which seek to undermine stability and well-being. Anything that reduces effectiveness of resistance to enemy is a menace and should be removed without delay. Public enemy we are about to consider weakens health defenses and opens barriers for invasion by more powerful enemies.

#### B. Why Is a Cold Dangerous?

Common cold, which most of us accept as something which cannot be helped, responsible for more sickness and greater loss of time from work and school than any other one ailment. In fact, responsible for 50 per cent of all disabling disease. Today considered as a factor responsible for both decreased production and lessened working efficiency in defense activity. Two special dangers which accompany a cold:

1. Early signs often same as signs for more serious and contagious diseases, such as influenza, measles, scarlet fever, whooping cough. If treated “just like a cold,” may be neglected at most contagious time when medical and nursing care do most good.

2. Long-continued colds pave way for pneumonia, tuberculosis, heart disease, and chronic infections of nose, throat, ears, or sinuses. In fact, the more we deal with colds, the more we realize that a cold is a serious affair. A cold may be likened to a key that opens the body to Pandora’s box of ills. Therefore important to prevent and clear up colds at once and not expose friends or ourselves to more harm.



### C. How Can I Prevent a Cold?

Surest way to meet disease by prevention. Most diseases preventable. Nature has given us lines of defense that surpass the ingenuity of military defense. Illness in spite of nature's defense due to carelessness and neglect. Best fortification against colds and other diseases by observance of laws of health. Special prophylactic measures against colds summed up as follows:

1. Eat a variety of nourishing foods, but do not overeat. Include those rich in vitamins A and C, such as milk and milk products; fruits, especially citrus fruits and tomatoes; green and yellow vegetables, both cooked and raw. Those who catch cold easily may need additional vitamin A in concentrate form, because it builds up resistance against respiratory infections.

2. Eight hours of sleep each night and some form of outdoor exercise daily. Get out of doors for part of your lunch hour, or walk to and from work.

3. Live and work in well-ventilated rooms. If we would fill our lungs instead of our stomachs to capacity every day, we would be in better health. Statistics show that the troops in the trenches during the first World War suffered less from respiratory infections, in spite of exposure and hardship, than those living under ordinary conditions. Unless the room is air-conditioned, open windows twice a day, even in winter, for complete change of air. Better for thermometer to read 68° than over 70°.

4. Dress according to weather. Wear enough clothing to be warm and comfortable on cold days. Better to put on adequate wraps when going out of doors than to wear heavy underwear all the time. Wear rubbers or overshoes on stormy days. If you get wet, change clothing, shoes, and hose, to avoid getting chilled. After exercise, don't cool off too suddenly. When a horse finishes a race, he is cooled off gradually for two hours or more. Yet men partake of vigorous exercise, rush to a shower, then go outside or ride in a car with all windows open.

5. Avoid all contact with colds. While there is much discussion regarding the causes of colds, we are certain that they are catching. In an expedition to Little America, the men enjoyed absolute freedom from colds until arrival of shipment of clothing and supplies, when sneezes and coughs went the round. Eskimos go through their arctic winters with clear respiratory tracts, but with arrival of first steamer in spring they begin to wheeze. To keep from catching cold by direct contact, we should stay as far away as possible from people with colds and those who cough or sneeze carelessly. Possible to catch cold by using towels, eating utensils, or other articles which have been used or handled by someone with cold. Colds also transmitted by handshake. Wash hands frequently.

### D. First-Aid Treatment for Colds

All instructed what to do in event of air raid or other disaster: "Keep calm. Don't run around aimlessly. Do what you planned to do." If Public Health Enemy No. 1 overtakes you in spite of your defense, don't run around at all. Do what you planned, to prevent it immediately.

1. GO TO BED. You need to conserve strength, and you need rest whether you think so or not. Very few colds would develop into serious illness if people would take care of them at very start. A day in bed a good investment in health; may prevent loss of many days later. If you cannot stop work, have a treatment in afternoon, and stay in bed all evening and night. Do not get chilled. Room should have fresh air but be warm.

2. FORCE FLUIDS. Ordinarily we should drink 6 to 8 glasses of water a day; when treating a cold, increase to a glass of water or fruit juice every hour or oftener. Diet should be simple, to help maintain vitality and fighting resistance.

3. ELIMINATION. Secure good elimination, but not by strong cathartics, as they decrease body fluids, generally deplete patient, and may prolong cold. Cleansing enema safer and proves helpful in eliminating poisons.

4. HYDROTHERAPY. Use hydrotherapy measures unless physician advises against it. Induce sweating by taking hot bath, or at least hot footbath, accompanied by hot drink, such as lemonade, and then covering up in bed with extra blankets. Take care not to get chilled when the body is wet with perspiration. Other effective hydrotherapy measures, heating compress to throat, and fomentations to chest with alternate cold.

5. Finally, remember early treatment is what counts. If patient does not respond to these first-aid measures for cold, call doctor.

"Mary had a little cold,  
But wouldn't stay at home.  
And everywhere that Mary went,  
That cold was sure to roam;

"It wandered into Molly's eyes  
And filled them full of tears;  
It jumped from there to Bobby's nose,  
And then to Jimmy's ears.

"It painted Anna's throat bright red,  
And swelled poor Jenny's head;  
Dora had a fever, and a cough  
Put Jack to bed.

"The moral of this little tale  
Is very quickly said—  
She could have saved a lot of pain,  
With just one day in bed."

### E. Conclusion

God has expressed His wish for His people in the following words recorded in 3 John 2, "Beloved, I wish above all things that thou mayest prosper and be in health." Surely it is a sacred, as well as a patriotic, duty to do all that we can to prevent illness and promote health.

—To be continued

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# THE REALM OF RESEARCH

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Historical, Archaeological, and Scientific Findings

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## THE MOON PHENOMENON OF MAY 19, 1780—NO. 1

By RICHARD E. DELAFIELD, *Pastor-Evangelist, Texico Conference*

UNDER the sixth seal of Revelation 6, four great phenomena of nature were to occur. "There was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell." Rev. 6:12, 13. We of the second advent movement understand when these four divinely appointed events occurred. They were to come in chronological order after the sixth seal was opened. The first phenomenon, of course, was the Lisbon earthquake of November 1, 1755; and the last, the falling stars of November 13, 1833. Between these two events a dual-natured phenomenon was to occur in the prophetic order of things—the sun was to be darkened and the moon was to withhold her light.

While in attendance at the Theological Seminary recently, I chose for my assignment in research technique the subject, "An Investigation of the Moon Phenomenon of May 19, 1780." Considerable has been written and said regarding the great earthquake, the falling of the stars, and the dark day of May 19, 1780, but seemingly not too much study had been given to the actual phenomenon of the moon—whether it appeared that night at all, its appearance as blood, and so forth. Further study seemed to be justified, therefore, and I spent some time examining original as well as secondary source materials. The Library of Congress contained the volumes from which most of my material here is quoted.

As suggested before, much more has appeared in print regarding the dark day than has come forth in regard to the terrible dark night that followed it. There is an abundance of evidence to show that the sun and moon phenomena occurred in connection with each other on May 19, 1780. For instance, in the *Boston Gazette* of May 29, 1780, appears the following statement, which shows how the phenomena affected both sun and moon:

"There was the appearance of midnight at noonday. . . . The wind in the evening passed round further north where a black cloud lay, and gave us reason to expect a sudden gust from that quarter. The wind brought that body of smoke and vapor over us in the evening (at Salem), and perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o'clock, although the moon had full the day before.

Between one and two the wind strengthened up at northeast, and drove the smoke and clouds away which had given distress to thousands, and alarmed the brute creation."

The *Boston Gazette*, referring to the attitude of several which was indicative of the intense darkness of that historic night, says further:

"These gentlemen say the night was as remarkable as the day. One of them attempted to go to the barn to feed his horse, but found it impossible. . . . I have also seen a very sensible captain of a vessel, who was that morning about 40 leagues southeast of Boston. . . . Between 9 and 10 o'clock at night, he ordered his men to take in some of the sails, but it was so dark they could not find their way from one mast to another."—*Ibid.*

Thomas Gage, no doubt an eyewitness of the event, writes in a year-by-year history of Rowley, Massachusetts:

"By ten o'clock A. M. the darkness was such as to occasion farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts; and before noon, lights became necessary to the transaction of business within doors; the darkness continued through the day; and the night, till morning, was as unusually dark as the day."<sup>1</sup>

It is not at all unlikely that Nathaniel Adams, from whom the following is taken, saw the phenomena of May 19, 1780. He writes:

"The 19th of May, 1780, was remarkable for its uncommon darkness. . . . The evening was enveloped in total darkness; the sky could not be distinguished from the ground. The clouds began to separate and the vapors to disperse a little before midnight, and some glimmerings of light appeared. The next morning was cloudy, but not unusually dark. . . . The darkness extended throughout New England and was observed several leagues at sea."<sup>2</sup>

WE quote now from a secondary source, a Saturday edition of the *Journal of Literature and Politics*, of Portsmouth, Massachusetts:

"The dark day, May 19, 1780, is thus described by Mr. Stone, in his 'History of Beverly': 'The night succeeding that day was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared, with unimpaired brilliancy.'

"It will be recollected that the venerable Noah Webster, in speaking of this dark day, said that no cause had yet been assigned to it."<sup>3</sup>

Now comes perhaps the most thrilling account I found. Interrupting a military episode of the greatest importance in the history of our country (dealing with General Washington, General

Lafayette, Dr. Franklin, and Mr. Jay), Dr. William Gordon, a personal eyewitness of the scene of prophetic importance, takes leave of his narrative and gives his impressions of the dark day:

"This day has been rendered very remarkable by an extraordinary phenomenon, which demands a particular relation. . . . About eight at night, he [referring to himself] set out for home [after a special business session], not suspecting but that being fully acquainted with every foot of the road, he should easily return notwithstanding its being extremely dark. There were houses all the way, though at a considerable distance from each other. He marked the candlelight of one, and with that in his eye went forward till he got up to it; but remarked that the appearance of the place was so different from what was usual, that he could not have believed it to be what it was, had it not been for his certain knowledge of its situation.

"He caught the light of a second house which he also reached; and thus on. At length the light being removed from the last [house] he had gained sight of, ere he was up with it, he found himself in such profound darkness as to be incapable of proceeding, and therefore returned to the house he had passed and procured a lantern.

"Several of the company, having further to go, were on horseback. The horses could not see to direct themselves; and by the manner in which they took up and put down their feet on the plain ground, appeared to be involved in total darkness, and to be afraid lest the next step should plunge them into an abyss.

"The gentlemen soon stopped at another tavern, and waited for the benefit of the moon; but after a while finding that the air received no accession of light from it (note Matt. 24:29), when they were certain it had risen, they had recourse to candles to assist them in getting home. . . . The shifting of the wind put an end to it, and at midnight it was succeeded by a bright moon and starlight."<sup>1</sup>

After a few more sentences in which he explains the possible natural causes, "owing to the clouds being highly charged with smoke, which had been collecting for days, from the fires in the back country," he says, "Let us proceed to our military narrative."<sup>2</sup>

<sup>1</sup>"History of Rowley, Mass." (Ferdinand Andrews, Boston, 1840), p. 423.

<sup>2</sup>"Annals of Portsmouth" (New Hampshire, 1825), pp. 271, 272.

<sup>3</sup>*The Portsmouth (Massachusetts) Journal of Literature and Politics*, May 20, 1843.

<sup>4</sup>"History of the Rise, Progress, and Establishment of the Independence of the United States of America" (London, 1788), Vol. III, pp. 364-368.

<sup>5</sup>*Ibid.*



☛ WHEN things seem to be going dead wrong, hold steady. When you are misunderstood or misjudged, hold steady. When you are misquoted or misrepresented, hold steady. When you are relegated to the background and shelved for a time, hold steady. When you are disciplined, smile and keep sweet. "Sing when your trials are greatest." You will come out of the experience the stronger and the better if you do. The gold of character is purified in the fire of testing.

## The Roman Pontifex Maximus

### IV—Controller of the Calendar

By ROBERT L. ODOM, Editor, *The Watchman Magazine*

UNDER Romulus the Romans had a calendar, but it was Numa, the priest-king from 715 to 672 B. C., who gave them the official calendar they used until the time of Julius Caesar. The regulation of the calendar, as we shall see, was under the control of the Pontifex Maximus and his associates in the Pontifical College. The calendar was originally and primarily a religious institution for the purpose of registering the times and seasons considered sacred by the pontiffs. This naturally affected the civil life of the nation, because on the holydays secular business was either taboo or limited.

Of Numa it is said: "He also appointed days when public business might not be carried on, and others when it might, since it would sometimes be desirable that nothing should be brought before the people." Likewise: "He also divided the year into twelve months, and the days into those for legal business and for vacation."<sup>1</sup> Of the power exercised by the pontiffs, we read:

"An important and, indeed, universal influence was exercised by the pontiffs, not only on religious, but also on civic life, by means of the regulation of the calendar, which was assigned to them as possessing technical knowledge of the subject, and by means of their superintendence over the observance of the holidays. Owing to the character of the Roman reckoning of the year, it was necessary from time to time to intercalate certain days, with a view to bringing the calendar into agreement with the actual seasons to which the festivals were originally attached; and special technical knowledge was needed, in order to be sure on what days festivals fell.

"This technical knowledge was kept secret by the pontiffs as being a means of power. It was for the current month that they gave information to the people as to the distribution of the days, the festivals falling within the month, and the lawful and unlawful days (*fasti* and *nefasti*; see *dies*) for civil and legal transactions. In B. C. 304 the calendar of the months was made public by Gnaeus Flavius; but the pontiffs still retained the right of regulating the year, and thereby the power of furthering or hindering the aims of parties and individuals by arbitrary insertion of intercalary months. This they kept up until the final regulation of the year introduced by Caesar as high pontiff in B. C. 46."<sup>2</sup>

Concerning the announcement of the monthly holiday, Varro said:

"The first days of the month are named *calendae*, because on these days the *nones* of this month *calantur* 'are announced' by the pontiffs on the Capitoline in Announcement Hall, whether they will be on the fifth or the seventh, in this way: 'Juno Covella, I announce thee on the fifth day,' or 'Juno Covella, I announce thee on the seventh day.' The *nones* are so called because they are always the *nonus*, 'ninth' day before the *Ides*,<sup>3</sup> or because the *nones* are called the *novus* (new) month from the new moon, just as the *calends* of January are called the new year from the new sun. On the same day the people who were in the fields used to flock into the city to the king. Traces of this status are seen in the ceremonies held on the *nones*, on the Citadel, because at that time the



high priest announces to the people the first monthly holidays which are to take place in that month."<sup>4</sup>

It was in the year 304 B. C. that Gnaeus (or Cneius) Flavius, secretary of the Pontifex Maximus, was seized with a spirit that was somewhat revolutionary, and published the calendar technique to the people. "He made public the rules of proceeding in judicial causes, hitherto shut up in the closets of the pontiffs; and hung up to public view, round the Forum, the calendar on white tablets, that all might know when business could be transacted in the courts."<sup>5</sup>

Cicero, the famous Roman jurist, remarked that "few knew whether or not an action could be brought at law at any specified time; for the calendar was not in the hands of the common people. Those who were consulted were in great power; from whom a day was requested just as if from the Chaldean astrologers. A certain scribe was found, Gnaeus Flavius, who 'put out the eyes of the crows'" and set before the people the calendar by which they could know all the days, and in this way he plucked the plumage of the wisdom of their clever legal advisers."<sup>7</sup>

The calendar, however, still remained under the control of the pontiffs, for we are told that Julius Caesar "reformed the calendar, which the negligence of the pontiffs had long so disordered, through their privilege of adding months or days at pleasure, that the harvest festivals did not come in the summer nor those of the vintage in the autumn."<sup>8</sup>

Cicero urged that "care must be taken in arranging for the insertion of the intercalary months, a custom which was wisely instituted by Numa, but has now become obsolete through the neglect of the pontiffs of later periods."<sup>9</sup>

When Julius Caesar became supreme pontiff, he reformed the calendar in 45 B. C. Censorinus says this about what was done up to the year 46 B. C.: "The confusion was at last carried so far, that C. Caesar, the Pontifex Maximus, in his third consulate, with Lepidus for his colleague, inserted between November and December two intercalary months of 67 days, the month of February having already received an intercalation of 23 days, and thus made the whole year to consist of 445 days."<sup>10</sup>

Censorinus then proceeds to tell how Caesar instituted a year of 365 days, in 45 B. C., also the intercalation of an extra day in the month of February every fourth year. Caesar was slain the next year after his calendar reform was instituted. During the pontificate of Lepidus, the pontiffs, misinterpreting Caesar's instructions, made every third instead of every fourth year a leap year, so that in the space of thirty-six years they had intercalated three days too many, *i. e.*, twelve instead of nine. In 8 B. C. Augustus Caesar, who had become Pontifex Maximus four years before, ordered that no intercalation should be made for the next twelve years, so as to correct the error.<sup>11</sup> From then on

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the calendar was regulated in accordance with the Julian plan of intercalation.

The Roman people also measured their days from midnight to midnight, a custom which was fixed by the Roman priesthood. Says Pliny the Elder: "The actual period of a day has been differently kept by different people: the Babylonians count the period between two sunrises, the Athenians that between two sunsets, the Umbrians from midday to midday, the common people everywhere from dawn to dark, the Roman priests and the authorities who fixed the official day, and also the Egyptians and Hipparchus, the period from midnight to midnight."<sup>22</sup>

#### FOOTNOTES AND BIBLIOGRAPHY

<sup>1</sup> Livy, "History of Rome," bk. 1, ch. 19; Florus, "Epitome of Roman History," bk. 1, ch. 2. On Numa and the calendar, see Ovid, "Fasti," bk. 3, lines 96-166; Plutarch, "Lives" (Numa); Macrobius, "Saturnalia," bk. 1, chs. 12, 13; Censorinus, "De Die Natali," ch. 20; Solinus, "Polyhistor," bk. 1, chs. 35-47.

<sup>2</sup> Harper's "Dictionary of Classical Literature and Antiquities," pp. 1299, 1300, art. "Pontifex." (American Book Co., New York, 1896.)

<sup>3</sup> The Ides of a month came at the time of the full moon, about the middle of the month.

<sup>4</sup> Varro, "On the Latin Language," bk. 6, chs. 27, 28. (Harvard University Press, Cambridge, Mass., 1938.)

<sup>5</sup> Livy, "History of Rome," bk. 9, ch. 46. For further information about the incident of Cneius Flavius, see Pliny the Elder, "Natural History," bk. 33, ch. 6; Aulus Gellius, "Attic Nights," bk. 7, ch. 9; Cicero, "Epistles to Atticus," bk. 6, Letter 1; "On Oratory," bk. 1, ch. 41; Macrobius, "Saturnalia," bk. 1, ch. 15.

<sup>6</sup> To "put out the crow's eyes" was a proverbial saying which meant to "catch the weasel asleep," *i. e.*, by surprise.

<sup>7</sup> Cicero, "Pro Murena," ch. 11, a literal translation based on the Latin text found in "Scriptorum Classicorum Bibliotheca Oxoniensis," published by the Clarendon Press, Oxford, England. See also the Latin text and English translation published by the Harvard University Press, Cambridge, Mass., 1937.

<sup>8</sup> Suetonius, "The Lives of the Twelve Caesars" (Julius Caesar). Ammianus Marcellinus says that the Romans "wandered in still deeper darkness of error when they gave over the power of intercalation to the priests, who lawlessly served the advantage of tax collectors or of parties in litigation by arbitrarily subtracting or adding days."—"History," bk. 26, ch. 1. (Harvard University Press, Cambridge, Mass., 1937.)

<sup>9</sup> Cicero, "Laws," bk. 2, ch. 12. (Putnam's, New York, 1928.) See Dio Cassius, "Roman History," bk. 40, ch. 62, where the intercalation in one instance was a matter of contention in Roman politics.

<sup>10</sup> Censorinus, "De Die Natali," ch. 20. Details regarding Caesar's calendar reform may be found in Macrobius, "Saturnalia," bk. 1, chs. 12, 13; Plutarch, "Lives" (Julius Caesar); Dio Cassius, "Roman History," bk. 43, ch. 26; Ovid, "Fasti," bk. 3, lines 96-166; Pliny the Elder, "Natural History," bk. 18, ch. 57; Ammianus Marcellinus, "History," bk. 26, ch. 1; Solinus, "Polyhistor," bk. 1, chs. 35-47.

<sup>11</sup> Macrobius, "Saturnalia," bk. 1, ch. 14; Ammianus Marcellinus, "History," bk. 26, ch. 1; Suetonius, "The Lives of the Twelve Caesars" (Octavius Augustus); Solinus, "Polyhistor," bk. 1, chs. 35-47.

<sup>12</sup> Pliny the Elder, "Natural History," bk. 2, ch. 79. (Harvard University Press, Cambridge, Mass., 1938.) For more data on this point see Aulus Gellius, "Attic Nights," bk. 3; Macrobius, "Saturnalia," bk. 1, ch. 3.

## THE FIELD SAYS

Echoes From Our Letter Bag

### "Ministerial Instructor" in Mexico

EDITOR, THE MINISTRY:

You will be interested to know that, upon the request of the brethren, I am getting out a little eight-page mimeograph sheet which we are pleased to call "El Instructor Ministerial," which you will no doubt recognize to mean "The Ministerial Instructor."

In this little sheet we are endeavoring to touch various phases. First, evangelism comes in for a share, with some simple suggestions on methods; then we have something on organization, then a question box, and on the last page a little test of about ten questions on a portion of the church manual which is assigned for study.

The workers here have never been privileged to have a great deal of ministerial instruction. In fact, an evangelistic effort has never been held in Mexico until this year. I am glad to tell you, however, that this effort has been a real success, and we have proved, to the surprise of some, that the same methods we use around the world will also fit in Mexico.

C. P. CRAGER. [Departmental Secretary, Mexican Union Mission.]

### Three Ways to Use Slides

EDITOR, THE MINISTRY:

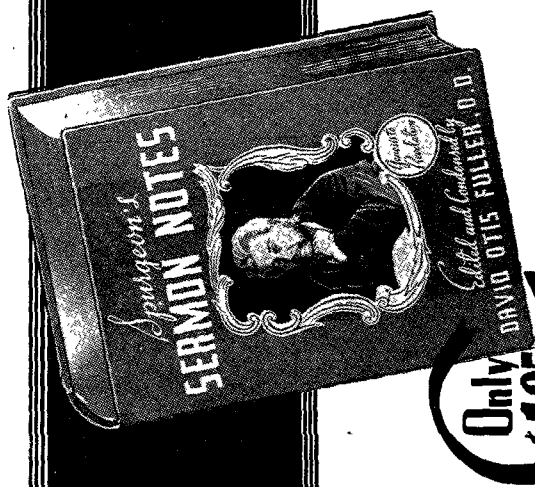
"Write the vision, and make it plain upon tables, that he may run that readeth it." Hab. 2:2, last part. During the last two months I have had opportunity to visit a number of our tent efforts, and I have found some evangelists using no stereopticon slides or charts, but at the same time exerting themselves to make an impression on their hearers. Others use too many slides, throwing picture after picture on the screen. After leaving these meetings, I have tried in vain to recall all I had heard or seen. I can only say that it must be difficult for the present generation to fully grasp the vital subjects thus presented. It is my opinion that using too many slides is just as detrimental as not using any. To my mind there are three excellent methods of using slides:

1. Use only ten to twenty slides during a lecture that will bring out the high points of the message, so that the pictures seen will make an impression upon the hearer.

2. Present the message, Bible in hand, for twenty to thirty minutes; then give a rehearsal of the entire subject on the screen for another

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ten minutes. This is especially important where latecomers attend. This will clinch the message to those having listened, and will interest latecomers in hearing the next subject.

3. Hold open-air meetings, using large screens, either on some country crossroad or outside buildings next to empty lots. Start

singing songs that most people are familiar with, and have them well illustrated. Let us not forget that many who are warned by their pastors and priests not to enter our meeting places or churches may be found at these open-air meetings, and will continue to come.

A. F. PRIEGER. [Slide Maker, Tampa, Florida.]

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## THE RELIGIOUS PRESS

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**WORLD'S BOOK.**—Whose book is the Bible? It is the *world's book*. Long since published in all the great languages of the nations, faithful missionaries in Africa, Latin America, and elsewhere are diligently working on the translation of the Scriptures into still other languages. The latest available figures show that the whole Bible is now available in 184 languages, the New Testament in 229 more, and some lesser part of the Bible, but enough for effective missionary work, into 642 additional languages—making in all 1,055.—*Bible Society Record* (Zions Herald, January 20).

**CATHOLIC DAILY.**—Viewed positively, a Catholic daily is needed to prepare the soil for the conversion of America. . . . It is the ideal of the church to convert the whole world. But it is a colossal task. . . . It is a fair guess to say that, with God's help, at least half of the non-Catholics of America would be Catholics today if they were familiar with the teachings of the Catholic Church. A daily press is the most efficient means we have at our disposal for building up understanding and good will among non-Catholics.—*America* (R. C.), February 6.

**PROGRESS IN IRAN.**—The Presbyterian Board of Foreign Missions (U. S. A.) tells of new freedom in Iran: "War has finally embraced Iran in its ever-widening scope. What of the future of our work there? The simple answer has been furnished by letters which continue to arrive from the field in the unsteady trickle of the mail. Without exception all tell of the increasing freedom to do evangelistic work, of the lack of interference with all forms of work, of the increased desire of the Iranians and the Iranian government that the mission extend its service to the country. The situation has never been more favorable than it is at present.

"The entire evangelistic program of the mission and the staff in all of the stations has been reorganized and placed under the direction of the Iranian church. Significant changes have taken place within the church—women elders have been elected for the first time in Meshed; young men have been made elders in Tabriz; efforts have been made to get the family as a group into church activities; home prayer meetings have been developed; courses in education for home and family life have been made a part of the program for all churches.—*The Moslem World*, January.

**CHURCH GAINS.**—Membership in the 16 largest Protestant denominations has grown from 12,260,000 in 1920 to 23,121,000 in 1942, according to Harry S. Myers, secretary of the United Stewardship Council. In 1927 these denominations received gifts of \$459,528,000 or \$22.67 per member. In 1942 contributions, which had fallen to half this amount per capita, had risen to \$15.17 per person, or a total of \$350,807,000. The prospect for 1943 is a further increase.—*Christian Century*, February 10.

**FREE BUSES DENIED.**—When the Supreme Court of Oklahoma, on December 12, 1941, denied the use of public school buses to children attending parochial schools, Catholic Church authorities went all the way with the case to the U. S. Supreme Court. They asked an overruling of the decision of the Oklahoma County District Court which refused to force district No. 7 to transport Catholic children to the parochial school of St. Teresa in Harrah, Oklahoma. The decision of the Oklahoma Supreme Court had declared unconstitutional a law passed in 1939 in so far as it entitled parochial school children to public school transportation.

But the U. S. Supreme Court, on October 12th last,

refused to review the case, and so agreed with the Oklahoma Supreme Court that the 1939 law was unconstitutional and violated the constitutional provisions of the separation of church and state. It was the first time that the question of transportation of parochial school children at the expense of the taxpayers had come before the Supreme Court of the United States. The Catholic Church lost out, but will in all probability try again.—*Converted Catholic Magazine*, February.

**DAMAGING ADMISSION.**—The citizens of this country have become so immoderate in the use of strong drink that even the liquor industry is becoming afraid of what the public reaction might be. Recently, the *Beverage Bulletin*, an organ of the liquor interests, carried an "Open Letter" addressed "To all those who want to keep the alcoholic beverage business alive." Among a great many other things, this letter declared: "We are beating the drums for the sale of more liquor. We are waving the banners for greater and greater consumption. We are increasing the waste of man power and material power in the business along many lines. We are consuming materials that we do not have to consume. We are using more gasoline and oil than we need to use. We are using more space than we need to use. And more than that, we are shouting to the public that we are using these things while the public knows that we are a nonessential and purely luxury business. If this business wants to cut down the danger that it finds itself in, if it wants to weather the storm which its own actions are brewing, its course is simple. It must find a seat in the back of the hall and sit in it and keep quiet." In other words, the liquor dealers are admitting to themselves that they are in a questionable business, and that the only way to keep from being voted out of business is to keep so quiet that no one will notice them. This is a truthful but damaging admission.—*Watchman-Examiner*, January 14.

**ARCHAEOLOGY AND BIBLE.**—Archaeology is a comparatively recent science, yet Dr. Nelson Glueck says that already "archaeologists are no longer working to prove the Bible, for it is now beyond proving." It is now helping us to understand and appreciate the Bible.

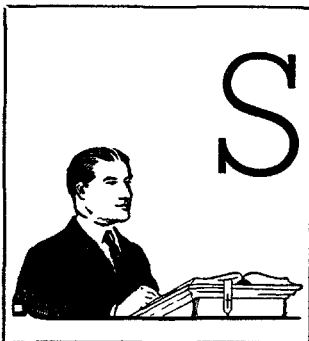
It is interesting to note that no archaeological discoveries had been made prior to the eighteenth century. When the "higher criticism" started in 1753, exploration of sacred sites followed in 1798. The Rosetta stone soon revealed the secrets of the knowledge and language of ancient Egypt. The proud Pharaohs and kings of Egypt, after having reposed for thousands of years in gorgeous tombs, have been brought out of their graves since 1881, touched by no decay or corruption.

The discoveries of archaeology have thus kept pace with the world-wide spread of Biblical criticism in these last days.—*Prophecy Monthly*, February.

**"POPE OF PEACE."**—A well-planned propaganda barrage for a papal peace has been launched by the Roman Catholic national publicity bureau. In Milwaukee Father Callahan, on November 22, gave the Pope this build-up:

"Pope Pius XII has always spoken for peace, worked, prayed, lived for peace. . . . It is safe to hazard that he, Eugenio Pacelli, Pope Pius XII, will be known to posterity as a Pope of Peace. . . . Pius XII is no secluded visionary, but a man of the time, very much a part of the world today. He has had a wealth of diplomatic experience, has a profound knowledge of politics, history, social economy, ethics. He alone of all the rulers of the moment is qualified to speak of peace and for peace with absolute impartiality that is the prerogative of Christ's vicar on earth. The world does well to listen when Pope Pius XII speaks."—*Catholic Herald Citizen*, November 28 (*Converted Catholic Magazine*, February).

**EXTRAORDINARY FIGURES.**—Roger Babson said several years ago: "If the tithing process were in operation, it would give the churches of this country



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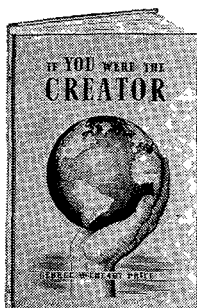
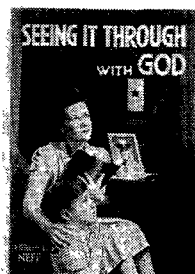
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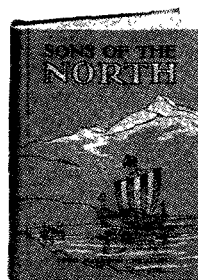
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an income amounting to about \$4,000,000,000 a year. These figures seem extraordinary, but on checking them up, no flaws can be found. The facts are that the church people of the country are giving less than 1 per cent of their income to the church and missionary work."—*Christian World Facts*, 1942.

**PRESBYTERIAN PROGRESS.**—The Presbyterian Church in the U. S. A. should be proud of the record of 1942. In twelve countries we have had over 5,000 missionary workers and Christian nationals maintaining the church's activities, while we have carried our large share of the support of over 1,600 educational institutions, 100 hospitals and dispensaries, and hundreds of churches and outstations. In occupied territories we have continued the support of 180 missionaries, and have stood by the 141 repatriated from East Asia. We have sent out to nine strategic lands 59 missionaries, have established an important Youth Center, opened ten Christian Cooperatives, and developed evangelistic work in war-torn China. In India we have given greatly needed funds to Miraj Hospital and have enlarged war work in health clinics and dispensaries. We have sent new missionaries into the hinterlands of Brazil and enlarged our work of Christian education in that land.—*The Presbyterian*, January 21.

**GIPTSY SMITH.**—Gipsy Smith has just concluded a four-day meeting in Nashville, Tennessee, which was attended by multiplied thousands. This is the Gipsy's fourth meeting in Nashville, the last one before this one being in 1928. He is still going strong at eighty-four. He says the word "retirement" is not in his vocabulary. Since his conversion in a gypsy tent in England sixty-five years ago, he has been preaching the gospel. He has crossed the Atlantic to America thirty-five times.—*Watchman-Examiner*, January 21.

**BIBLE TOPS ALL.**—Despite the . . . edicts of the popes against Protestant Bible societies, the Bible continues to outsell all other books, "Mein Kampf" and "Gone With the Wind" included.

In 1941 the American Bible Society distributed over eight million copies of the Scriptures, and the 1942 figure is sure to exceed this. Two million copies of the New Testament are being specially prepared for soldiers, sailors, and marines, and the Gideons (Christian Commercial Men's Association) have purchased 4,000,000 Bibles for the sole use of the armed forces.—*Converted Catholic Magazine*, February.

**PAUCITY OF PEACE.**—There has been little "peace on earth." Professor Walter Langsam, of Union College, Schenectady, New York, has delved deeply into history to find an answer to the question, "Have years of peace or years of war predominated in the human record?" Going back to 1496 B. C. and from that point forward to 1861 A. D., a period of 3,357 years, he declares that during this time there have been only 227 years of general peace. About fifteen sixteenths of all history have been marked by bloodshed and destruction. Nor is there any immediate sign or hope of improvement. The human race is not improving, all wishful thinking of evolutionists to the contrary notwithstanding.—*Walther League Messenger*, December, 1942.

**CHURCH FEDERAL UNION.**—I am persuaded that federal union is the answer in regard to the churches. It would provide for unity and it would provide for local self-government. Just what would federal union of the churches mean?

Federal union would mean that the different churches would cease to be churches and would become branches of the one church, "The Church of Christ in America." There would be "The Baptist Branch of the Church of Christ in America," "The Episcopal Branch," "The Salvation Army Branch," and so on. That would be the central renunciation—each would cease to be a sovereign body, losing itself in a larger whole. And yet not entirely losing itself, as we shall see. . . .

If at any time two or more branches desired to amalgamate, they would be free to do so. There would be just that many fewer branches in "The Church of Christ in America." It should be noted that under federal union the attempt at union through amalgamation would still go on. It could be carried forward as far and as fast as the branches prove ready to go. The advantage would be that we would not have to wait for complete amalgamation before union.—*Christian Century*, December 16.

**UNFAIR POLICY.**—Roman Catholics are doing their utmost to convince North American Protestants that Protestant missionaries are not needed in Catholic South America. From scores of missionaries who are working in South America we hear an entirely different story. Our missionaries are not only needed in South America, but their work is being crowned with great success. We do not notice that Roman Catholics are at all backward in sending missionaries into Protestant strongholds. We do not deny them this right, but we also claim for ourselves the right to send our missionaries to any spot on God's green earth where we feel that they may do good by presenting Christ as the only Saviour of the world.—*Watchman-Examiner*, February 4.

**CHURCH MEMBERSHIP.**—Church membership today is the largest in the history of the nation [U. S. A.], and represents also the highest percentage church membership to total population. This is not a matter worthy of boast, however, because 64,501,594 members constitute less than one half of the population of the nation, which in 1940 was 131,669,275. The following table from the Year Book of the Churches will indicate the major divisions of the total membership (1939-40 compilation):

	Number Local Churches	Total Membership	Membership 13 Years and Over
Roman Catholic	18,733	21,284,455	15,252,639
Old Catholic	93	25,909	20,803
Eastern Orthodox	809	735,440	553,356
Jewish	3,728	4,641,184	3,341,652
Protestant (over 50,000)	199,762	36,103,984	31,722,647
All Other	21,194	1,710,622	1,514,562
	244,319	64,501,594	52,405,659

It will be seen that of the 64 million church members, 21 million are Roman Catholic, and 36 million are Protestants.—*Zions Herald*, January 27.

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## Greater Bible Work

(Continued from page 15)

is a "teacher sent from God." Then the tendency to delay or to escape taking a stand for truth, is changed into action and unreserved surrender. This is conversion, and all our efforts without this God-given experience are of little or no avail.

The fruitage that remains firm through spiritual test and storm is a heavenly miracle with no place for human glory. It is a process that never can be completely analyzed in human terms or by commercial comparisons, and the warmth of this spiritual experience is always chilled by the cold professionalism that employs the measuring rod of statistics.

In this critical hour of decision the worker must exhibit the qualities of Elijah and John the Baptist. We are messengers of God with the solemn message, "If the Lord be God, follow Him," and "Repent: for the kingdom of heaven is at hand." The word of the Lord speaks through us, and it must be fearlessly given to His children. It is not an easy task; but it is our bounden duty nevertheless. Even in our day God has been pleased to use human instruments to such a degree that souls who were facing decisions actually saw Christ in the messenger and dared not reject His message. Oh, for more of this power in our ministry for hesitating souls!

## Divine Call to Holiness

(Continued from page 20)

faith. But it may well be that we as leaders will have to unload some of our business onto other "men of honest report," that time may be given to real study and prayer. Is there not great need for a restudy of prophetic truth? Do not the times demand that we rethink our message? Such study may lead us to revise some of our methods. The everlasting gospel is a timeless truth, but it has its distinctive emphasis for every particular era. Prophetic interpretation must move forward with the times. Are we advancing in our thinking? Are we successfully meeting the need of the particular generation to whom we minister?

Elder J. F. Wright's articles in the last two issues of THE MINISTRY come as a challenge to every leader and worker in this cause. Our losses are appalling. Our impotence is tragic. That picture should be changed. It can be, and it must be. A familiar defense slogan reads, "We can. We will. WE MUST."

Our need is not so much evangelistic methods as evangelistic men—men with evangelistic confidence, evangelistic courage, and evangelistic consecration. Only such men can contribute to real evangelistic conquest. Pentecost experiences will be repeated only as we meet Pentecost conditions.



## Conserving Our Gains

(Continued from page 6)

guidance would prove really helpful. Indeed, when persons are half converted or when they simply conform to a theory of the doctrines without being thoroughly rooted and grounded, they exemplify one of the root causes for many apostasies.

At no period of the church did the counsel of Paul carry greater significance than now. He exhorts, "Let every man take heed how he buildeth thereupon." "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire." 1 Cor. 3:10, 13. The question is, Are we bringing in gold, silver, and precious stones, or wood, hay, and stubble? Are we bringing people into the truth in such a way that they are prepared to withstand the awful pressure, persecution, hardship, trial, and testing which yet await the flock of God? Reverently we believe there is much food for thought and sober reflection here. Surely 90,521 apostasies in two decades should lead all to sense anew the need for more care to be exercised as to the material which is being brought into God's building. If such losses as those which now confront us do not cause us to stop, consider, and change the present order of affairs, pray tell, where are we headed? Certainly there must come a change and that soon.





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## THE ENTERING WEDGE

The following statement is taken from a talk given by Mrs. E. G. White at a union conference session in Australia on Sabbath afternoon, July 22, 1899. It was in response to a direct question by someone regarding the connection of health foods with the school.

"We need to understand that God is in the health-reform movement. When we put Christ in it, it is right for us to grasp every probability and possibility.

"The health-food business is to be connected with our school, and we should make provision for it. We are erecting buildings for the care of the sick, and food will be required for the patients. Wherever an interest is awakened, the people are to be taught the principles of health reform. If this line of work is brought in, it will be the entering wedge for the work of presenting truth. The health-food business should be established here. It should be one of the industries connected with the school. God has instructed me that parents can find work in this industry, and send their children to school."—"Counsels on Health," pp. 495, 496.

There has been a noticeable awakening in our church membership recently in response to the health-food program advocated by Madison College. A liberal discount is offered to those who are interested in becoming agents for health foods in their neighborhood or in their church membership. This is an excellent missionary project, in that it supplies healthful foods as well as profits for various missionary activities. Write for full particulars.

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Turning now quickly to sections four and five, we read: "4. That our pastors and district leaders, recognizing that these new members are only babes in the faith and are therefore deserving of sympathetic care, encourage these new converts in every way to grow up into the full stature of Christ. 5. That our ministers and church leaders carefully guard against such promotion during the Sabbath worship hour as would militate against the spiritual growth of the flock."

This needs no elucidation. It must be admitted that often there is a lack of genuine sympathy, proper care, and guidance for those newly come into the fold. Many times the individual concerned is neglected, though not intentionally so, before becoming more fully established. This is by no means an unkind criticism—not in the least. This lack, however, often brings discouragement; and in not a few instances apostasy follows.

In this work of shepherding the flock, the pastor or evangelist must not be left to bear the burden alone. Church officers and members long in the way should step forward, speak a kindly word, and give helpful care. Those newly come to us have a right to expect that the truth shall be reflected in the life and attitude of those who are their elders in the message. The Lord needs Spirit-filled members today just as urgently as He needs ministers of "intense spiritual life."

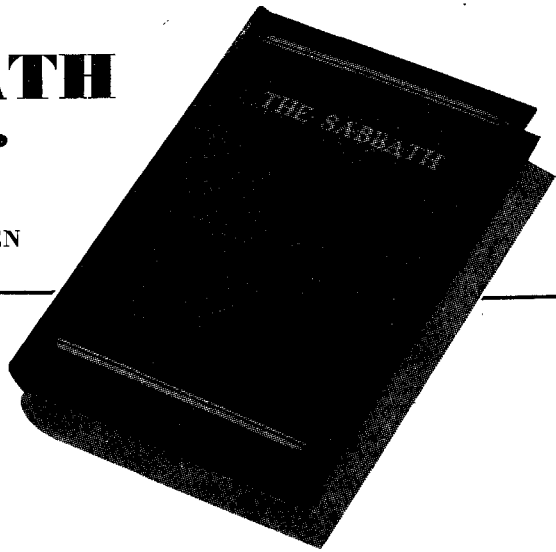
D. L. Moody once said, "I do not know of anything America needs more today than men and women on fire with the fire of heaven; not great men, but true, honest persons God can use." Yes, such is the dire need of this hour. Too often the newborn ones are discouraged by what they see and hear in the lives of those who know better and who ought to live better. The life and conduct of many professing Christians, instead of exalting the truth, lowers the standard. This has an unwholesome effect on those just come to the faith.

It is not needful that more be written. Suffice it to say, we cannot help concluding that if there could be more time and thought given to what these recommendations call for in both the life of the ministry and the spiritual experience of the laity; if the word of God, prayer, and the counsels of the Spirit could more fully occupy their rightful place in the life and practice; if all would more earnestly seek to bring every faculty of their being into closer harmony with the divine pattern—we would have a stronger spirituality. We would have fewer apostasies, stronger members, a more God-fearing, Spirit-controlled ministry. We would have a far more powerful and effective service. We would carry a greater passion for the lost. We would give still more liberal support to the work. And as we press on in the completion of our tremendous task, we would measure up more fully to the ideal which the Lord Jesus has set for His people.

# THE SABBATH

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**ADAPTATION!**—He who is wise will accommodate his evangelistic methods to different conditions for the duration of the war. The upheaval in auto transportation, the staggered and longer hours of war work, and the intensity of concentrated effort all have one central message for us—we must accommodate our ways of working and our methods of evangelism to changed conditions. We must reach the people through adapted methods. Some have failed to do this and are bewildered and distressed because former methods are not bringing former results. Some are expending large sums of money for publicity and are exerting almost frenzied effort to get war workers out to evangelistic meetings five nights a week, but are failing. If, because of emergency conditions, people cannot come to us, we must go to them. That has been imperative in other countries. Let us be alert enough to keep pace with the altered times and circumstances.

**LIMITATIONS!**—A strange conception obtains with some—that appointment to official position automatically confers wisdom; that membership on some committee, commission, or board conveys specialized knowledge and judgment on ministerial, sanitarium, college, or publishing house matters. One does not suddenly become a financial, institutional, editorial, musical, evangelistic, pastoral, departmental, administrative, theological, or pedagogical expert, as the case may be. Knowledge comes by study, travel, aptitude, experience, observation, and the exchange of information. And specialized knowledge comes only through prolonged, intensive and extensive application, coupled with natural gifts and aptitudes. Some never will become expert in finance, writing, musicianship, or linguistics. They haven't the bent. If they are wise, they will not attempt to pose or function as experts in lines outside their range.

**MUSIC!**—There are some who advocate sending our youth to Babylon's schools of sacred music for training in the presentation of her best music in our churches and for music directing in the popular churches of the world. But such counsel is fraught with peril. What rightful place have Adventists in adorning the music of the churches of Babylon? Or what concord hath the remnant church with the musical motifs of Babylon? We cannot safely clasp hands with Babylon in this field any more than in doctrine. Her concepts of truth are per-

verted, her songs pertaining to the kingdom of God are wholly misconceived, her phrasings concerning the second coming of Christ are built upon a misapprehension—that of His coming to dwell among men in this present world. Time is too short and the issues are too fundamental for compromise. Our mandate is to call the honest in heart out of the ranks of Babylon, not to lull them to sleep within her pale or to receive her principles and practices into our church. The advent ministry should sound a clear note in such matters.

**CRITICAL!**—We as workers have become exceedingly critical of each other. We criticize our presidents, our evangelists, our teachers, our editors, our research workers, our institutions, and our Autumn Council actions. One action is declared to be "inspired and weak;" another is oratorically condemned as "cursed with adjectives"—the criticisms usually springing from those who probably could not prepare actions nearly so acceptable. (It is infinitely easier, be it remembered, to criticize than to construct.) Professional and departmental jealousy too often enter the picture. Brethren, these things ought not to be. We should call a halt. The oratorical tricks of the political haranguer have no rightful place in the councils of the church of God. The rebuke of the brethren should be upon such unworthy attempts. We should turn our criticisms inward upon ourselves. Then we would have less to say about the weaknesses of others. Weak and defective though our brethren are, we need to see them through God's eyes as the object of His supreme love. When tempted to criticize, let us instead pray for the brethren.

**ORIGINALITY!**—The desire to be original has proved the undoing of more than one worker who used to walk in our midst. The penchant for originality for originality's sake, can become a curse to a minister. For example, instead of seeking a stronger and more appealing way of presenting established truth, such seek new and brilliant ways of interpreting prophecy that lead to new and different conclusions, which in turn contravene positions of the movement confirmed by the Spirit of prophecy. Beware of this enticing temptation. When our interpretations weaken our solidarity of witness and minimize or decry the distinctions of God's last separating message to men, we should stop to see just where we are going. And if others are doing so, we should stop them and ask where they are going.

L. E. F.