

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 16, No. 3

March, 1943

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## NOTES AND NOTICES

### Information and Sundry Items

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YOUNG evangelists, this is your day. Our veterans in the evangelistic field are aging, and many are passing off the stage of action. There

#### DAY OF OPPORTUNITY FOR OUR YOUNGER EVANGELISTS

is a greater gap in age and experience between the two groups than is wise. Not enough men were taken on and held to evangelism a few years back to provide an intermediate group. You younger men of limited experience are therefore being crowded ahead into larger efforts and weightier responsibilities than would be the normal progression. But the need for evangelists is imperative, and the trust reposed in you, as younger men, is not being misplaced. Some of the finest records in attendance and results are to be credited to you, despite your limited experience.

Be assured of this: Your more experienced brethren believe in you. They are praying for you, and are counting upon you faithfully to hold aloft the banner of true evangelism. Pray much. Pray that God may keep you humble and give you an abundant fruitage of souls that will abide in the truth. Never forget, your strength lies not in a heavy budget, in clever publicity, in perfect organization, or in a large corps of helpers—the mechanics of an effort. Rather, strength and success lie in complete consecration of life, in thorough knowledge of the message, in profound conviction of the truths committed to our hands, in full preparation of our sermons, and in an inescapable burden for souls. God will assuredly honor these foundational attitudes and relationships. So, younger evangelists, this is your day of opportunity! Make the most of it for God. The times call for daring, for faith, for hardness—and for hard work.

### Are You Moving Soon?

❑ IN ORDER not to miss a single copy of THE MINISTRY, you should notify the Review and Herald, Takoma Park, D. C., giving both old and new addresses. The post office does not forward magazines, even if you leave a forwarding address. Many transfers and changes of address occur during the course of a year. If you are moving, send in both your old and new addresses, well in advance, and thus save delay and expense, and avoid missing your numbers of THE MINISTRY.

❑ Our evangelists will be interested in the very practical article by Paul Campbell on "War's Opportunity in Health Evangelism," which appears in the Medical Missionary section of this issue (page 30). Truly the war, with its food problems and rationing restrictions, presents a unique opportunity for our evangelistic companies to capitalize upon the vital interest manifested in this topic today. The suggestive list of health topics, as advertised in Elder Campbell's series of meetings, may be profitably studied by our workers.

#### Corrections for Our Working Policy Booklet

❑ At the 1942 Autumn Council a number of actions were taken which affect the Working Policy booklet printed last June. Corrected pages have been prepared, which when gummed in, bring the material up to date. We are sending out two sets of these corrections to each local conference in North America, and five sets to each union. Other sets will gladly be sent individuals upon request to Roger Altman, Office Secretary, General Conference.

#### S. D. A. Films Authorized

❑ DURING the past two years numerous requests have been received by the Ministerial Association, as well as by other members of the General Conference Committee, urging that something be done to provide both sound and silent 16 mm. films on our work, which could be used by our evangelists and other workers. It is desired that these films shall fitly represent our mission work and other activities, both at home and overseas.

We are happy to announce an action recently taken by the General Conference Committee paving the way for such a project. At present, investigation is being made regarding certain mission films produced by the Harmon Foundation. Necessary supplies are also being secured so as to reproduce some of our own mission films, after they have been very carefully edited. J. F. Wright, one of the vice-presidents of the General Conference, has been appointed to lead out in this project, and a well-chosen committee has been selected to work with him.

Naturally it will take some time to carry out these plans. However, it is hoped that both sound and silent films may be ready for use by July of 1943. The proposal is to form a film library in the General Conference office. A nominal rental would be charged for the use of the films.

We believe that this action to provide for such films will meet with wholehearted approval on the part of many of our evangelists who have long desired films of this nature to use in their presentation of our work at home and overseas. The committee will do its utmost to produce films which will be representative of our world activity.

# The Ministry

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Official Organ of the Ministerial Association of  
Seventh-day Adventists

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❏ We must all face together—

## A GRAVE AND SOBERING CHALLENGE

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

**L**OST! *Who? When, Where?* Our records reveal that during 1941, 4,488 members were lost to the remnant church through apostasy. Tragic, is it not? From 1937 to 1941 the number which fell out by the wayside totaled 21,665; and during the ten-year period, 1932-41 inclusive, 40,897 apostatized. These figures apply only to the membership in North America. Doubtless, if complete information for the world field were available at the present writing, the losses abroad would be equally as serious as those already referred to in the United States and Canada.

While there is no desire whatever to deepen the shadow or to make the situation appear more distressing or disturbing than it is, yet in this connection it will be very informative to take a retrospective view of the last two decades. As we do this, we discover that for the twenty-year period, 1922-41, our baptisms totaled 191,992, while the apostasies reached the number of 90,521, as against a net gain of only 92,618. Again the comparisons given are solely for the North American Division.

*Apostasies!* Think of it—90,521 in two brief decades! Just how or where these members turned back, the records do not reveal. Suffice it to say, *they were lost!* Their light went out in darkness! How pitiful and how unnecessary!

In presenting these facts, we have no intention of judging, condemning, or criticizing. Far from it! In fact, we are of the firm conviction that no one class of workers, no one organization or administration, has been at fault in this matter. It is a situation in which we are all concerned. We are in it together; we must face it together; and we must soberly and solemnly take it to heart. Any other attitude would be unfortunate.

Such a condition—this large number dropping out in apostasy—is nothing less than

alarming. Indeed, it is appalling. It is one which earnestly calls for a thorough, thoughtful, prayerful study. It is a condition which confronts or affects, at least to some degree, every conference and mission field organization. It demands attention. It challenges the church and her leadership to discover the cause, if at all possible, and to apply a remedy. To proceed as at present is unthinkable. There must come a change, a decided change for the better.

While we recognize, according to the parable of the sower, that there will always be some shrinkage in church membership, yet we cannot help concluding that 90,521 apostasies in twenty years is far too large a number. Especially is this true when compared with a net gain of but 92,618 during the same period. Truly, such figures as these present an exceedingly grave and serious status. Such a major shrinkage should move us to our knees. It should cause us to seek sincerely and earnestly to know why this condition prevails.

**J**UST what is wrong? Wherein lies the trouble? Why this failure to hold our members? Surely there must be a cause. Can it be we are working with faulty tactics? Are we following unsafe methods? Are we stressing the organic or material features of our program to the neglect of the more spiritual? Is there some weakness in the conduct of our departments, which will give us a clue to what may be a reason for such losses? Have we permitted any unwise procedure to creep into our evangelical work? Are we giving too much emphasis, placing too much stress, upon the financial side of our work, important though it may be? Are we promoting too many goals, putting across too many campaigns, while finding little time for spiritual matters? Is our machinery becoming top-heavy, with less and

less divine power from above to carry it forward effectually?

Indeed—and I ask it very earnestly—are we *permitting these things to overshadow the all-important objective* of keeping the church strong in spiritual power and development? These questions afford at least some food for candid thought and unbiased consideration.

Somehow we are led to feel that these questions do indicate a basis for the present situation. In fact, the church faces grave danger when activity is overstressed. In this connection one religious leader has written: "An alarming weakness among churches is that we are producing Christian activities faster than we are developing Christian character." This is an unusual declaration. The more you ponder it, the more you are convinced that that which this writer presents as an "alarming weakness" does give us some guidance in our search for an answer to our problem. While thinking upon the foregoing forceful utterance, may we not also draw upon a statement made some time ago by E. Stanley Jones. He puts it this way:

"Whenever we have been troubled in conscience about our spiritual condition, we have added a new wheel—a new committee or commission, a new plan or program, and in the end we have found we have added one more wheel, but with little or no power to run the old or the new—turning old and new wheels by hand power, by sheer hand power, instead of lighting central fires. So much of this is force, nerve wearing, instead of spontaneous and healing. Pentecost is not a living fact with us. Hence we worship machinery instead of winning men."

The point which Doctor Jones is here trying to develop is that we spend too much time over plans, methods, and machinery, to the neglect of the spiritual; hence our loss in spiritual matters. This very same weakness and danger has been pointed out by the messenger of the Lord as follows: "As activity increases, and men become successful in doing any work for God, there is a danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith."—*"The Desire of Ages,"* p. 362.

Dear fellow workers, we cannot help believing that herein lies our failure. In the hurry and bustle of activity we have been prone to look upon the bright side of material blessings. We have gloried over goals attained. We have prided ourselves upon gains made in many lines of missionary endeavor. But sad to say, spiritual life, spiritual power, and spiritual devotion have been somewhat relegated into a secondary position. The result—a tremendous loss in spiritual influence and in membership.

So serious has the whole situation become that, during the recent Autumn Council, the following measure was adopted, with the hope that change for the better might be radically and effectively brought about, and that very soon. The recommendation reads:

### "Conserving Our Membership Gains

"WHEREAS, The hour has manifestly come for a great forward move in soul winning; and,

"WHEREAS, The lowered standards of life everywhere about us declare that the church of Christ is facing her greatest test, when those not firmly established in the faith of Jesus will be sifted out and lost; and,

"WHEREAS, The heralds of the advent message are soberly admonished through the Spirit of prophecy to live lives of consistent holiness and earnest purpose, thereby emphasizing the truths proclaimed from the pulpit, and recognizing that those who appear to have a burden for souls while preaching to the people, and when out of the desk seem destitute of spirituality, really deny the truth they profess;

"We recommend, 1. 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.

"2. That our ministers and all who have a part in instructing new converts be careful to instruct and prepare thoroughly all candidates for baptism and church membership in all the verities of the third angel's message.

"3. That before receiving baptism, the candidates be given time to reveal by a transformation of life their understanding of the high calling of God in Christ Jesus, and that before this ordinance is administered, converts become thoroughly conversant with the doctrines and precepts of this message.

"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.

"6. That earnest appeal be made to all our church members to live lives that will rightly represent the truths of this message before these new members, thus helping in the conservation of all our gains."

The statement speaks for itself. It is candid and clear, and needs no labored argument concerning its import. It does express, however, a clarion appeal for concerted action in bringing about a decided change in the proper development of those newly come to the faith; and it sets forth safe ways and means for conserving those already won to the truth. Certainly it is worthy of careful perusal; it should not be passed over lightly as if of little consequence. It should be read, reread, and pondered sufficiently to grip the soul. Let it impress the heart of every worker and church officer to the extent that definite and speedy action be taken to bring in a new day. To permit the past or present status to remain unaltered is but to pave the way for greater losses in the more difficult times just ahead.



¶ THAT one refuses to employ a weak or faulty argument in support of a vital or valid truth, does not prove that such an individual is shaky upon that truth. Rather, it shows that he has a more exalted concept of and devotion to truth than the one who will loosely use questionable arguments or data in its behalf.

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# RELIGIOUS WORLD TRENDS

Basic Trends That Will Bear Watching

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## LISTENING IN ON THE CLEVELAND CONVENTION

By T. J. MICHAEL, *Associate Secretary  
of the General Conference*

EARLY in December, 1942, a series of meetings was held in Cleveland, Ohio, which has come to be known as The Cleveland Convention. The Federal Council of Churches had its biennial session; the Foreign Missions Conference of North America held its annual session; and similar meetings of the Home Missions Council and the United Council of Church Women, etc., were held. For a portion of the time all these various organizations were in joint session, but most of the work was done in separate sessions. Some matters of vital interest to the Christian church were on the agenda for consideration, and it was intensely interesting to listen to the discussions which took place.

In but few matters can Seventh-day Adventists find it possible to participate in the plans and objectives of these interchurch agencies in North America. Our attitudes and convictions are so different, that not a great deal of co-operation is expected of us. It was profitable, however, for our delegates to attend the Cleveland Convention, and thus have opportunity of hearing and seeing at first hand the trends and tides that are having their influence upon the Protestant churches of North America in these solemn days.

It will be of interest to readers of THE MINISTRY to know that when the topic, "How to Stimulate Interest in the Churches in the Foreign Missions Enterprise," was being considered, the chairman remarked that if there is one organization qualified to boast of accomplishments along that line, it is the Seventh-day Adventists. One of our delegates was given the opportunity of telling that large and imposing body of church leaders what we are doing for foreign missions, and how a comparatively small organization accomplishes so much. This is one respect in which we are envied by other church leaders, and several expressed the wish that they could emulate our example. Three major issues were considered at Cleveland. We shall refer briefly to each.

I. UNITED PROTESTANTISM. For two years a joint committee of the eight interchurch agencies which were in session at Cleveland had been preparing a proposed constitution for an organi-

zation in North America which would bring these various agencies together in one parent organization. The proposed organization would be given a name such as "The North American Council of Churches of Christ." The existing interchurch agencies, such as the Foreign Missions Conference of North America, would retain their identity, but as divisions of the parent Council of Churches. It has been purposed that in this manner, Protestantism in North America could have one voice to speak for it, and there would be a united front to present in all issues. It was anticipated that much added strength and influence would thus result for Protestantism.

An editorial in the *Christian Century* for December 30, 1942, declares: "There has always been in the Protestant conscience a genuine but ineffective protest against this fissiparous tendency and a recognition of the divine imperative of Christian unity." The writer goes on to say: "This latent yearning for a united expression of the Christian fellowship has in our time been quickened with fresh vitality. Sectarianism has been put on the defensive. Sectarian thinking and planning are being displaced by ecumenical thinking and planning." The editor of *Christian Century* looked upon consideration by the interchurch agencies at Cleveland of a constitution for the proposed union of these agencies as "new evidence of the vigor of this spiritual urge which has inhered in Protestantism from the beginning."

The leading speakers at Cleveland emphasized over and over again that this new merger plan is in no sense a union of churches or denominations. It merely contemplates a union of the various agencies now representing the churches in different fields of activity. It is not difficult, however, to recognize in the formation of this all-embracing "North American Council of Churches of Christ" a step which will become, even if not deliberately intended to be so, a powerful lever to be used eventually in bringing about the full church unity which has been so much talked about and labored for in recent years.

While the Federal Council of Churches in session eventually gave approval to the proposed constitution, with a minor amendment for

which consent is to be sought, the delegates to the sessions of the other interchurch agencies were not so clear about it. Many leaders of the more evangelical-minded churches expressed grave misgivings regarding the merger plan. It was hoped that the merger of agencies could be effected before 1945; but for this to be realized, there would need to be a considerable revolution of attitude on the part of the leadership of several of the large denominations.

That complete union is inevitable is recognized by Seventh-day Adventists, but we doubt that the architects of church unity will find much cause for satisfaction in the outcome of the Cleveland Convention. As matters stand now, the various agencies have not given their full approval to the new constitution, and when they do so, then the whole proposal must be submitted for approval to the executive boards of all the Protestant denominations in North America. There is much opposition at present, and the path to unity will be through stormy waters!

2. UNITED COMMUNITY CHURCHES. Considerable study was given by one of the groups at the Cleveland Convention to the matter of united community churches. In many areas in North America at the present time there are springing up new, and sometimes large, communities of war workers on the outskirts of industrial cities. The spiritual interests of these groups need to be cared for; yet because of the likely temporary nature of these settlements, it is felt by church leaders that it would be unfortunate, and indeed impracticable, for several denominations to establish churches in these communities to care for the interests of their communicants.

It is suggested, therefore, that one or more united community churches be established in these areas, as the need may indicate. The denomination first on the scene would have the responsibility of operating and pastoring the church. Members of all denominations would be permitted to worship in this church. If desired, their membership could be transferred to the community church "for the duration," or they could maintain their membership in their own church, or enter into a dual membership arrangement, according to their personal desire. Their status in the community church would not be affected by the membership plan chosen.

Many problems are connected with such a plan, arising out of varying methods of worship, communion service, baptism, etc. There was a decided disposition, however, to find a solution to these problems, or to get around them, in order to provide for the spiritual needs of many thousands of people who have moved away from their home churches during this emergency. It is readily recognized, of course, that Seventh-day Adventists cannot enter into

such a united community church plan. On the other hand, we have a responsibility that we should not shun, of doing all we can to give the "bread of life" to these large numbers of people, who, being separated from customary influences, may be peculiarly susceptible to an earnest spiritual approach.

3. EXCLUDING PROTESTANTS FROM SOUTH AMERICA. As lovers and proponents of religious liberty, Seventh-day Adventists will be particularly interested in what was done at the Cleveland Convention toward countering the Roman Catholic propaganda for the exclusion of Protestant missionaries from South America. The Catholic authorities have been working diligently toward this end for some time. They have sought to bring heavy pressure upon the Government of the United States to accomplish their purpose, and have exerted all the power of their influence in this direction upon the appropriate ministries in the various countries of South America. Roman Catholics have been openly carrying on their propaganda in the press here in the United States. Articles have appeared in the *Catholic Digest*, *Our Sunday Visitor*, and in a number of diocesan and other periodicals, vehemently attacking Protestantism and its baleful influence in South American countries. Referring to this, the editor of *Christian Century* writes:

"The technique, for public consumption, is to represent the anti-Protestant movement as a spontaneous uprising of Latin-American indignation against Yankee interference, which is said to imperil the good neighbor policy, and to create the impression that their exclusion is already a *fait accompli* against which it would be useless as well as unpatriotic to protest. All of which, together with the misrepresentation of Protestant missions as a complex of political meddling, sectarian proselyting, and unwelcome alien interference in countries that are religiously and culturally self-sufficient, is a tissue of falsehood in which are woven only enough scattered threads of truth to give it a slight sheen of plausibility."

At Cleveland there was drafted a forceful exposure of and response to all this malicious Roman Catholic propaganda. The document was forwarded to the United States Government, and eventually released to the press in the United States. If workers have not yet read this statement, they should certainly do so. The full text will be found on page 1598 of the *Christian Century* for December 23, 1942. The statement refutes the misrepresentations made by Catholics, and makes a commendable presentation of the principles of religious liberty. While we know that there will eventually come a joining of hands, yet we welcome this vigorous defense of Protestantism, and especially the emphasis placed on religious liberty at the present time. Surely this development should be a challenge to us as a people to come to the front as never before in our work of championing the principles of religious liberty, which mean so much to us, and in educating public opinion regarding the

—Please turn to page 46

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# RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

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## EFFECTIVE RADIO FOLLOW-UP WORK

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

THE giving of the third angel's message by radio in this modern age is taking on proportions scarcely dreamed of a few years ago. As radio continues to play an increasingly important role in public evangelism, the interest developed thereby should be effectively followed up. In the early days of radio broadcasting in our work, much was lost because of a lack of effective methods of following up the interests. But as radio evangelism has developed, effective plans for the stimulation of definite interest have been devised, and as a result a new day dawns in our ever-widening field of evangelism.

Radio broadcasting today is coming to its rightful place as an adjunct to the work of the public evangelist. While it is true that radio has always played an important role in advertising and building up confidence in the message of the evangelist, still it has proved its worth in a broader field than this. The experience of our radio evangelists in the past few years has proved beyond a doubt the effectiveness of the Radio Bible Correspondence School as a medium of developing a tangible interest on the part of the radio audience. With this added field, radio now takes on a much broader scope in the field of evangelism, and will increase and broaden the field of potential interest.

Since the most effective means of following up the interest developed by radio, however, will always be public evangelism, it should never be neglected nor substituted for by the correspondence school plan. Radio must always remain an adjunct to the word spoken to the visible audience. This cannot be emphasized too strongly. The Radio Bible Correspondence School, however, can become a tremendous stabilizing feature of a constant long-range program of public evangelism. The interest developed by the correspondence school plan should become a constant feeder to all our evangelistic efforts. This is true of both the national school conducted by the Voice of Prophecy and the local conference schools fostered by the local radio broadcasters.

I am strongly convinced that the recommendations from the recent Autumn Council at Cincinnati, if followed, will be effective in stabilizing the Bible school plan as an additional feature of our evangelistic program:

"WHEREAS, The radio Bible correspondence course method of evangelism offers widespread opportunities for winning souls to God's message; and,

"WHEREAS, There is need of a wider and more careful use of this method; therefore,

"Resolved, That such courses be launched and conducted in harmony with the following plans:

"1. That radio Bible correspondence course work among non-Adventists be not regarded as a substitute for public evangelism or personal effort, but rather as an additional means of reaching scattered interests and of making more effective the follow-up of radio contacts.

"2. That before any radio correspondence course plan is launched with the public by any worker or church, authorization be secured from the respective local conference and union committees; and that where such schools have already been launched, local and union committees make a survey of the situation and bring all such activities into conformity with the provisions of this policy.

"3. That in order to safeguard radio Bible correspondence schools, and to ensure continuity of operation, local and union conference committees give study to the plan of conducting the work of the school as a unified enterprise from the local conference office.

"4. That all radio Bible correspondence lessons intended for use in radio work, and all certificates to be given to those who complete courses, be approved by the North American Radio Commission before publication."

### Build Work on Lasting Basis

These recommendations should be carefully studied and followed by all our radio evangelists. It must be remembered that when a Bible school is launched, it must be as a permanent, well-established unit, conducted by competent leadership. Through close co-operation with the local and union conference officers, our radio broadcasters should seek to build their work upon a more lasting basis, thus founding strong, enduring, well-directed conference schools.

From personal experience, I learned the true worth of the Bible school as a contributing factor in our program of evangelism in the city of St. Louis. While it is not primarily essential that the correspondence school be conducted in connection with a radio broadcast, I believe time has proved that such a school is most successful when built around a strong broadcast. The reason for this is evident.

About six months after our Bible school was started, we held an effort in the central part of the city. Early in the effort we discovered that our best interests were coming from those en-



rolled in the Bible school. In fact, nearly all the converts baptized had their first contact with this message through this means. As the result of this and smaller efforts conducted during the past two years, nearly eighty converts were baptized.

Should there be those who, because of circumstances, cannot conduct a full-time evangelistic effort, the Bible school plan may still be a powerful factor in the program of soul winning. Interest thus developed may be followed to a successful conclusion by properly organizing the church members. In the St. Louis churches, lay members were grouped into what were known as Radio Seminars. These bands were made up largely of those who had been instructed in the art of giving Bible studies and in public speaking in the Bible instructor's training class and the Society of Missionary Men. With additional instruction in the art of visiting, these lay workers were assigned names of interested persons from the Bible school files, and were asked to visit them. The results in bringing interested persons to a decision have been surprising. After they visited those whose names had been assigned them, these workers reported back to the instructor of the Bible school. Then other lists of names were given them. When individuals came to the point where they should take their stand for the message and the lay workers felt the need of experienced help, then the pastor or the Bible instructor visited them to prepare them for baptism. Bible study groups and community Bible schools can thus be formed and conducted by those lay workers trained for this form of endeavor. The effectiveness of this work would be increased if public evangelistic meetings were conducted in conjunction with this well-organized approach by the lay members.

This plan will work not only in the larger cities, as it has in St. Louis, but herein lies a tremendous field of endeavor for our smaller churches in outlying sections covered by the radio broadcast. All available talent in our churches may thus be trained and utilized in helping to follow up effectively the interests developed by our radio programs. In the Missouri Conference, the president and the home missionary secretary are fostering this work among the churches. Truly, this is home missionary work of the highest type. Thousands of our church members should be going from door to door with their Bibles, giving this message and helping those in the Bible school to find their way into the fold.

Whether the interests are developed from the work of the local radio broadcasters or by the national Voice of Prophecy program, our evangelists and lay workers should put forth every effort to go out on the highways and byways and gather in thousands of precious souls who are now hearing this message by means of our

greatly expanded radio facilities. Surely the time has come for the loud cry of the third angel. The world is to be lightened by a message that prophecy predicts shall go as "an angel flying through the midst of heaven." No doubt radio will play a tremendous role in the speedy finishing of God's work in the earth.

## Financing the Radio Program—2

By F. W. DETAMORE, *Promotion Secretary,  
Voice of Prophecy Radio Program*

LAST month we considered ways and means of financing the local radio program, particularly by the book-of-the-month plan. We continue now with other suggestions. First, let us consider how to get names for a mailing list.

It is important that you make a free offer every time you broadcast. If you have copies of a special evangelistic sermon you have given, this brings a large response. I offer two mimeographed evangelistic sermons a month, and over a period of time those who write in every two weeks obtain the whole evangelistic series in order. Some radio evangelists offer copies of the day's broadcast. Others offer special numbers of *Present Truth*, *Health*, *Watchman*, or *Signs of the Times*.

The Bible Reader's Check Card brings a good mail, also the Morning Watch Calendar, but the latter is a little too expensive to give away, at least until your radio income has grown. The offer of a special poem which you have read to your listeners brings a good response. Each item should be offered two weeks in succession, or three weeks in succession if there are five Sundays in the month. In other words, make two offers each month.

Keep a file of all names (with addresses) of those who write you. Then each month send a letter to all on this list, and as new names are added to your file, they will receive the letter of the month. You may also wish to send this monthly letter to all the church members in your district. The following is a sample letter of the month:

DEAR RADIO FRIENDS:

Just a note again this morning. I wish I could write you in detail about the wonderful way the radio work is going. I wish you could read some of the stirring letters we are receiving. But it seems that the days are packed so full there's no time to get everything done.

I wanted to write you about our book of the month for July, "Imperiled Democracy." I wish you could have this book in your hands and actually see it. The beautiful cover, with the flag waving, pictures the glory of our present liberty. Here are a few of the chapter headings: (List some of the most striking.)

I wish it were possible to give this book away wholesale—every person in America ought to read it. We do not cherish fully enough the wonderful liberties which are ours, but which are being attacked on every side. I wish we could sound an alarm loud enough to cause all America to listen. This is a book you will want to read and reread and then lend to others.



You know the plan. This book of the month is sent to all of you who are able to, and care to, help with the broadcasts to the extent of a dollar or more this month. **REMEMBER!**—You are the sponsors of these broadcasts. In no other way will a dollar go so far in carrying a message of hope to the world.

Some of you will receive this letter who cannot afford to give a penny. All we ask is that you pray earnestly for this work, and remember that we are always glad to hear from you. Others will give more to make up for what you cannot give.

As I send this letter, it is with a burdened prayer that God will deeply impress you to lift in this heavy load. Enclosed is an envelope for your dollar or ten dollars or whatever it may be. I will be eagerly watching the mail the next few days to receive your letter.

Thank you for your kindness, and please, friend, don't forget to pray for this work. Hoping to hear from you this next week, I am

Sincerely your radio friend,

[Signed by hand or on the stencil]

**RETURN ENVELOPES.** Enclose a bright-colored envelope which has your address printed in the center, with each outgoing letter of the month. Be sure it is bright colored—green, blue, canary, or even pink, but not white! The listener sees that envelope around the house, and it is a constant reminder that he should send it back to you. Many feel the donations are materially increased if a return-postage guarantee appears on the envelope enclosed with the monthly letter about the book of the month.

**SUNDAY NIGHT RADIO OFFERING.** While conducting an evangelistic series five nights a week, I always call Sunday night "Radio Night." During the announcements I say:

"And now tonight is 'Radio Night' again, and here in my hand I have this marvelous book of the month for October, 'Jonah and the Whale.' Listen to these chapter headings. [Read some, or read a striking paragraph from the book.]

"This wonderful book contains a great deal more material than even the chapter headings suggest. It is sent to all of you who care to help with the broadcasts this month to the extent of a dollar or more. Oh, I wish we could have a flood of dollar bills tonight. The radio response is immense. Hundreds of Radio Bible Correspondence Course lessons are pouring in, and I know you want to support this great work of faith.

"Now the ushers will come forward and pass out the radio envelopes. [Use the same bright-colored ones you use with the letter of the month. Many will take an envelope and mail it in later.] Please put your dollar bill or hundred-dollar bill in the envelope, and your name and address on the outside, so we can send you this unique book and also the material you hear offered free over the radio each month. Thank you for your great help tonight. These envelopes will be collected with the general evening offering."

The ushers then pass out the envelopes, and as the special music or organ continues, they return and pass the offering plates. The evangelist can use the whole offering for radio work, or just that in the envelopes—depending on the effort budget.

**CHURCH OFFERING.** Some pastors pass out the colored envelopes and on one Sabbath a month take up a radio offering in the church service. This educates our own people to give systematically to the radio work.

*The Ministry, March, 1943*

In December urge your listeners to give a double offering—a gift to Jesus. Offer some extra inducement such as a larger book, or two books, or your picture along with the book of the month. (This larger December offering will help in January, which is often a slack month. In hotter sections of the country, I have also found July and August low months for donations.)

With all these ideas for money raising, there is none so important as prayer. Take your load constantly to the Lord—lay your financial statement before Him and appeal to Him to lay it on the hearts of people to give. He will recognize your sincerity and answer your prayer. Marvelous experiences prove that in a radio speaker's extremity, God steps in to help. I would list prayer as by far the most important factor in financing a radio program.

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## THE BOOK SHELF

### Books, Reviews, and Discussions

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**Secular Illusion or Christian Realism,\*** D. R. Davies, Eyre and Spottiswoode, London (Collins, Toronto), 1942, 121 pages, 3/6.

The author, a Congregational minister who told in a previous volume ("On to Orthodoxy") of his travels for truth through pacifism and leftist politics before entering the ministry, writes with an exhilarating conviction. The book has six enjoyable, readable chapters, the main theme being the gigantic illusion that human nature is fundamentally good. It is not heavily documented, but is sufficiently so to provide several good clues to further reading in the same field. Davies' views on sin, war, man's need of a divine Redeemer, the Bible and science, psychology and religion, are sound, and it is only on the subject of the kingdom of God that he seems to stop a little short of Biblical reality. As I look over my marginal notations, I observe very few queries, a good many underscorings of valuable quotations, and at least six arresting phrases or ideas for articles or evangelistic sermons.

H. W. LOWE. [President,  
British Union Conference.]

**Reality in Preaching,\*** Muhlenberg Press, Philadelphia, 1942, 168 pages, \$1.50.

This volume comprises addresses delivered for the Kessler Lecture Foundation by a group of four clergymen. One is a professor of practical theology; another is the pastor of a Lutheran church; a third is president of a theological seminary; and the fourth is professor of theology at Princeton Theology Seminary.

The contents cover "The Place of Scripture in Preaching," "The Use of Scripture in Preach-

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\* Elective, 1943 Ministerial Reading Course.

ing," "Doctrine and Preaching," "History and Preaching," "The Place of Culture in Preaching," and "The Preacher's Fervor." There are many helpful things in the book.

To the authors, preaching is more than an art; it is a consuming passion. It has reality when it brings to believers the living Christ and makes Him their contemporary; when it heralds an authoritative word for life and faith; when it develops and refines human personality through the grace of the gospel; when it sets men on fire for truth.

C. B. HAYNES. [Secretary,  
War Service Commission.]

**The Prayer Life,\* Andrew Murray (reprint), Zondervan, Grand Rapids, Michigan, 153 pages, \$1.**

This excellent volume "is the outcome of a conference of ministers" who were called together for the purpose of studying the cause of the "low state of spiritual life in the church." Early in the conference, the Holy Spirit sent the conviction that the cause for lack of spiritual power was the sin of prayerlessness. "It is only the prayerless who are too proud to own up to prayerlessness." The way of deliverance from this sin is clearly presented.

The book is divided into three parts. In Part II, "The Inner Chamber," the author deals with the element of time, gives instruction on how to foster the spirit of prayer, and suggests ways in which an hour alone with God can be most profitable.

The word of God is given its rightful place throughout the book. "Little of the word with little prayer, is death to the spiritual life. . . . A full measure of the word and prayer each day gives a healthy and powerful life."

ROSE BOOSE. [Bible Instructor,  
Santa Ana, California.]

**The Secret Rapture and the Antichrist, V. J. Johns, Pacific Press, Mountain View, California, 1942, 96 pages, 25 cents.**

During the past two decades one of the problems facing every evangelist and Bible instructor, and one which is the most difficult to combat because of its insidious misinterpretation of the Bible, is the doctrine of the secret rapture. How many times I have given Bible studies on the second coming of Christ and the millennium, only to have the members of the study group turn away from the Bible truth and attempt to prove the secret rapture of Christ's return, the modern view of the antichrist, and an earthly millennium of peace. We have lacked a clear and complete refutation of these false doctrines.

The author, professor of Biblical exegesis at the College of Medical Evangelists, has met these doctrines for many years, and has devoted his time to the preparation of this book, giving

\* Elective, 1943 Ministerial Reading Course.

clear proof of their error in the light of Bible truth. He begins with a positive approach, showing how Jesus will come, according to the Bible; then he considers the rapture, the tribulation, the revelation, and the one-thousand-year period, which are a part of the new theory prevailing in Protestant churches. He has avoided having too many theological or technical proofs. He quotes the proponents of the rapture theory, and shows how their views cannot hold with the Bible teaching.

The chapter on "Will the Jewish Nation Be Restored?" is, of course, most timely in the light of new hopes arising in connection with this global war. This subject and the discussion of the antichrist are the two longest chapters in the book. The author has not indulged in vitriolic terms in treating the subjects. As he builds up proof upon proof, he allows the Bible to convince the reader.

This inexpensive book will find wide use among our evangelists, for it can be placed in the hands of anyone who is confused on this subject. It is not an exhaustive treatment of the secret rapture, but it should correct the error in the minds of sincere Christians seeking after the word of God.

M. L. NEFF. [Book  
Editor, Pacific Press.]

**Religion in Colonial America, William Warren Sweet, Scribner, 1942, New York, 367 pages, \$3.**

The student of American church history has often hoped that he might have a book dealing with religious activities during the colonial period. This hope is now more than realized in Professor Sweet's first volume of what is to be a three-volume history of Christianity in America. Professor Sweet is an authority in this field of research. His book is filled with a wealth of information. It is written in easy, entertaining style and is suitable for both the scholar and the layman. Once the reader picks up this book, he will not lay it down until he has finished reading it. The ministry of this denomination needs the knowledge contained in "Religion in Colonial America." It explains many questions on religious liberty and opens large fields of study in that subject. The following quotation from the author's preface explains the plan and content of the work:

"The purpose of this volume is to place religion in its proper perspective in American colonial history. Religion has been the most neglected phase of American history. The average college student could pass a better examination in Greek mythology than on American church history, and is better informed on the medieval popes than he is on the religious leaders of America. . . . The present volume tells the story of the beginnings of organized religion in America; of the struggle for survival of the transplanted religious bodies; of the gradual growth and expansion, and of their increasingly important part in the developing life of the American people."

H. L. RUDY. [President,  
South Dakota Conference.]

*The Ministry, March, 1943*

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# BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

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## Cooking Lessons by Kodachrome

By H. ELLEN CURRAN, *Radio Reading Room, Los Angeles, California*

IN the presentation of the health reform message, hygienic cooking demonstrations play an important part. How to carry on these cooking lessons in an attractive, impressive, and yet simple way, without too much equipment and volunteer help, has always been a problem to me. For some time, too, I have been perplexed concerning the matter of providing "samples" of the foods demonstrated. This is simple enough for small groups, but when the crowd grows into hundreds, the preparatory work takes too much time out of a busy Bible instructor's crowded program. Another problem has been the advisability of serving food samples *between meals*, for we teach people that eating between meals is a harmful practice.

In order to overcome these various difficulties, I began to use film strips especially arranged for lessons on healthful living. The hand coloring of the food pictures was not at first satisfactory. But since "necessity is the mother of invention," I set myself to the task of finding something better. Motion pictures in natural color would be very attractive, but far too expensive. I decided to try the next best thing—kodachrome.

I spoke to two different photographers who were experts in kodachrome work. They said that they had never tried this kind of photography, but if I would arrange the settings just as I wanted them, they would take the pictures. Accordingly I planned the entire procedure of cooking certain health recipes, and each setting in detail. (After the photographer starts working, there is no time to plan, of course.) Some settings are put in just for human interest, and some for a little humor—such things as might actually happen in the kitchen.

A young woman models as housewife, and others form family groups as needed. An attractive kitchen with a shining stove, a worktable, and a sink add greatly to the pictures. Bright kettles, colored mixing bowls, and pyrex cooking utensils also enhance the setting. Care must be taken not to crowd too much into one picture.

We photograph as close to the setting as possible in order to show the very texture of the foods. In most cases even the cook is left

out of the scene, except her hands (which for photographing should be whitened with face cream and powder, so they will not look red). Often the kettle or mixing bowl containing the foodstuffs is all that is featured in the picture. Many of the settings are taken as close as eighteen, or even fourteen, inches. But to do this requires the best kind of camera and plenty of floodlights concentrated on the objects.

Every step in the process of preparing and cooking the food is thus shown in natural color, and the method is explained by lecture while the pictures are being shown. The finished product is also arranged in an attractive setting, so that it appears delicious and appetizing. Fresh vegetables look especially attractive taken in kodachrome.

Making these slides entails patient effort and some late hours, but the results are gratifying. At the present time one of our doctors in Los Angeles, who makes kodachrome photography a hobby, is helping me, and is doing very good work. I pay him only for the film. With my settings all planned, I go to him once a week with my materials.

Many of our workers are doing their own kodachrome photography these days; those who do not can find experts who do it as a hobby. Thus they can work out their individual ideas. In Portland some nurses took it up with enthusiasm and began to make pictures for their health talks.

Thus far I have developed material for ten lectures, which are well received by my classes here at the Radio Reading Room. Some get so hungry as they see the pictures that they go right home and try the recipes. These, of course, are handed out after the lecture.

Certainly there is a large field for individual development and improvement in the presentation of healthful cookery. I recommend it to our Bible instructors.



IMPERISHABLE NOURISHMENT.—Enrichment and enlargement of life inevitably come from the illuminating contact with master minds. To know them, even in some degree, is to know something worth while about humanity.

When you feed upon the imperishable food of great books, you are nourishing your mind for all time. Through your intimate contact with the master thinkers and writers of the ages, you are storing up priceless mental possessions.—*Watchman-Examiner*.

## Outlines for Bible Studies

### Satan's Thousand-Year Vacation

By MRS. E. VAN NOCKAY SMITH, *Bible Instructor, Pasadena, California*

- I. INTRODUCTION: Why the millennium is a much-discussed subject today. The Bible paints an impressive picture of this eventful period. (Read Revelation 21:1-9 with feeling and expression.)
- II. EVENTS DURING THE MILLENNIUM.
  1. Jesus returns. Righteous dead raised. I Thess. 4:16.
  2. First resurrection marks beginning of millennium. John 5:28, 29, first part; Rev. 20:6.
  3. Righteous living translated. I Cor. 15:51, 52.
  4. Resurrected and translated saints reign with Christ. Rev. 20:4, last part; John 14:3; Ps. 149:5-9.
  5. Living wicked die at appearing of Christ. Rev. 6:14-17; 2 Thess. 2:7, 8.
  6. Wicked remain dead throughout one thousand years. Rev. 20:5.
  7. Earth becomes vast cemetery. Jer. 25:33.
  8. Becomes "without form, and void" a second time. Jer. 4:23-27; Isa. 24:1.
  9. Desolated earth becomes Satan's prison—a one-thousand-year vacation. Rev. 20:1-3.
  10. No ground for doctrine of millennial peace or a second chance for salvation. Rev. 20:5, 6.
- III. END OF MILLENNIUM MARKED BY FIVE STEPS.
  1. Christ and saints return. Holy City descends. Rev. 21:2; Jude 14, 15.
  2. Second resurrection calls forth the wicked. John 5:29, last part; Rev. 20:6-8.
  3. Satan, loosed for a little season, continues his work of deception. Rev. 20:7, 8.
  4. Satan and his followers stage war against Christ and the saints in the Holy City. Rev. 20:9, first part.
  5. Fire from God brings an end to sin and sinner. Rev. 20:9, last part.
- IV. CONCLUSION: (Briefly sum up outstanding points by use of chart or projector.) Return of Jesus ushers in millennium. The saints will be where Jesus is.

### Pamphlet on Outward Adorning

We recently came across a pamphlet entitled "The Outward Adorning of a Christian," which suggests help for our Bible instructors on the question of Christian standards. Of particular value is the fact that its references are from leading missionaries, reformers, and revivalists, such as Adoniram Judson (Baptist), John Wesley (Methodist), George Fox (Quaker), and Charles G. Finney, who was identified with the Presbyterian and Congregational Churches.

We admit that a few points would need adaptation to our times, but generally speaking, this material brings out remarkably convincing principles. Here is something with sound authority for our converts, who are from various faiths. It is written and compiled by William M. Smith, who is an editor and minister of the Friends faith. It is published by the Gospel Minister, Westfield, Indiana, and the price is only ten cents.

L. C. K.

### False Fruits and Delusions

By REATHEL JENKINS, *Bible Instructor, Southern California Conference*

*The following material was recently presented at a conference Bible instructors' council. Miss Jenkins illustrated her study with a tree, the fruit of which consisted of the many isms and delusions that Bible instructors must meet as they study with the people. These errors center in the immortality doctrine first preached by Satan. The lower trunk of the tree is marked "Satan's Lies," and its three main branches are "Paganism," "Catholicism," and "Apostate Protestantism." L. C. K.*

JESUS called our universal enemy the father of lies. "He . . . abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Satan has been perpetrating lies upon the human race ever since his fall, in order to sidetrack as many as possible from eternal life. His first recorded lie, "Ye shall not surely die," seems to be the underlying principle of most false religions. He would have us picture God as too loving and merciful to punish and destroy sinners, or else have us believe that there is in humanity an immortal soul that even God cannot kill.

Thus the earliest apostasies included ancestor worship, deifying the dead, dependence upon human works, penance, and gifts to earn salvation or to escape a hades of everlasting punishment. We read of witchcraft, reincarnation, transmigration of souls, and penance under such names as Baal worship, Hinduism, Confucianism, Buddhism, Zoroastrianism, Mohammedanism, Egyptian philosophy, spiritism, and devil worship.

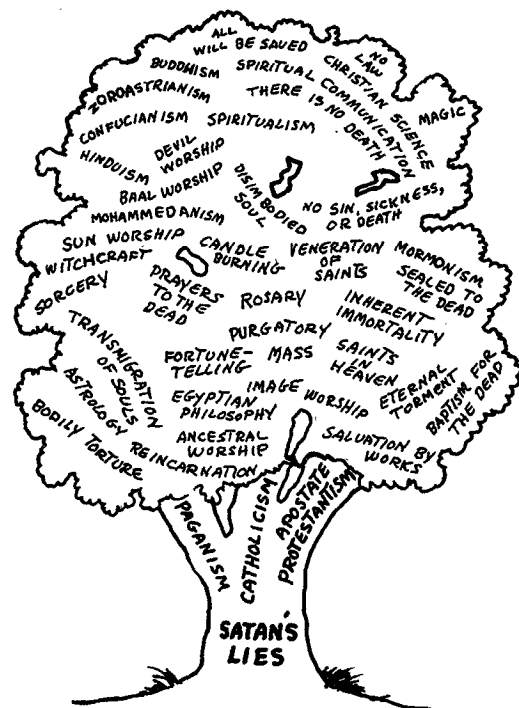
During the early Christian centuries the Roman Catholic and Greek Orthodox Churches carried on the idea of a never-dying spirit in

man in such aspects of their worship as faith in images, the mass, purgatory, the Rosary, and candle burning.

When Protestantism drew its members from the established forms of worship, they brought with them some of these heresies, besides making up many new ones; so that today Protestants who fail to stick to their foundation, "the Bible and the Bible only," have become apostates by taking the doctrines of men instead of a "Thus saith the Lord." Many of them, therefore, teach that people go right to heaven when they die. They propagate belief in inherent immortality, eternal torment, prayers to and for the dead, baptism for the dead, communication with the dead; they deny the existence of sin, sickness, death, the law, and the devil.

Satan's masterpiece of deception will be the union of the dragon (paganism), the beast (Catholicism), and the false prophet (apostate Protestantism), in the worship of the beast and his image, by miracles, signs, and lying wonders, to deceive, if possible, the very elect. But the inhabitants of the earth are witnessing every evidence of God's love; and His gospel is being carried to every nation, kindred, tongue, and people. Everything is being done to show men the truth that saves. If they will not receive the truth, God will allow strong delusions of Satan to ensnare them; they will be without excuse.

Every plant that our heavenly Father has not planted will be rooted up. (Matt. 15:13.)



The Root of All False Doctrine Is Satan's Original Lie: "Thou Shalt Not Surely Die"

We may laugh at childish pranks, slang, and waywardness, for which we punish children later. Weeds may claim a place in our gardens, and may even be beautiful when they are small. Lion's whelps may look like darling pets at first, but they take on the fierceness of the jungle when grown. Sin consists in missing the mark. "A little leaven leaveneth the whole lump."

The broad way leads to destruction, and "many there be which go in thereat." But, thank the Lord, there is a strait and narrow way which "leadeth unto life," and a few will find it. "Other sheep I have," Jesus said; "them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd." "If any man will do His will, he shall know of the doctrine." "Ye shall know the truth, and the truth shall make you free."

Today a message is going to the world to warn of Satan's delusions and to call earnest, honest people back to "the commandments of God, and the faith of Jesus." "I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." Are we measuring our every act and motive, our beliefs and teachings, our faith and works, by the precious word of God? May we be aroused to see what awful consequences follow even the smallest deception; may we purify ourselves as He is pure.

## Work for Young People

By Miss M. M. JOHN, Bible Instructor,  
South England Conference

THE peak age of conversion is somewhere between 12 and 14 years. Few are converted after the age of twenty-five. It is more difficult to change one's beliefs or ideas then. Therefore, it is most important that we win the youth for Christ. Elder C. L. Bond has stated that if all our own young people were baptized, the annual gains thereby would be greater than those from all our evangelistic efforts combined. Last year sixty-one youth were lost in our own local conference. This loss presents a mighty challenge to us.

In the book, "Sabbath School Ideals," we read that the home, the Sabbath school, and the Missionary Volunteer Society are to work together to hold the youth. The Bible instructor has the unique position of being able to influence the home life as she visits and advises. She is usually the teacher of the young people's class, and more often than not is the

Missionary Volunteer leader as well. With God's help she should stem any drift worldward. Here are some suggestions for winning and holding our own youth:

1. The promotion of Progressive Class work.
2. A live, inspiring presentation of Bible doctrines.
3. The studying of denominational history.
4. A study of Christian evidences. (Many of our youth are unable to attend our schools and colleges. Outside schools and universities claim them; therefore they must be able to refute the insidious suggestions of evolution and higher criticism.)
5. Discussions to straighten out problems and encourage youth to express themselves.
6. Organized social times—Saturday nights in the winter and Sunday mornings in the summer. It has been found that youth thus planned for have little desire to participate in worldly amusements.
7. Friendships with the youth. Win their confidence and love. Be interested in the small details of their lives.

When holding an evangelistic campaign in a town where we have no young folk, organize young people's meetings as soon as possible, extending invitations to all the youth by means of a personal letter. Many nonmembers have had their first introduction to the church through the young people's society. If ever we need to pray, "For their sakes I sanctify myself," we need to when dealing with youth, for anything less than genuine sincerity will leave them unmoved.

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## CHALLENGE OF A WORLD TASK

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### Mission Problems and Methods

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#### Homes as Centers of Activity

By MRS. D. S. KIME, *Former Missionary to Netherlands East Indies*

ONE of the problems which confront the missionary upon arriving in a new field is the making of friends among the constituency. To solve this problem, we decided to dedicate our home and piano to the Lord's work. It is surprising how the Lord blesses when we consecrate our all to His service.

One of the first things we did upon arrival in Minahasa (Celebes Islands, N. E. I.) was to organize a music class. One night a week was given to the singing of sacred hymns and such religious classics as we had in our musical library. The young people enjoyed these evenings immensely, and we enjoyed our contacts with them. A piano is a marvelous instrument for winning hearts and confidence, and for con-

tributing to the joys and pleasures which our limited recreational program permits. Native people love to sing, and they sing well. Therefore it was no sacrifice in the long run, because that which we had dedicated gave us some of our largest returns in happiness and the satisfaction of serving the Master in another field than Bible study.

Another thing we did was to organize a Bible-teacher training class with the idea that many of our lay members should become proficient in teaching our doctrines. In this class we studied comparative religions, and when any text came up which was a subject of controversy, we gave the doctrinal positions of the various groups of Protestant and Catholic bodies, so that our young people were acquainted with many different opinions when we got through with the studies on those subjects. All these subjects were clarified, of course, when our particular method of Bible study showed the relationship of those texts to others on the same subject. It was an eye opener to many of our native people who had never had the opportunity to know what other religious groups taught. I am sure that after this type of training they are now much stronger and more able to cope with the problems of other churches, when they go out as colporteurs. The Lord was with us and greatly blessed us as we met each Thursday evening for two and a half hours of study.

Another phase of the work of contacting the people in our own home was our attempt to meet the food problem as we found it in our field. Most of the people there are meat eaters, and as we itinerated among them, they felt obliged to give us chicken dinners. Since we preferred to live as vegetarians, however, we met this problem by giving some cooking classes in our home training courses, in which we utilized only the native foods. At the home of one of the Protestant women, whose home was used as a hotel, we taught them how to make meat substitutes. On one occasion when the cooking class was given at this place, there was a large crowd of non-Adventists present. That day the food was very tasty, and many of the people were intensely interested.

As we went to the larger churches during our semiannual visits, we devoted several days to general health lectures and the relation between spiritual living and health, and gave cooking lessons also. The result of all this was that a fine group of Chinese were reached, and we were invited to carry on these classes in the homes of some of the most aristocratic Chinese families in the island. The war has interfered with the program we hoped to carry on in these homes, but we are hoping and praying that sometime we will be permitted to go back to complete some of the work which we started just before the war broke out.

A dental clinic was operated at our home

each morning from seven to twelve. When you consider that there was only one dentist in all of north Minahasa, and that his prices were prohibitive to the simple native people, you can imagine how much this type of service was appreciated. The people came in hordes with toothache, dental caries, and pyorrhea. We charged nothing for services rendered in this dental clinic, except a fee of fifteen cents (native money) for the medicines used. In the few months the clinic was operating hundreds were treated, and many were sent away rejoicing, with a knowledge of how to care for their teeth, and also the consolation that they would not lose them because of calculus deposits.

Some women of the better families who had their teeth repaired insisted on giving a large donation, which was turned over to the Ingathering. The leading government officers among the native classes also came to have their teeth cared for, and the prestige of their presence was a great blessing to the cause. While their salaries were large compared to other native salaries, they were not sufficient to pay high prices for dental service. The clinic, therefore, was a great instrument in opening the hearts of government officials to our workers, and we are sure that if we are permitted to return, we will not encounter some of the difficulties which we have had in the past.

## "Occupy Till I Come"

By J. E. FRICK, *Former Missionary to the China Division*

WHEN Christ ordained the twelve to the gospel ministry, He laid the foundation for the Christian church in the new dispensation, which should function with a definite program and vision in the world, until He comes the second time to reward the faithful with life eternal, in a sinless new earth. There would be no need for the church to exist if it did not have a unique part to fulfill in the plan of salvation. The Lord Jesus has chosen those who constitute His church to represent Him in the earth and to carry on the ministry of the gospel till He comes again to receive the church unto Himself. The church is God's agency for the salvation of man. It is to foster the spirit of love, of service, of self-denial, in behalf of sinful man till the dawn of a better day, when sin and its baneful results will exist no more.

The church is not a benevolent institution, although it should be benevolent in character. It is founded with the express purpose of carrying on the greatest and most far-reaching blessings to mankind in all the earth, at all times, in all places, under all conditions, and for all races of humanity. Its functions are for time and eternity. The great majority of the earth's population are non-Christians, steeped in heath-

enism, superstition, and ignorance, "having no hope, and without God in the world."

In the parable of the talents, the master gave "to every man according to his several ability." All these gifts were to be used in the lord's service until the master's return to reckon with his servants. The faithful servants worked, obeyed, and carried out the charge of their master, "Occupy till I come."

### The Church's Foreign Mission Program

One of the greatest tasks of the remnant church is to carry on a world-wide missionary program. There is no provision made for this work to stop, but all provision is made for it to be carried on in spite of war, handicaps, danger, or peril. The church missionary program is so vital to the welfare of the church that she cannot do without it. It is like a live wire, vivifying the whole body. If the church should lose her missionary vision, she would lose her spirit of service. There really would not be any vital reason for her to exist. The church must never come to the stage where she thinks her missionary task is completed. That would be a fatal mistake. She is to occupy till He comes.

It is the deceitful plan of the evil one to have the church believe that her work is finished, or that it cannot be done. He would say there is no need for foreign mission sacrifices—the missionaries are coming home. But that is no sign that the work is finished. The church is to work on, regardless of the time and the prevailing circumstances. The idea of the work's closing up is a dangerous error, a pernicious evil, to mislead the remnant church and lull her to sleep just before the Master makes His appearance in the earth's final climax.

Paul, the greatest of foreign missionaries, had this to say to the church at Colosse, in Colossians 1:23: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." Paul says that the gospel was then already preached to every creature under heaven, but we find nothing in his writings to indicate that the church should consider her task finished. If Paul were living in this day and age, he would be the greatest of foreign mission promoters.

We must not lose our missionary vision; instead we must be more zealous, more united in spirit and in truth for the final finishing of God's work in the earth. The time is short; the task is great; the reapers are few and unequal to the task; but God's mighty provisions far surpass the needs of the hour. Let us then in this late hour of the world's history go forth into all the world, filled with the Holy Spirit and with power for the final triumph of God's cause in the earth, so that the Prince of everlasting peace may set up His kingdom, which shall stand forever.



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## THE QUERY COLUMN

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Bible Questions and Worker Problems

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### That Alleged "Camden Vision"

AN INQUIRER WRITES: *I have seen a brief printed document, dated June 29, 1851, entitled, "The Camden Vision." It bears the signature, "E. G. White," and the words, "Copied by R. R. Chapin." Then follows a statement to the effect that "Eld. J. N. Loughborough who knew all about this 'vision' stated that it is authentic." Mrs. White is here alleged to have stated that Jesus was "a mediator in the outward apartment for the whole world; but now His Spirit and sympathy were withdrawn from the world; and our sympathy must be with Jesus, and must be withdrawn from the ungodly." Is this authentic, and a correct statement of her views at that time?*

THERE are a number of floating statements existent which purport to be copies of early visions. Some of these seem consistent with other writings of the time, and are said to have been copied by persons of good repute. Inasmuch as they are not found in printed form or in the files of the manuscripts at the office of the Ellen G. White Publications, they cannot be accepted as authentic statements made by her. On the other hand, it might be difficult to disprove them. With this document, credited to the copying of R. R. Chapin, however, the case is different. It is not found among the publications of that period; moreover, it is not among the writings accepted by the pioneers, and there are ample reasons for impugning the accuracy and authenticity of this alleged "Camden Vision." Some of these reasons are as follows:

1. CHARACTER OF R. R. CHAPIN. In the issues of the *Review and Herald* from 1850 to 1852, the name of R. R. Chapin occurred several times among the list of those from whom letters had been received. One letter from him, printed in the issue for March 23, 1852, indicated that he was at that time in good standing among the Sabbathkeeping Adventists. The last evidence of his union with that body was a notice of a letter from him in the *Review* of December 23, 1852.

The next mention of R. R. Chapin's name occurred about a year later, when three members of the church at Clarkson, New York, reported having labored with him for the "wrong course pursued by him." Reference was made to the fact that at a recent conference in Rochester a committee had been appointed to address "a letter of admonition" to Mr. Chapin. "With sorrow" the committee reported that he "manifests wholly an evasive spirit and alto-

gether against the gathering work of the third angel and the faith of Jesus."—*Review and Herald*, Jan. 10, 1854.

About this time there developed the first marked apostasy from the Sabbath-keeping Adventists, characterized by bitter opposition. Chapin was mentioned as being associated with others in a determined effort to "make division among the churches in that State [Michigan], . . . to divide the flock, and raise up a party at all hazards." Regarding this group of men, of whom Chapin was one, it was stated editorially in the *Review*:

"From what we know of these men, and their present excited state of feeling, we may expect from them the most gross misrepresentations, and shameful abuse. They have been sources of severe trials to the churches for a year or two past; while their brethren have suffered much from them, and have labored patiently and faithfully with them. And now, as they are set aside by the churches, they are determined to injure them as much as possible."—*August 22, 1854.*

Soon these disaffected ones started a paper called *The Messenger of Truth*. The publishing committee of the *Review and Herald* referred to this paper with its "unfavorable statements," and gave reasons why they had decided not to make reply to its bitter attacks against the church. In the past, they asserted, they had deemed it their duty to meet their critics "in the spirit of candor and show the fallacy of their arguments." But now they were facing another kind of attack, "one that exhibits far greater malice than any former effort on the part of our enemies." To engage in a controversy with such person "would be to leave the work of God, and come down to the same level with those who are engaged in this attack." The course of these apostates had been such that these representatives of the *Review* charged: "There is *nothing to which they will not stoop*; and that they are never likely to be out of scandal with which to assail those who have incurred their displeasure."—*Review and Herald*, Nov. 7, 1854. (*Italics mine.*)

2. NATURE AND COURSE OF *Messenger* PARTY. Notwithstanding these initial good resolutions to meet the misrepresentations of apostates with silence, the attacks became so bold and abusive that it seemed some reply must be made in the interests of the truth. By June of 1855, according to Elder J. N. Loughborough—

"Five of us—Brethren White, Waggoner, Cornell, Frisbie, and the writer—had each decided upon a line of attack we would make on the slanderous things placed in the *Messenger*. This had been decided among ourselves, without counsel with Sister White."—*"Sketches of the Past," No. 99, Pacific Union Recorder, June 30, 1910, p. 1.*

It was just at this time that there was given to Mrs. White at Oswego, New York, a vision regarding the nature of those constituting the *Messenger* party and the wisdom of refusing to engage in controversy with them. We quote in part her statement of this vision:

"The *Messenger* party has arisen, and we shall suffer some from their lying tongues and misrepresentations, yet we should bear it all patiently. . . . Christ is coming, and the great work of the last message of mercy is of too much importance for us to leave it and come down to answer such falsehoods, misrepresentations, and slanders as the *Messenger* party have fed upon and have scattered abroad. . . . Said the angel, 'Jesus knows it all.' In a little from this their day is coming."—*Testimonies for the Church*, Vol. I, pp. 122, 123.

The brethren then abandoned their plans and decided to make no further allusion in the *Review and Herald* to the bitter charges brought against them in the *Messenger*. The course of the opposing paper and its supporters was short-lived. Their unity was soon broken by dissensions among themselves, and the party was entirely dissolved. In less than three years, James White, in tracing the progress of the cause of present truth, made reference to the *Messenger* party, and gave information regarding the course of the leaders. One had been rejected by his party for a crime and had become a town charge. Another had been fined \$25 for threatening a pupil in school with a gun. Another had become a Spiritualist. Mr. Chapin and another one of their preachers had left the ministry and were engaged in secular work—Chapin as clerk in a clothing store, the other as a fisherman. (See *Review and Herald*, Jan. 14, 1858, p. 77.)

With this background, it is evident that any statement made by R. R. Chapin or his associates, after their apostasy, in which they allegedly quote Mrs. E. G. White, may well be viewed with suspicion. There are other reasons, too, for questioning the authenticity of this document purporting to be "The Camden Vision."

3. CHAPIN'S STATEMENT NOT ACCEPTED BY PIONEERS. We have had access to no documents which would indicate when and where Mr. Chapin first published this alleged vision, in which Mrs. White is said to have stated that "the sympathy and spirit of Jesus were withdrawn from the ungodly." However, it must have been after he had become disaffected and had united with others in opposing the work of the Sabbathkeeping Adventists, and especially the claims of Mrs. White. The statements already quoted from the *Review* regarding the work of these opposers, clearly indicate that our leading brethren challenged the truthfulness of many of the statements made by Chapin and his associates.

4. DISPROVED BY THE DATE. The document cited bears the date, June 29, 1851. We have positive proof that Mrs. White was not at Camden at that time. In the *Review and Herald* of May 19, 1851, there are to be found appointments for conferences at Camden, New York, for June 20, and at West Milton, New York, beginning June 27. In the issue of June 9, 1851, James White stated that he and Mrs. White

would attend these conferences, and that they would receive their mail at West Milton from June 25 to 30. In the next issue of the paper, he mentions their being present at both these meetings, "according to appointment." This indisputable documentary evidence that on June 29 Mrs. White was not at Camden but at West Milton, constitutes another convincing reason for questioning the accuracy not only of the date but of the content of the vision alleged to have been given at that time.

5. FACTS REGARDING ACTUAL CAMDEN VISION. Elder and Mrs. White were at Camden at one time, previous to this, and while there Mrs. White *did* have a vision. There were certain facts in connection with this visit to Camden and the vision given there, which made it possible for the statement in question to be put forth with a certain degree of credence. The exact date of the meeting cannot be ascertained, but it is placed by Mrs. White in her autobiography as "early in 1850"—or more than a year prior to June 29, 1851. The story is told by her in "Life Sketches," pages 129, 130. The time of this meeting is confirmed by an unquestionable contemporary source. James White makes mention of it in a portion of a report, as follows:

"We have recently visited the precious band in Camden, who have lately embraced the Sabbath, &c. They have been scattered and torn by Spiritualism, and other errors; but God is uniting and healing them, and making them valiant for His truth."—*Present Truth*, May, 1850, p. 80.

It was during this meeting that Mrs. White had a vision, the circumstances and results of which united the company in faith and confidence that the Lord had truly spoken through His messenger. As set forth in Mrs. White's autobiography, prior to her visit to Camden, she had been shown in vision the company of believers there, and among them she saw a woman who professed much piety, but who was a deceitful hypocrite.

Sabbath morning this woman came into the meeting, and Mrs. White recognized her immediately. During the testimony meeting she spoke at length of her great love, holiness of heart, perfect peace, and complete submission to the will of God. After the meeting, Mrs. White asked concerning this woman and learned that she seemed to be the most zealous among the company and that she had the complete confidence of the members. Mrs. White therefore was troubled and feared that they would not receive her testimony if she should make public what she had seen regarding this woman.

That night she dreamed of a secret closet filled with rubbish, and was told that it was her work to clear it out. Sunday morning during prayer with the brethren, she was again taken off in vision and saw the woman "in perfect darkness," with the frown of Jesus upon her and her husband. "She had acted the hypocrite,

professing holiness while her heart was full of corruption."

After coming out of vision, Mrs. White faithfully, yet with trembling, related what she had seen. The woman calmly asserted that the Lord knew her heart, and boldly claimed innocence and holiness. At the close of the meeting she assured Mrs. White that she had no hard feelings and that she would pray for her. The new company of believers were perplexed. Some felt that Mrs. White had abused the woman. But the matter was soon cleared when a horrible fear seized the woman, and she began to confess from house to house. She had left a kind husband and a child in England, and the man with whom she had been living for years was not her husband. She confessed to dishonesty in dealing and to theft. Of the outcome, Mrs. White wrote:

"We could see the hand of God in this matter. He gave her no rest day nor night, until she confessed her sins publicly. This fully justified in the minds of the brethren and those also of their neighbors who sympathized with her for a time what God had shown. —*'Life Sketches'* (1888 edition), p. 268. (Italics mine.)

Early in 1884 Elder Loughborough visited Camden and talked with a Mr. Preston, at whose home the 1850 meeting had been held in Camden. Preston's story of that incident agreed exactly with the account given by Mrs. White. In a *Review* article Elder Loughborough quoted Mrs. White's narrative, which he said was fully confirmed by Brother Preston. He then commented as follows:

"Our enemies quote from a document purporting to be the 'Camden Vision,' an expression concerning not having our sympathies with the wicked world whom God had rejected. Bro. Preston says that in the vision related at Camden they were reproved for sympathizing with this woman, and they were told that God had rejected her because of her sinful course; but there was no idea given at that time that sinners in general were rejected, and that there was no longer mercy for them. He said this woman professed to have a great burden of soul for sinners, but was told by Sister White that she had no true burden of soul for sinners because she had so long rejected truth that her own salvation was passed."—*Review and Herald*, March 24, 1885, p. 187.

In connection with the statement that shortly before his death Elder Loughborough had endorsed this "vision" as authentic, it should be noted that at the time of the experience in Camden Elder Loughborough was not yet connected with the Sabbathkeeping Adventists. All the information he received was later and from others. In view of his own words quoted above, citing this statement as "a document purporting to be the Camden Vision," and circulated by "our enemies," we must conclude that his endorsement could cover only the facts in connection with the vision, for he was never in a position to verify the actual content verbatim.

6. DISQUALIFYING EVIDENCE SUMMARIZED. In the light of all these facts, it is evident that—

(1) The copying of this alleged "Camden Vision"

is credited to a man who apostatized and whose regard for the truth was challenged by those who had labored with him.

(2) The *Messenger* party, of which he became a member, was the subject of a vision, and was represented as dealing in "falsehoods, misrepresentations, and slanders."

(3) Published statements show clearly that leading brethren among the pioneers challenged the truthfulness of many of the statements made by Chapin and his associates.

(4) On the date credited to this document, contemporary sources indicate that Elder and Mrs. White were not at Camden. In fact, the circumstances connected with the actual Camden vision occurred more than a year earlier than this.

(5) The record of the genuine Camden vision at an earlier date dealt with the case of an individual professing sanctification, but whose heart was vile. Despite the portrayal of her hypocrisy, some sympathized with the woman. An appeal was made to the believers to withdraw their sympathy from such a character, but Brother Preston, an eyewitness, testifies that he and the group at Camden understood that the appeal for the withdrawal of sympathy was for such persons as this woman and not for sinners in general.

(6) We have Elder J. N. Loughborough's reference to this statement as "a document purporting to be the Camden Vision," and one from which "our enemies quote." This positive statement, made in 1885, should be given due weight in the consideration of any alleged subsequent statement to the effect that any particular wording was "authentic."

It is therefore clear that the combined evidence constitutes an impeachment of the authenticity and reliability of the document allegedly "copied by R. R. Chapin."

D. E. ROBINSON. [Member of the  
E. G. White Publications Staff.]

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## THE REALM OF RESEARCH

Historical and Scientific Findings

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### Through Science to God\*

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

THE attitude of Moses at the burning bush is the attitude of the true scientist to all phenomena. The steps in the story are arresting. Moses was not content merely to observe the phenomenon, but said, "I will now turn aside, and see this great sight, why the bush is not burnt." Then follows this statement: "When the Lord saw that he turned aside to see, God called unto him out of the midst of the bush." Investigation and research had been prominent in the education of this mighty leader. It was not surprising, therefore, that he should determine to know *why* the bush was not consumed.

What grew out of that investigation is what arrests us, for we read that it was when "he turned aside to see," that God called this scientist and gave to him his lifework. Moses

\* Substance of address at Science Teachers' Convention, Takoma Park, D. C., August, 1942.

had been declared the greatest man that ever lived outside of Jesus Christ. He certainly was a genius. Not only in the field of literature, but also in the field of science his contribution to knowledge is unique. His writings have directed the thoughts of men in every land. As the world's greatest lawgiver this man Moses has influenced the world and molded the course of empires. Of this we read:

"Moses was fitted to take pre-eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the scepter of its power. His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer."—*"Patriarchs and Prophets,"* p. 246.

The people Moses brought out of Egypt became the depositories of the truth of God. Through that people we received the Bible, the first books of which were written by Moses. This challenging thinker not only knew the mind of the Lord, but he also knew how to convey the thoughts of God to his fellow men. Similarly, those to whom the Lord has committed His last message need also the ability to make known their discoveries. It is not how much a man knows, but rather how much of that knowledge he can give to others, that makes him of value.

In preparing men for our enlarging task, our educational policies as a whole need to be studied. Are we giving a full-rounded education? The student who is content to specialize in one field to the exclusion of nearly everything else is not really educated. One who is preparing for the ministry needs to be taught how to draw his illustrations from the field of science. And the scientific student needs to know how to present his discoveries in a way that will convince and win men to the truth.

The Lord expects us to be "deep-thinking men," and promises that when we "shall have won in the field of investigation, . . . then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, . . . who instituted the seventh-day Sabbath when the foundations of the world were laid."—*"Fundamentals of Christian Education,"* p. 375.

This is more than a promise; it is a challenge. God expects us to win in the field of investigation so that if called upon to witness before courts, councils, and parliaments, we may be able to show that the Creator of the heavens is the God who made the Sabbath. Are we preparing our students for such a task? Are we keeping that vision before them?

Our message calls us to worship the God who made heaven and earth. The relationship between scientific study and genuine worship is here set forth. Studying His creatorship should lead us to worship. "Ye worship ye know not

what," declared the Saviour to the woman of Samaria. She was concerned with geographical places, but Christ was concerned with spiritual attitudes. We must worship God in spirit as well as in truth.

True worship uncovers the heavens and reveals God to men, but it also uncovers the soul of man and reveals him to himself. When Isaiah saw the Lord "high and lifted up," he cried, "Woe is me." He saw himself as he really was. But out of that revelation came his commission to reveal God to men. Worship is not merely an escape from the artificial; it is the recovery of basic patterns. Its true purpose is to bring men into fellowship with God.

Discovering the power of God in the test tube can and should lead us to worship Him who made all things. As teachers in the field of science, should you not then determine that your classrooms will be but an avenue through which your students will be introduced to the Creator? As you invite them to turn aside to study the revelation of God in the book of nature, may that study be the environment in which they, like Moses, will hear the call of God to deliver a people from the thralldom of sin, and lead them to the Lord of promise.

Our discoveries must lead us to a new appreciation of the living Word of the living God. Herschel, the great astronomer, is credited with this interesting statement: "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that come from on high and are contained in the Sacred Writings."

"Through Science to God" might well be the slogan for you brethren who are called to lead our college students through the basic sciences and prepare them to make known to men the science of salvation, which is the science of all sciences.

## The Roman Pontifex Maximus

### III—Regulator of Holy Days

By ROBERT LEO ODOM, Editor, *The Watchman Magazine*

THE regulations imposed by the pagan Roman pontiffs for the observance of religious holidays and festivals are worthy of note. A modern authority says:

"The manner in which all public *feriae* were kept bears great analogy to our Sunday. The people generally visited the temples of the gods, and offered up their prayers and sacrifices. The most serious and solemn seem to have been the *feriae imperativae*, but all the others were generally attended by rejoicings and feasting.

"All kinds of business, especially lawsuits, were suspended during public *feriae*, as they were considered to pollute the sacred season: the *rex sacrorum* and the *flamines* were not even allowed to behold any work being done during the *feriae*; hence, when they went out, they were preceded by their heralds (*praeciae*, *praeclamitatores*, or *calatores*), who enjoined the people to abstain from working, that the sanctity of

the day might not be polluted by the priests seeing persons at work (Fest., s. v. *Praecia*.—Macrob., l. c.—Compare Serv. *ad Virg.*, *Georg.*, v. 268.—Plut., *Numa*, c. 14).

"Those who neglected this admonition were not only liable to a fine, but, in case their disobedience was intentional, their crime was considered to be beyond the power of any atonement; whereas those who had unconsciously continued in their work might atone for their transgression by offering a pig. It seems that doubts as to what kinds of work might be done at public *feriae* were not infrequent, and we possess some curious and interesting decisions given by Roman pontiffs on this subject. One Umbro declared it to be no violation of the *feriae* if a person did such work as had reference to the gods, or was connected with the offering of sacrifices; all work, he moreover declared, was allowed which was necessary to support the urgent wants of human life.

"The pontiff Scaevola, when asked what kind of work might be done on a *dies feriatius*, answered that any work might be done if any suffering or injury should be the result of neglect or delay, e. g., if an ox should fall into a pit, the owner might employ workmen to lift it out; or if a house threatened to fall down, the inhabitants might take such measures as would prevent its falling without polluting the *feriae* (Macrob., l. c., and iii., 3.—*Virg.*, *Georg.*, i., 270., with remarks of J. H. Voss.—Cato, *De Re Rust.*, 2.—*Columella*, ii., 22)."<sup>1</sup>

Cato the Censor, writing in the third century B. C., gave the following instructions to farmers: "On festivals they [the slaves] could have cleaned old ditches, repaired the public road, cut briars, dug the garden, weeded the meadow, made bundles of the small wood cut in pruning, dug out thorns, broken up the spelt into grits and made the place neat."

Also: "It is permitted to yoke oxen on festivals. This is the work they may do: haul wood, bean vines, grain which [the owner] does not expect to feed. There are no festivals for mules, horses, or asses unless they belong to the *familia*."<sup>2</sup>

Columella, who also wrote a treatise for farmers, said this: "Inasmuch as our ancestors saw fit to render an account of their leisure hours as well as of their times of employment, I also believe that farmers should be advised of what they should do on holidays and what they should leave undone. For here are things which, as the poet says,

"Divine and human laws let be performed on festive days:

No sacred law forbids to fetch the irrigating rills,  
A hedge along the field to stretch, for birds a  
snare to lay,  
And briars to burn, and bleating flocks to dip in  
wholesome stream."<sup>3</sup>

"And yet the pontiffs assert that a grainfield should not be fenced on holidays; they also forbid the washing of sheep for the good of the fleece, except as a curative measure. Vergil is instructing us as to the lawfulness of washing the flock in a river on holidays, and for that reason he adds 'to dip in wholesome stream'—that is, in a healing stream; for there are ailments because of which it is expedient to bathe the cattle.

"Furthermore, the religious observances of our forefathers permit these tasks also on holi-

days: the braying of spelt; the cutting of torches; the dipping of candles; the tilling of a leased vineyard; the clearing out and cleaning of fishponds, cisterns, and old ditches; the sickling of meadows; the spreading of manure; the storing of hay in the loft; the gathering of the fruits of a leased olive grove; the spreading of apples, pears, and figs to dry; the making of cheese; the carrying of trees for planting, either on our own shoulders or with a pack mule.

"But it is not permitted to haul them after they are transported, nor to open the ground, nor to thin a tree; and not even to assist in the sowing unless you have first sacrificed a puppy, nor to cut hay or bind it or haul it; and it is not even permissible by the ordinances of the priests for the vintage to be gathered on feast days, nor to shear sheep, unless you have sacrificed a puppy.

"It is also lawful to make boiled must and to boil wine. To gather grapes and olives for preserving is likewise lawful. It is not lawful to clothe sheep with skins. Anything that you may do in your garden for the good of your vegetables is lawful. It is not lawful to bury a dead person on public feast days. Marcus Porcius Cato says that there are no holidays for mules, horses, and asses; the same authority permits the yoking of oxen for the purpose of hauling wood and grain.

"We ourselves have read in the books of the pontiffs that only on the holidays called *Demicales*<sup>4</sup> is it unlawful to have mules in harness, but on other holidays it is lawful."<sup>5</sup>

The pontiffs had power to punish any disobedience of their laws. They could inflict the penalty of death upon the vestal virgins for incontinence, as well as upon the man who should have carnal relations with them.<sup>6</sup> It is said of the pontiffs, that "to the laymen who are unacquainted with such matters, they are the expounders and interpreters of everything relating to the worship of the gods and genii; and if they find that any disobey their orders, they inflict punishment upon them with due regard to every offense."<sup>7</sup>

Cases are cited where they imposed fines upon high civil and religious authorities for disobedience to their orders.<sup>8</sup> In the time of the imperial pontiffs, their power to punish was unlimited.

#### FOOTNOTES AND BIBLIOGRAPHY

1. "Dictionary of Greek and Roman Antiquities" (Harpers, New York, 1845), edited by William Smith, p. 435, art. "Feriae." "*Feriae*, holydays, were, generally speaking, days or seasons during which free-born Romans suspended their political transactions and their lawsuits, and during which slaves enjoyed a cessation from labor. All *feriae* were thus *dies nefasti*. The *feriae* included all days consecrated to any deity; consequently, all days on which public festivals were celebrated were *feriae* or *dies nefasti*." —*Idem*.

2. Cato the Censor, "On Farming," ch. 2, par. 4. (Columbia University Press, New York, 1933.)

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### ADAPTING EVANGELISM TO CHANGED CONDITIONS

We live in abnormal times, and those abnormalities are bound to increase rather than decrease. To attempt to conduct evangelistic efforts today just as they were conducted five or ten years ago, therefore, is often to invite disappointment and grief. Rubber shortages, reduced gasoline rations, longer work hours, staggered time, and congested public transportation all make it unreasonable to expect the public to come out as faithfully as formerly to some central place for five or six nights a week over a period of ten to fourteen weeks. These same conditions similarly make it hard for our people to come out so constantly, and bring friends and neighbors.

Our city evangelists in some sections are finding this out—to their distress. Some are inclined to censure our people for lack of support and loyalty, and to blame the public for apathy and worldly indifference. A few blame themselves for loss or lack of power to draw and to hold the crowds as of past years, especially on week nights. Others recognize the changed conditions, and are seeking to reach the people through adjusting their program. They are wisely adapting their plans to the conditions.

People can and will put forth the special effort required to come one night a week to some central place. They can and will spend another night a week in their own community, at a smaller meeting in a hall or home that is accessible on foot, or which requires but small mileage. The intensive filling of the week with such regional or neighborhood appointments is wholly feasible. And while such a plan takes a little longer, we must recognize that most people now will not come out more than two or three times a week where five-night or six-night efforts are still conducted. There are serious gaps in the public instruction that have to be made up in studies in the homes or in some sort of Bible class. Weakness in preparation for baptism has resulted. Later lapses from membership must be avoided.

Let us be realistic and wisely adjust ourselves to the new conditions. Let us study evangelistic strategy, as militarists study war strategy. Let us not conclude that we are necessarily failing or losing out in our presentations. Rather, let us adapt ourselves and accommodate our plans. *If the people cannot come to*

*us, we must go to them.* If they cannot come long distances, we must provide a short-distance program. If lengthened hours of work make nightly appointments impossible, we must spread our contacts over a longer period and reach the same number in a different and perhaps more thorough way.

In any event, we must take conditions as we find them and aggressively carry on our adapted work. Evangelism must not slacken. Present conditions are a challenge to our alertness, our versatility, and our ingenuity. We must be elastic enough to fit into the particular problem of each community. We must find a way through. Our message must and will go forward. We must use more literature and do more work in the homes of the people.

Present restrictions in sugar, coffee, canned goods, and meats offer a marvelous opening for emphasizing the entering wedge of health, as we have been counseled so often to do. In it all there is a blessing. We must not weaken our efforts or our effectiveness through being tied to one method alone—that of the past. Adaptability, understanding, and wisdom are needed now as never before. We are called upon to discover the way through. L. E. F.



### The Pastoral Watchman

By ADLAI ALBERT ESTEB

THE pastor is the watchman of his sheep.

His home by day and night is in a tower;  
His eyes and ears a ceaseless vigil keep,  
As faithfully he watches hour by hour.

A watchman must have knowledge of the times;  
Discerning eyes must pierce the darkness  
through,

For he must be the first to see the signs,  
And tell all Israel what they ought to do.

A watchman watches for the wolves of prey  
That would relentlessly devour the flock,  
And guides the sheep to pastures green by day—  
By night, the safety of a shel't'ring rock.

A watchman watches o'er his precious sheep,  
For he must give account of every one,  
And for each straying lamb we see him weep;  
Not till each sheep is safe is his work done.

The watchman watches for the coming King.  
Anointed eyes will see the dawn of day;  
Anointed lips will make the message ring;  
Anointed ears will hear what angels say!

Glendale, California

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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## EVANGELISM FOR COLORED PEOPLE

By W. W. FORDHAM, *Secretary, Colored Department, Florida Conference*

THE effort recently conducted in the city of Jacksonville has brought us many experiences which we are glad to share. Whatever success has attended our efforts has, we feel, been the result of some definite methods. A few of these we present in this report. Let me say from the outset that these methods were not original with me. In my attempt to improve my work and in searching for new and better ways, I have studied the procedures of several of our most successful evangelists, and have endeavored to adapt them to the needs of the locality, having in mind particularly the needs of my own race.

1. PLACE OF MEETING. In working for colored people, we ourselves are perhaps to blame for accepting the general idea that any kind of equipment will do, with hardly any financial backing at all. Perhaps in times past, the average colored man could be persuaded to accept the message on any location, and under any kind of canvas, with almost any kind of preaching; but today the picture has changed. I find now that the colored evangelist has to discard the old idea that "my people will come any place where there is a tent," and he must plan to make his tent as attractive, and his advertisement as up to date, as he possibly can. Especially is this true if he expects to win those of the better classes.

A few dollars spent on an amplifier, with sacred recordings, will add immeasurably to the success of the meetings. To attract, we must be attractive; especially is this true in the modern age. Get the best location in the city if you can. The message we preach demands the best. The messenger of the Lord has said:

"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."—*"Historical Sketches,"* p. 200.

2. LENGTH OF SERIES. In studying our needs, I have been impressed that as colored evangelists, we fail to get full results because our meetings are stopped too soon. Especially is this true in our large city efforts. It would be better not to start an effort at all than to abandon it before the interest is bound off properly. The messenger of the Lord says: "No field is so unpromising as one that has been cultivated

just enough to give the weeds a more luxuriant growth. . . . A minister might better not engage in the work unless he can bind it off thoroughly."—*"Gospel Workers,"* p. 368.

Time and time again in my own experience I have reluctantly had to lay down my evangelistic work because of other pressing problems, thus closing an effort too soon. This, I believe, has frequently resulted in great loss. In preparing for my present effort, I adjusted my program so as to devote all the time necessary to conducting a large city effort properly and successfully. And as a result of the continuation of the meetings for fifteen weeks, instead of eight or ten weeks, our fruitage of souls is double that of any other effort. Many of our best converts came in at the last. Generally speaking, the longer the effort is conducted, the larger the number of souls won.

3. PRINTED SERMONS. I have found that the method used by our leading evangelists, of giving a mimeographed copy of the sermon to the people, or a printed outline in addition to the special literature, will aid greatly in the success of an effort. Some who would not read general literature will cherish and read the printed sermons or outlines of the evangelist.

4. QUESTION-AND-ANSWER SERVICE. For the first time, I used the open question period and found it to be a greater asset to the meeting than the older, question-box plan. We are using printed cards for the questions, with printed instructions on the card. During this period, the ushers move up and down the aisles collecting the questions. The people enter enthusiastically into this phase of the service. Not only does this excellent idea bring the people out earlier, but it also gives us the names of some fine prospects.

5. USE OF LANTERN PICTURES. In evangelism, pictures always prove to be of real value. I use picture slides during my meetings—and I probably always will—but I have discovered that my sermon is much more effective and my appeal more gripping when I am able to look into the faces of the audience. Instead of following the old plan of using slides almost exclusively, therefore, we use them only with lectures on certain subjects, such as "Daniel 2," "The Law and the Sabbath," "The Change of the Sabbath," and "The Life of Christ."



For the most part, all my meetings are conducted without the use of slides. During the Bible school, which convenes three nights a week, I use slides mostly to review the previous lectures. I believe some of our men would have greater results if they would not depend exclusively on pictures, as lame men do on crutches. Slides have their place in evangelism, and always will have, but we should train ourselves to be able to get along without them if need be.

6. THE ALTAR CALL AND AFTERMEETING. In past efforts I have been a little timid in attempting altar calls, especially during the early stages of the effort. But during my past few efforts, God has given me the courage to launch out into these calls, and I have been thrilled by the results. I have found that the altar call is an effective method of leading people to accept God's message. The more decisions made for Christ before the Sabbath, with its kindred truths, is presented, the greater the results. Why not begin the very first night by calling for a show of hands? Then keep pressing for decisions step by step, clear through until you come to the altar call and aftermeeting.

In my last effort the aftermeeting for those who came up as a result of the altar calls afforded me an opportunity to find out the real need of each individual. I really attribute my lack of greater results in past efforts to my inability to conduct altar calls and aftermeetings properly, for these are vital to final decisions for the third angel's message. As the result of much earnest prayer, the help gleaned from the writings of the Spirit of prophecy, and a study of other evangelists' methods, I have been especially blessed of God, and have been happy to see scores of men and women, boys and girls, give their hearts to God, and accept this message as a result of these calls. For you younger evangelists especially, let me emphasize the importance of these calls in your evangelistic effort.

I fervently believe God would have us all carry on more evangelism; especially is this true among colored people. Ours is the great responsibility of giving the message to over twelve million of our race, and we have only a short time in which to do it. I earnestly pray that a greater wave of spiritual enthusiasm will grip our hearts and that we will ever be ready to improve our methods so that larger results will be ours.

## Book Sales Without Pressure

By ARTHUR A. CONE, *Pastor-Evangelist, Milwaukee, Wisconsin*

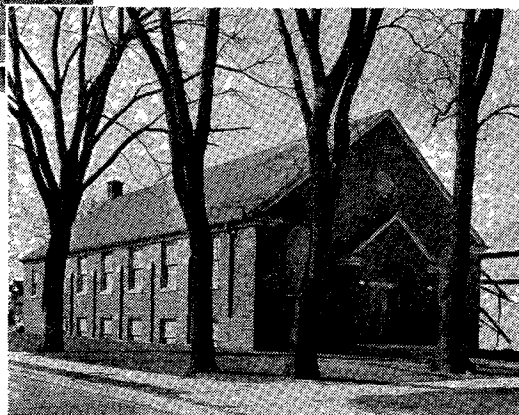
WE sell no literature in our meetings. Our literature table is in the lobby, where all must pass by on their way out. But there is one principle that I rigidly observe: We are not in the bookselling business. Our sales of Crisis books have run from a maximum of forty-three in a single evening, to as low as ten. The average has been sixteen. We make it clear that there is no personal profit from the sale of these books. We have them there for the convenience of those who *want* them. We have endeavored to secure the very best books obtainable, covering the various subjects considered in our lecture series, as well as health subjects. We invite people to stop at the literature table and look at the books, with no obligation whatever to buy them.

At the end of a lecture, after the special closing song and just before the benediction, I hold up one or two books, explaining to the congregation that I was able to secure something for them on the subject of the evening, which I can assure them is dependable and in full harmony with the Bible. I explain that while the subject is not handled just as I handled it,

—Please turn to page 42



The accompanying pictures show "the building preacher," T. M. Summerville, in action, and the latest church he helped build at Green Bay, Wisconsin. He has led out in the construction and remodeling of several churches in Michigan and Wisconsin, and has devoted a major share of his sixty years to building churches and preaching in them. The church at Green Bay, seating four hundred people, was completed and paid for in ten months, and was well publicized in the *Milwaukee Journal*, which carried an article and a picture of Elder Summerville. The reporter says: "Aside from the heating plant and some other technical jobs, the work was done by the 'building preacher,' with some help from members of his congregation." When he "takes hold of a shovel to turn the first earth at the site of a new church, he doesn't let go of it. He keeps digging."



## DISPLAY AD

By GEORGE

Manager, Pacific Union Coll.

THE books tell us that a good advertisement will do four things: (1) attract *attention*; (2) arouse an *interest*; (3) create a *desire*; (4) move to *action*. These four progressive steps are referred to as the "AIDA" of advertising—Attract, Interest, Desire, Action. The principle applies irrespective of what the advertising medium may be. For the purposes of this article, we shall discuss only one of the many kinds of advertising—printed display. This could be a handbill, a newspaper advertisement, or a window card.

Every minister recognizes that *how* he speaks is often more important than *what* he says. Textbooks on public speaking are largely devoted to methods of presentation. If this be true in public speaking, where one can watch his audience and abruptly change his method of delivery, should he find that he is not holding the attention, how much more is it true in the case of printed display where we have only the cold, black-and-white diction, plus the manner in which it is displayed, to create an impression!

Men who sell potatoes, shoes, or farm machinery, are more keenly aware of these truths than some who have the vastly more important everlasting gospel to sell. And sell it we must. We have, in times past, been strangely apathetic to the principles of display, and have therefore wasted precious time, effort, and thousands of dollars in ill-advised and poorly projected handbills, newspaper advertisements, posters, and window cards. But it is heartening to see some of our evangelists taking a keener interest in this important phase of their work. By giving it more study, they are getting better results.

It is not surprising that many of our evangelists have been lacking in this matter. Its importance has not been sufficiently understood or emphasized in our colleges, and little has been done to give our young ministers in school any adequate preparation to meet their advertising problems when they get out into the field. In too many cases they have had to learn by

experimentation—a costly and sometimes disastrous means.

Some have been able to take their problems to advertising agencies, but more often than not this is impossible because of location or limited budgets. At times, not realizing the importance of the matter, the evangelist has determined who his printer would be, on the basis of price competition alone. Such a decision has often resulted in the work's being done by untrained, ill-equipped printers of which there are, unfortunately, many. Often an evangelist makes the error of blindly following Elder So-and-so's advertising methods, and wonders why he meets with indifferent success. But he fails to realize that Elder So-and-So may have been working under entirely different conditions, and furthermore (as is sometimes the case), the good evangelist he is copying has perhaps succeeded *in spite of* his advertising rather than because of it!

Although it is not the purpose of this article to discuss at length what should be said in a display advertisement, we would like, in passing, to make a few suggestions.

1. Cut down the amount of copy used to the smallest number of words that will express the essential ideas. Many evangelists have made a mistake in attempting to crowd the greatest number of words possible into a given space. This simply results in the advertisement's being so poorly constructed that few, if any, will take time to read it. In order for the display to be successful, the barest essentials of *who*, *what*,

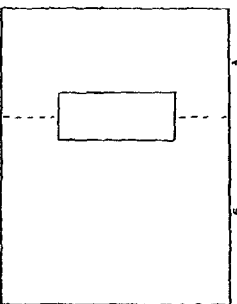
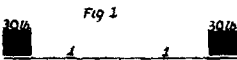


Fig 2

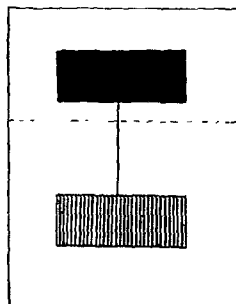


Fig 3

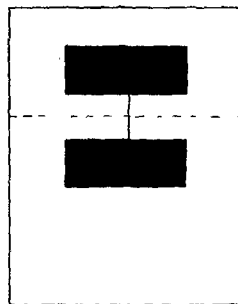


Fig 4

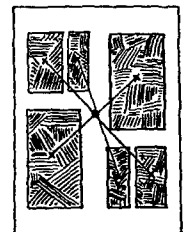


Fig 5

tion of

# ADVERTISING

E. H. JEYS,

ge Press, Angwin, California

when, and where should be included. It is generally under the item of "what" that we extend our copy to such length that it becomes an impossible monstrosity from the viewpoint of attractive display. *Boil it down!*

2. Study well the habits of the people of the community to which you are making an appeal. Human beings are gregarious creatures, and gather themselves into communities of similar habits and tastes. A little study here will bring large returns to the gospel advertiser.

3. Study the various psychic avenues through which you can make your advertising reach the attention and hearts of your community. Some of these psychic appeals are: the maternal instinct, the gregarious instinct, the danger of death, and the appeal of life, power, popularity, wealth, ease, and comfort. Use as many of these appeals as you wish, but be sure that they are used in a way to attract people to your ideals. Strive to lead them from the *known* to the *unknown*. To illustrate aptitude in using these psychic appeals: a minister once gained quick attention in a small city by advertising his first sermon (which happened to be on the subject of the new earth) as "A City Where No Child Is Ever Run Down by an Automobile." The small son of a prominent merchant had recently been killed that way. *Of course* he got attention.

Much more might be said on the subject of preparing the copy, but our main concern in this article is to set forth some workable suggestions on how we may project these ideas *mechanically* so as to make them most appealing.

## Principles and Laws of Art

Thoughtful printers understand the laws of art, which we know as *balance, proportion, shape, harmony, subject harmony, tone and color harmony*, and the *proper use of contrasts*. Since it is not always possible for the evangelist to find a printer who understands these principles and, furthermore, *since very few of even the thoughtful printers have any adequate idea or understanding of the strange commodity we call the "gospel,"* it is well for the minister to understand some of these principles and how to apply them. It is also true that a mutual understanding of the principles of display will help the

printer understand the minister, and the minister in turn to understand him. They will then be better able to co-operate in using the right kind of advertising. Perhaps a brief explanation of the meaning of a few of these principles in printers' language would be in order.

**BALANCE.**—This has to do with the placing of material on the page so that it seems to be comfortably at rest. Sometimes we deliberately violate this principle of balance in order to give the composition the feel of youth, activity, motion. We speak of this as modernism in display, because only in recent years has this idea been revived, although the principle is really very old. Balance is of two kinds—vertical and symmetrical. Vertical balance has to do with placing material in such a position on the page that on the principle of first-class levers, familiarly illustrated by the seesaw, the parts will seem to have equal weight. (Figure 1.)

The "optical center" of a sheet of paper is a point slightly above the actual geometric center of an area. This is shown by the dotted horizontal line in Figures 2, 3, and 4. It is around this optical center line that the best arrangements for design may be placed.

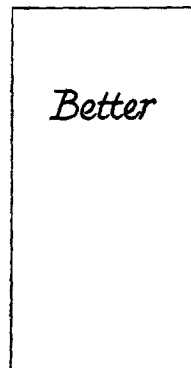
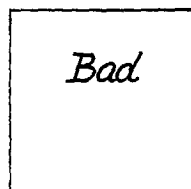


Fig. 6A

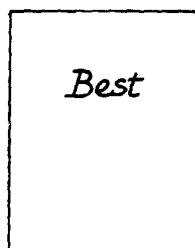


Fig. 6B

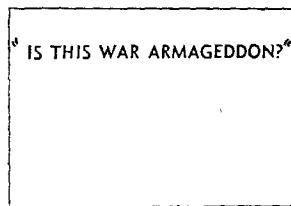


Fig. 7

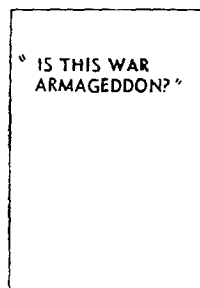


Fig. 8

It is not necessary that masses of equal size be placed at exactly the same distance from this line of balance, as the intensity of tone, as well as the size of the mass, influences the relation of the various items on the page. (Figure 3.)

If two masses of equal weight are to be balanced, however, they should be placed at equal distances above and below this line of balance. (Figure 4.) Three, four, and even five groups of material may be balanced on a page if the simple rules of first-class lever are remembered. (Figure 5.)

The matter of symmetry has to do with placing an equal amount of weight on either side of a line drawn vertically through the center of the page. This may be accompanied by equal areas, or by balancing of tone values.

**PROPORTION.**—The next vital point is good proportion. Although this has to do primarily with the relation of the length of the page to its width, it involves many other things, for good proportion is defined as “a pleasing dissimilarity between the parts of a design.” Because of the laws of proportion, we must give careful attention to the relation of the length to the width. We should avoid *obvious* relationships for this reason. A square, which is plainly the same length as its width, is unpleasant because, instead of having a pleasing dissimilarity, we have monotony. While the ratio of two to one is sometimes used, it is less pleasing than other proportion ratios, because this, too, is quite obvious and therefore monotonous.

As far as length and width are concerned, the relation of 1 to 1.6 (the width being 1 and the length 1.6 times that) is generally considered one of the best proportions. There are several other acceptable ones, however (Figure 6), 1 to 1.5 being known as the regular oblong, while the printer's oblong is 1 to 1.7. We may also use what is known as the hypotenuse oblong, where the ratio is 1 to 1.41. This proportion has the advantage of being *constant*. This simply means that a folder will be in the same proportion no matter how many times it is folded, if made in the hypotenuse oblong. This is not true of any of the other proportions.

As a general thing we should not print our advertising as in Figure 7, because the eye tires of reading *long* lines. Better proportion can be had, as in Figure 8. We have only to notice how few books are made “album style,” to realize that long lines are hard to read.

As a general thing, the longer oblongs are most useful in small sizes. For example, the ratio of 1 to 2 might profitably be used for a folder the size of an ordinary business envelope, but it would be extremely objectionable in a window card 14 inches wide.

**SUBJECT HARMONY.**—Of all the other plans of type display, the most important one to the gospel advertiser is the planning of subject harmony, or fitness. It is generally recognized by printers that type has character. It is true that this character in type is a matter of *association*, just as it is in human beings. For example, we see a man with a red nose, he staggers, and when he speaks, he has difficulty with his “s’s,”

because his tongue is thick. In short, he is drunk. We do not have to get close enough to him to smell his breath to know that. This is due to our association of the cause with the result.

Type character to the printer, and more or less to everyone, is just as definite. Large, bold, block letter type, such as often used in posters, is crude, harsh, and rough in character. Its use in gospel advertising is therefore questionable. The various styles of roman (lightface) type also have varying characteristics. Some of them have great dignity, but are extremely weak otherwise. Some have plenty of contrast and therefore attract attention—but in the same way that a clown in a pulpit would, which is obviously not what we want in advertising the gospel.

The character of our display should fit the subject. The gospel is dignified, solemn, and sacred. There are type faces that express this character in their form and tone value. These things are well known to advertising men and typographers everywhere, but have often been ignored by the evangelists who do a thing a certain way because Elder So-and-So did it. We have said as much to some of our ministers, and they have been quick to respond with some such statement as, “I know, but we must attract attention; we must use the type we can get.” It is perhaps true that there may be occasions when we cannot get suitable type faces, but more often if we look carefully enough and really want to earnestly enough, we can find dignified roman and text type, as well as some of the more conservative cursive faces that do not lack punch or emphasis.

Generally speaking, the bold black letter, or so-called “Gothic” type, and the square letters with serifs, especially in the bold types, are not appropriate for gospel advertising. That does not mean that we have to use anemic type to have dignity, or that we cannot have excellent contrast with sincerity. But it does mean that we should be very careful in selecting our printer, that we may be sure he is able to supply the kind of letters necessary to give the right character to our typography. It is quite possible for the printer to make the advertising say almost exactly the opposite of what the copy actually says. Or to put it mildly, he may greatly detract from the message by inept, unsympathetic typography.

Although it is not our desire to advertise any particular type as suitable, or any other as unsuitable, we feel that it would not be out of place to mention some kinds of type which are satisfactory for display lines in gospel advertising. The Cloister old-style series, in regular and bold-faced type, make satisfactory display lines, as do the Garamond, Goudy, Cochin, and Bernhard roman, as well as the Cooper series. There

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EDITORIAL COUNCIL: H. M. WALTON, M. D.

D. LOIS BURNETT, R. N.

Devoted to the interests of the Medical Missionary Association of Seventh-day Adventists. This Association is organized for the purpose of uniting all our church agencies in gospel medical missionary work, and teaching by precept and example our broad, balanced principles of healthful living.

## MEDICAL WORK TO BE OF HIGHEST ORDER

By E. H. RISLEY, M. D., *Dean, College of Medical Evangelists, Loma Linda*

MUCH effort and a great deal of hard work are required to keep any line of successful endeavor abreast of the standards demanded by high-quality results. At times some have wondered whether our medical work needs to be held up to the full standard of efficiency in the best institutions of the world. The idea of not meeting high standards, however, is not in accord with the statements presented in the Spirit of prophecy for our work.

Notice this quotation from "Counsels to Teachers:" "While seeking a preparation for his lifework, the medical student should be encouraged to attain the highest possible development of all his powers. His studies, taxing though they are, need not necessarily undermine his physical health, or lessen his enjoyment of spiritual things." *Page 474.* This quotation, it will be seen, applies to preparation on the part of the student, and is quite clear in application to the basic science studies in the medical course.

Again, note the following from "Healthful Living," paragraph 1091:

"There are many who are in such haste to climb to distinction that they skip some of the rounds of the ladder, and have, in so doing, lost essential experience, which they should have in order to become intelligent workers. In their zeal the knowledge of many things looks unimportant to them. They skim over the surface, and do not go deep and thorough, climbing round after round of the ladder of progress by a slow and painful process, thus gaining an experience which will enable them to help others to ascend. We want men and women who are more thorough, and who feel it their duty to improve every talent lent them, that they may finally double their entrusted capital."

There is no indication of superficial work in this interesting quotation. In fact, similar instruction is presented a number of times in various places in the Spirit of prophecy writings.

Following is a further example of such instruction: "Let every medical student aim to reach a high standard. Under the discipline of the greatest of all teachers our course must ever tend upward to perfection."—*Counsels to Teachers*, p. 476. Not only does this statement call for good work by the students in school, but the same type of excellence is to be seen in

the worker's practice when he becomes a fully qualified physician. This is clearly stated in another quotation in "Counsels to Teachers:" "The light that God has given in medical missionary lines will not cause His people to be regarded as inferior in scientific medical knowledge, but will fit them to stand upon the highest eminence."—*Ibid.*

Some may think that a purely scientific training is the all-important factor and that it is not necessary to develop and cultivate evangelistic and spiritual lines of endeavor. These, however, are shown to be very important in the following terse but clear statement: "That knowledge which is termed science should be acquired, while the seeker daily acknowledges that the fear of God is the beginning of wisdom. Everything that will strengthen the mind should be cultivated to the utmost of their power, while at the same time they should seek God for wisdom; for unless they are guided by the wisdom from above, they will become an easy prey to the deceptive power of Satan."—*Id.*, p. 477.

Again, in the same book, we read: "Be not satisfied with ordinary attainments; seek to qualify yourselves to fill positions of trust in connection with the Lord's work in the earth. United with the God of wisdom and power, you may become intellectually strong, and increasingly capable as soul winners. You may become men and women of responsibility and influence, if, by the power of your will, coupled with divine strength, you earnestly engage in the work of securing a proper training."—*Page 474.*

### Saving Souls as Well as Bodies

These quotations and other counsel given especially to our medical group indicate that the religious activities of one's life are necessary and that not only is scientific work of the first order called for, but the same excellence is expected in connection with spiritual values. Do we as medical missionary workers fill this picture as we should? There is no doubt that the religious aspect of our medical work gives it greater efficiency and thus should enhance its success. In many cases, ability to help people

spiritually makes our work appeal more to those who are receiving help. What a privilege we medical workers may enjoy in saving not only the bodies but also the souls of men and women.

Thus one is brought to the conclusion that our teaching, the work of our institutions, and the practice of our professional men is to be of the very highest order. This does not mean that we are to follow precisely the path of men of the world, but it does mean that our work will be of first quality with special reference to the choice of methods used, honesty of application, and willingness to serve wholeheartedly for the best good of the individual involved.



## Health Defense (Continued)

### II. Food for Fitness

Prepared by MISSES HAUSLER, ROBERTS,  
RASMUSSEN, and SHAFER

#### A. Introduction

A time of national emergency—whole country “all out” for victory. A way in which we can help although we may never see a battlefield—by eating our way to victory. Claude R. Wickard, Secretary of Agriculture, says: “Food is a whole arsenal of weapons in this struggle for human freedom. It is the driving force behind high production by munitions workers and top-notch performance and strong morale among soldiers and sailors.”

Appropriate words recorded in Ecclesiastes 10:17: “Blessed art thou, O land, when . . . thy princes eat in due season, for strength, and not for drunkenness!”

#### B. Importance of Nutrition

Today as never before, importance of proper diet recognized both for prevention of disease and promotion of vigorous health. Dr. William Osler, famous authority in medical science, says that 90 per cent of disease, other than contagious diseases, may be directly or indirectly traced to errors in diet. Another London authority states that half of what we eat keeps us alive, and the other half keeps the doctor alive.

Some today are not getting enough to eat. As a nation, Americans have plenty to eat, but too many do not have a well-balanced diet and are virtually suffering from “famine in the midst of plenty.” Food often chosen, not for nutritional value, but for appeal to the eye or taste. Again, owing to modern methods of refining cereals, improper preparation and cooking, and other factors, mineral and vitamin content of food is destroyed.

Now with country at war, national leaders recognize necessity of keeping up health, energy, and even morale, by using the proper food. Government considers diet so important

a part of national defense that National Research Council Committee on Foods and Nutrition has been organized to give people scientific guidance in promotion of better national nutrition.

#### C. “Protective Nutrition”

Increasing awareness that food is a very important factor in winning war. What is meant by good nutrition? Not only plenty of food of good quality and considerable variety, but more vital still, plenty of the “protective foods” (those containing liberal amounts of minerals, vitamins, and complete protein). These substances needed for body growth and repair of worn-out tissues, regulation of vital processes, and protection from deficiency diseases. Necessary if nerves, bone, and muscle are to remain healthy and if the various organs of the body are to function properly.

#### D. Original Diet Acknowledged Best

Diet not an afterthought with God.

“He who created man and who understands his needs appointed Adam his food. . . . Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet.”—*Ministry of Healing*, pp. 295, 296.

For years, Seventh-day Adventists have had light on subject of diet and health. Importance of what and how we eat stressed many times, but like Israel of old we have murmured at the divinely recommended menu. We have not listened to the word of the Lord, and now we have to be told the same thing by leading scientists and nutritionists. Reference to many statements might be made, but we will quote from only one outstanding authority in the field, E. V. McCollum, of Johns Hopkins University:

“Lactovegetarianism (that is, the use of a meatless diet containing milk or milk products) is, when the diet is properly planned, the most highly satisfactory plan which can be adopted in the nutrition of man.”

True values in nutrition set forth in the present emergency. Instead of flesh food, the original diet acknowledged by warring nations as best for physical strength and endurance. German army kept on the march with food ration consisting largely of soybean concentrate. A proposal for a “siege diet,” should that be necessary, has been drawn up by Sir John Orr, prominent in the field of nutrition in England, with daily diet as follows: 6 ounces green vegetables, one pound potatoes, two ounces oatmeal, twelve ounces whole-meal bread, one ounce fat, one ounce sugar, and one pint milk.

#### E. Five-Point Standard for Balanced Diet

Do not have to be dietetic experts in order to combine proper foods and plan well-balanced meals. Do not have to know how many units of vitamin A are contained in a carrot or how

many milligrams of calcium are found in a glass of milk. If you will follow the five simple rules outlined, your family ensured a well-balanced diet every day.

**1 QUART MILK:** Quart of milk for each child daily, and pint for each adult. Milk the most nearly complete food, containing almost all essential nutrients. Besides containing vitamin A and a good share of our complete protein, it is the richest source of calcium, so important in development of bones and teeth.

**2 FRUITS:** At least one should be fresh. Preferable to use a citrus fruit or tomatoes daily, because they supply best source of vitamin C. Yellow fruits high in mineral and vitamin content. Quality and careful preparation also important.

**2 VEGETABLES:** Use at least two kinds daily in addition to potato. Select vegetables carefully for freshness and prime quality. Both raw and cooked. Cook with steam or very little water, and only until tender. Do not overcook. Include green, leafy vegetables every day. Bright yellow and green vegetables contain much vitamin A, which is important in prevention of colds and other infections. Vegetables also a mine of minerals—calcium, phosphorus, iron, copper.

**WHOLE GRAINS:** Serve whole-grain cereal and bread, either made of whole meal or with wheat germ added. In the outer layers and the tiny wheat germ we find essential B vitamins, which promote steady nerves, keep up appetite, and give pep and energy.

**COMPLETE PROTEIN:** Though last on list, the very word "protein" means first. Protein foods build and repair tissue. Essential to life. Composed of a number of substances called amino acids. All protein foods not complete, however. Do not contain all essential components. Only complete proteins are milk, milk products (cheese, etc.), soybeans, and flesh foods. Although not complete, nuts and legumes are rich in protein. When used in combination with milk, eggs, and cereals, make a complete protein dish.

Protein not stored in body. Therefore we must take in an adequate amount of complete protein daily. In addition to milk, diet should contain one egg and one serving of cottage cheese or soybeans, or some combination making up complete protein.

"Sunshine" vitamin D necessary if body is to utilize calcium and phosphorus, but not found in any natural food. Must be obtained from direct rays of sun, or artificially through cod-liver oil and irradiated foods. Every child should have cod-liver oil regularly after the second week of life.

#### F. How We Eat—Eating Habits

Eating habits as important as food itself. Regular meals, with breakfast the most im-

portant meal of the day. Eating between meals definitely detrimental to health and good nutrition. "Never let a morsel [of food] pass your lips between your regular meals."—*"Testimonies," Vol. II, p. 373.*

Eat moderately. "It is possible to eat immoderately, even of wholesome food. . . . Overeating, no matter what the quality of the food, clogs the living machine, and thus hinders it in its work."—*"Counsels on Health," p. 119.*

Masticate food thoroughly, both for dental health and for the sake of nutrition. Remember the old adage, if you taste your food before you swallow it, you will be less likely to taste it afterward.

#### G. Conclusion

The experience of Daniel in adherence to true plan of living. Not only in physical condition, but mentally as well, "in all matters of wisdom and understanding," the king found Daniel and his companions ten times better than any others in all the realm of Babylon. "Like faithfulness today will produce like results."—*"Ministry of Healing," p. 285.*



### Spurious Health Teaching

**W**EEK by week the epidemic of medical and psychiatric articles in the lay press seems to spread. Sandwiched between works of various prophets and soothsayers, who have advance knowledge of the intentions of warring generals and dictators, are found descriptions of "wonder drugs," vitamins, "magic bullets," positive cures for insanity, and other medical miracles. A current issue of one widely read magazine has three such articles, all written by laymen and all melodramatic. If there is a temporary shortage of "medical marvels," then you may find an article about a quick and painless method of losing an inferiority complex, or a "sure fire" diet. Just like that, a short cut, no effort; simply follow directions and become either a potent personality, or a sylph. . . .

That many of these articles are filled with misinformation seems to matter little; they are apparently in demand and are regarded as "good copy." . . .

In the field of vitamin therapy, the feature writers have a veritable field day, and usually the reader gets the idea that the only thing necessary to bring him health, wealth, and happiness is that he be properly "vitaminized." At the risk of being facetious, we would call this a "vitaminomania," and it bids fair to become a national delusion.—*"Sunday Supplement Medicine Supplants Snake-Oil Quacks," by Francis Braceland, M. D., in America, June 20, 1942.*



# WAR'S OPPORTUNITY IN HEALTH EVANGELISM

By PAUL OMAR CAMPBELL, *Evangelist,  
Northern California Conference*

THE war is raising the health question to its proper importance. For Seventh-day Adventist evangelists, this circumstance presents a great opportunity. Some might hesitate to talk upon health topics for fear of making mistakes. It is true that mistakes have been made, and untenable views have been dogmatically urged upon congregations. Some listeners have turned away, almost in disgust. In spite of all this, however, our greatest mistake has been that too often the question has been omitted altogether, except for possibly one lecture on clean and unclean meats, with a little thrown in about liquor and tobacco.

Whether our own particular mistake has been one of commission or of omission, our evangelists and our audiences have suffered loss, to say nothing of the loss in prestige for the denomination. At a time like this, when war has brought the question of food and health in international importance, Seventh-day Adventists should certainly be in the forefront.

Abundant scientific material is available for presentation. Also, there is ample information in the Spirit of prophecy, but it is usually the revelation of scientific facts, and not the presentation of scientific evidence. Consequently the Spirit of prophecy can scarcely be cited as evidence in talking to unbelievers. However, it is a good beginning point around which to gather scientific evidence. The presentation of this evidence will lay a strong foundation in the minds of unbelievers, and upon this can be built a belief in the inspiration of the Spirit of prophecy.

At the proper time in the evangelistic meeting, after presenting some scientific facts, the listeners can be told that these facts are not new to us. The congregation will be interested to know that these facts were called to our attention by divine revelation long before they were well known to scientists.

The medical and health work is still the right arm of the third angel's message. There is no better entering wedge. People may be uninterested in religion and yet be health-minded. The city of Seattle, Washington, was an interesting place in our experience. This city had fifteen health-food stores when we were there. The people were health-minded. In our health lectures, we enlisted the co-operation of these stores. Besides our regular advertising, which included both doctrinal and health subjects, we printed a special list of our health topics, covering many weeks. On the back of this list, we printed a list of the health-food stores that carried Loma Linda products. Various foods were demonstrated at our meetings, and especially

Loma Linda foods. The Loma Linda salesman's work was made much easier by this extra promotion. Seattle became acquainted with Seventh-day Adventist health foods, and needless to say, Seattle is still a good market for Loma Linda products.

In our tabernacle effort at Oakland, California, we conducted health lectures along with our regular evangelistic sermons. Considerably more than a hundred were baptized. In the Santa Rosa theater effort, we presented health topics, and after many weeks of meetings, one of our largest crowds came out to a health lecture and food demonstration. Samples were given of cake, made without baking powder, covered with frosting made without sugar, of coffee without caffeine, and of protein without flesh. Free Loma Linda samples were distributed. The crowd was enthusiastic.

## Cooking School at Sebastopol

In our Sebastopol effort a cooking school was held. It was conducted under the supervision of Miss Della Reiswig, Loma Linda Food Company dietitian, assisted by Miss Eva Beeler, medical secretary for the Northern California Conference. The cooking school was held in the same hall where our meetings were held. Fortunately there is a kitchen in that hall. The school was held from two to four o'clock each afternoon, Monday through Thursday. The evangelist opened each class with a verse of Scripture or some other helpful thought, thus giving it a spiritual turn. Prayer was offered, and after that the dietitian began her lecture and demonstration.

Each day except Thursday the members of the class were given samples of the food demonstrated. On Thursday evening there was a demonstration dinner to which the men were invited. The evening demonstration was a great success, and the crowd was delighted. One unbelieving husband did not want his wife to come and learn how to cook "high-falutin," expensive dishes. She came nevertheless, and was surprised at the simplicity. She said, "That dietitian took vegetables I have right in my own garden and made them tasty."

At the close of the cooking school, we took up the names of those who might be interested in a class of home nursing. A large number of the class handed in their names. Mrs. Lon Metcalfe, the graduate nurse of our company, will have charge of the class. With the shortage of doctors caused by the war, this class in home nursing is going to be a very necessary one.

With the rationing of meat, coffee, and sugar, there is a great interest in cooking with harm-

less substitutes. If there was ever an hour of opportunity for Adventists, this is such an hour. Everyone is interested in good food. Even unbelievers have to eat. Here is a common ground for all and a point of contact for Seventh-day Adventist workers and laymen.

#### A Series of Health Topics

(USED BY EVANGELIST CAMPBELL)

*God has given us*

#### NATURAL FOODS

Why not use the food God has provided for us? How much good are you gaining from your food? What should we eat for the best of health?

#### HEALTH and DRESS

Do you know how to dress for your health's sake? What about cosmetics? This lecture is not a tirade on the subject of style and fashion; but just good plain common sense for those Christians or non-Christians who value their health and wish to protect it.

#### WET AMERICA

America has been invaded by an enemy, and the enemy is not being apprehended. Drinking will never win the war.

#### SHALL WE HANDICAP the UNBORN?

This is a lecture about the effects of tobacco on the next generation. Whether or not you use tobacco, you should hear this lecture, especially if you are a young man or a young woman.

*Do you know how to*

#### POSTPONE your FUNERAL?

Physical and spiritual health should go together. This series of meetings is dedicated to the physical, spiritual, and financial well-being of those who attend.

*Are you eating food that is*

#### UNCLEAN?

What is this malady that is affecting 25 per cent of the people of San Francisco? Did you know that the Bible has many rules for healthful living—physical as well as spiritual?

#### HEALTH in a BOTTLE (?)

Everyday poisons! Can we drink health from a bottle of patent medicine? Is the old medicine show a thing of the past?

#### ARE VITAMINS OVERWORKED?

Come and hear what foods carry certain vitamins, and what these vitamins are supposed to do for you.

#### DYING AMERICANS

Heart disease is accused—both justly and falsely—of causing thousands of deaths. What are some of the causes? It is possible to avoid some causes.

#### THE GOSPEL of GOOD HEALTH

What are the benefits of tea, coffee, and tobacco?

## Nutrition and Cooking Schools

By DELLA REISWIG, Dietitian,  
Loma Linda Food Company

THE Northern California Conference is making available to its people the special blessing spoken of by the messenger of God when she says: "There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches." A series of cooking schools was held in October.

On October 5, at two o'clock, the first nutrition and cooking school was held at the Golden Gate Academy in Berkeley. It included all the East Bay district. The first feature on the program each day was a fifteen-minute sound film on the subject under discussion. Fifteen or twenty minutes was devoted to simplification, explanation, and practical application of the subject.

The next hour and a half was devoted to a demonstration of recipes which had been handed out. These recipes were a part of the balanced menu for the day. The healthful preparation of whole-wheat, soy, and wheat-germ breads, fresh and dried fruits, fresh and cooked vegetables, salads and soups, was featured in the recipes. Questions were answered and discussion was continued throughout the demonstration.

The final feature was the sampling. This was especially enjoyed because of the pleasant social atmosphere and the opportunity it offered to make new acquaintances. This school continued for two weeks.

The school in connection with the Campbell-Metcalf evangelistic effort was held at the American Legion Hall in Sebastopol for a week. There was an excellent attendance. Enthusiasm and co-operation were in evidence everywhere. One evening the people in Sebastopol were given opportunity to see and taste meatless dishes and other healthful foods. The school proved successful.

The last week in October was spent in Lodi, where an equally interested, enthusiastic group met at the home economics department of the academy. The people are ready and waiting for this instruction.

We should not give anyone the opportunity to ask the question, "Why do some of our ministering brethren manifest so little interest in health reform?" Surely no one would wish to hear this injunction: "No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger."—"Counsels on Diet and Foods," pp. 453, 454.

# MEDICAL WORKERS AND THE LIQUOR TRAFFIC

By FLOYD C. CARRIER, *Secretary of the American Temperance Society*

THE zeal, earnestness, and enthusiasm of all our people should be utilized in a mighty struggle against the liquor traffic. Unfortunately, we have left much of this work to others, concerning ourselves with those things which we felt were more important. Thus we have traveled the Jericho road, expecting the good Samaritan of organized temperance to do the work that we have been exhorted to do. We read in "Ministry of Healing:"

"In every city a place should be provided where slaves of evil habit may receive help to break the chains that bind them. Strong drink is regarded by many as the only solace in trouble; but this need not be if, instead of acting the part of the priest and Levite, professed Christians would follow the example of the good Samaritan."—Page 172.

These challenging questions are asked in "Counsels on Health," page 432: "Why are we not putting forth much more decided efforts to oppose the liquor traffic? . . . Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?"

The liquor traffic is a deeply entrenched octopus whose arms are reaching into every branch of society and every department of government. Men and women of culture and refinement are being degraded along with the workingman, the college boy, and the high-school girl. No class or group is free from the danger of addiction. Men in uniform are especially the target of the liquor interests during this global upheaval. We are appalled at the large numbers of servicemen we see under the influence of alcohol. We shudder to think of the part played by liquor in the recent account of the Washington Evening Star (Oct. 14, 1942), which said in part that "several hundred teen-age children have been excluded from schools because of venereal disease." It has been estimated by medical authorities that ninety per cent of venereal cases of men and women can be traced to alcohol.

This is but one face of a many-sided problem foisted upon society by the liquor traffic. Many other diseases, accidents, and tragedies can be traced wholly or in part to this source. Some feel that it is indelicate to speak so frankly on this subject. But should we not with one mighty collective voice shout these facts to the people? Alcohol is instrumental in decimating society by disease, accident, and tragedy. How many young men will return from military service forever cursed with an appetite for liquor? It is a tremendous problem for a man to reorient himself after having been active in battle, and the problem is made doubly difficult when he is addicted to alcohol. The experiences of thousands of men of the last postwar period

have demonstrated that fact. Recently a prominent Senator, speaking in the United States Senate, said:

"It is heart-rending to note the number of physically and mentally disabled veterans whose conditions are attributed mainly to the effects of liquor habits and social diseases acquired while in the service [of World War I]. Such veterans have been denied compensation because the authorities hold that their conditions are due to their own misconduct. Fine, stalwart men they were, most of them; the pride of their mother's hearts, but now physical and mental wrecks."—*Congressional Record, Senate, p. 2383.*

"Alcohol has been a most dangerous fifth columnist, a most vicious saboteur of human welfare since time immemorial."—*Id., p. 2386.*

Thinking people everywhere are looking into the future with fearful forebodings. This is not a question of national prohibition—it is a question of national survival. Speaking of the downfall of nations resulting from the use of alcohol, Mrs. E. G. White has said, "It remains to be seen whether our own Republic will be admonished by their example, and avoid their fate."—*Review and Herald, Nov. 8, 1881.*

In view of the alarming conditions as they are pictured to us in vivid colors on every side, should we not arise and meet the enemy? Shall we leave to others the work that God has given to us? An appeal is made to our doctors and nurses to seek admittance to clubs, churches, lodges, and civic groups to expose present conditions and to educate the people against the use of alcohol. Many have been doing a noble work in this field, but others should join them, that a great army of temperance workers may be actively engaged in this work of uplifting humanity. Success and joy will crown your efforts. Thousands are waiting to be helped.

"In every place the temperance question is to be made more prominent. Drunkenness, and the crime that always follows drunkenness, calls for the voice to be raised to combat this evil. Christ sees a plentiful harvest waiting to be gathered in. Souls are hungering for the truth, thirsting for the water of life. Many are on the very verge of the kingdom, waiting only to be gathered in."—*"Gospel Temperance Work" (selections from the writings of Mrs. E. G. White), p. 4 (Southern Publishing Association).*

## Right Arm Breaks Down Prejudice

By MRS. J. L. TUCKER, *Minister's Wife, Portland, Oregon*

IT was to a northern town of Montana that we were first sent out alone, "to sink or swim," as the conference president told us. There was no church, not even a Sabbath school. Because of his inexperience my husband felt that he could not begin work with a series of meetings. Accordingly, the conference gave us a club of

fifty *Signs of the Times*, and with a prayer on our lips we went to fifty homes each week for three months to deliver these papers. We went together, making a friendly call at each home, encouraging people to read and study their Bibles, and calling their attention to the help this paper would give them in making the subjects clear.

People received us cordially, but looked at us with wonderment. Very few questions were asked, and little did we tell them aside from our one mission. We did, however, encourage questions on Bible subjects, assuring them of our willingness to help them, and said we had come to their little city for that purpose. Before long, the questions came so fast that it was necessary to organize classes, and later cottage meetings, until we had one for each evening in the week. Our days were full of study at home, I can assure you, preparing the studies for the evening, and sermons for a future series of meetings. My soul was thrilled with joy as my husband and I visited the homes and there discussed these subjects. To be ready with an intelligent Bible answer when questions were asked, meant much to me.

Before we had completed our series of studies, an epidemic of influenza broke out. All churches were closed, and a ban was put on all public meetings. What were we to do now? Having some knowledge of hydrotherapy and its merits in cases of pneumonia and kindred diseases, my husband and I started out together to visit homes and offer our services. It was a dangerous undertaking, but we were assured of our Father's protection. People were surprised that we would run such a risk when each was afraid to help his next-door neighbor. What opportunities we had! With faith and trust in God, we began our mission, treating all, from the infant to the aged, with hot and cold water, and suggesting a fruit and liquid diet for a time, rather than the flesh and starchy diet they were following.

When we were exhausted, we would go home to rest for a few hours, and then go out again. Doctors soon heard of our work among the sick, and would come to get us or urge us to go to homes where they had given up hope. God blessed every undertaking, and there was not a single death in the homes where they gave us permission to take full charge. Don't you think this had an influence on the spreading of the gospel in that field? Certainly, prejudice of ministers and all who opposed the truth was broken down, and a harvest of souls was reaped as a result of our earlier earnest efforts.



❧ A SOUND *mind* in a sound *body*, is a short but full description of a happy state in this world.—*Locke*.

## “The Mayos and Religion”

THE following excerpts from an article on “The Mayos and Religion,” by Adolph C. Regli, taken from the *Religious Digest* of April, 1942, indicates the importance which the Doctors Mayo placed upon religion in the care of their patients:

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

“‘The world needs religion. It needs religion as distinguished from creeds born of theologians’ disputes. The surgeon and physician realize quickly that they need religion to help them. I do not mean the personal religion of the surgeon and physician; I mean the personal religion of the patient.

“‘I have seen patients who were dead to all medical standards. We knew they could not live. But I have seen a minister come to the bedside of such a patient and do something for him that I could not do, although I had done everything in my professional power. But something touched some immortal spark in him, and in defiance of materialistic common sense, he lived.

“‘Religion is the universal comforter in times of physical or spiritual distress. Let us not delude ourselves into believing that the state can take the place of some form of spiritual belief. There is a tendency for a group of intellectuals—persons who have been educated beyond their intelligence—to under-rate the value of religion as the universal comforter, but to the mass of people, religion has the same potency it has had for two thousand years.’”

The article further states that “the Mayos were not backward in expressing their views on social and economic problems of their day. Doctor Will, usually the spokesman of the pair, revealed their home habits. ‘We never had cocktails in our home,’ Doctor Will said. ‘We never drank or smoked. It is tremendously important not to set a bad example for youth.

“Doctor Will carried his taboo aboard his river yacht ‘North Star,’ on which he relaxed and spent his week ends. He always had guests with him on his cruises along the Mississippi River. There was no routine the visitors had to follow. They could read, nap, talk, sit alone, watch the scenery—do as they liked. But no liquor was allowed.”

## CURRENT SCIENTIFIC COMMENT

**REQUIREMENTS FOR IRON.**—Of this we can be quite sure: a diet deficient in iron has not been known to produce iron deficiency except in the presence of increased needs for iron, such as growth, pregnancy, or blood loss. Iron is an element, and unlike certain other organic substances of the food, it is not destroyed or used up in the body but is conserved and, if not excreted, can be utilized again and again. The need for iron varies greatly at different ages and under different conditions. In growth there is a need for iron to supply the hemoglobin in the expanding blood volume. In fact, by far the greater part of the functioning iron of the body is located in the circulating hemoglobin. Growth of the blood volume can be placed beside loss of blood as an important contributing cause of iron deficiency. Presumably, if the iron content of the diet is satisfied, the content of copper, cobalt, and manganese will be satisfied. Iron-deficiency anemia itself, which can and often does arise in spite of adequate iron in the food, is easily treated by the administration of adequate doses of inorganic iron preparations. . . . There is therefore some justification for the proposals to add iron salts to flour for civilian consumption. This is perhaps especially justified because of our lack of knowledge of the availability of iron from various foods.—*Journal of the American Medical Association*, 120:366, digested in *J. A. D. A.*, December, 1942, p. 846.

**FOOD IN THE PRESENT EMERGENCY.**—We must pull in our belts for the duration. We must handle our food supplies in such a way as to get the maximum nourishment out of the foods that require the least labor to produce. . . . The solution of the problem here, as in other countries at war, will be to shift our diet toward the cheaper foods that we can produce most abundantly.

We may as well realize right now that our path leads to plainer living rather than to easier living. We must all eat more of what we need even if this means less of what we like. We must learn that we can fight as well on cabbage as on Brussels sprouts, as well on bread and butter as on French pastry, and as well on skim milk as on whole milk.

In many cases we must use new foods—by-products, perhaps, of farm products manufactured for other war needs. This year, for instance, farmers have virtually doubled their production of soybeans and peanuts in order to produce the oil needed to replace oils formerly imported. After the oil is pressed out of these soybeans and peanuts, a highly nutritive residue, rich in protein, remains. . . . Housewives will be asked, too, to buy more foods in bulk. Each time the housewife does this, she will be definitely helping our war food effort. There are now some undersupplies, and there will be more, in relation to the domestic demand.

The purpose of rationing is to assure the fair distribution of these scarce foods, and there is sure to be rationing of many foods as the war goes on. The thought of impending rationing of some foods should not cause alarm. By planning our food purchasing and our menus, we shall be able to keep ourselves well fed. . . . A poorly fed person is easy prey for sickness.—*Journal of the American Dietetic Association*, December, 1942, p. 811.

**PSYCHOLOGICAL ASPECT OF NUTRITION.**—Nutrition, to the psychologist, has an important bearing on mental attitudes and emotional states. Many marriages are wrecked because of poorly prepared food, food incompatibilities between the two partners in the marriage, or inadequate nutrition. Children, too, become problems because of the food situation in the home. Children's feeding habits have a great deal to do with the emotional adjustments of their parents.—*Journal of the American Dietetic Association*, November, 1942, p. 741.

**CAROTENE ANALYSIS AND VITAMIN A VALUE.**—Deeply pigmented carrots containing 140 micrograms per gram were found to have little more than twice the vitamin A value of pale-orange carrots, which contained less than one tenth as much carotene by analysis. A wide variation in the efficiency of utilization of carotene from different plant sources for the purpose of storage in the liver has resulted from the feeding of equivalent amounts of carotene from the following foods: apricots, asparagus, broccoli, carrots, endive, pumpkin, spinach, water cress, yams, and pure beta carotene. The yellow foods are especially inefficient in promoting vitamin A reserves in proportion to their carotene content.—*M. C. Smith and L. Otis, "Observations on Carotene Analysis of Vegetables and Fruits as a Basis for Prediction of Their Vitamin A Value," Food Research*, 6:143, April, 1941. (Abs. *J. A. D. A.*, 17:700, September, 1941.)

**NUTRITIONAL FALLACIES.**—It is a fallacy to consider that iron requirements can be met by eating raisins or white bread. Both are poor sources of iron. Tomatoes should not be eliminated because they contain copper, which under certain conditions is a toxic element. It cannot be assumed that food cooked in aluminum is an etiologic factor in cancer or rickets or that aluminum as an ingredient of baking powder is toxic. . . . Spinach should not be discarded because it contains oxalic acid. Oxalic acid occurs in fruits and vegetables. It is fallacious to believe that a perfect substitute for mother's milk exists.—*W. Weston, "Common Nutritional Fallacies," Southern Medical Journal*, 34:397, April, 1941. (Abstracted in *J. A. D. A.*, 17:714, September, 1941.)

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# MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

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## WOMEN AS GOSPEL SONG LEADERS

By MRS. H. R. VEACH, *Evangelistic Song Director, Wilkes-Barre, Pennsylvania*

GOD has given to human beings the glorious task of taking this gospel message to all the world. Preaching is one method of giving the message. Distribution of books and other literature is another method of scattering the seed. But to me, one of the most beautiful methods of scattering gospel seed is the use of soul-stirring songs, which use appealing melody to penetrate the hard, stony, thistle-infested soil as well as the fertile, with gospel seeds. The same gospel messages can be presented through song as through the preached or read word. The appeal of pleasing melody, rhythm, and harmony to accompany our penetrating truths, causes hearts to be attracted and to respond easily. We read in the book "Education":

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. *There are few means more effective for fixing His words in the memory than repeating them in song.* And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy; to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. It is one of the most effective means of impressing the heart with spiritual truth."—*Pages 167, 168.*

Therefore, to those of us who have been gifted with a love for souls, a love for this gospel message, and a love for beautiful music, there is much comfort in knowing that we can have just as definite a part in the sowing of seeds of truth as have the evangelist, the preacher, and the colporteur. It is God who gives to each "severally as He will," the gifts or talents to carry on His work in the world. We are all members of the body of Christ, and God has a work for each member.

The song evangelist's field of service is a needy one. The song leader has a definite place in the *preparation of hearts* for the message of truth. As we just read, sacred music has power to promote harmony of action. "It is one of the most effective means of impressing the heart with spiritual truth." This is the preparation that is needed to unify the hearts of a heterogeneous group of people who come to an evangelistic meeting. Sacred music truly has a definite place in our evangelism. There is need for both young men and young women to prepare themselves for such a ministry.

This field of service and ministry has usually been filled by men, but I feel that it is one in which women can engage to the glory of God. A man may have some advantages over a woman as a song leader. It is customary to see men as song leaders, of course. But the very novelty of seeing a woman song director is in her favor, provided she does her directing with artistry, convincing leadership, sincerity, and confidence. It is true that a man can do and say things in public that a woman cannot do or say. It is displeasing to see a woman act and speak in a masculine way. Therefore I feel that the secret of success for the woman song leader is to retain her femininity, and yet show leadership.

By your pleasing personality cause your audience to like you and enjoy your leadership. Maintain grace of bearing, a well-modulated tone of voice, and refined manners at all times. A happy countenance acts as an impelling, pleasure-creating force. Attire yourself modestly. Avoid bright colors and frivolous decorations. Wear nothing that would cause the attention of the audience to focus on your attire or you, instead of on worship in song. Keep the feminine touch in your dress. Plain clothes are best, and dark colors are most suitable.

Too much stress cannot be laid upon the necessity of a pleasing voice. Your personality shows in your voice. Even though the auditorium may be large, keep your speaking voice from being strident, harsh, or masculine sounding. Love your work. Enter the platform with a love for God and man in your heart. Show that you are enjoying your part of the service; the audience will sense your feeling and it will respond with wholehearted participation.

As to the preparation needed for such a God-given ministry, the prerequisites for both men and women are the same. They are: (1) Natural endowment and ability to perform; (2) Consecration—the basic requirement; and (3) Musical training and experience.

### Natural Endowment and Ability to Perform

Included in this prerequisite are five qualifications. They are as follows:

1. DEFINITE MUSICAL TALENT. This talent shows up in early musical training. The ability to perform either vocally or instrumentally is a necessity.

2. **SENSE OF THE ARTISTRY OF MUSIC.** This applies to gospel music in particular. It is an inborn sense that comes with the genius of the true artist. It is that skill which distinguishes the artist from the amateur—the personalized expression of an inward feeling. It can be developed by performance, experience with music, and direction in training.

3. **TALENT FOR LEADERSHIP.** Leadership is the ability to cause others to do what you want them to do because they honor your good judgment, and because you know what you want. A person who is master of himself, who knows just what he is going to do and how he is going to accomplish it, has a tremendous power with his audience. Be courteous, firm, impartial, tactful, and patient.

4. **PLEASING PERSONALITY.** The person who is pleasant, happy, unselfish, persuasive—who draws others to himself by the simplicity of his manners and his genuineness—has power with his audience. Your dress, manners, facial expression, quality of voice, grace of bearing, all make up personality to the audience. Don't be temperamental; wear well with your audience.

5. **PHYSICAL FITNESS.** Health, too, is an endowment, and it is a basic necessity for one in public life. The demands made upon the physical energies of a song conductor are strength-taking. A woman must therefore be well fortified physically.

#### **Consecration—the Basic Requirement**

One must feel and know that he is willing to leave all and follow Christ, if he is to succeed in this phase of gospel ministry. He must have surrendered his all—his talents, his being, his time—to be used by God in this work. He must sense that he is not there to exalt self, nor to exploit accomplishments, nor merely to entertain.

The song leader is there to bring a gospel message from every song that is sung; to unify the hearts in the audience; to reveal Jesus and His love for sinners; to keep preparing waiting hearts for the seeds of truth which the evangelist will sow a little later. He must have a high regard for and a definite sense of the high place of gospel songs in God's worship, and he must use them thus. Always ask God to direct in the selection of the songs to be used so that all will tend to the saving of souls in the kingdom. Keep humble. Rely upon God. Dedicate yourself, your talents, your life, to God each day.

#### **Musical Training and Experience**

The public is trained to recognize and demand the best in performance. It has been thus trained by the radio and the concert hall. Our message is the greatest in the world. Its presentation demands that the evangelist and his associates have extraordinary qualifications—qualifications blessed and sanctified by God. For good gospel song leadership, definite, extensive

musical training is indispensable. One should have had experience with many kinds of music. The more musical background a person has, the better he is prepared. Courses in the history, theory, and harmony of music, as well as instrumental and vocal training, should be a part of his education. Above all, a practical course in conducting with ample opportunity for experience should be required in his school training.

The student should be trained to apply the techniques of conducting until ease of gesture and grace of performance are acquired. A definite sense of rhythm is an absolute essential. Originality of performance should be encouraged and achieved. There should be no rigidity. Angular movements of directing should be discarded. The ability to interpret through the use of arms and hands, facial expression, etc., should be acquired. A platform technique should be developed. Suggestions of new ideas and methods should be imparted. Ease of public performance, or just "being at home" on the platform, is a matter of thorough training, plus experience. Training at school should foster these qualifications in the student. Then good judgment, observation, originality, and versatility will enable him to develop methods, devise procedures, and add to his fund of information after schooling.

This musical preparation should include voice training as well as instrumental performance. A pleasing speaking voice and proper platform technique should be a matter of definite supervision.

A person's experience with music will give him a sense of appropriateness of songs, interpretation, and tempo. The proper tempo of a musical selection depends upon the sentiment of the text, upon its melodic and harmonic construction, its metrical and rhythmical character. The tempo should be slow enough to permit full development of melodic beauty in all parts. Every composition, every song, has a definite tempo of its own. Study the song, study its text, and adapt the tempo which best brings out the sentiment of the song.

Some songs are martial, some meditative, some prayerlike, some joyous. In other words, one must have the natural endowment of good musical judgment, a sense of interpretation, and musical experience, in order to make proper choices. There seems to be a tendency today on the part of some injudicious, evangelistic song directors to sing too fast. A metronome could be set up in place of such a leader, and he would not be missed from the platform. But we should remember that *music is expression*.

Realizing that the songs used are preparing hearts for the message and that every song has a definite message for every heart, we must be sincere. For instance, I never direct (manually) the well-loved song, "The Old Rugged Cross." I merely lend direction, if needed, by the voice. This song has general appeal, and



if it is sung meditatively, its appeal is multiplied. There is a tempo that suits the audience and that it will adopt automatically.

Another requirement is the ability to sight-read music. This is essential. One cannot afford to be surprised and embarrassed by being unable to perform a request number by the audience.

### Opportunity for Women Directors

I encourage young women to consider seriously this phase of gospel ministry. If God has given you native musical talent, if He is impressing you to use that talent in labor for Him, then definitely turn your capabilities over to Him. Secure a training that will better prepare you to serve Him. I appeal to the wives of our young ministers to train for this service. Many times our young ministers begin their evangelism in small efforts where it would be impossible to finance a complete company. If the wife can direct the music and is a soloist on some instrument, or a vocalist, then not much other help is needed. It is easier to get a pianist than to get a song director. Here is a good place to gain experience, and by experience we grow.

To many who possess latent, God-given musical talent, I dedicate this appeal, with the sincere hope that these words of encouragement will be to them a spark of inspiration, causing them to determine to let their light shine in a blaze of glory for God, and to help finish His work triumphantly.

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## THE PULPIT AND THE STUDY

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### Biblical Exposition and Homiletic Helps

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## Why a Zionist Movement Must Fail—No. 3 (Sermon Outline)

By CHRISTIAN EDWARDSON, Minister,  
Hutchinson, Minnesota

### V. THE ZIONIST MOVEMENT A MISTAKE.

1. Hebrews' search for blood of atonement:
  - a. No atonement without shedding blood. Heb. 9:22; Lev. 17:11.
  - b. Law of Moses forbids Jew's offering sacrifices except at "the door of the tabernacle" or temple.\* Lev. 17:3, 4; Deut. 12:11, 13, 14.

NOTE.—Since the destruction of the temple (70 A. D.) Jews, outside of Christ, are without "the blood of atonement." This fearful reality has driven many an honest Jew to realize that he stands without atonement before God, unless he accepts the atoning blood of Christ. But, if their temple were restored, its services would satisfy this craving for "the blood of atonement," and thus remove their feeling of need for the atoning blood of Christ. We cannot, therefore, understand why Christians are so enthu-

siastic for the restoration of the Jews with their temple services in Palestine.

### 2. Disaster awaits Jews in Palestine:

- a. If Jews would return to Palestine in great numbers, the Arabs would start war against them. This every informed person knows.
- b. Palestine is to become the scene of a great conflagration. Joel 3:9-16; Rev. 16:12-16.

NOTE.—If the Jews returned to Palestine, they would be caught in the jaws of Armageddon. What then could be the benefit or object gained in the return of the Jews to Palestine? The only hope of that people lies in accepting atonement through the blood of Christ. Isa. 1:18-20; Eze. 18:31, 32.

### VI. SUMMARY: We conclude therefore:

1. That "God is no respecter of persons" or of nationalities, but of character. Acts 10:34, 35.
2. That "Israel" means an "overcomer" through faith in Christ, and not the Hebrew nation. Rom. 9:6, 7; Gen. 32:24, 28; Gal. 3:7, 16, 29.
3. That God chose the Jews as His representatives to display the character of true "Israelites" to the world, and to herald His saving truth to all nations. Deut. 28:1, 9, 10; Ps. 67:2.
4. For this reason He placed them in Palestine, the highway between the nations, and proposed to make it a miniature Eden. Eze. 47:9, 12; Isa. 51:3.
5. When the Jews failed in every crisis, and misrepresented God by adopting heathen customs, they were rejected as a nation; but faithful individuals formed a nucleus into which Gentile believers were engrafted, thus forming the "Israel of God." Matt. 21:43; Rom. 11:17-23.
6. God, who knew the end from the beginning, showed Abraham that the promises would be fulfilled on the new earth. Heb. 11:10, 13-16; Rev. 21:1, 2, 12.
7. Ezekiel and Paul tried to lead the minds of the Jews to the resurrection as the "hope of Israel." Eze. 37:1-14; Acts. 28:20; 23:6; 24:15; 26:6-8.
8. The promise of God to Israel, then, is *not* the immigration of all Jews to Palestine, but that "all Israel," the overcomers of all ages (including Abraham), will inherit the earth made new, after the resurrection of the dead.



INSPIRATIONAL CONTRIBUTORS.—"I take this opportunity to express a word of praise to all who contribute toward the success of THE MINISTRY. I do appreciate reading articles by men who still value the sacredness of the gospel ministry, and who hold to the fundamentals of the Christian faith."—George Baebler, East St. Louis, Illinois.

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## EFFECTIVE ILLUSTRATIONS

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For Use in Sermon or Song

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**RECORD OF TWO LIVES.**—"The following striking contrast portrays the divergent aims and purposes possessing the hearts and lives of the two classes of mankind.

"Not long ago, in Europe, a man died at the age of seventy-three, who began at the age of eighteen to keep a diary, which he continued to keep for fifty-two years. It is now published and is a most striking commentary on the life of a mere worldling. In the book he left he states that in fifty-two years he had smoked 628,715 cigars, of which he had received 43,692 as presents, while for the remaining 585,023 he had paid about \$10,433. In fifty-two years, according to his bookkeeping, he had drunk 28,786 glasses of beer and 26,085 glasses of spirits, for which he spent \$5,350.

"The diary closes with these words: 'I have tried all things; I have seen many; I have accomplished nothing.' A stronger sermon could not be preached than to put this testimony against that of the missionary apostle Paul: 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.'" By which spirit are we actuated?—"Early and Latter Rain," Wilcox, p. 126.

**STRENGTH FROM ADVERSITY.**—"The strongest oak in the forest is the one that has endured the fiercest storms. At Cornwall, Connecticut, they point out a tree that at once becomes an object of interest. It grew out of a crevice in a great rock, but rising above the rock it threw its roots over the sides and down into the earth, where it laid hold upon the strength of the soil. Through the years storms have beat upon it and winds have lashed it with their fury; but it stands tall and stately and unmoved, the stronger and grander for what it has endured. And so may every life face unmoved the storms that beat upon it, if it is rooted in the Rock of Ages and draws its strength from the rich soil of God's word. It will be all the greater, and grander, and stronger, and more beautiful for winds of adversity it has resisted and the storms of trial it has endured.—*Watchman-Examiner*.

**NEW BEGINNINGS.**—"The bells of the city were ringing out the Old Year, ringing in the New. . . . In the pastor's home, however, was whispered silence. The little daughter was suddenly ill. The family physician came in. "Ah, such a small patient," he said, "but we'll have her out of this shortly. . . . I'll telephone my prescription. Just follow directions. Everything will be fine."

A few minutes after the medicine was given to the baby, her tiny body became limp; her lids drooped. Frantic calls brought the doctor back. "An overdose of an opiate!" he exclaimed. "But thank God I'm here in time." For hours he labored tenderly, patiently. Then the baby slept safely.

Later the manager of the drugstore came in. "The young man who filled that prescription," he informed the pastor, "made a nearly fatal mistake. I have dismissed him. He shall never fill another prescription."

"No," the pastor and his wife said in one voice. "It was a serious but not a fatal mistake. We must give the young man another chance."

The pastor meditated a second. "How many mistakes each one of us has made during the year just past!" he exclaimed. "Yet our heavenly Father gives us another year—a New Year, another chance. As Christians, we must give the young druggist another chance. That's God's way with us—He forgives and gives new beginnings."—*The Secret Place*.

**MUSIC'S MINISTRY.**—"Man's highest emotional expression is found when he is worshipping God. A well-chosen prelude, carefully selected hymns, and the solo or the anthem, well fitted to the intent of worship, will so finely pave the way by each emotional suggestion that the listener soon discovers his spirit being formed and sharpened, and his heart being strangely warmed and yielding to God as he comes into the presence of and in communion with his Maker. This is the true ministry of music. It is not merely a fancy term. But it is a ministry which is direct, forceful, and fruitful in God's service to those who dare use it and experience it in the development of Christian character and to God's glory.—*Watchman-Examiner*.

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## NOTES From the BOOK of NATURE

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### Lessons From the Stars

★ STARS represent angels. Job 38:7; Isa. 14:13.

★ Soul winners shall shine as stars. Dan. 12:3.

★ The wicked are like wandering stars. Jude 13.

★ If a distant star should cease to exist, we would still see its light for years, perhaps for centuries or millenniums. Even so, when a worker is gone, his influence continues to light the way for others.

★ The great planet Neptune was discovered because of its influence on the motions of Uranus. There are unseen influences in the universe, but they are none the less real. Someday, if we investigate, we may be led to recognize the existence of mighty truths of which we are entirely ignorant today.

★ Smoke and clouds may drift across the heavens, but after they have passed, the stars shine on. The goodness of God lives on in spite of obscuring circumstances. Someday it will shine out clearly again.

★ The stars have no bands or visible means of control; yet they never vary an instant in their courses. God's invisible power holds them. The same power can guide us, even though we cannot see any means by which He can accomplish His promises to us.

★ A comet attracts more attention than the steady star, but the star shines on after the comet has passed.

★ Stars teach us lessons of steadfastness.

★ Stars differ in glory. We may not all occupy the same place in God's work, either here or in the future life. But each star has its place, and it takes millions of faint stars to make the glory of the Milky Way.

★ Planets shine by reflected light. "Every gleam of thought, every flash of the intellect, is from the Light of the world."—*Ellen G. White*.

H. W. CLARK. [Professor of  
Biology, Pacific Union College.]

## THE RELIGIOUS PRESS

### Valuable Current Excerpts

**NEW CHALLENGE.**—The gravity of the present world situation should be a challenge to our whole missionary outlook. On every side the old order of things is passing. The change of governments, shortening of distance by modern communication, wireless, the movies, mass-produced goods—all these things are creating among the backward nations of the earth a new sense of awareness.—*Prophecy Monthly, December, 1942.*

**LIBERAL EDUCATION ECLIPSED.**—For the duration, and for nobody knows how long after the war, liberal education is in eclipse in America. . . . It came on December 17, 1942. . . . The clipped phrases of the joint Army-Navy order settled neatly and finally the educational pattern for at least one college generation. The teen-age draft law had made the end inevitable. . . . The Army, desperately needing technicians to drive the swarming machines of mechanized war, has little use for liberal education. The Navy is willing to permit broader training. To the larger universities which are equipped to give such war training on a mass-production basis, they offered contracts to lease-lend their facilities just like any other war industry. The smaller colleges, like the smaller businessman, must either retool overnight into some kind of educational war production or go to the wall. . . . Faculty members are either entering the service of the Government or are schooling themselves to teach technical subjects. All male students over eighteen who can qualify for any sort of war service are henceforth to receive or to be denied training as the armed forces choose. Quick, intensive courses, likely to be of no value toward a college degree, are the order of the day.—*Christian Century, Dec. 30, 1942.*

**DISSENTING VOICE.**—We have great admiration for Dr. E. Stanley Jones, but we do wish that he would stop harping on the string of church union. He carries in a recent issue of the *Christian Century* an extended article on this subject. In the article he says: "Periodically, I have renewed my plea for church union. I am convinced that the time is ripe for that plea to be renewed once more. Perhaps the time has never been ripe before, since the plea seems to have made little impression. But that the time is now ripe the state and need of the world convince me." We feel that Dr. Jones misreads the signs of the times. We doubt that church union here in our country will ever come to pass. We doubt also that it would be desirable even if it were possible. Such countries as Mexico, Spain, and Italy prove that church union is not wholly desirable. Here in our country we have different denominations, but here Christianity has thrived as in few other countries. Let us have church co-operation, church good will, and Christian unity, but not church union. Indeed, our own denomination is so big now that it is unwieldy.—*Watchman-Examiner (Baptist), January 7.*

**BINGO LAWS.**—New York City has passed a law against bingo games, but allows churches to continue them. In other words, the churches may gamble, but not other organizations.—*Gospel Minister, Dec. 31, 1942.*

**CHURCH'S VICTORY TAX.**—It is not surprising that some of the Southern Baptists in Kentucky and Texas have protested that for churches to pay 5 per cent victory tax on ministers' salaries would be to submit to an improper control of the church by the state. Neither is it discreditable. It is well to be sensitive to any threatened encroachment upon the freedom of the church. But this time we think they are mistaken. This tax does not touch the

liberty of the church. It may, on the contrary, save religious liberty and all other liberties. The objection, briefly stated, is that, when the state demands that the church make this 5 per cent deduction from the ministers' salary and pay it to the Government, the state treats the church like any other corporation. Well, as an organization handling money, owning property, having employees, making investments, the church is like any other corporation. Its exemption from taxation on the property that it uses for religious purposes is a favor, not a right. The church is never so free from interference by the state as when the state treats it, in its corporate capacity, exactly as it treats every other group of citizens who, in the exercise of their civil rights, organize for any lawful purpose. If the state does more or less than that—if it makes impositions upon the church which it does not place upon other organizations, or if it grants it favors and exemptions not granted to others—there is the beginning of that very entanglement of church and state against which the Baptists conspicuously, and other Americans generally, protest. These zealous guardians of liberty in Kentucky have the right idea, but they are making the wrong application of it.—*Christian Century, January 13.*

**CATHOLICS AND BIBLE.**—It is a rare Catholic that ever reads the Bible. As a matter of fact, he finds the Bible entirely superfluous. Since the church is the infallible teacher of salvation, what need has he of the Bible? If he interprets it according to the church, he is no better off than if he had never read it. . . . He knows no more than before he started. If, on the other hand, he dares to interpret it contrary to the church's teaching, he has to admit that he is wrong and the church right and that he is needlessly endangering his salvation by such reading. In short, if the church is infallible, Bible reading is all risk and no gain.—*Converted Catholic Magazine, January.*

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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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**CHINA'S BRIGHT FUTURE.**—Dr. M. E. Dodd, of Shreveport, Louisiana, believes that China is going to be the next great Christian nation of the world. His words are as follows: "Because of the character of the Chinese people and their responsive acceptance of our missionary teachings, because of their great Christian leaders, because of their great natural and undeveloped resources, and finally because the empire building of the age is moving westward in China's direction, do I believe this."—*Watchman-Examiner*, Dec. 24, 1942.

**CHURCH ATTENDANCE.**—According to statistics, church attendance reached a peak in 1880. The average pastor today preaches to a church 70 per cent empty. Ninety per cent of our people attend no church regularly. Weekly attendance at movies is 60 per cent of the population. Sunday school gets 15 per cent. Morning church service draws 8 per cent, and evening service 2 per cent. Did Judah do worse?

Our national income, omitting governmental support, is approximately 70 billion. Forty per cent of it goes for that which is morally degrading. Three quarters of one per cent is spent for spiritual upbuilding, according to reliable statistics.—H. M. MacArthur, in *Prophecy Monthly*, December, 1942.

**INFLUENTIAL NEGRO.**—The world generally does not know that Felix Eboue, governor general of French Equatorial Africa, and now an ally of the United Nations, is a pure-blooded, African-born Negro, a Christian, and one of the most scholarly and progressive sons of the continent. But Americans, French, and Swedish missionaries who have stations in his country—both Protestant and Catholic—have reason to be grateful for his helpfulness to them and to the people they serve. This first Negro to become a governor general in a French colony is deeply interested in the people of his race, visits in their villages, aids the mission doctors in fighting tropical diseases, and co-operates with every Christian religious group.—*Gospel Minister*, Dec. 24, 1942.

**STIRRING QUESTIONS.**—Dr. Halford E. Luccock, of Yale University, asks these stirring questions: "Shall we have dinned into our ears that food is defense, and continue to mash millions of bushels of grain into liquor? Shall we continue to export grain to Britain, and have it returned as Scotch whisky, that indispensable aid to gracious, old-world courtesy? Shall we ration everything necessary to human welfare in our country and still give priority to booze?"—*Watchman-Examiner*, Dec. 24, 1942.

**ASTROLOGY'S POPULARITY.**—The British Director of Observation, Mr. T. Harrison, wrote in the *London Times* recently: "In a detailed study it was found that more people follow their daily fate in the stars than follow the advice of archbishops, preachers, and parish magazines."—*Prophecy Monthly*, December, 1942.

**MOHAMMEDANS IN EUROPE.**—Mohammedans to the number of nine million live in Europe.—*Gospel Minister*, Dec. 24, 1942.

**HOLY SMOKE!**—A leaflet was distributed in New York offering a share in eight high masses daily to all who join a "mass league" of the Purgatorial Society. Note that the cost is \$10, which may be paid "on easy terms."

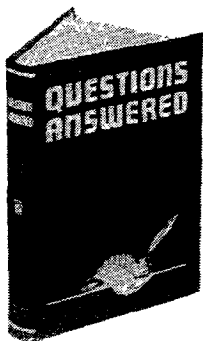
Eight high masses are offered daily for the living and the deceased members. It is the intention to increase the daily high masses to ten.

The offering remains the same: ten dollars for a perpetual membership. These offerings are devoted to missionary purposes.

"Many worry whether any masses will be said for them after death. Now is the time to settle this important affair yourself on easy terms and enjoy the benefit of eight high masses daily during life and after death."—*Prophecy Monthly*, December, 1942.

# To Ministers and Bible Workers-

How often people say, Please explain—



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Why Easter is mentioned in Acts 12:24.  
The New Covenant of Hebrews 8:7-13.  
How I can observe the Two Covenants of Galatians 4:24-31.  
What is meant by selling to strangers in Deuteronomy 14:21.  
Aren't both Sunday and Saturday holy days? Rom. 14:5, 6.  
What about the "undying worm" and "unquenchable fire" of Isaiah 66:24 and Mark 9:43-48?

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Faith, Courage, and Love

If You Had But One Wish

"Behold, I Have Played the Fool"

Great Heroes

Be a Good Soldier

The Biggest Bully in the World

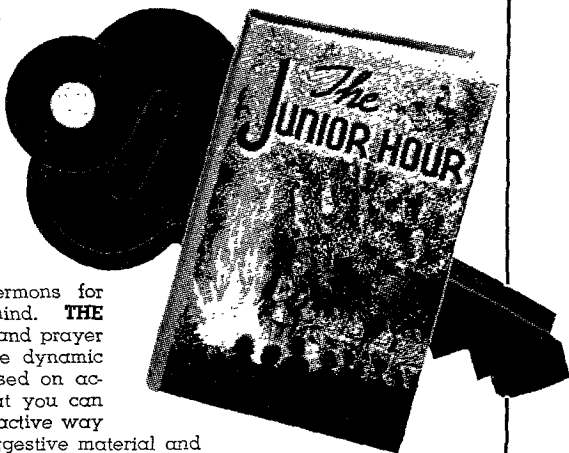
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**CHURCH DEFENSE.**—A set of air-raid rules for Pennsylvania churches has been issued by A. C. Marts, executive director of the Pennsylvania State Council of Defense, who at the same time urged all churches in the State to appoint church defense committees and air-raid wardens for the church. Churches are asked to designate rooms as air-raid shelters and to prepare morale programs to ease the tension of the group during an air raid or drill. —*Watchman-Examiner*, Dec. 31, 1942.

**ONLY ONE SALVATION.**—In recent years, there has been much talk about the value of the various pagan religions—Buddhism, Taoism, Confucianism, and the rest; and we have been told, with great show of "liberalism," that Christian missionaries must recognize the good in these other religions and not antagonize them. The popularity of this notion probably had its origin in the famous "Parliament of Religions" in Chicago some years ago. But who can imagine the apostle Paul attending a "parliament of religions" and going out of his way to conciliate the priests of paganism? How far some of us have drifted from the truth of the New Testament! "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." That is true in America, and it is just as true in China and Japan and India and Africa. The world needs Christ!—H. W. Province, in *Watchman-Examiner*, January 7.

## Book Sales Without Pressure

(Continued from page 23)

nevertheless it will go into more detail on a number of points than I was able to in the limited time I had. I explain that in thinking of the subject afterward, or in talking about it with their neighbors and friends, they will doubtless want to recall certain points, but perhaps will not be able to do so, unless they have one of these books.

Sometimes I say, "I want to tell you about a wonderful little book I have secured on the subject we have studied this evening. I find that this book is a remarkable setting forth of the subject. It is so very good that I find myself wishing I could present each one of you with a copy, but of course I am unable to do that. Stop at the literature table, however, and look at this book. It may be that this is just what you have been wanting."

After our meetings were well under way, I took a few minutes one evening to explain that beginning that very night, we would give away a fine book valued at \$2.75 ("Facing the Crisis"), every meeting night, to the one who sat in a certain seat. I selected three different seats, so that should a child sit in one, or one of our own people, I would still have another choice. The one who sits in the "right" seat, gets the book. I have the usher get the person's name and address on a card, and then, just before the lecture begins, we call that person to the front and present the book, explaining that we now have an investment in him and that henceforth we shall be especially interested in him. We explain the nature and value of the book, and present one of these books every meeting night, selecting a different seat each time, and endeavoring, as far as possible, to select seats where we think those who have been quite regular in attendance will sit.

On Sunday nights we present two books. The second book is "The Great Controversy." We have a different plan for giving these books away. At a given moment, as people are coming in, we count, and the tenth person gets the book. Other nights it may be the fifth person, and so on.

Books are not given to those who come in after a certain time, and this restriction encourages promptness. Many who have not yet received a book tell friends who come to visit them, "I'm sorry, but I just *must* go to this meeting. I am anxious to get one of the free books they are giving, and therefore I must not be late."

We always call the person to the front to receive the book. Some are so elated at being the "lucky" one, as they express it, that they reach up and grasp my hand, and enthusiastically say, "God bless you! I surely am happy to get this book!"

# Special Diet Lists

**FREE to DOCTORS, DIETITIANS, NURSES**

There are eleven different lists in the set—blood-building, weight-gaining, reducing, high-vitamin, and mineral, and diet lists for arthritics, diabetics, and others. These are prepared by qualified dietitians.

While various Loma Linda Foods are included, the diets meet all requirements even where these products are not available.

These lists are neatly mimeographed—each on a separate page. We shall gladly supply as many as you need. Just ask for them.

## ORDER ACCORDING TO NUMBER

	No.		No.
Alkaline Diet .....	5	High Calorie Diet .....	1
Anemia Diet .....	2	High Carbohydrate Diet .....	3
Anti-Flatulence Diet .....	4	High Mineral Diet .....	2
Arthritic Diet .....	7	High Vitamin Diet .....	2
		Hyperacidity (with extra fats) .....	6
Blood-Building Diet .....	2	Hypoacidity Diet .....	6
		Hypothyroidism .....	9
Cardiac Diet .....	3		
Chronic Nephritis .....	10	Liver Diet .....	6
Cold Diet .....	5	Laxative Diet .....	8
Colitic Diet .....	11		
		Reducing Diet .....	9
Diabetic Diet .....	7	Semi-Smooth Foods .....	6
Diarrhea Diet .....	11	Smooth Foods .....	11
		Spastic Constipation .....	6
Gall Bladder Diet .....	6		
Gout Diet .....	10	Ulcer Diet—Modified .....	11
High Blood Pressure Diet .....	3, 5	Weight-Gaining Diet .....	1

*Free to Everyone* **ATTRACTIVE RECIPE FOLDERS**

containing recipes for choice meatless entrees, salads, and sandwiches. Send us your name and address on a postal and refer to **THE MINISTRY**, and **YOUR** set will be mailed. Address:

**LOMA LINDA FOOD COMPANY**  
Arlington, California

## PULPIT FURNITURE

Chairs, Communion Tables,  
Baptismal Fonts, Etc.

Fine furniture at factory-to-  
Church prices. State your needs.

**DE MOULIN BROS. & CO.**

1133 South 4th St.  
GREENVILLE, ILLINOIS



## STEREOPTICON SLIDES

on the Third Angel's Message

WHERE YOUR CREDIT IS GOOD

Not made by students. Write for terms to

**ALBERT F. PRIEGER**

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

## CLASSIFIED ADS

Advertisements appropriate to The Ministry, appearing under this heading, four cents a word for each insertion, including initials and address. Minimum charge, one dollar for each insertion. Cash required with order. Address, The Ministry, Takoma Park, Washington, D.C., U.S.A.

### TWO CHOICE ELECTIVES

"THERE ARE SERMONS IN STORIES," by William L. Stidger (\$2), contains excellent illustrative material. Also "Evangelism in the Home Church," by Andrew W. Blackwood (\$1), on an effective evangelistic program. Abingdon-Cokesbury Press, 810 Broadway, Nashville, Tenn.

### PRUITT SPECIAL

WE HAVE JUST RECEIVED A LARGE SHIPMENT OF adding machine paper. It is 2 1/4" wide, 100 rolls to a carton—6 cents a roll. Single roll, 10 cents. Subject to prior sale. Pruitt, 132B Pruitt Bldg., Chicago.

### EVERSON LECTURES

"THE LAST WARNING MESSAGE," "Mark of the Beast," "Was the Law Nailed to the Cross?" by Evangelist Charles T. Everson, and other lectures in booklets. Ten cents each, postpaid, less in lots of ten. Address Bible Lectures, Route 1, Box 77, St. Helena, Calif.

### SLIDES FOR SALE

SLIDES FOR SALE, HIGH QUALITY, SPECIALIZING in alcohol, tobacco, health, nutrition, physiology, travel, nature. Lecture manuals available which have proved successful before thousands of people. Inquire of Julius Gilbert White Publications, Madison College, Tennessee.

### WORKERS' SUPPLIES

FILMSLIDE PROJECTORS, FILMSLIDES—D-O-C-trinal, missions, health, temperance. Material for making 2 x 2 slides. Stereopticons. Motion-picture equipment. Screens. Cameras. Photographic supplies. Radios. Baptismal suits. Communion ware. Anatomical charts. Therapeutic lamps. All at workers' prices. Literature and information for those seriously interested in buying. S. D. A. Purchasing Bureau, General Conference Building, Takoma Park, Washington, D. C., U. S. A.

### OFFICE MACHINES

WANTED FOR CASH.—Addressing machines, multigraphs, Dictaphones, and other office devices. Pruitt, 132B Pruitt Building, Chicago.

## Preparation of Advertising

(Continued from page 26)

are several good cursives, which if used sparingly do not detract from the gospel message.

The type most likely to suggest the idea of religion, as it is popularly understood, is the text letters, sometimes spoken of as "Old English;" but, unfortunately, these letters are very illegible, and if used at all should be in only one or two words. Even then, one must be careful to choose the most legible of these types.

A study of advertising types, with these points in mind, will be helpful. There are many fine books on the subject. We recommend "Modern Type Display" by J. L. Frazier, which is to be found in most public libraries.

### Care in Selection of Illustrations

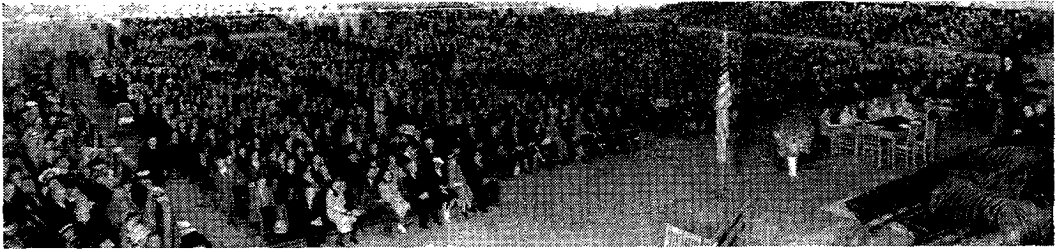
The last point we should like to discuss is that of illustrations and cuts. While it is true that "one picture speaks as loudly as ten thousand words," gospel advertisers have often overlooked the fact that pictures speak a definite language! If there must be a choice, it would be better to do without the potency of the "ten thousand words" than to use a picture of a nature detrimental to our cause. It is my opinion that many of the "horror pictures" and crude cartoons that have at times been used to illustrate gospel advertising, have turned more people away from our meetings than they have attracted to them. It is heartening to see the attention that is now being given by Christian artists to the production of illustrations which will actually attract the attention of people to our message.

In summary, there is much more to the business of printed advertising than merely sitting down, dashing off something, and handing it to the printer. We must know what we are going to do, and why we are doing it. We must *plan* to attract attention, to arouse interest, to create a desire, and, if possible, to move to action—that action being in most cases attendance at the lecture.

We should remember to go to the public with our message rather than try to make them come to us. We must minimize our copy on any one display so that we emphasize only one thing, and display not over three, on any given page. We must select a printer who will pay due respect to principles of balance, proportion, subject harmony, and the use of proper illustration.

Even in this lengthy article it has been impossible to go into detail. We recommend a careful study of the book previously mentioned—"Modern Type Display" by J. L. Frazier, Inland Printer Company, New York, or Job Series No. 2 and No. 4 of "International Typographic Union Lessons for Printers," I. T. U. of Educational Department, Indianapolis, Indiana.





## Special Notice to Conference Workers

A capable assistant is available for each evangelistic effort you plan this year—eager and able to clearly present the message, a most excellent and faithful house-to-house visitor, ready and willing to call at as many homes each week as you desire.

### Assistant's Salary and Expense

A brief appeal made by you to your church congregation will care for these items since the yearly wage rate is only \$1.35 per worker, or \$1.25 if groups of five or more of these assistants are desired in one place.

### Testimonials and Recommendations

These will be found in the "March of SIGNS," a copy of which will be in the hands of your church members. This will serve to arouse their interest so that they will be fully prepared to give support to your request between February 27 and March 6. These testimonials appraise the outstanding ability in soul-winning work of this able assistant whose success in past years deserves the well earned slogan, "MORE SIGNS—MORE SOULS."

Your able assistant,

SIGNS OF THE TIMES.

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MORE SIGNS, MORE SOULS—MORE SIGNS, MORE SOULS—MORE SIGNS, MORE SOULS—MORE SIGNS, MORE SOULS—MORE SIGNS, MORE SOULS

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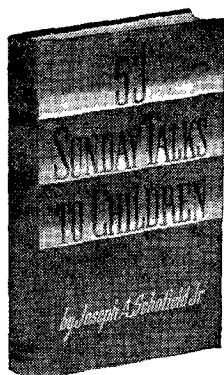


## Unfamiliar Stories of Familiar Hymns

108 stories of unfamiliar incidents designed to illustrate the creative power of sacred music in human lives. Of great value in services of various kinds.

**\$1.50**

W. A. WILDE COMPANY  
131a Clarendon St., Boston



## 53 Sunday Talks to Children

Collection of story sermons planned to fit into order of Church Calendar, with story material provided for each special day throughout the entire year. All based upon Scripture.

**\$1.50**

W. A. WILDE COMPANY  
131a Clarendon St., Boston

## Roman Pontifex Maximus

(Continued from page 20)

3. Vergil, *Georg.*, I. 268-272.
4. The *Denicales* were private or family holidays in honor of a deceased member of the household.
5. Columella, "On Agriculture," bk. 2, ch. 21. (Harvard University Press, Cambridge, Mass., 1941.)
6. Livy, "History of Rome," bk. 8, ch. 15; bk. 22, ch. 57; bk. 37, ch. 51; bk. 40, ch. 42; Plutarch, "Lives" (Numa); Cicero, "Philippics," No. 11, ch. 8; Pliny the Younger, "Letters," bk. 4, Epistle 11.
7. Dionysius of Halicarnassus, "Roman Antiquities," bk. 2, ch. 73. (Harvard University Press, Cambridge, Mass., 1937.)



## The Cleveland Convention

(Continued from page 6)

importance of defending and preserving this precious heritage of the American people. Says the *Christian Century*:

"Back of this whole question of Protestant missions in 'Catholic' countries lies the much deeper question of the nature of religious liberty and the quality of our devotion to it. One good result of the current controversy may be to force us to a re-examination of our minds on this subject. And what attitude are American Catholics going to take about the proposal to combine the gospel of the Four Freedoms with the doctrine of a closed continent for Catholics?"

We are not primarily concerned how our Roman Catholic friends will reconcile their inconsistencies, but we are vitally concerned as to what shall be "the quality of our devotion" to religious liberty. May God help us as leaders to measure up to our responsibilities and opportunities in these significant times.

**MAKE  
the  
MOST**



**of This Special Opportunity**

GOOD FOR A SHORT TIME ONLY

This year healthful living is going to be a bigger problem for most people because of food rationing. Seventh-day Adventists have a great and important work to do for those who have depended on meat and canned foods for a major portion of their diet. By precept and example we can show them that nourishing, satisfying, tasty meals can be prepared from foods of which there is a plentiful supply. They will learn more about wartime adjustments in diet in a much shorter time if they have our pioneer health journal, for **LIFE AND HEALTH** will give special attention to food problems this year. Now is the time to start sending them **LIFE AND HEALTH**. For a short time, beginning March 1, Seventh-day Adventists may enter personal and gift subscriptions at half price.

Regular Price .....\$1.50

Now, One Year, Only . . .75

Add 35 cents for subscriptions to countries requiring extra postage

**Order of Your BOOK AND BIBLE HOUSE**

**Life & Health**



# It's Easy Now

to give BIBLE STUDIES with the  
**20th CENTURY BIBLE COURSE**

*Built for Busy People—Streamlined for Successful Soul Winning*

Ministers, pastors, radio evangelists, Bible instructors, interns, and laymen are using the 20th Century Bible Course with remarkable success in their public efforts, cottage meetings, correspondence schools, and special training classes. Beautiful in its simplicity, comprehensive in its scope, and compact in design, this course presents the great doctrines and prophecies of the Bible in a manner appealing to the head and the heart.

Put a set of these lessons  
in the hands of your relatives  
and friends.

**Practical Lessons Built Out of Practical Experience for Practical Use by Practical People.**

The "20th Century Bible Course" was written by Arthur E. Lickey, evangelist and radio broadcaster, New York City.

**More than 2,000,000  
pages of these unique  
studies sold before  
publication**

The 20th Century Bible Course consists of 30 carefully co-ordinated lessons of six pages each, size 6 x 9 1/2". Printed on notebook paper, with rounded corners and holes punched for standard three-ring binder. Each lesson is easy to follow, easy to understand, and easy to believe. All lessons are arranged in uniform order. First page is a letter to the student. Second page is the lesson outline. Third and fourth pages carry explanatory notes. Fifth page is the test paper. Sixth page is for use of the instructor. Attractive, two-color Certificate of Award given when course is completed.

## QUANTITY PRICES

One Complete Set of 30 Lessons .....	\$ .40
100-1,000 Copies of Any One Lesson or Selection of Different Lessons in Multiples of 100 Complete Lessons, Per 100 Lessons .....	1.00
1,000-5,000, Same Basis, Per 1,000 Lessons .....	9.00
5,000 or More, Same Basis, Per 1,000 Lessons .....	8.00

Higher in Canada  
Add Sales Tax Where Required.

**ORDER  
FROM  
your  
BOOK  
and  
BIBLE  
HOUSE**





**IMPRESSIVE!**—Tribute is too infrequently paid, in this cause, to consecrated art. The powerful appeal of the sacred masterpiece of the centuries is seldom capitalized on the screen in our public meetings—partly because of inaccessibility and cost, and partly because the crude coloring of amateurs, often exhibited, does not appeal. But skillfully colored and rightly used, effective pictures move the soul Godward. The divine story of redemption has really been the absorbing theme of the truly great artists of the centuries. Of course, many misconceptions of Biblical truth confront the compiler, but these can be avoided. That which is above criticism is amazingly varied. The powerful effect of impressive pictures was recently borne home to us through viewing an illustrated lecture on the plan of redemption, prepared by one of our denominational artists, with primary emphasis on the life and death of Christ. An extraordinary group of pictures was drawn from the masterpieces of the centuries, and the slides were exquisitely colored, being neither overdone nor underdone. These in turn were blended with appropriate music, and the resultant effect was exceptionally impressive. Greater study needs to be given to such wholesome mediums and adjuncts.

**CHEAPENING!**—When, in our anxiety to draw the public to our meetings, we resort to the sensational in our advertising—whether in extravagant claims, intense action pictures, grotesque cartoons, questionable headings, publicity stunts, or overcrowded, highly colored, typically circus-style ads—we cheapen our appeal, and automatically erect a substantial barrier between us and the most thoughtful, careful, and representative type of potential hearers, who, when won, make the most substantial sort of Adventists. More than that, we lower the inherently high plane of our message, which is explicitly portrayed for us in the Spirit of prophecy. This message demands the best, the most representative, and the most attractive publicity that can be conceived. We are spokesmen for God. We represent the highest, holiest, and most sobering message on earth today. The announcement of that message to the world should harmonize closely with its spirit and content. Travesties here are singularly inappropriate.

**ANONYMITY!**—This is not to advocate general anonymity in evangelistic advertising, but merely to call attention to the fact

that the largest evangelistic endeavor in our history—the Voice of Prophecy broadcast—is anonymous, and has been so from the outset. First it was a local, next a regional, and now it is a national hookup, over the full Mutual network, with an outlet of over 200 stations. There is no play-up of the man who broadcasts, no stressing of his national or international reputation, his personality or eloquence, the greatness of his Biblical knowledge, his world travels, etc. The man is hidden behind his message. When pictures of the Voice of Prophecy group are used—and pictures are proper—they, too, are unidentified. Some claim that the public will not be interested unless they know the name of the speaker, where he has been, what he has accomplished, etc. But is that contention not belied by the facts recited? Some of the claims occasionally made on certain of our evangelistic handbills would be amusing if they were not so disturbing. Do not some published claims to national fame have about their only basis in the evangelist's own newspaper write-ups concerning himself? Let us play up the message rather than the man. John the Baptist was content to be just a voice.

**PRELIMINARIES!**—Preliminaries are an indispensable part of our evangelistic meetings. Announcements must be made. Information must be conveyed. Available literature must be announced, and numerous related matters must be cared for. But when an evangelist's fellow ministers, his immediate helpers, the members of the supporting church, and the listening public all alike complain of his inordinately long preliminaries, it is time for an evangelist to stop, look, and listen. Where there is such general and uniform criticism, there must be some substantial basis therefor. To ignore such criticisms, and in turn to complain of waning interest and lessening attendance, is not consistent. When people come several nights a week, a heavy draft is made on time, energy, and finance. The meetings should not be extended unduly. The least that the evangelist can do is to co-operate in the abridgment of all unnecessaries. Especially is this true when there are aftermeetings. Let us reduce the preliminaries and avoid those needless repetitions that wear out the saints and annoy the sinners. We should concentrate everything on the message of the evening, keeping that within its proper limits also. Everything should minister to this one end; all else should be subordinated.

L. E. F.