

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

January, 1944

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## NOTES AND NOTICES

### Information and Sundry Items

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¶ Go to the woods, and watch the leaves of autumn fall. Down they come in profusion till they blanket the earth, not with a single layer,

#### LIKE FLUTTERING LEAVES OF AUTUMN

but piled and banked high and deep in almost prodigal extravagance. Sometimes falling gently and silently, at other times driven by the tempest's blast, they nevertheless cushion the forest, ultimately forming a mulch that enriches the soil and makes it flourish and fructify. Meantime, they form a protective covering that preserves the tender plants and sensitive roots from winter's deadly chill. Then think of the advent literature that, like those fluttering leaves of autumn, is to cover this old earth, not with a single layer, but likewise piled high and deep—cumulatively, repeatedly, increasingly—perhaps in seeming extravagance. Some of these leaves may be burned. But even from their ashes, enrichment of the soil takes place. Packed down, watered by the latter rain, and given time, these masses of message literature of all forms, shapes, and kinds will provide those life-giving elements to God's tender plants and towering trees and will cause them to spring forth gloriously in the eternal summertime of the earth made new, after the long death chill of sin's winter is over and the thousand years of millennial desolation is past. We have not yet begun to fulfill the specified blanketing of earth with our literature like the leaves of autumn. It is high time that it be under way. This is one of the universal tasks of the church—for young and old, layman and worker, rich and poor, one and all. No one can tell which leaf will prove effective, this or that. Often it is the cumulative, combined effectiveness of the many that produces results. Therefore we should watch not so much for the returns of a single leaf, as for the joint results of the whole divinely called-for provision. In it all, our ministry must take the lead.

¶ He who *misuses* the Spirit of prophecy is as verily a perverter of the faith—despite his high professions—as he who disdains or neglects it. There are three attitudes pursued toward the gift: (1) its proper use, (2) its abuse, and (3) its neglect or disregard. And the second is often as sinister as the third. Professing allegiance to the heavenly counsels, this second group distorts and misappropriates them to bolster a preconception, and thus not only misses the real message but perverts its intent and does despite to the gift.

¶ PROPHECY is God telling us beforehand what will come to pass; history is man telling us what, in the providence of God, has taken place.

¶ A LIMITED quantity of back numbers of THE MINISTRY—nearly all issues of all years since it appeared in printed form in 1928—is available. Because of limited space, we are willing to dispose of some of these back numbers. Libraries will be given preference over individuals in case we are unable to fill all requests. The regular single-copy price (previous to September, 1943, when the subscription price was raised) has been fifteen cents a copy, and this price will be charged. Some may wonder why we charge more accordingly for a single copy than we do for a year's subscription, but back numbers are usually scarce, and orders for old numbers are often harder to fill than orders for current issues. Furthermore, these back numbers have been filed and stored away, and it takes more time to locate them. We receive many requests for back numbers during the course of a year, and are always glad to furnish these when they are available. Here is an excellent opportunity to secure missing numbers and complete your files.

¶ A LIMITED number of ministerial leaflets, printed years ago, are available for the asking. Those still in print are: *The Message of Deliverance*, by O. Montgomery; *Righteousness in Christ*, by Carlyle B. Haynes.

There are also quantities of former Ministerial Reading Course leaflets which will be sent free for the asking. These are:

*The Preacher and His Books, Read or Perish*, and *Widen Your Intellectual Horizon*, by J. D. Snider; *The Minister and His Reading*, by Carlyle B. Haynes.

These leaflets were sent to our MINISTRY mailing list in the past, but some may have been missed, and we have many new readers now.

Address your request to the Ministerial Association, General Conference Building, Takoma Park, Washington 12, D. C.

¶ A SUGGESTION on selecting a gift for some of the names on your list appears on page 46. A special offer, made in the December MINISTRY, is repeated there. Read it.

¶ CAREFUL attention is given each month to furnishing contributors' copies to those who write for these columns. We check the name of each writer to see whether any are not receiving THE MINISTRY, and send a copy to those who may not be on the list. We are always glad to send extra copies to any contributor, free of charge, of any number in which his material appears.

¶ THE 1944 Bulletin of our Theological Seminary covering the three terms—winter, spring, and summer—is now available. Our newly appointed president, D. E. Rebok, invites all interested workers to send for a copy. It has a gratifyingly comprehensive list of courses, several of them never offered before, which compasses the needs of all groups in the graduate and general fields. A detailed announcement of the courses offered appears on page 45.

# The Ministry

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Official Organ of the Ministerial Association of  
Seventh-day Adventists

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¶ It is perilous to launch an offensive  
without reserves. Therefore—

## Build Up Your Reserves

By WILLIAM A. SCHARFFENBERG, *Associate Secretary,  
General Conference Home Missionary Department*

SAID one layman to another, at one of our camp meetings, "That man knows what he is talking about. You know, you can tell as soon as a man opens his lips whether he has anything to say or not. Some men have a message, and others do not."

An Army chaplain located in one of our Army camps had just finished conducting his morning service. The boys were leaving the chapel. You could tell by the expression on their faces that they had been profoundly affected by the service they had just attended. One of the boys remarked, "Chaplain — surely knows what he is talking about." Another boy said, "This is a quality rarely seen among chaplains today. I surely love to hear this chaplain speak, and I am not going to miss one of the services if I can possibly help it. He speaks with authority, and I feel as though I have really got something out of the service."

Did not the layman and these boys hit the nail on the head? Should not our ministers know whereof they speak, and speak as those having authority?

Christ held the attention and the interest of the congregation to the very close of the service. It is said of Christ, that after He had delivered His message, He "sat down. And the eyes of all them that were in the synagogue were fastened on Him." Luke 4:20. Referring to Christ's preaching, Luke remarked that the people "were astonished at His doctrine: for His word was with power." Luke 4:32. The people were amazed when Christ spoke, for He spoke as one having authority, and as a result "the fame of Him went out into every place of the country round about." Verse 37.

It is this same power that our laymen expect their ministers to have. Is this standard set by laymen too high or too difficult of attainment?

We are confident that the readers of THE MINISTRY will agree that the standard is not too high, and that our ministers should speak with

authority and have a power in their lives that will attract the attention of men and women to this message. We are confident that our ministers everywhere are longing for this power in their own individual lives.

The question that arises in the minds of all is, How can I individually receive that power in my own life? Can I acquire this power through my own efforts, or is it something that is passed out by the Lord to a chosen few? Is this power something that lies dormant within me now, or does it come from without? If we take the view that it comes from within ourselves, some will say that we are trying to work out our own salvation. If, on the other hand, we take the view that this power comes from above and from without, the tendency will be to feel that the individual has nothing whatever to do with it—that the Lord has selected certain individuals and imbued them with this power, and hence, there is nothing that we can do about it.

### Divine Power Surcharges Human Effort

Neither one of these answers is wholly correct, although there is a certain amount of truth in each, for the old saying that "the Lord helps those who help themselves" holds good in spiritual matters as well as in material things. No man can secure this power who is not living close to the Lord, the source of all wisdom. On the other hand, no man can secure this power who is indifferent, lazy, and indolent, or does not exert himself to the limit to acquire the knowledge and the wisdom that are so essential to success in religious as well as secular work.

The divine working through the human, and the human working in co-operation and under the direction of the divine—this is what produces power in a person's life. "The Spirit of the Lord is upon me," should be the experience of every worker. The Lord will do His part

if we will do our part, for He has promised to be with us even unto the end. This discussion will deal primarily with our part.

"We must not enter into the Lord's work haphazard, and expect success. The Lord needs men of mind, men of thought. Jesus calls for co-workers, not blunderers. God wants right-thinking, and intelligent men to do the great work necessary to the salvation of souls."  
—*Testimonies, Vol. IV, p. 67.*

What the Lord needs, then, is men of mind, men of thought—in other words, thinking men. How are men of mind, men of thought, thinking men, produced? and how long a period of time does it take to produce men of this kind? Can it be done overnight? Will a two-week course in a ministerial institute do it? Will a four-year college course accomplish it, or a term or so at the Seminary? Not necessarily. It is possible to attend hundreds of institutes, to complete a four-year college course, and pursue advance courses at the Seminary, and yet not acquire the ability to think—to think things through for ourselves.

The first essential to successful thinking is a bountiful supply of the materials used in thinking. The second essential is the tool used in thinking. The tool has been given to each one of us. That tool that does the thinking, or uses the materials that produce the thought, is the mind. Each of us has that, but the materials that are used in thinking are acquired. The amount of materials that we acquire during our lifetime depends on ourselves individually. The tool which is used in thinking can, through exercise, be developed and become a mighty power, but, in order to become a mighty force, the mind must have an abundance of materials available. All things being equal, that mind which has the richest supply of materials used in thinking will produce the greatest and strongest structure.

Some individuals remind me of an old Chinese peanut vender who frequently passed up and down our street in Shanghai. He carried his entire stock of trade about with him. His whole outfit, including the peanuts, could be purchased for about a dollar. That was his entire capital. He had no reserves to draw upon. My mind passes on to a great peanut dealer, a wholesaler, in North China. When I last saw him he was storing away peanuts in bags by the hundreds of thousands, in large warehouses. I had never before seen so many peanuts. He was ready for any eventuality. He had plenty of reserves on hand. When the financial panic swept over the country in 1933, the smaller dealers were wiped out. The man with the reserves, the capital, weathered the storm.

Are you, my fellow worker, prepared to weather the storm? Do you have the necessary reserves that will tide you over in the crisis? Should not every minister have at his immediate command a wealth of facts, data, illustrations, and experiences that he can, if necessary, draw upon at a moment's notice? The enemy is consolidating his forces. He will strike at

the most unexpected time and in the most unexpected place—and strike at our weak point. Be prepared to call up your reserves when that occurs. It is not safe for an army to launch an offensive without reserves. And it is unwise, most unwise, for any minister to launch an evangelistic effort or to stand before the people without an abundant supply of reserves. Set aside a little time each day. Consider this time sacred time, and store up a supply of reserves that your mind can draw upon at any time and at any place. Be prepared for any emergency.

Our first task, therefore, is to acquire an abundant supply of materials—materials stored away in our warehouse. Strange as it may seem, even though the worker may not possess a large supply of materials, if he will exercise his mind and use these materials, if he will devise ways and means of securing more materials and keep up this habit, in time he will have acquired a storehouse well packed with the materials needed for successful thinking. His mind then becomes a powerhouse. All human energy comes from within ourselves. We are therefore our own powerhouse. "Oh, that everyone might realize that he is the arbiter of his own destiny. Your happiness for this life and for the future life—the immortal life—lies with yourself," we are told by the Spirit of the Lord. This in itself is a wonderful thought.

The reason many who are qualified to do excellent work fail to accomplish much in this life is that they fail to attempt much. They pass through life as though they had no great objective for which to live, no high standards to reach. These individuals, we are told through the Spirit of prophecy, "need to discipline the mind by exercise. They should force it to think. While they depend upon someone to think for them, to solve their difficulties, and they refuse to tax the mind with thought, the inability to remember, to look ahead and discriminate, will continue. Efforts must be made by every individual to educate the mind."  
—*Testimonies, Vol. II, p. 188.*

### Be Earnest in Acquiring Knowledge

What efforts are you making to acquire the materials needed to develop as a man of thought? Over and over again the Spirit of the Lord has emphasized the importance of all our workers' spending a portion of each day in the diligent study and the acquisition of knowledge. "Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour. Through persevering exertion they may rise to almost any degree of eminence as Christians, as men of power and influence."—*Id., Vol. IV, p. 411.*

Knowledge is gained through observation, experience, and reading. One prominent educator once said that every man receives two educations—the one he receives from others; and the other, and most important, the one

which he gives to himself. We are dealing primarily with the latter. What sort of education are you giving yourself? Are you observing? Do you learn from experience? What are your reading habits? Many facts, important facts, and much knowledge, practical knowledge, can be gained from developing right reading habits. Just what sort of reading habits do you have?

"The reading habits of clergymen," according to a study made by Harold Lancour, librarian of Cooper Union, "are slovenly, without plan or discipline, and fall short of the standard one would expect of a group with such a high educational background and so rich an opportunity for intellectual leadership." Mr. Lancour came to this conclusion after examining the answers to a questionnaire which he had mailed to the students of Union Theological Seminary. Eighteen Protestant denominations were represented in this survey.

Are the reading habits of Seventh-day Adventist ministers and other gospel workers slovenly, without plan or discipline? Do they fall short of the standard one would expect of a group of Seventh-day Adventist ministers? These are questions that should set us to thinking, for "the Lord needs men of mind, men of thought."

"God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories."—*Counsels to Teachers*, p. 506.

To arouse the public, to hold their attention, to create in them an interest in this message, demands a ministry that is wide-awake, a ministry that is keen, ministers who are deep students of His Word, the Spirit of prophecy writings, history, science, and current literature of the day. Events are moving with great rapidity. Great changes are taking place. Do we as God's representatives realize the solemnity of the days in which we are living? Do we comprehend the headlines that are appearing in the daily papers? Do we understand the currents that are sweeping over the world, the events that seem to be beyond the control of any one man or group of men? Do you realize, my brother, sister, that these are the agencies that God is using to arouse men and women to a sense of their danger? When we speak, do we speak with authority and with power, or are our sermons listless and out of tune with the times in which we are living?

If workers will treasure each moment, will utilize the spare minutes waiting for meals and appointments, and the time spent in traveling about from place to place, knowledge can be acquired that will, if used, become a mighty factor and power in their lives. Let us follow the practice of keeping a book continually in hand—such as the new Ministerial Reading Course volumes—and using fragments of time for reading and careful thought.

"Men in responsible positions should improve continually. They must not anchor upon an old experience, and feel that it is not necessary to become scientific workers. Man, although the most helpless of God's

creatures when he comes into the world, and the most perverse in his nature, is nevertheless capable of constant advancement. He may be enlightened by science, ennobled by virtue, and may progress in mental and moral dignity, until he reaches a perfection of intelligence and a purity of character but little lower than the perfection and purity of angels."—*Testimonies*, Vol. IV, p. 93.

Let us as workers in this cause strive to the utmost to reach the high standards set before us. If we will do our part, the Lord will do His part, and we will have the power in our lives that will influence men and women for Christ.

## Paul and His Reading

"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books; but especially the parchments." 2 Tim. 4:13.

PAUL was a lover of good literature. When . . . he was a prisoner in a cold, damp dungeon in Rome, expecting to hear any day just when and how he must give up his life, three things he wanted tell us what most occupied his mind. He wanted *comfort*, for he was chilling to the bone; so he asked to have his cloak brought. He wanted *friendship*, for he was lonely for the companionship of those he loved; so he asked Timothy to come at once. And he wanted *stimulation for his mind*, for he loved to read; so he asked Timothy to bring along his books, especially his parchments.

Just so have all great souls loved their books and have reveled in their companionship. . . . You should cultivate that love for books for the sense of power that comes in discovering the secrets of the more abundant life. . . .

You should cultivate that love for books for the joy of watching yourself grow in the inner life. The psychologist tells us that the average person never attains to more than five per cent of his mental and spiritual powers, when he could, just as well attain to 75 per cent. He attains to no greater percentage of his capacities for growth because he will not learn to enjoy the opportunity to think or read. The mind is entrusted to us as a stewardship just as money is, and before the judgment bar of God some of us must answer why we did not more wonderfully develop the use of our minds for His glory.

David Livingstone was so determined on a useful career that he attended a night school provided by his employers; studied at home on his Latin until his mother put out the candle; snatched the oddest moments at his labor to pursue his study; and did not stop short until he finally secured a university education which enabled him to become the outstanding missionary, scholar, scientist, explorer, and reformer of all time. . . . If any man ever approached 100 per cent in the cultivation and use of his mental and spiritual powers, it was Livingstone.—R. W. Winger, in the *Religious Digest*, August.

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## VITAL "TESTIMONY" COUNSELS

Reprinted From Periodical Articles

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*Beginning with this issue, we shall publish a series of highly important messages given through the Spirit of prophecy, not commonly available. Their value will be self-evident. Our workers will surely wish to preserve and to use them.—EDITORS.*

### Interchange of Holiday Gifts

THE holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer.

Brethren and sisters, while you're devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of His claims. Will He not be pleased if we show that we have not forgotten Him? Jesus, the Prince of life, gave all to bring salvation within our reach. . . .

It is through Christ that we receive every blessing. . . . Shall not our heavenly Benefactor share in the tokens of our gratitude and love? Come, brethren and sisters, come with your children, even the babes in your arms, and bring your offerings to God according to your ability. Make melody to Him in your hearts, and let His praise be upon your lips. . . .

While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Year's gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. We should make our gifts such as will prove a real benefit to the receiver.—*Ellen G. White, Review and Herald, Dec. 26, 1882.*

### The Landmarks Defined

#### And Their Relation to the Receiving and Disseminating of Advanced Light

IN Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the Word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" when it was not moving a peg of the old landmarks, but

they had perverted ideas of what constituted the old landmarks.

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary.

Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe that] the work the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe. The work for this time has certainly been a surprising work of various hindrances, owing to the false setting of matters before the minds of many of our people. That which is food to the churches is regarded as dangerous, and should not be given them. And this slight difference of ideas is allowed to unsettle the faith, to cause apostasy, to break up unity, to sow discord, all because they do not know what they are striving about themselves. Brethren, is it not best to be sensible? Heaven is looking upon us all, and what can they think of recent developments? While in this condition of things, building up barriers, we not only deprive ourselves of great light and precious advantages, but just now, when we so much need it, we place ourselves where light cannot be communicated from heaven that we ought to communicate to others. Never can the heart [be] stirred up with envy, with evil-surmising, with evil reports, but the intellect becomes unbalanced, and cannot decide correctly any controverted point.—*E. G. White MS 13, 1889. (See Counsels to Editors, pp. 21, 22.)*

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¶ If we will but accept them in the right way, the challenge of critics, the attacks of opposers, and the criticism of friends will prove a blessing in disguise by driving us to deeper, more comprehensive study. They will force us to find new evidences, stronger reasons, more invulnerable proofs. Thus our enemies are often our best friends—though without benevolent design.

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# AUTUMN COUNCIL HIGH LIGHTS

Matters of Moment to All Workers

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## Vital Actions That Concern All Workers

THE 1943 Autumn Council, recently held at Washington, D. C., is now history. A full report of this important gathering of our leaders, the various actions passed, and the approval of the largest budget in our history will appear in the *Review and Herald*, the news medium of the church. But there are certain actions that vitally concern all workers. These are therefore reproduced here.

First, there is "A Call to Universal Evangelistic Advance." This solemn call, which summons every group and resource, should be most carefully and prayerfully studied by every reader of THE MINISTRY. Our individual relationship and responsibility thereto should be clearly determined. It is a summons that calls for more than mere assent. It seeks for responsive action. Through the months to come, leaders in the various groups enumerated will make representative responses in THE MINISTRY and will develop the various points set forth.

This call should not be permitted to become merely another set of recommendations in a familiar field. We will continue on for decades in this old world, if our present pace is not changed. The slowness of our net advance should startle us, and this solemn challenge should grip us. Readjustments of emphasis are necessary, and the advance called for is long past due. Let us remember that this is the call of the General Conference Committee in full Council session. The weight of its appeal should not be lost upon any.

### A Call to Universal Evangelistic Advance

WHEREAS, Time is waxing late, and we are years behind the divine schedule for the finishing of the gospel commission; and,

WHEREAS, Both the Scriptures and the Spirit of prophecy writings reveal that our great evangelistic mission will be consummated amid the abnormal conditions of international upheaval, war, famine, pestilence, and perplexity, as well as restrictive developments in the political, social, and religious worlds; and,

WHEREAS, These very conditions and prospects have awakened unprecedented anxiety, and a desire on the part of many in all parts of the world to know the meaning of these strange times, and to find the peace and comfort of God and His present message to mankind; and,

WHEREAS, This is a time of unprecedented increase of conference funds, and of potential worker power in the number of ministerial and Bible instructor students in training for service at the home base and overseas; therefore,

We recommend, That a universal call be sounded from this Washington Autumn Council of 1943, summoning our workers and people to arise and finish the work committed into our hands—that of the threefold message of Revelation 14; recasting our plans and re-adjusting our emphasis so as to make every effort bend to the one supreme purpose of completing our specific witness to mankind. To this end we solemnly call upon every group, and summon every resource of the advent movement to engage in this "all-out," continuous evangelistic advance. To implement this great objective, we urge the following comprehensive program:

1. That we call upon our workers and people to join us in humbling ourselves before God, seeking forgiveness for our indifference and tardiness in finishing the work committed to us; acknowledging our meagerness of spiritual power and fervor, and pleading for that endowment of the Holy Spirit which has been promised—the outpouring of the latter rain which will ripen earth's final harvest.

2. That we capitalize upon the impressive opportunity afforded by the one hundredth anniversary of the beginning of God's great judgment hour, making the centennial year, 1944, a time for special review and emphasis of the fundamentals of the advent message both among our churches and in evangelistic efforts for those not of our faith.

3. That we summon all evangelistic workers to a continuous evangelistic crusade which will compass the world field with increasing power until our commissioned task of evangelism is finished.

4. That we urge our union and local conference and mission committees to lay ever-broadening plans to compass their respective territories with evangelistic efforts in tent, hall, tabernacle, church, and open air, as well as through the radio, remembering especially the still-unentered rural sections and towns, while placing strong emphasis upon the cities and metropolitan areas, putting all possible funds and personnel into direct evangelism.

5. That we call upon all departmental workers to stress particularly the soul-winning aspect of their work, simplifying all other activities and interests that consume undue time and scatter their efforts.

6. That our Sabbath school leadership strongly encourage the recruiting of new members, the organization of branch Sabbath schools and Sunday schools, earnest personal work, and other distinctively soul-winning features, in order that the Sabbath school may be definitely evangelistic in all its service.

7. That we urge our youth in training for the ministry, Bible instructor work, and singing evangelism to set as their goal evangelism in its varied phases in home base and mission land.

8. That we ask our conferences to adhere strictly to the stipulations of the Ministerial Internship plan, that call for our interns and younger workers to be held to direct evangelism in these early years of their ministerial service.

9. That we summon our young people to a great youth-for-youth crusade to win those not of our faith, giving emphasis to this endeavor in our evangelistic efforts.

10. That we call upon our colleges and training schools throughout the world to focus their instruction upon those lines that will inspire and equip an ever-increasing army of youth for all phases of soul-winning endeavor.



11. That we summon our doctors, nurses, dentists, and medical technicians in private practice, and in our sanitariums, to join in a great medical missionary advance, with the winning of souls through the health approach as their supreme goal, and that these endeavors be closely integrated with our evangelistic efforts.

12. That we encourage our laymen to make active missionary work—lay preaching, literature distribution, colporteur work, and home Bible studies—the great purpose of life and activity.

13. That we call upon our publishing houses to provide evangelistic literature, even more winsome in its appeal, in tract as well as in book and periodical form, so as to cover the earth with our literature like the leaves of autumn, and that we closely co-ordinate the work of the colporteur with that of the evangelist.

14. That we urge upon our workers such thoroughness of instruction and such soundness of conversion that their converts will be fully integrated into the throbbing heart of the advent movement, and losses will be reduced and gains conserved.

15. That we call upon our pastors and district leaders to so arrange their church activities as to carry forward a continuous evangelistic program through radio, press, and local efforts, closely co-ordinating their efforts with special efforts conducted by visiting evangelists, and the national radio hookup, thus gleaming the maximum fruitage of souls from all sources.

16. That we call upon our Theological Seminary to give increasing prominence to evangelistic preaching, evangelistic methods, advanced Bible instructor technique, personal and pastoral methods, and denominational history and Spirit of prophecy backgrounds along with the standard basic courses in the graduate field.

17. That we plan for a strong evangelistic council to precede the next General Conference, where this program may be emphasized and perfected, thus giving further impetus to this full-rounded evangelistic advance.

### Extension of Health Evangelism Course

Second, an advance step, likewise long overdue, was taken in the voted expansion of the Health Evangelism Course, to establish an Eastern as well as a Western section. We have been altogether too slow in responding to the Spirit of prophecy call, made years ago, for this very provision and emphasis.

The cause of evangelism will be materially augmented by this helpful arrangement. Approaches will be provided which hitherto have been lacking on the part of many. And the sane, balanced training offered will forestall fads and extremes that have sometimes plagued us in the past. Favored are our younger workers who can receive this training at the beginning of their public services. More on this will appear in the Medical Missionary section.

WHEREAS, The hour has manifestly come for a re-emphasis of the public-ministry methods of the Master, making the teaching of the principles of healthful living a vital part of our appointed evangelistic message, thus giving the "right arm" its rightful place in our body of public teaching, and employing it to open hearts to the presentation of other Bible truths; and,

WHEREAS, It is highly desirable that there be offered more widely to all gospel workers a well-balanced health-education course which will afford a comprehensive understanding of basic health principles, avoid extremes and fads, make available authentic scientific materials which the worker can use in his health teachings, and set forth its effective co-ordination with the gospel message; therefore,

We recommend, 1. That the special Health Evangelism Course for gospel workers, recently begun at Loma

Linda, hereafter be conducted in two sections, under the joint auspices of the Medical and Educational Departments of the General Conference and the Ministerial Association, with the co-operation of the College of Medical Evangelists and the Theological Seminary; the Western section being offered at Loma Linda, and the Eastern section at the Seminary.

2. That essentially the same curriculum be offered in the two sections, adapted to the special conditions and needs of East and West.

3. That a committee, comprised of two representatives of the Seminary faculty, two from the medical college, and the secretaries of the General Conference Medical and Educational Departments, and of the Ministerial Association, and Dr. H. W. Vollmer, who has been fostering this project, work out the details of the curriculum, select and co-ordinate instructors for the various classes in the two sections, and determine the time for the course to be offered at the Seminary and at Loma Linda. The Medical Department secretary shall be the chairman of this committee, and the boards of the medical college and the Seminary shall appoint their respective representatives.

4. That provision for a budget, together with final approval and authorization for these plans, shall be vested in the General Conference Committee.

### Allotment of 1944 Ministerial Internships

Our theological students will be deeply interested in the following Autumn Council recommendations, just passed, providing for 96 ministerial internships for 1944.

We recommend, That provision be made during 1944 for 96 ministerial internships, the allotment to be made as follows:

1. That 74 interns be assigned to the several unions as follows:

Atlantic .....	7	Northern .....	6
Canadian .....	6	North Pacific .....	7
Central .....	6	Pacific .....	13
Columbia .....	10	Southern .....	6
Lake .....	8	Southwestern .....	5

2. That 11 internships for colored workers be distributed by the General Conference Committee in counsel with the various union conferences.

3. That 11 internships be assigned to the Bureau of Home Missions for distribution by the Minority Committee in counsel with the several union conferences.

In addition, the following "Extension of Emergency Internship Plan" provides for a large number of additional internships, beyond the 96. (There were 41 of these in 1943.)

We recommend, That the emergency ministerial internship plan adopted April 19, 1943, which provides for two years' employment of theological graduates from senior colleges, be extended to apply to theological graduates of the year 1944; and further,

That the plan apply to Oakwood College theological graduates of both 1943 and 1944.



GOD SEES THE OBSCURITIES.—Dr. Robert E. Speer tells the story of an old sculptor, who was cutting a figure that was to stand in a niche in the wall, so that its back would never be seen. Yet he would work with the same painstaking care on the back as on the front.

Someone asked, "Why do you work so conscientiously on the back of that figure? No one will see it."

"Ah," replied the sculptor, "God will always be looking upon it."

"I am not so sure," continued Doctor Speer, "that it is not on the obscurities of our lives that God looks far more than on what we regard as more important, because men look thereupon. What God looks at, after all, is what is back of the life."—*Pulpit Digest*.



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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## Persuasion the Preacher's Work

By ARTHUR F. WELLMAN, *Evangelist,*  
*Central California Conference*

**P**ERSUASION is the true ultimate of all preaching, and yet how often we neglect the study of this art and its practice. John A. Kern says in his book, *The Ministry to the Congregation*:

"By the persuasive process in preaching we mean the excitation of motives. For persuasion is addressed to the will, and its materials are motives; that is to say, it is by motives always and only that the will is influenced. Knowledge and conviction are not enough. To know one's duty is not to do it, to see is not to move; and the preacher's aim is to induce men to move, to influence them toward action. . . .

"Persuasion, then, is the ultimatum of preaching. All else is subsidiary; this is the end. 'For one,' says Bishop Pierce, 'I cannot preach much at best, but I cannot preach at all unless I have good hope of achieving results. I want to see impressions, effects, fruits, sinners awakened, souls converted, the church happy.' And the language of Blaikie, in his history of *The Preachers of Scotland*, is none too strong: 'It would mark a new era of pulpit power if preachers realized the obligation to persuade, and coveted this power as the best of pulpit gifts.'"—Pages 232, 233.

A young man comes out of college and is told to hold a series of meetings. Immediately he is concerned with subject matter, advertising, finance, music, a good attendance, a voice, appearance, gestures, and many other worthy things, but little thought is given to persuasion. It is one of the last things we consider, but should be one of the first items for our consideration.

This, at least, has been my early experience. Persuasion was forgotten until the latter part of the series of meetings. After the Sabbath question had been fully presented and the mark of the beast stage had been reached, then calls and invitations were extended. From this time onward to the close of the series, invitations were given for people to give their hearts to the Lord and to join the remnant band who are looking for their Lord's soon coming.

### Importance of Persuading Early

As a young man in the ministry I had learned this method from others by observation. This method was continued, and with some success, until a sad experience opened my eyes. Another young man and I held a series of meetings in a tabernacle in a certain city in central Illinois. The effort there was counted a success, and when it was finished we started meetings in an adjacent city, so that those who had not as yet taken their stand and were still interested in the message could attend the new

series and thus be drawn over the decision line.

The third night of the new series I was speaking on the subject of the Lord's second coming, and a number of the newly baptized members from the former effort were present. A number of those still interested but not yet baptized were also present, and then, of course, a goodly number of new people were in attendance. One couple was there who had attended just a few of the former meetings and who seemed very much interested. In fact, we had baptized the wife's three sisters and their husbands, and by former contact with this couple we had learned that they intended to attend the new series regularly.

During the course of the presentation of the sermon on this third night, no thought of an appeal had occurred to me, but suddenly a voice spoke to me and said, "Give the invitation." It was as if a person were behind me who whispered in no uncertain tone and with such force that I almost stopped preaching. Personally, I am convinced that it was an angel from heaven who spoke. I mentally whispered back to my unseen counselor, "You know, we don't give the invitation during the first few nights of the meetings."

Then I looked at my congregation and found that something had happened—many were in tears. I looked at this young couple. The husband was sitting with bowed head, leaning forward a bit, with tears streaming from his eyes. I had made no appeal, neither had I played upon the emotions, yet something was happening to the people. The Spirit of God was present, and in a very marked degree. God had someone to save that night, even if it was early in the series.

As I continued to preach, the voice spoke often to me in the same way, repeating the admonition, "Give the call," and I argued back, through ignorance, "We don't give the invitation so early in the series." Then again it came, "Give it now," and my attention was directed to this young couple. I said to the angel, "They'll be here every night. I can invite them after they know more, when the time comes, but not now." This was a real conversation, going on while I was preaching, and as real as any I have ever had with a person of this world.

At the close of the evening meeting, I took

my stand at the doorway to shake hands with our parting guests. Among the last to leave were this young man and his wife. He came up to me and with tears still in his eyes said, "You won't see us any more. Things have changed and we leave in the morning for distant parts." Then it was that I realized that the invitation I was to give was for him. God knew he was leaving and had prepared his heart for a full surrender. This was his night. Now I did my best to make up for lost time by urging him to give his heart to the Lord, to follow the way, and to keep in touch with the message wherever he went. But in my heart I knew that I had failed. The iron was hot, but I did not strike. Now it was cooling, and it was too late.

I repented in tears, but the thought "Too late!" came back to me and still comes back to me as an empty echo. This experience is told only that other preachers, young in experience, perhaps, may learn, before it is too late, to give the call if prompted by the sweet Spirit of God, regardless of what they might think of its advisability at the time.

### When Should We Persuade?

From this experience we can see how important it is to give the invitation, "Whosoever will, come," early in any series of meetings, for we never know who might be on the very verge of acceptance. If persuasion is the end of preaching, then we must persuade in every sermon, and since persuasion is getting the people to act, we must give some kind of call or invitation at the close of every sermon.

A great preacher of bygone days was asked by a younger preacher how to succeed in winning souls. The great preacher asked the young man, "You don't expect to win souls in every sermon, do you?"

"Oh, no," replied the young man.

"Well," replied the older man, "that's why you don't." I'm wondering if we haven't lost much by not more often inviting people to surrender. If Paul died daily, and if the life of victory is a daily transaction, is it too much to ask people to surrender their hearts anew once a week on Sabbath, to allow them to give expression to their inward feelings in some way or other? Is it asking too much of the people to ask them every night in a series of meetings to express themselves in some way or other?

I am reminded of another personal experience. In my first pastorate I did my best to build up the church, and preached to the best of my ability. While visiting in one of the homes a good sister said to me, "Brother Wellman, your sermons are good and are much appreciated, but do you know that you don't give us opportunity to act upon them. You stir us from within and we're ready to do something about what you say, but you leave no room for us to act, or to give expression." There I was,

stirring the people, leading them up to, shall we say, repentance? and then neglecting to give them a chance to repent, or to give expression to their desire for repentance.

But someone says, "We can't have altar calls after every sermon. This would become monotonous and by repetition lose its force and effects." I believe that is true, and yet we can give the people a chance to express themselves in various ways right from the beginning of our meetings.

After the opening sermon has been presented in a series of meetings, I close in prayer, and while heads are bowed and the people are praying silently, I call for a show of hands of those who believe there is a heaven, if "Heaven" is my topic. Nearly all hands will go up. Then I ask, "Now how many are interested in going to heaven?" and about as many hands will go up. Then, "Now how many want to be ready for heaven when Christ comes to redeem His own?" Many hands will still go up. This is the first night, and already we have people responding, giving expression of acceptance, and on the road to heaven. In this way no one feels that he is being watched, is conspicuous, or out of place. After I thank them for their attention and response, the closing song is announced and we are dismissed.

The next night I make another call for a show of hands in response to questions that run parallel to the subject, or to the idea that many people are discouraged these days and want to be remembered in prayer. I call for those who want to be remembered in prayer. After this show of hands I offer a short prayer, then the closing song is sung, and we are dismissed with the benediction. And so night after night, for the first two weeks, we call for a show of hands.

Perhaps at the close of the second week, after some solemn subject has been presented, I have people stand as their expression. At this time the appeal is general, so that all of the congregation can stand. In this way the most timid will respond and get into the habit of responding.

During the third or fourth week on some important night I again give a general appeal, so that all can act upon it. While they are standing, I call them forward for a special prayer service—prayer for themselves and for others for whom they are burdened. On such a subject as the judgment, whole congregations have come forward to give their hearts to the Lord, to have their names confessed by the Advocate in the heavenly court.

This is all being done to prepare the way for a stronger appeal that comes later in the series. So night after night the calls continue. For different appeals, different hands will go up. Then after the Sabbath question has been fully presented, and on the night I present the mark of the beast, I make an appeal for the people to give their hearts to the Lord, and to come

forward and sign a covenant. The covenant reads something like this:

"We, the undersigned, do hereby covenant with God that we accept His Son, Jesus Christ, as our personal Saviour and Lord, knowing that by His power He has washed away our sins, and by our acceptance of Him we do pledge ourselves to full obedience to His commandments, including the Seventh-day Sabbath."

It is surprising how many will come forward from time to time, and how many will sign the covenant, if we as preachers will take courage and give people opportunity to gradually express themselves. Of course, the covenant is presented many times after its first presentation. The Bible instructor will say at the beginning of the meeting, "So-and-So is here tonight, and I think he is about ready to take his stand." Thus the call is given for this one and that one as they come to the meetings.

I have found that about eight out of every ten who sign the covenant are later baptized, and that about eight out of every ten who are baptized remain loyal to the message. Now I

realize that some workers object to the covenant idea; but to me the covenant method is direct and helps me to work to the definite end of helping people over the line.

I believe that the methods presented here are progressive. The people are not asked to make the big step all at once. They make several steps: First, the raising of the hands; then, standing; then, standing and coming forward to give their hearts to the Lord as far as they have gone; and finally, to give their hearts to the Lord, sign the covenant, keep the Sabbath, be baptized, and join the remnant band that are bound for heaven. May the Lord help us all to study and to practice the art of persuasion to the winning of more and more souls to Christ.

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In every congregation there are souls who are hesitating, almost decided to be wholly for God.—*Gospel Workers*, p. 151.

## SPECIAL DAYS AND CAMPAIGNS, 1944

DATES	SPECIAL DAYS	CAMPAIGNS	SPECIAL OFFERINGS	13TH SABBATH OFF.
January 1-31 January 1 January 8 January 29 January 29	Home Missionary (1) Religious Liberty (29)	Liberty Magazine (1-31)	Second Sabbath (8) Religious Liberty (29)	
February 5 February 12 February 26-March 4	Christian Home (5)	Signs of the Times (Feb. 26-Mar. 4)	Second Sabbath (12)	
March 4 March 11 March 18-25 March 25	Home-Foreign (4) M. V. and Week of Prayer (18-25)		Second Sabbath (11)	South African Division (25)
April 1 April 8 April 15	Medical Missionary (1)		Second Sabbath (8) Elementary Schools (15)	
May 6 May 6-June 17 May 13	Ingathering Rally (6)	Ingathering (May 6-June 17)	Second Sabbath (18)	
June 3 June 10 June 24	Home Missionary (3)	Close Ingathering (17)	Second Sabbath (10)	China Division (24)
July 1 July 8 July 15 July 22	Home Missionary (1) Educational (22)		Second Sabbath (8) Midsummer (15)	
August 5 August 12 August 26	Home Missionary (5) Sabbath School Rally (26)		Second Sabbath (12)	
September 2 September 2-9 September 9 September 16 September 30	Home Missionary (2)	Missions Extension and Big Week (2-9)	Missions Extension (9) Voice of Prophecy (16)	Southern European Division (30)
October 7 October 14 October 14 October 21-28	Colporteur Rally (7) Temperance Day (14)	Watchman-Message (21-28)	Second Sabbath (14)	
November 1-30 November 4 November 11 November 18-25 November 25	Home Missionary (4) Week of Prayer and Sacrifice (18-25)	Review and Herald (1-30)	Second Sabbath (11) Week of Prayer and Sacrifice (25)	
December 2 December 30	Home Missionary Day (2)			General Conference Missions (30)

# The Evangelistic Appeal

By WILLIAM G. NICHOLSON, *Evangelist,*  
*South England Conference*

THE sermon is not an end in itself, but a means to an end, that end being the bending of the human will to repentance toward God and faith in our Lord Jesus Christ. To this full and complete surrender men are always definitely opposed. It runs counter to all the pet weaknesses of the flesh—pride, selfishness, lust, unholy desire. Therefore every natural characteristic rebels against it. The impression is held by many that surrender to God means the relinquishing of all those things that they feel make life pleasant, and this increases their natural antagonism to every attempt to bring about that surrender.

Added to this are the forces of evil always at work seeking to strengthen this resistance. Satan does not let his followers go easily, and to begin to follow Jesus Christ often involves a struggle of great intensity. Yet it is the preacher's business so to preach that his message will be able to lead men to surrender to God and maintain that surrender in spite of every opposing force.

In the body, or argument, of the sermon an effort is made to convince the intellect, leaving no doubt in the minds of the hearers that it is the truth. It may be unpalatable and hard to obey, but the preacher's task is to present the truth so that every hearer sees it in relation to himself. Having convinced his hearers that they have heard the truth, he must now stir them to action. This is the work of the sermon appeal, and it is here that the great effort is made that has as its goal the stirring of the will to action. We must reach and conquer the citadel of the will, so that our hearers will become doers of the Word.

Our truth is hard to accept, for it cuts across every natural tendency, contradicts many former teachings, and denies many future ambitions. If accepted, it will turn men's lives upside down, turning them out of the old and tried paths into a new, and often precarious, experience. Yet the preacher is to set forth truth in such a way, and make an appeal to the emotions so strongly, that there will be an insistent demand for action in obedience. Hence it can readily be seen that the successful appeal can only be born out of the sermon argument—that which convinced the intellect must form the basis of the appeal to the emotions, and both, rightly balanced, will induce action on the part of the will.

Therefore, if the sermon be on the "State of the Dead," the basis of our appeal must be immortal life found in Christ Jesus. A well-balanced sermon on this subject will convince a man on the question of man's condition in death, thus making him an intellectual convert. Then, coupled with a well-balanced appeal that Christ is the source of eternal life, and that if

he would find this life he must accept Jesus as his personal Saviour, it will tend to stir his emotions to such an extent that action will be demanded. And if the desire is strong enough, action will be forthcoming. If the Sabbath is presented, the consequent appeal will be made for obedience as a requisite to eternal life. The appeal of the judgment involves the preparation necessary to pass this important examination.

This work cannot be done by compulsion. Our only weapon is persuasion. We beseech men, in Christ's stead, to surrender and be reconciled to God.

## Manner of the Appeal

How shall I make my appeal? What kind of appeal shall it be? These are questions often asked. There are many ways of doing this, and each evangelist must search out and try each idea for himself, until, with the guidance of the Holy Spirit, he has perfected an instrument by which he can persuade men to follow his Lord. Each man thinks and feels differently. The sword of Saul is useless and merely a weight in the hand of David. Furthermore, some preachers hardly use the same appeal twice, but adapt the appeal to the needs of the audience as they are led.

The evangelist will leave himself open to be guided by the Lord in the matter of the appeal. There should be nothing artificial or insincere about this solemn part of our work. The sermon presentation itself should lead logically to the appeal, and the whole address should be so presented as to constitute an appeal in itself. It should draw and not drive. The hearers should be led along step by step, making decisions on vital points of truth, such as the second coming, state of the dead, and kindred subjects. The way is thus prepared for full decision on the testing truths of the message.

Some preachers summarize their sermons, and this is a good idea. Most people, engrossed in the sermon as it is unfolded, forget the first points made, and they appreciate it when the main parts are gathered together and set before them as a complete whole. We should never hesitate to do anything that will help our hearers to see the truth clearly and to remember it as long as possible.

Most of us, I think, are agreed that the altar-call and aftermeeting type of appeal demand certain conditions or atmosphere. It is a high ideal toward which we should strive. It certainly brings people to making a definite decision for Christ, and such decisions have proved to be of great value.

Combined with the appeal, built on the sermon argument, and a definite urge for souls to make a decision, there is to be intensive personal work in the home. Decisions made in the quietness of the home have proved to be of lasting value, and the evangelist must be prepared to talk with interested people about vital mat-

ters of salvation personally. In this way he can make the appeal more personal and effectively use any useful information previously gained.

How shall we end the sermon? There are many ways, but I would suggest three ways that I have used and found effective.

1. A sermon ending with a plain straight appeal, based on certain thoughts in the sermon argument.

2. The use of an anecdote or personal experience having a bearing on the subject, and used as a basis of appeal. This method can be very effective in bringing men to a decision, if great care is used in the choice of the story and in the way it is told.

3. Other sermons can be summed up with the words of a text with telling effect. This can aid in making a stirring appeal for surrender.

### Essentials of a Successful Appeal

1. MESSAGE CLEAR AND PLAIN. The message must be clear and plain. This applies not only to the argument of the sermon but also to the sermon appeal. It must be clear to your hearers what it is you wish them to do. I once heard that people said of an Adventist minister: "Don't go to listen to him, for he will convince you that you should be an Adventist."

We are not to be muddled in presenting the doctrines we hold, particularly the Sabbath, so that people go away determined to keep Sunday more faithfully. True, some of our hearers will do that. But if we do not state the truth clearly and plainly, then we shall be at fault for any muddled thinking.

I once stood with an Adventist minister on a platform with over a thousand people in the audience, when he remarked: "What a pity that we have to preach the Sabbath, and then some of these people will never come back." This is a real temptation, the call of the crowd, and its tendency is to cause us to make our preaching mild. But no matter what the doctrine, we must make the message so clear and plain that even the simplest will understand.

2. HEARTS FILLED WITH LOVE. It is not enough to state the theory of the truth. In every sermon the love of Jesus should stand out clearly, but it must be seen to greatest advantage in the sermon appeal.

"How can I do what has been revealed to me as truth?" To this question on the part of his hearers the preacher must answer with the love of Jesus—"God so loved the world." That love must permeate our beings and fill all our appeals. That love must radiate from our sermon appeals, and with compelling force wrap itself around the convicted sinner, pull him into the arms of Jesus, and bind him there. Love is the greatest requisite.

3. PERSONAL CONVICTION. Preaching is powerless if he who preaches is not convicted by his own message. If our souls are not fired by the convicting power of the Holy Spirit, we can never hope to set other souls on fire with the

message. If we are not gripped by the solemn responsibility that rests upon us, our appeals will never move men. Think of all that is involved in our preaching and of what it means to our hearers. We preach a message of salvation and deliverance to judgment-bound sinners; we preach the coming of the Lord; but do we stop to think of the work that has to be done in the hearts of our hearers before that grand and solemn event takes place? What is involved when a soul is lost—as lost it must be when it fails to respond to the gracious invitation to be reconciled to God? Have you ever tried to visualize what outer darkness must be where there can be only weeping and wailing and gnashing of teeth? Should not these things lead us to preach with an earnestness and conviction that will make us intensely interested in persuading men in our appeals?

We are preachers of God's last message, and this increases the solemn responsibility of the task we must do today. There is a need for better and richer truth-filled sermons, but let us determine that with each sermon there will be an appeal that will state clearly and plainly the purpose of our preaching, and that our appeal will be filled with the love of God in Christ for lost humanity.

### Signboards and Lantern Slides

By J. C. H. COLLETT, Bible Teacher,  
Spicer College, India

IN our recent Lahore English effort, here in India, we used an attractive bulletin board with movable letters. This was made of Masonite, as described in the June, 1942, number of THE MINISTRY. In addition to the Masonite signboard on which we displayed the lecture titles by means of movable Masonite letters, we used another "board," 3' x 4', made of a sheet of frosted glass, framed and mounted at a suitable height in front and a little to the left of the tent entrance.

On this screen, as it grew dusk before the lecture, and during the lecture, we projected a colored slide, representing some aspect of truth. The projector used was a short-focus one, and it was made to project through an opening in the tent walls onto the glass screen, which was a short distance away outside. By means of a special electrical socket or holder, interposed in the circuit, this picture was kept flashing on and off at intervals of about ten seconds. We found this to be an attractive and instructive advertising device.

Many of the pictures projected on the screen were colored slide reproductions of *Sabbath School Worker* cartoons. These cartoons in slide form make a pointed teaching and soul-winning device. I systematically use them, in both preaching and teaching. I feel that a preacher who fails to use the *Worker* cartoons in slide form is perhaps depriving himself of a valuable aid toward the successful presenta-

tion of our glorious truth to a dying world in the last day.

I do not know whether, in America, there is any recognized standard method of using lantern slides in public efforts, but I feel constrained to write something on what I consider the best method of using slides in public evangelism. One inefficient method is to lecture in the dark. This is most unsatisfactory, because it is essential that the people see the preacher, and more essential that the preacher be able to observe the people and use the influence of the eye to enhance the effect of his preaching.

Another unsatisfactory method is to project the slides at the close of the lecture. Since it is necessary to comment upon each slide as it is thus projected, this makes two lectures instead of one. In my opinion the correct method in using slides is to punctuate the lecture with the pictures, and the best way to do this is to have a switch on the preacher's desk which controls the entire inside lighting of the tent, tabernacle, or auditorium. This control of the lighting ought to be easily arranged in the case of a mission-owned meeting place, which is portable and may be carried from place to place and set up. The speaker, operating the master switch, plunges the hall into darkness at will, and this, of course, is the signal for his helper at the projector to flash on a picture. Thus the lecture proceeds with pictorial high lights, other things being equal, to the great edification of the congregation.

## Writing for the Press

By C. L. DUFFIELD, District Leader,  
Minnesota Conference

IT is one thing to write an article for the press, but it is quite another thing to prepare an article that will get a response. Results are what we are after, of course. In a recent meeting our results from writing for the local paper were very favorable. People remarked frequently about the write-ups, and some followed them regularly.

If one will trouble himself to follow a few simple rules, he may enjoy surprising success. Extensive study is not required. There is a book entitled *Keeping the Church in the News*, by W. Austin Brodie, that furnishes all the necessary information on the subject. An evening's study of this book will equip the average person with the needed knowledge on the subject.

By writing for the press, it is possible to reach some who may never be reached in any other way. After all, the press does continue to remain the outstanding medium of communicating information to the public. Most people are prejudiced against the truth, and therefore will not give themselves the benefit of the doubt by coming out to a meeting. But these people will read the papers. They can read about the meetings without anyone's seeing them. If a

report of the meetings can be arranged properly, it will catch the eye, stimulate the curiosity, and hold the attention. If preconceived ideas can be removed and prejudice broken down, some of those who are hard to reach may soon be headed for the meeting hall, with a Bible under their arm.

There are a few things we must know before we can expect success in our endeavors. First, we must develop a keen sense of what constitutes news. Then comes the task of developing the ability to put a unique news twist in our writing.

Brevity is an important factor. The creation story is a fine example of this. Six hundred words tell the entire story of creation. The language is simple, yet it is dramatic. The style is moving and interesting.

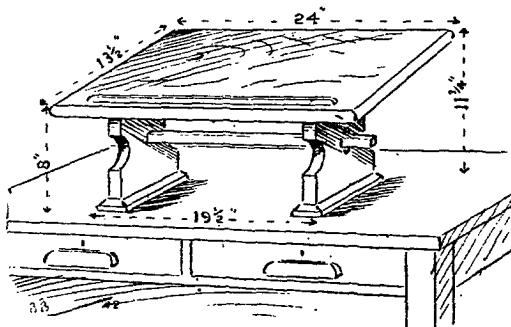
The arrangement of the material is very important. We must carefully construct the lead, or opening sentence. In it there should be five elements; namely, What? Where? When? Why? Who? These should be arranged in such an order as to give proper emphasis to the most important element.

This method makes it possible to "bury" the feature of a story in the lead itself. Then if the editor cuts the story, the objective is still achieved.

Another important thing to remember is that editors are not hostile to religious news. In fact, they are quite the opposite. Because our material is of a religious nature there might be a tendency on the part of some to feel that it is inferior to other articles in the paper. If this idea exists in the mind of a person attempting to write for the press, it is bound to affect his writing. It will lack color and life. We should rather develop the attitude that the things we present to the newspapers are the most vital of all because they are of eternal value.

Initiating a program and then staying by it will produce results. Our writing should be timely. Present-day events surely make this aspect not only possible but imperative.

### Portable Table Pulpit



This desk can be made as follows for ease in transportation: Strongly hinge both legs to top so that they will fold under when the crosspiece has been removed after withdrawing the pegs. (From Lay Preacher's Manual, England.)

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# BIBLE INSTRUCTOR COUNCIL

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Plans and Methods, Experiences and Problems

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## Bible Work in an Effort

By MRS. J. E. WHEPLEY, *Bible Instructor,  
Alabama-Mississippi Conference*

SHOULD the Bible instructor carry on regular Bible studies during the evangelistic effort, or will her work mainly consist of making contacts with the people and keeping them attending the meetings? There is much to be said on both sides.

If the Bible instructor has been working in a city, giving studies prior to the beginning of an effort, she will not want to lose contact with these interested ones. If her readers are able to attend the meetings, then she will have no difficulty in keeping in contact with them. But on the other hand, if readers are situated so that they cannot attend the meetings, or if they are well along in a series of studies, then the Bible instructor will need to continue the studies until the readers have been led to a decision. In this event her readers will then be ready for the first baptism in the effort.

Whether or not the Bible instructor carries on regular Bible studies during the effort may be a question; however, she will endeavor to keep those on her calling list abreast of the public meetings. Her first call on those whose interest has been aroused by the effort will be short, and often she may not even enter the door. The object of this call is to inspire the people to keep coming to the tent or hall. So she will mention the topics to be considered by the evangelist each night of the current week and especially try to arouse an interest in "tonight's" subject.

At the evening meetings the Bible instructor will make it a point to greet and shake hands with those upon whom she had made her initial call, endeavoring as soon as possible to be able to call them by name. It will not be long before she will be invited into the home when she calls, and then she can really go to work. She will avoid asking Mrs. Blank, "How did you like the sermon?" But she will ask her whether the subject was clear and whether there are any questions in her mind regarding it.

The worker will answer questions and clear up any points that were not understood, but she will be careful not to answer questions on any subject not yet presented by the evangelist. If questions on future subjects are asked, she might answer, "That's a good question! No doubt there are many people wondering about that same thing. Why not put it in the question box? I believe I have a question card right here in my handbag. Would you like

to write it out and drop it in the question box, so that the evangelist can answer it tonight?" Such questions give the evangelist an opportunity to arouse an interest in topics to be used in future meetings.

The worker will endeavor to keep each one she calls on interested in the progress of the meetings. Unless she does this, it will require much more time and effort later on to bring these persons to a decision. She will help Mrs. Blank to take her stand on each point as it is presented. If she does this, it will not be hard for her to make her decision on the Sabbath and other testing truths of the message.

If Mrs. Blank, who has been attending each night, is absent one evening, let her know that you missed her, and tell her how sorry you are that she did not hear that interesting lecture. Make her realize what she has missed. For example, you might say, "I am so sorry that you had to miss that sermon on heaven. It was one of the most interesting lectures that Evangelist Green has given. He showed us where the redeemed will spend eternity and that we shall be real people in a real world. Why, did you know that we are going to have a mansion in that holy city and that we're going to have a home in the country, too? We are going to build our own homes in the country, and we are going to raise our own gardens, too. Oh, I wish you could have heard it."

### Help for Those Who Missed Meetings

By this time, because of your enthusiasm, Mrs. Blank is sorry that she did not come to that meeting. You may continue, "It is too bad to have to miss a single meeting. It is like breaking a link in a chain. No doubt you have noticed that one subject is closely related to the others, and when you miss one topic, you have lost a link. By the way, Mrs. Blank, if you wish, perhaps I could give you just a few of the high lights of what Evangelist Green said, so that you will understand it."

Your reader will feel that it would be asking too much of you, but she surely would appreciate it, if you have time. So you proceed to give her a short Bible study on the subject.

Mrs. Blank now agrees that what Miss Bible Instructor told her was very interesting—and if this is a taste of the good things presented, then the lecture must have been wonderful. While Mrs. Blank is sorry that she missed that meeting, she is now determined that she will not miss another of the series. In this way the Bible instructor can do her part in helping Mrs. Blank to pick up the lost thread of topic interest, and at the same time keep her coming



to the meetings. Of course, this should not be done if the individual attends the meetings only occasionally, as some do, because there would then be too much to cover in Bible studies. Such interest should be handled by the Bible instructor, who would give a series of progressive Bible studies of her own.

The worker must constantly keep her finger on the pulse of those on her calling list, watching their development and counteracting any influence which might tend to detract from their interest. Especially is this true when the Sabbath is presented. She will know when Mrs. Blank is troubled over the Sabbath and will help her in making the right decision. Turn to the book *Gospel Workers* again and read: "My brethren and sisters, in your ministry come close to the people."—Page 37. "Many a laborer fails in his work because he does not come close to those who most need his help."—Page 190.

Since the Bible instructor knows that Mrs. Blank is deeply concerned over the Sabbath, she drops in, between her regular calls, when in that neighborhood. She says, "I was just passing by, Mrs. Blank, and thought I would drop in a moment and see how you are." Only a friend "drops in" when passing by; hence, the bond between Mrs. Blank and Miss Bible Instructor is strengthened. They become friends, and Mrs. Blank will naturally turn to this friend when she needs help and counsel in making her full decision.

Perhaps Mrs. Blank's minister has been to see her, or one of the members of her family has been trying to overthrow the Sabbath truth. By "dropping around" between calls, the worker has the opportunity to counteract this influence before it has time to get a foothold. She can instantly detect a change in Mrs. Blank's attitude, and it is not long before she can find out in a tactful way where the trouble lies. She can then help remedy the difficulty, and again Mrs. Blank is in harmony with the message.

At the proper time the Bible instructor should invite the evangelist to visit Mrs. Blank. After all, no one can help Mrs. Blank to make a decision better than the evangelist who first aroused her interest.

After the Sabbath is presented and the people are invited to attend Sabbath services in the tent or hall, the Bible instructor will make it a point to drop in and see Mrs. Blank near the close of the week, preferably on Friday. "I brought you a Sabbath School Quarterly, Mrs. Blank, on the lessons we are studying in our Bible school. I thought you might like to look it over, so that you will be familiar with it." This gives the worker an opportunity to urge Mrs. Blank to attend the Sabbath services. Such a personal invitation is often effective. When Mrs. Blank comes to the Sabbath service, greet her and make her feel at home. If possible, sit with her during her first Sabbath service, so she will not feel alone. At the close

of the service, introduce her to some of the church members. See to it that she enjoys the service so much that she will want to come again.

Throughout the series of meetings the worker carries these interested ones on her heart. She prays for them by name in her private devotions, as well as in the workers' meetings. She must also pray with and for them when they are in the valley of decision.

The Bible instructor is just the "tool" which the Lord uses to cultivate the soil in which the evangelist has planted the seed. But only God can cause the plant to bear fruit. Only He can change the heart; only He can lead this soul to a decision. If the worker will stay close to this source of all power, if she is willing to be a tool in the hand of God, then God can use her effectively to bring souls to Christ.

## Who Is a Bible Instructor?

LARGER evangelistic efforts may today require the services of trained office secretaries. It is generally expected that these young women should also take an interest in the people who attend our public meetings. Occasionally such a person has musical ability, and can thus make a special contribution to the effort. Again, aside from her office duties, she may serve as an "usherette." Our present trend seems to be to designate all these various types of evangelistic helpers as "Bible instructors."

The calling of the Bible instructor should be a distinctive office, as much so as that of the minister or the evangelist. It does not suggest a misplaced ego on her part to raise a question regarding our present growing practice of classifying workers of journalistic ability, stenographic training, artistic talent, and other various skills as being Bible instructors. Then there is also the problem of the young intern's wife, whose preparation did not include any particular training for Bible work.

Although it may be a matter of expediency on the part of evangelistic directors and conference officers to classify such assistants as Bible instructors, we still wonder whether this is the best arrangement after all.

There is indeed a place in our growing work for these various accomplishments. There is also a place for the teacher-type youth worker who is a normal graduate and trained to take an interest in the juniors and young people who attend the evangelistic meetings. Again, there is a place for experienced teachers who can bring into our present Bible study correspondence plan a touch of real efficiency which the average Bible instructor may not have time to give to this phase of evangelism. We should recognize their services in our evangelism, but we seriously question whether some of them should be classified as Bible instructors.

It appears to us to be the wiser course to

give these various professional skills high recognition in our evangelism without classifying such assistants generally as Bible instructors. Since they do not belong to this group as such, we should guard their needful professions, as well as the Bible work itself. It would build up our efficiency in evangelism to have secretaries, journalists, musicians, and youth directors on our staff, as well as our specially trained Bible instructors. We could then hold to our former practice of considering the Bible work actual personal work and Bible teaching. There is danger that this God-given plan of the Bible work will be confused with clerical office work, and we should all be jealous to hold it to its true pattern, even as we would guard the ministry.

Unless we see alike on this point we may add to the present problem of Bible instructor scarcity and unconsciously become the cause of having taken away the challenge for this special type of evangelistic work. Temporary helpers, and men or women who are drafted locally and not from the ranks of those trained for our denominational Bible work, might better be classified as evangelistic aides. To confuse their services with those of the trained Bible instructors is not fair to the experienced, skilled worker. If we are to lift the Bible work to where it really belongs in God's plan, then we must safeguard the profession for gifted men and women upon whom God has placed the signet of His approval as Bible instructors. Such an attitude will bring new life into this waning profession. If we do this then we may soon realize a larger group of trained and gifted Bible teachers, whose efficiency will not be behind that of the ministry.

L. C. K.

## Outlines for Bible Studies

### The Two Covenants

By JESSIE M. HESLIP, Bible Instructor,  
Ontario-Quebec Conference

KEY TEXT: Hebrews 8:6-10

#### I. What is a covenant?

(An agreement between two or more persons. A testament. A solemn pledge or promise based on conditions.)

#### II. "First," or "old," covenant. Heb. 8:13, 7.

1. Agreement between God and His people Israel. Ex. 19:3-8.
2. Made in connection with giving of law. Ex. 24:3; Deut. 9:10, 11.
3. God's part of the agreement. Ex. 19:5, 6.
4. Israel's part of the agreement: "We will do." Ex. 19:7, 8.
5. Israel's covenant was repeated, and confirmed or ratified by blood. Ex. 24:3, 4, 7, 8.

6. God's part of the contract kept. Eze. 20:11, 12.
7. Israel's part of the agreement broken. Verse 13; Ex. 32:7, 8.
8. Old covenant built on Israel's faulty promises. Heb. 8:6-8.
9. Broken tables symbolized Israel's broken promises. Ex. 32:19.

#### III. "Second," or "new," covenant. Heb. 8:13, 7.

1. God's true Israel. Gal. 3:16, 26-29; Rom. 2:28, 29; Gal. 5:6; Col. 2:11.
2. God again covenants with Israel. Heb. 8:9, 10; Jer. 31:31-33.
3. New covenant again based on God's law. Heb. 8:9, 10; (Ps. 40:8).
4. New covenant built on "better promises" than old. Heb. 8:6.
5. Built on God's promises, not the people's. Jer. 31:33.
6. God promises to write His law in mind and heart. Heb. 8:10.
7. Renewed tables of the law a type of new covenant. Ex. 34:1, 4. Moses, representing people, provided second tables. A type of the people giving their hearts to God so He may write His law there.
8. Allegory of New Jerusalem to teach lesson of new covenant. Gal. 4:22-26; (Gen. 15:8-17; Heb. 6:13-20).
9. New covenant formally made at Lord's supper. Matt. 26:26-28.
10. Confirmed, or ratified, by Christ's blood. Heb. 9:14, 15.
11. Cannot be changed after Christ's death. Heb. 9:16, 17; Ps. 111:9.

#### IV. Similarity between the two covenants.

1. Both are called covenants.
2. Both are ratified with blood.
3. Both were made concerning law of God.
4. Both were made with the people.
5. Both were established upon promises.

#### The Old Covenant

#### The New Covenant

If	I
If ye	I will
If ye will	I will do
If ye will do	I will do all
If ye will do all	I will do all, and will
If ye will do all, then	be your God, and ye
ye shall be My people, and I will be your God.	shall be My people.

### Ways of Making Contacts

By ELSIE GUNTRIP, Bible Instructor,  
South England Conference

THERE is no part of our work as Bible instructors which is unimportant, and a good start usually makes for success. The first step toward the acceptance of the message is the contact made. Much prayer and wisdom from the Lord is here needed, but accompanied with hard work, they will bring results. The following ways have been tried out and found help-

ful in finding openings, and these will be discussed in the order as named.

1. Name and address cards in connection with the effort.
2. Introduction of Bible instructor by evangelist.
3. Getting names from colporteurs.
4. Literature distribution.
5. Interested found during Ingathering.
6. Friendly contacts in travel.
7. Contacts with relatives and friends of church members.

1. **THE CARD SYSTEM.** In regard to the cards used in evangelistic campaigns, it has been found a good plan for the Bible instructor to have some cards on hand, and to slip out to the back when the last hymn is announced. Then if people go out before the service is over, she can ask whether they have enjoyed the meeting and whether they have left their names for literature. Some may not have done so for various reasons; so here is our opportunity to help them. It is often helpful to ask one of the ushers to get some of these names for us. These two methods will add considerably to our visiting list.

2. **INTRODUCTION BY THE EVANGELIST.** It is a good plan for the evangelist to publicly introduce the Bible instructor. Also she should station herself conveniently near to him as he meets the people at the close of the meeting. Then if any express themselves as being particularly interested, he may be able to introduce her as his assistant. A time can then be appointed for the first visit. Thus the first contact is made, respect is commanded, and confidence gained.

3. **COLPORTEUR CONTACTS.** This is a good way of creating visits. It has proved fruitful in winning souls for the truth.

4. **LITERATURE DISTRIBUTION.** This work brings you in direct contact with the people at once, and creates opportunities for visits.

5. **INGATHERING CONTACTS.** Many openings for visits have been created by the Ingathering campaign, and souls have been won for the message. One of our best solicitors for missions was found by this method.

6. **CONTACTS IN TRAVELING.** Here is another simple but useful way to create interests. The times give us something in common to talk about, especially of the coming of Jesus. If any appear interested, ask them whether they would like to have literature on this wonderful subject, which you can let them have free of charge, if they will give you their names and addresses.

7. **CONTACTS THROUGH CHURCH MEMBERS.** When meeting friends and relatives of members in the church or in the home, greet them kindly, and if there is any apparent interest, seize it and try to foster it. Good members have been found by this means.



**GROWING OLD GRACEFULLY:** "A little more tired at the close of the day, but a little less anxious to have our way."

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## RELIGIOUS WORLD TRENDS

Biblical Exposition and Homiletic Helps

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### Declaration of Church Union on Peace

*By CARLYLE B. HAYNES, Secretary of  
the War Service Commission*

**T**HE three great faiths—Catholic, Jewish, and Protestant—have agreed on what they shall demand when the peace conference builds the postwar world. On October 6, 1943, there was issued in New York a seven-point "declaration on world peace." It calls for the establishment of a world order based on the moral law, and demands the organization of international institutions to enforce international law, through "adequate sanctions" when necessary.

This seven-point declaration was released simultaneously by the Federal Council of the Churches of Christ in America, the Social Action Department of the National Catholic Welfare Conference, and the Synagogue Council of America, after months of negotiation. It was immediately hailed by religious leaders as the first interfaith pronouncement on world order.

The signatories comprise 144 prominent persons of the Catholic, Jewish, and Protestant faiths. Included among them are forty-seven Catholic archbishops, bishops, priests, and laymen; forty-seven representative rabbis and laymen; and fifty leaders of Protestant denominations and national organizations. Prominent among these signers are Henry St. George Tucker, president of the Federal Council and presiding bishop of the Protestant Episcopal Church; Edward Mooney, archbishop of Detroit and chairman of the administrative board of the National Catholic Welfare Conference; and Rabbi Israel Goldstein, president of the Synagogue Council of America.

Among the signers also are the heads of twenty Protestant denominations, as well as officials of twenty Protestant interdenominational organizations, eleven archbishops and twelve bishops of the Roman Catholic Church, two representatives of the Eastern Orthodox churches, and the heads of four rabbinical bodies and five Jewish national congregational organizations.

The declaration contains seven propositions derived from an extensive study of about forty pronouncements on world order issued during recent months by religious leaders and bodies. These propositions represent the areas of agreement that are found in the various pronouncements. With the text of the seven points there were released three separate preambles. These represent the various approaches to the problem by the Catholic, Jewish, and Protestant signers. These three preambles are as follows:

"PROTESTANT. In a world troubled to despair by recurring war the Protestant churches have been seeking to show how moral and religious convictions should guide the relations of nations. Their conclusions are in many important respects similar to those of men of other faiths. In this we rejoice, for world order cannot be achieved without the co-operation of all men of good will. We appeal to our constituency to give heed to the following proposals enunciated by Protestants, Catholics, and Jews, which must find expression in national policies. Beyond these proposals we hold that the ultimate foundations of peace require spiritual regeneration as emphasized in the Christian gospel.

"CATHOLIC. We present for the consideration of all men of good will the following postulates of a just peace as embodying the principles of the moral law and their prime applications to world problems of our day. To our mind they express the minimum requirements of a peace which Christians can endorse as fair to all men. They are the foundation on which Catholics in a free world can work from deep motives of Christian justice and charity for the building of a better social order.

"JEWISH. The American Synagogue commends to the attention of its own constituency and to all men of faith the following principles as a guide to thought and action in dealing with the grave world problems of our time. These seven principles, while they do not exhaust the teachings of the Jewish tradition on issues of social relationships, have their sanction in Judaism both Biblical and rabbinic. Judaism's highest goal has ever been 'to amend the world through the kingdom of God.' The Synagogue therefore calls upon its adherents, both as citizens and as Jews, to seek after the implementation of these principles. They will thereby act in faithful conformity with the moral values of the Jewish religion, and at the same time serve the best interests of country and of mankind."

The seven-point declaration\* had its inception in the mutual concern felt by leaders of the three faiths that the peace should be built on "moral foundations," as well as in their awareness that comparative studies of the various pronouncements of recent months had shown a considerable amount of common ground. The negotiations were carried on in New York and Washington over a period of months. Preliminary drafts were submitted to a number of Protestant, Jewish, and Catholic leaders. After many revisions the final draft was agreed upon.

This is the first time in American church history that such an interfaith declaration embodying an agreement among the three faiths on the principles of an enduring peace has been issued.

In Great Britain, however, the three faiths had established a precedent for it in 1940 when, in the form of a letter to the *Times* of London, published December 21, 1940, and signed by the Archbishops of Canterbury and York, the late Cardinal Hinsley, Roman Catholic Archbishop of Westminster, and the moderator of the Free Church Federal Council. Again in May, 1942, a joint statement on co-operation was issued in

Britain by Protestant and Catholic leaders, which was subsequently endorsed by the chief rabbi of Great Britain.

Although the seven-point declaration contains excellent suggestions, and sets forth lofty ideals, it is disturbing to many devout Christians that great combinations of religion should be entering the realm of politics and governmental affairs in an effort to control the peace. The great ecclesiastical organizations of the world are not really peace agencies. They only claim to be. The Catholic Church is becoming very active in peace movements. It has its own peace society—*Pax*. Its popes have issued many peace statements. But its influence has not always been exerted in behalf of peace. Peace is an instrument it is willing to use when such an instrument serves its purpose. It has shown itself equally willing to use war. Looking at the record, we find ourselves most uneasy at the thought that the Catholic Church may shape the peace.

We are no less uneasy at the thought of the combined Protestant churches controlling the peace. They have proved equally fallible and mistaken. They were swept by pacifism during the interim between World Wars I and II. They made pronouncements regarding militarism, disarmament, and conscription which they would not be happy to have brought to public attention now. They worked diligently to keep the country unprepared, denouncing armaments and every form of military training. If their counsel had been followed, America would have been in far worse condition to meet the stunning shock of Pearl Harbor.

No, the church, and all the churches together, are not safe guides in political affairs or in managing governmental matters. They were never meant to be. The greatest service they could render a tortured humanity now would be to carry out the divine commission of their Lord and Master and just "preach the gospel," leaving diplomacy, and politics, and government where they belong, in the hands of statesmen.

Human society is more broken up and turbulent today than ever before. In a stricken and dying world, men are reaching out in almost a death agony for peace. And as the many and varied peace plans are launched one after another, laden with human hopes, we believe it to be the sole province of the churches to point the souls of men to the only way any human being can reach the port of quietude, peace, and joy: namely, personal peace with God by full surrender to Jesus Christ.

That, and that alone, is the divine mission of the church in the world. Civil government has been divinely appointed to care for the secular interest of humanity. The church has been divinely appointed to care for man's spiritual interests by preaching the gospel of salvation. Let the church be about its sole business.

\*The seven-point declaration may be summarized as follows: "The moral law must govern world order; the rights of the individual must be assured; the rights of oppressed, weak, or colonial peoples must be protected; the rights of minorities must be secured; international institutions to maintain peace with justice must be organized; international economic co-operation must be developed; and a just social order within each state must be achieved."

## Catholicism or Chaos Threatened

By HEBER H. VOTAW, *Secretary of the Religious Liberty Department*

A GREAT deal of concern is being felt by many leaders of Protestant churches in the United States concerning demands being made in certain quarters that the Pope be given a prominent place at the peace table. It is common, of course, for Romanists to think of the pope as a ruler of millions of subjects. The little plat of ground embraced in Vatican City, however, surely cannot give Pius XII any right to claim a voice in making peace. Not only is his state small, but he has no troops that are engaged on either side of the conflict. If he sits at the table at all, it will be as a representative of religion.

While some Protestant leaders think that the Pope should not be invited to help to draw the peace pact, others are ready to give him a place at the table if representative Protestants are present also.

What the Roman church really wants to come from this war was expressed in two short paragraphs in an editorial in *America*, for November 6, 1943. This journal is perhaps the outstanding Catholic paper of the country, and is Jesuit edited. What we quote should stir the heart of everyone who understands the prophecies of the Scriptures concerning Rome:

"Our understanding of Europe, unpalatable as this may be in some quarters, must primarily be an understanding of the Christian culture that is deep in all Europeans. It is at times inoperative, but in periods of crisis and suffering, Europeans turn naturally back to what may be called the Catholic instinct of Europe. Either that, or to a period of revolution pregnant with a barbarity that is almost inconceivable to an American mind.

"The choice before us is really this: understand and foster the Catholic culture of Europe and thus rebuild the family of Europe; or ignore this culture and prepare a century of revolution."

It would be difficult to imagine a more bald claim of superiority or a more bold bid for supremacy being made by anyone. Surely the millions of Protestants who have recently left the domination of Rome, as well as those who have been longer free, can never admit that there is no choice except between Rome and barbarity, between Rome and revolution. Most people who understand Roman claims and who have observed the practical slavery in which that church holds its subjects, would prefer a revolution of any length so long as it led to emancipation for men and freedom of thought and worship, than peace at the price the Papacy would demand.



It is impossible mentally or socially to enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom.—*Horace Greeley, founder of the New York Tribune.*

## RADIO EVANGELISM IN ACTION

### Plans, Methods, and Objectives

### Tying Radio to the Campaign

By REUBEN H. NIGHTINGALE, *Evangelist, Upper Columbia Conference*

IT has been our purpose to tie in our radio program with our public evangelistic program. There are several reasons from the evangelist's viewpoint why he should conduct a radio program, for it is indeed a great help in building and holding an audience. The radio gives his public meetings a good standing in the city, for people realize that not everyone uses the radio. It also gives his work a character of permanency. The evangelist is looked upon not simply as a "fly-by-night" preacher. If people hear him speak over the air and hear the meetings announced, they draw the conclusion that the meetings must be of importance and consequently will come to hear him.

Here in Spokane we usually broadcast two or three times a week for fifteen minutes. In these broadcasts we usually give short doctrinal and devotional talks. Sometimes we discuss news events in the light of prophecy. At the beginning and end of our broadcast we stress the meetings at the tabernacle. In other words, the broadcast should create an interest to hear more at the public meeting. Of course, it is much easier to give the complete message and bring people to a decision at the meetings than over the radio.

When we start a public meeting in a new place, we try to begin our radio program a few days or a week before the tabernacle meetings. In this way we are new to the public and our voice has the added advertising value of being new. Here is the announcement that was used in Yakima, Washington, when we started our meetings there.

"The following program comes to you under the auspices of the Big Dome Tabernacle with Evangelist and Bible Lecturer Reuben H. Nightingale as the speaker. Mr. Nightingale has recently arrived from Los Angeles to conduct the evangelistic campaign in the Big Dome Tabernacle, located at 111 South 5th Avenue. Thousands in California have been helped and blessed by his ministry and have seen his remarkable screen pictures. The opening meeting is scheduled for next Sunday, November 10, at 7:15 P. M. You are cordially invited to attend these services."

This was made by the announcer in putting us on the air. Then just as I was going on the air I made this announcement regarding our meetings:

"Good afternoon, friends. We are happy to be in Yakima to conduct this large evangelistic campaign. The Big Dome Tabernacle will be finished this week, and all will be in readiness for Sunday night. The Big Dome Tabernacle is a unique building, and many have stopped to admire its design and plan of construction. There are no pillars at all to support the roof. We are doing everything we possibly can to make it a comfortable place for you and your friends.

Plan now to be present Sunday night, November 10, at 7:15 for the grand opening meeting. Although the seating capacity is 1,000 or more, you may have to come early to get a good seat.

"A special part of the program will be the singing of old and new favorite hymns from the screen. The musical program will feature Mrs. Roper, lightning artist, who will delight the audience with her beautiful drawings, as special musical numbers are rendered.

"My subject for this opening meeting will be: 'What Power Will Stop the Dictators? What will be the final outcome of the critical world crises according to Bible prophecy?' The lecture will be fully illustrated with amazing screen pictures of current events in the light of Bible prophecy. Plan now to be present for this great opening meeting at the Big Dome Tabernacle, 111 South 5th Avenue, Sunday night, November 10. The musical program starts at 7:15 and the lecture at 8 o'clock."

Continuing to tie in the public meetings with the broadcasts, I said in our next broadcast, after the opening night:

"Good afternoon, my friends of Radioland. This is Evangelist Reuben Nightingale speaking. We are glad to have you open the radio door of your home and listen to another brief message from God's Word.

"First, however, I want to tell you of our great opening meeting Sunday night. Shortly after seven o'clock our Big Dome Tabernacle was filled to overflowing. People crowded in until every seat and every bit of available standing room was taken. Many came and could not get in the doors. It is estimated that two hundred people were turned away. Again Monday night and last night a large audience was present. We certainly are having some great meetings, and you are missing something if you do not attend. We invite those of you who are out of town to drive in to the meeting tonight. The subject tonight is—"

At present here in Spokane the name of our program is The Bible Auditorium of the Air. We have been on twice weekly recently, on Wednesday and Friday at 3:15 P. M. KFIO, the station over which we have been broadcasting, took over the Mutual hookup, which includes the Voice of Prophecy program. As a result of this, two religious programs that have been on this station for a long time, five or six times a week, were put off on Sundays. However, the management was impressed with our program and the fact that we did not "beg" for money. So now we have started another broadcast from 10:45 to 11:00 A. M. This will be a big help, as we plan to start meetings again in two weeks.

We advertise the public meetings with our radio program. We have found that spot announcements are one of the best means of publicity. Here is a sample. They should be brief, and the essentials, such as "what," "when," "who," and "where," should be covered.

"The Great Battle of Armageddon! Is it here or yet to come? When, where, and by whom will it be fought? This will be the illustrated prophetic lecture of Evangelist Nightingale Sunday night at the Civic Auditorium. A special 45-minute sound film on 'Our World at War' will be shown at 7 P. M. The lecture is at 8 P. M."

In a regular campaign we try to devote one offering a week to our radio work. On one particular night of the week we use our radio work to pull for a good offering. The offerings are usually generous. Our own people respond. They are glad to hear the message on the air.

We include our radio expense in our general evangelistic budget, since that is the purpose for which it is used. The results are worth while. In less than three years after coming to the Upper Columbia Conference, we have baptized about four hundred people. It pays to use the radio in connection with public evangelistic meetings.

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## EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

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THINK IT OVER.—Two ministers' wives were sitting on the veranda of a house chatting to each other as they mended their husbands' trousers.

"I can't understand," said one of them, "why your church is always prosperous, while ours is not."

"Well," said the other wife, "if you were an observant person, you would have noticed that I am patching these trousers on the knees, while you are putting patches on the seat!"—*Christian Digest*.

SMALL STONES ALSO SERVE.—While piling stones behind our new fence, I was reminded of a story that David Grayson tells in his inspiring book, *The Countryman's Year*:

Yesterday I was talking with an old country philosopher I know. He was laying a stone wall and commented on the indispensability of small stones to keep the large ones in place—to make the wall solid.

"And I was thinkin'," said he, "of the need of small men, to keep the big ones in place. They can't leave a man of us out."

"That's what they sometimes forget," said I.

"Yes, sir, they forget—but it ain't fer long. Their walls fall down."

In America today we need the small stones as well as the big stones to build up our wall of defense. Without the little man, the big plant must close down. Without the united efforts of the little men, the big cause may be lost. No matter how small we are, if we do our part we can help hold up the wall.—*Watchman-Examiner*.

MESSAGE, NOT MAN.—A certain lady had gone to communion in a Scottish church and had greatly enjoyed the service. When she reached her home, she inquired who the preacher was, and she was told it was Mr. Ebenezer Erskine. The lady said she would go again the next Sabbath to hear him. She went, but was not profited in the least. The sermon did not seem to have any unction or power about it. She went to Mr. Erskine and told him of her experience at the two services.

"Ah, madam," said he, "the first Sabbath you came to meet the Lord Jesus, and you had a blessing; but the second Sabbath you came to hear Ebenezer Erskine, and you had no blessing."—*Pulpit Digest*.

NO ATHEISTS THERE.—Once, during a particularly violent raid, I leaped into a foxhole, only to find a sergeant already there. We squeezed in together. Presently I found myself praying out loud. The sergeant was praying, too. He prayed almost as loud as I did. When the attack was over, I turned to him and said, "Sergeant, I noticed you were praying."

The sergeant didn't bat an eye. "Sir," he said, "there are no atheists in foxholes!"—*Colonel Warren J. Clear in the Army Hour, quoted in Christian Digest*.

SECRET OF SUCCESS.—A minister, walking along the highway, observed a man breaking stones. The man was kneeling so that he might work more effectively.

In passing by and greeting him, the minister said, "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." "Perhaps, pastor," he said, "you do not work on your knees."—*Watchman-Examiner*.



## Why the Heavy Losses Among Converts?

**T**HERE is very little mystery concerning why many of our converts drift out of the faith after a short time. The fault is not with the message, which is eternally true. It lies in the human factor. Many contributing reasons might be cited. But there are four basic factors which we do well to note. Most of our difficulties center around violation of four fundamentals of sound and abiding evangelism. Let us note them briefly.

1. *Lack of Sound Conversion as the Companion to Thorough Instruction.* Too many who are won to the faith are intellectually convinced without being spiritually converted. But intellectual assent alone will not usually hold converts permanently. There must be a genuine "heart warming," as Wesley called it—a regeneration, or new life—if the soul is to be abidingly anchored in the faith. Nothing is more out of keeping or disappointing than an argumentative doctrinarian whose heart and life have never been transformed by the love and grace of Christ. Such recruits to our ranks are not only potential risks, but are unsatisfactory and cantankerous members—while they remain with us.

Be it noted, however, that it takes soundly converted preachers and Bible instructors to truly convert others. In altogether too many cases there is grave weakness at this point. The lightness, joviality, and secularism, coupled with the obvious lack of genuine spirituality, the reliance upon the mechanics of method, organization, argument, devices, and oratory for evangelistic equipment, are all too tragically reflected in the converts of some. This need for true conversion is basic, and it is personal. God forgive us if unsanctified hands handle the Word of life, if untransformed lips merely parrot the message of life or death to the soul. A converted ministry, with a resultant consecrated, converted church, is our greatest need. Sound conversion is the first sheet anchor of the soul, to avoid drifting with the tide onto the rocks of separation.

2. *Lack of Thorough Instruction in the Verities of the Faith.* In some of our high-pressure evangelistic campaigns, where there is all too little personal work and home instruction, many are hurried into the church with serious gaps in their instruction. Vital subjects were missed because of irregular attendance, and only hastily reviewed in the baptismal class. The distinctive Spirit of prophecy and tithing truths, health, educational, and other reforms, and

much else that goes to make a genuine, intelligent, full-rounded Seventh-day Adventist, are neglected and sometimes even omitted. We have too often rushed people into the baptismal pool before they were properly prepared and ready. Thorough instruction, then, is the second anchor to hold the soul when the buffeting winds of trial would drive it aground.

3. *Failure to Integrate Our Converts Into the Throbbing Heart of the Movement.* Too often we do not properly integrate our converts into the spirit and comprehensive program of the advent movement. Every family won to this message should not merely be joined to the church. All should be inducted into the Sabbath school as regular and active members, the young people tied into the activities and objectives of the Missionary Volunteer Society, the children and youth enrolled in our church schools and academies, the parents brought into our various layman endeavors, the home regularly supplied with our periodicals and books, interests and activities tied into our evangelistic projects, and our world-wide missions, habits of health, diet, drink, dress, and recreation tactfully revised and reformed.

In other words, our converts should be integrated into the spirit, life, and vital activities of the church. They must become full-fledged participants in God's organized movement, not mere members of the church, as are most adherents of popular Protestant denominations. This is the third sheet anchor to the soul. When this is fastened to bedrock, it will be a strong aid in keeping converts from drifting into carelessness.

Let us not be quick to lay on the evangelist all the blame for failure here. He is the victim of a system of intensive and too often superficial evangelistic campaigning that has developed. Moreover, he is judged by his immediate record of baptisms, rather than by the permanency of his converts. Were we to change the checkup and standard of convert evaluation, to the number of those still in the church at the end of a year after baptism, the entire picture would change. This is the test of true evangelism—not merely how many, but how abiding.

We go to great expense and pains to gain converts. But we often rush our evangelists through their efforts. We transfer them too soon—before their efforts are properly bound off and their converts soundly established. No one else can so establish these new recruits in the faith as the one who first leads them to accept



it. His instruction needs to be more full, thorough, and complete. We should not rush him or permit him to be pulled away from an effort with his work only partly done, to repeat the incomplete procedure in another place. Both the conference committee and the evangelist must share the responsibility for failure here. We must revise our evangelistic schedule if we are to conserve our fruitage. Conservation is imperative today, for our own sake, for the sake of souls at stake, and for the honor of God.

4. *Failure of Co-ordination Between Visiting Evangelist and Resident Pastor or District Leader.* The frequent lack of co-ordination at this point, though in a slightly different category, is serious. Oftentimes there is failure on the part of the evangelist to actively tie the resident worker into the effort, so that the converts are jointly his converts and his charge. Sometimes the tragic human trait of indifference or jealousy shows itself. They are not my converts, the pastor may say. Intensely busy with his own problems and interests, he lets them drift through neglect. Nevertheless, they are souls within his parish, and there is incapable responsibility.

Sometimes the pastor is out of sympathy with the evangelist. At times this may be sheer lack of co-operation. In other cases it springs from revulsion against an evangelist's boastful publicity, or perchance his careless and superficial work. And then, when the credit for all souls won in the city for the duration of a campaign goes to the visiting evangelist, it is easy to see how there is naturally a lack of ardor on the part of the resident pastor and a failure to tie in with the effort. This matter of faulty relationship is a serious weakness that should be resolutely remedied.

New converts have to be nursed along for a time. This responsibility must be shared. We do not leave the newborn infant to shift for itself. We do not say, It is not my child; I have no special responsibility for it. Or, to change the figure, there needs to be active, vital, persistent husbanding of our fruitage. The tender plant must be cared for—watered, sheltered from the burning sun, cultivated, and fed until its roots are firmly set, and it can stand alone under storm, stress, or drought, bearing fruit and honoring the expectations of the heavenly husbandman.

FEW people are harder to reach again than those who have become only half Adventists and have drifted away from the faith. Only partially indoctrinated, not understanding the genius and spirit of their new faith, not being willing to abandon completely their former worldly life, they are moved to repentance by nothing. Such individuals often develop an indifference and an apathy toward the church that frequently puts them beyond the pale of help.

It is a fearful thing to bring a soul part way

along the path of a new life and then allow him to become confused and lose his way because the signboards are not clear, the lighting is dim and insufficient, or the road is beset with unmarked bypaths, and sometimes marred by unknown ruts or pits. Leaving such to struggle along behind the procession, to stumble off the pathway back to the familiar and enticing life of the past, involves most solemn accountability which we cannot pass on to others.

Fellow workers, this situation presents a tremendous challenge and confronts us with fearful responsibility. We must grapple with the problem and alter the situation. We must change our methods, attitudes, and relationships. We must never rest until this great wastage has been stopped. For the sake of souls, for the cause we love, for the honor of the church, and, above all, for the sake of Christ who gave His life for the souls of men, let us change this situation.

L. E. F.



## Are They Reading for Strength?

IT is generally agreed that such church members as read their way into an acceptance of the message constitute its soundest members. Further, we know that those who continue to read message-filled books and publications cause little concern regarding their spiritual welfare.

Unfortunately, however, not all our members are thus maintaining their spiritual and intellectual balance. We live in a busy age. Our interests are diverted, and too often the days pass with but little time for study and meditation. Such conditions are a growing peril to Seventh-day Adventists.

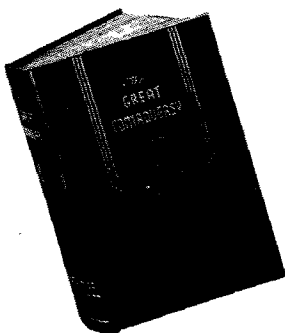
It is gratifying to note that more of the Spirit of prophecy books are going into the homes of Seventh-day Adventists than ever before. It is with difficulty that the publishers are able to supply the ever-increasing demands for these books. It is well to promote the sale of this literature, and to know that such promotion is effective. But our efforts should not cease with the securing of the books by those to whom we minister. We should be equally concerned with the question as to whether these books are receiving thoughtful study, or whether they are merely an ornament to grace the living room table or the bookshelf. Only as they are opened and their pages studied can they make effective their helpful messages of counsel and information.

It was this problem, discerned four years ago and carefully studied, that led the General Conference officers to recommend the plan of the Spirit of Prophecy Reading Program. By this simple method, thousands of our laity and some of the worker group have been encouraged to undertake a systematic reading of the Ellen G. White books. Already, through ten or fifteen

—Please turn to page 40

# Books That Build

## SPECIALLY PREPARED FOR THE 1944 MINISTERIAL READING COURSE



### THE GREAT CONTROVERSY By Ellen Gould White

During the coming year, in which we commemorate the inception of the third angel's message, it is most fitting that we turn again to "The Great Controversy Between Christ and Satan." The author, with divine enlightenment, speaks with unique knowledge of the past and with clarity and assurance of the future, as she depicts upon the background of the history of the past twenty centuries the play and counterplay of contenders in the bitter conflict.

Special emphasis is placed upon the rise of the advent movement. We hear the first and second angels sound their messages, and we see the advent hope well again in the hearts of men. The testing message uttered by the cry of the third angel is next heard, and as its work progresses, the curtain is drawn back, and we get a glimpse of the artful attempts of the great adversary to thwart its reception and seal the world in sin.

Quickly the unfolding drama turns to events yet future. Startling movements, religious and political, stand forth before us. Graphically we see portrayed the last struggle of the church and its glorious triumph.

That we may ever hold fresh in mind the reality of this bitter conflict in which we are engaged; that we may grasp anew the significance of the present ministry of Christ, now a century in progress; that we may be spiritually and intelligently prepared for the rapidly developing cataclysmic final scenes of the controversy, the ministry of the Seventh-day Adventist Church should again unitedly read "The Great Controversy."

This price is for unbroken sets only, exclusive of the Spirit of prophecy volume. The price in overseas divisions is gauged by transportation and exchange. Such information is furnished directly to each worker by the division Association secretary.

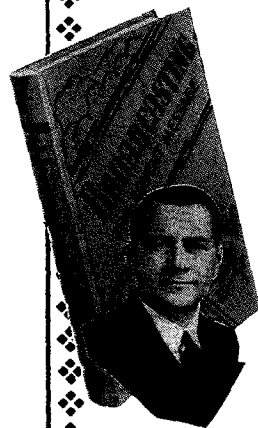
For enrollment blank, see page 27. The five REQUIRED VOLUMES and any of the listed ELECTIVES may be ordered

	Price
Broadcasting the Advent Message .....	\$2.50
The Story of Our Health Message .....	2.50
Sunday in Roman Paganism .....	2.50
Alcohol the Destroyer .....	1.25
The Great Controversy .....	\$2.50

TOTAL ..... \$8.75

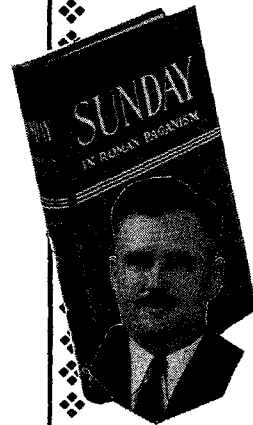
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Prices higher in Canada  
Add sales tax where required



### THE STORY

This expressed n of earlier a in dietetic, therapeutic, nected for Seventh-day fore present as you read came throu the church progressive and metho



### ALCOHOL

This of the South Association packed wit rial. Com pact in for me is all reveals ait physical he and persona spiritual val alcohol is day Advent front line

**FROM YOUR BOOK AND BIBLE HOUSE**

**BROADCASTING THE ADVENT MESSAGE**

This new book represents the accumulated experience of nearly twenty years of radio preaching by Adventist preachers. So wide is the field that no one man can cover it. Many have contributed out of their years of trial and error—and success. The quintessence of all that has been done in radio ministry for the advent movement is here offered to the reader for the first time. Every preacher who is interested in radio work will hail this book as the answer to his prayers—and questions. The know-how that has been developed by consecrated men is here combined into a handbook and guide for all who

**By Over Forty S. D. A. Radio Evangelists**

are connected in any way with radio ministry. Every executive will want it to aid him in guiding the committees which must appropriate funds. Every pastor will want it, that he may integrate his local church work most effectively with both local and national broadcasts. Every theological student will want it, that he may be prepared to enter the radio ministry when he shall take up his duties. And even men who are already successfully carrying on radio work will find in this new book ideas which may improve their work and multiply their results. This is a *must* book in 1944 for every Adventist worker.

**OF OUR HEALTH MESSAGE**

s meets a long-felt and oft-needed. Against a background and contemporary movements of temperance, sanitary, and reform, it presents in common an important feature of Adventist history never before. You will be stimulated how six outstanding messages through the Spirit of prophecy between 1848 and 1871, with instruction in healthful living and health education. In-

**By Dores Eugene Robinson**

cluded also is a valuable statement of the issues in the denominational crisis that led to the transfer of the center of medical training from Battle Creek to Loma Linda, with the remarkable providences connected with the inception and development of our medical college. The author, a member of the office staff of the Ellen G. White Publications, has consulted and used many documents, not generally available, in the comprehensive files of denominational records at the General Conference headquarters.



**SUNDAY IN ROMAN PAGANISM**

The author has made an exhaustive study of the Sabbath-Sunday question in the first four centuries of the Christian Era. His research has extended over the past twelve years in Europe, the United States, and Latin America. In this investigation many thousands of musty tomes in various languages were consulted. He has here presented his findings on the planetary week and its day of the sun as they were employed in Roman paganism—the planetary week being an astrological institution in which the days were dedicated to a hebdomad of celestial orbs, worshiped as gods by the

**By Robert Leo Odom**

heathen. In this treatise the author has assembled a large number of statements by ancient writers, old inscriptions in both Greek and Latin, paintings, and calendar fragments, revealing the use of the planetary week among the pagan Romans from the first century B. C. to the fourth century A. D. This is the most comprehensive study yet presented on the subject, and as far as we know, the only book published on the theme. The photographic material is most valuable. The work is designed to give to workers and students a better understanding of the pagan background of Sunday.

**THE DESTROYER**

s book by C. Aubrey Hearn, Southern Baptist Sunday School, just off the press, is literally a temperance sermon made comprehensive in scope, but common and organization, this volume that its title implies. It shows alcohol as the destroyer of health, the wrecker of mind and morality, the ruiner of moral values. A great crusade against alcohol long past due, and Seventh-day Adventist workers should be in the front of this battle. To take the

**By C. Aubrey Hearn**

lead, we must have full and reliable information and a comprehensive view of the issues. A veritable arsenal of practical suggestions for temperance teachers. It has a whole series of impressive diagrams, graphs, illustrations, impressive cartoons, an appendix of quotations and suggestions, and the volume closes with a valuable bibliography. In order to be conversant with the latest issues and facts concerning the alcohol problem, every Seventh-day Adventist minister, and other workers, will need to read this fascinating book.



**Man of Like Passions,\* The Life Story of Charles G. Finney, by Richard Ellsworth Day, Zondervan, Grand Rapids, 1942, 200 pages, \$1.50.**

This biographical sketch of Finney, the latest of Doctor Day's dramatic biographies of the great revivalists, is one that every Seventh-day Adventist preacher and teacher would do well to read. As in the case of *Bush Aglow*, the biography of Moody, the author spent a year's time going over the land of his subject. It is unique in its structure, and very readable, and seems to impart to the reader a bit of that spirit which caused "a thousand other lights" to be lighted under the enthusiasm and the vigorous preaching and teaching of the noted revivalist.

In reading the book, it is well to remember that Charles Finney was one of the chief figures in that mighty revival movement, instigated of God in the beginning of the nineteenth century in Britain, Europe, and then America, to prepare the way for His last message of mercy to be given the world in this advent movement. With the passing of the sixteenth-century Reformation, the Protestant churches had lost their evangelical vision, and a decadence had set in which caused the Methodist Church alone to lose 11,600 members in the years 1793-1795. Thus Finney's voice was one among many which God used to pave the way for His great program of evangelizing the world, and specifically for this threefold reform message of Revelation 14.

The author brings a freshness of interpretation to Finney's life and motivating spirit by his dramatic description of the everyday events of the great revivalist's life, both as a preacher and as president of Oberlin College. One is made definitely aware of the fact that the fires of revival burned as brightly in the heart of President Finney as in Preacher Finney. His motto was, "Better omit the course in English literature than omit the revival." It is a book that will revive the spirit of evangelism in every reader.

L. E. NIERMEYER. [Pastor, Sunnyside Church, Portland, Oregon.]

**Music and the Scriptures,\* I. E. Reynolds, Broadman Press, Nashville, 1942, 149 pages, 60 cents.**

This is a very fine little book, prepared for the classroom, but of special value to the busy pastor or church music director who has felt the need of a compilation of Scripture teaching on the subject of music, both vocal and instrumental. As the name implies, the book is largely a compilation of Bible texts, quoted in full, grouped according to subjects.

The chapter headings are: "The Purpose of Music," "General Survey," "The Musicians," "Instruments," "Music Program Materials," "Rendering Music Programs," and "The Order

of Service." Each chapter is introduced by a blackboard outline, and the book closes with a set of test questions for each chapter. The true value of the book will not be apparent to the casual reader, but it will yield a wealth of information to the careful student.

E. L. PINGENOT. [Pastor, Battle Creek, Michigan.]

**Sermon Outlines and Illustrations,\* compiled and edited by Theodore W. Engstrom, Zondervan, Grand Rapids, 1942, 168 pages, \$1.**

The editor of the book is the managing editor of the *Christian Digest*. The outlines in the first half of the book present the careful analytical procedure of sermon construction. Several of these outlines are helpful, and should be valuable aids in sermon preparation.

The last half of this fine little book is alive with 125 illustrations, of which about fifty could be used to great advantage by the pastor or the evangelist as windows to illuminate the minds of his listeners. These illustrations are worth the price of the book. This is a worth-while volume, for it brings to mind new vistas of thought, and will enlarge the preacher's store of illustrations.

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

**The Funeral,\* A Source Book for Ministers, Andrew W. Blackwood, Westminster Press, Philadelphia, 1942, 253 pages, \$2.**

This book, dealing exclusively with the funeral, meets a definite need. The author writes out of a rich experience and handles the whole subject with dignity and grace. We are frequently called to minister comfort to the sorrowing, and bring peace to troubled hearts. This volume, written in lucid style, gives good counsel concerning the minister's opportunities and responsibilities, such as arranging for the funeral and planning the service, with suggestions concerning music to strengthen and poetry to heal. It is a commendable treatise, and viewed even from the standpoint of homiletics, it is good.

In the chapter devoted to the frank discussion of problem funerals, such as a suicide case and other distressing circumstances, the writer offers valuable suggestions to enable the minister to render comfort at such times. Other chapters deal with various kinds of funerals, such as cremation and military funerals.

The beautiful poems in the anthology at the back of the book will be welcomed by all who are called to minister in the hour of sadness. This book will make a worth-while addition to any minister's library, and it might well be a "must" for all who are called to the holy office of pastoring the flock.

R. ALLAN ANDERSON. [Associate Secretary of the Ministerial Association.]

\*Elective, 1944 Ministerial Reading Course.



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

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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.

## Human Failure and the Divine Remedy

By EDNA F. PATTERSON, M. D., *Staff Physician, Glendale Sanitarium, Glendale, California*

**H**EALTH has always been a valued treasure, but today its value is going up. Just now, it is not only a patriotic duty, but a public necessity, to keep healthy. With the tempo of life stepped up, with the emotional stress and strain now being placed upon the nervous system, how vital it becomes for every individual to take his health bearings anew! The health of a nation is its first line of defense, and this line is no stronger than the health of each individual who composes that nation.

**THE AWAKENING.**—The physical condition of Americans was of rather passive concern until the jolt of Pearl Harbor startled us from our sleep. When national draft of man power was ordered, and when men reported for military duty, the medical examining boards found more than forty per cent physically unfit for service. Almost one half of our nation's men, still in the prime of life, physically defective! These men looked sound, and said they felt well, but careful examination and special tests revealed defects in vital structures.

The Committee on National Medical Care discloses the alarming fact that on an average day four million people are disabled because of sickness! This would be two cities the size of Los Angeles filled with hospital beds. The economic loss to this nation is tremendous. And all this in the face of so-called modern medicine! Furthermore, cold figures do not take into consideration human values, such as physical pain, heartaches, and broken homes.

About half a century ago medical science began making long strides forward in its treatment of disease. After wading through the miasma of ignorance and superstition—hangovers from the Dark Ages—science became aware of the fact that definite laws regulate the processes of disease, that obedience to these laws spells health, but disobedience means disease and death. And so a new word was formed—"prophylactic," or "preventive." Preventive medicine began to be publicized and popularized. Here indeed was reason for rejoicing. But so rapid and fascinating was the progress made in the scientific world, that the tendency was to confine the healing art to the laboratory

and the "mechanics" of medicine, while the doctor-patient relation became more impersonal. The stethoscope and microscope are wonderful assets, but these must be supplemented by a warm personality—a personal interest that can bridge over the mechanics of medicine to the individual's need.

While the average medical doctor was absorbed in his newly found scientific skill, the heartsick patient was often stumbling around trying to find some way out of his sickness, which was frequently mental and spiritual as well as physical. The enemy was ready with a variety of counterfeits. One system of healing advocated "thinking" yourself well. Another capitalized upon the vertebrae of man, assuring the victim that the demon of disease could be "rubbed out." Magic healers with electric machines claimed to have mystic powers for the performing of miracles. Many a discouraged victim, sick in mind and body, failing to find a healing balm in the regular "M. D." office, turned to one of these healing cults—someone who could make him "feel better."

Organized medicine was failing to satisfy the heart's longing. Man was looking for some way out, and God held the plan. His design was written out and made plain on the "blueprint," that all who read it might understand. Because the graduate from the average medical school by wisdom knew not God, a message came to this people to establish a medical college. Here instruction was to be given, not only in the mechanics of disease and medical science, but in how to become a master of the healing art, both physical and spiritual. Great skill was to be imparted in the treatment of disease, but a more important work was to be instituted. Here was to be worked out the gospel in practice. With his medical arm the doctor would cover the physical maladies, and with his spiritual arm he would bind his patient to the throne of God.

### Purpose of the Health Message

1. **PREPARE A PEOPLE.**—The doctor was to be an educator of the people. He was to lead out in the health program, never forgetting spiritual values.

"To the physician equally with the gospel minister is committed the highest trust ever committed to man. Whether he realizes it or not, every physician is entrusted with the cure of souls."—*Ministry of Healing*, p. 119.

"His efforts should extend to the diseases of the mind, and to the saving of the soul."—*Counsels on Health*, pp. 323, 324.

A balanced health program, rightly carried out, would bring health to the church. High standards in living would thus purify its own members first of all. God has promised that if His own people are obedient to His laws, none of the diseases which afflict the heathen shall come upon them.

Every member of the church was to become a "torchbearer" and to be a living example of the health message which he was to bear. They were to come behind in "no gift; waiting for the coming of our Lord." 1 Cor. 1:7.

2. AN ENTERING WEDGE.—The health message was designed to break down prejudice and open doors of opportunity for the gospel message.

"Much of the prejudice which prevents the truth of the third angel's message from reaching the hearts of the people, might be removed if more attention were given to health reform. . . .

"This branch of the Lord's work has not received due attention, and through this neglect much has been lost."—*Id.*, p. 452.

3. A SAFEGUARD AGAINST DECEPTION.—The world today is looking for some quick way out of its troubles. Thousands are turning to Spiritualism for the answer. A patient recently said to me, "What your sanitariums need is the power to work miracles." I replied, "No, if one is so quickly healed, the cause of his sickness will not be understood or removed. Health can be maintained only by obedience to nature's laws."

### Too Little and Too Late

Because the devil knows the power connected with medical ministry, he therefore has used his superlative efforts in preventing the carrying out of this health message. Surely today is a time of unprecedented opportunity for us to give to the world the knowledge which has been committed to this people. With rationing of sugar, meat, and coffee, and curtailment of liquor, we could step into the gap and show that these articles of diet are not only non-essential but actually harmful.

We have come to the kingdom for such a time as this, but if we continue in our present lethargic state, then deliverance will surely arise from another source. God's program will be finished and finished on time, whether we enter into the work and receive the reward or not. Many of our most skilled doctors and nurses trained in our institutions have been seduced into money-making and competing with worldly men in mechanical skill, and the medical missionary program drags far behind.

The old pioneers who had a vision of our balanced program have passed their years of service, and sometimes it appears that the new the-

ological graduates of our schools today have not so much as heard whether there be a health message.

A Bible instructor recently planned to join a young minister in his evangelical effort. In her years of experience she had seen the success of health lectures combined with the gospel work. But the only response she got from the young minister was, "Well, if you plan to work with me, don't bring in any of that health stuff into the program." Back of this theological graduate is a college through whose doors pass many other ministers, teachers, and Bible instructors who go forth into homeland or foreign service; but they are crippled for service before they begin, because they have not been given a training in basic health principles. Fundamental truths on health reform would first preserve their own health, and then pave the way for the entrance of the gospel work in communities in which they work. Making converts to the Adventist faith begins, not alone with an altar call, but also with a reformation at the dining table. Mental assent to a code of rules must be evidenced by a transformation in the life. This change usually is centered around fleshly indulgences, such as meat eating, coffee drinking, tobacco chewing, and indulgence in hurtful lusts. Unless the taste, the stomach, and the hand are also converted, the individual will not, cannot stand.

### Ways to Revive Health Education

Where shall we begin to teach these health principles? I would suggest eight places.

1. MOTHER'S KNEE.—The hub of the community and of the nation is the home. The chief actor in that home is the mother. The pattern of life is largely determined by her teaching and example. A strong, well-poised body is far more qualified to forge ahead to success mentally and less likely to fall a victim to the vices which ruin both body and soul. Physical strength is most essential today in meeting life's strenuous problems. Democracy begins in the home. Very often the habits of intemperance are formed at mother's table. How vital it becomes, then, for her to know the rules of diet and how to cook properly the food that she serves.

2. IN THE SCHOOLROOM.—The youth, in the freshness and vigor of life, should be taught the value of their priceless treasure—health. Many a young person has in a few moments bartered away a life of health and pleasure for one of disease and suffering—only because he was not taught the price of indulgence.

"Every student needs to understand the relation between plain living and high thinking."

"The relation of diet to intellectual development should be given far more attention than it has received. Mental confusion and dullness are often the result of errors in diet."—*Education*, pp. 202, 204.

The cigarette is frequently the cause of the separation of a young man from his religious

experience and finally the loss of all eternity. Who will be held responsible because he was not taught that the "laws of his health are the laws of God"? Which is more vital, for the child to be taught all about mathematics and Caesar's wars, or how to grow a strong, useful body and a sound, clear-thinking mind? Lessons in the structure of this marvelous body and its care should be given by interesting lectures and colored slides. They should become permanent blocks in the education of the youth.

How many young persons might be saved to this denomination by correct instruction in regard to health! No school is justified in its existence which does not teach the child how to live.

3. IN OUR COLLEGES.—The laboratory for the making of future doctors, preachers, and teachers—yes, and good wives and husbands—is the classroom. How many missionary families have had to return home because of "failure of the wife's health"! Recently I heard a minister telling of the tremendous expense of returning missionaries, and almost chiding the women for not having better resistance to disease. My heart burned within me, and I wanted to say, "The failure came not in the foreign field of service, but in the early teaching at home, in the grade school, and in the college. The unimportant was stressed, and subjects vital to life were neglected."

4. PHYSICIANS AND NURSES.—It is a wonderful thing to be able to save a life, but of how much greater importance is the saving of a soul for eternal life! "Our physicians are to unite with the work of the ministers of the gospel. Through their labors, souls are to be saved, that the name of God may be magnified."—*Testimonies*, Vol. VI, p. 240.

A keen ex-Adventist doctor recently challenged me with, "Ah! seventy-five per cent of the doctors from Loma Linda eat meat anyway." I maintained that the fault does not lie wholly with Loma Linda. How conscientiously and eagerly our dear late Doctor Risley tried to guide the students in right living. As they went out into outside hospitals, they, like Daniel of old, were to be living examples of what healthful living would do. But it was hard to change fixed habits. They lived as they had lived before coming to Loma Linda. The influence of the home training far outweighs later teaching.

5. IN OUR SANITARIUMS.—Many men and women have given up the use of harmful habits while being taught a better way at some sanitarium, and many souls have been won to Christ by the prayer of the nurse at a patient's bedside.

"Our sanitariums are to be schools in which instruction shall be given in medical missionary lines. They are to bring to sin-sick souls the leaves of the tree of life."—*Id.*, Vol. IX, p. 168.

"Without this union neither part of the work is complete. The medical missionary work is the gospel in illustration."—*Id.*, Vol. VI, p. 241.

6. IN THE CHURCHES.—"I was shown that the work of health reform had scarcely been entered upon yet. . . . God's people are not prepared for the loud cry."—*Counsels on Health*, p. 453.

"Every church should be a training school for Christian workers. . . . There should be schools of health, cooking schools, and classes in various lines of Christian help work."—*Ministry of Healing*, p. 149.

This is a work which will bring life to the church and cannot be done by proxy.

7. IN THE COMMUNITY.—Did we ever think the time would come when groups of men and women would ask us to come and tell them why we do not eat meat or drink coffee? That time is here. There are scores of civic clubs and organizations that would welcome able speakers on health and diet. Whom shall we send, and who will go for us? Should not many a qualified voice answer, "Here am I; send me"?

8. EVANGELISTIC EFFORTS.—"Our ministers should become intelligent upon [the question of health]. . . . Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example."—*Counsels on Health*, p. 449.

"Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body."

## School of Health Evangelism

By C. J. RITCHIE, *Home Missionary Secretary, Southeastern California Conference*

HOW well our wonderful message meets the needs of this old world of sin! It gives the only satisfactory answer to the oft-repeated question, "What of tomorrow?" For earth's troubles and woes it presents the only remedy. For the present medical needs it has long held the solution, and urged upon the church a well-defined course of education and action.

How refreshing it was, therefore, to a group of about twenty workers from the conferences of the Pacific Union to hear that the union committee had authorized its medical department, headed by Dr. H. W. Vollmer, to conduct a school in Health Evangelism at Loma Linda. As one of those who were privileged to attend, I would like to render a brief report and to express my sincere appreciation for the benefits received.

Perhaps a word about the faculty would be in order before we proceed to a statement regarding the curriculum. I believe it would have been extremely difficult to secure and assemble anywhere at one time a finer array of instructors than those who provided the instruction at this school. In the consciousness that they were dealing with the leadership of our churches, these men and women, who are masters of their subjects, untiringly devoted their special efforts to giving such instruction as



would meet the needs of these solemn days and prepare the church for its glorious hour of opportunity. Observe the breadth and balance of the instruction given.

**SERIES OF LECTURES ON SELECTED TOPICS:** Every worker in the cause would have enjoyed L. K. Dickson's discourse on "The Place of Medical Missionary Work in the Finishing of the Work." The president of the medical college, Dr. W. E. Macpherson, addressed the class on such necessary themes as medical ethics. "Physical Living and Its Relationship to Spiritual Experience" was the subject presented by Dr. H. M. Walton, secretary of the Medical Department of the General Conference. A remarkable endorsement of the inspiration of the writings of the Spirit of prophecy was provided the class by Dr. G. K. Abbott, superintendent of the St. Helena Sanitarium, who cited recent scientific medical discoveries which substantiate the statements written long ago.

F. D. Nichol's series of studies was inspiring. Note some of his topics: "Why Include Health Teaching in a Religious Creed?" "Why Preachers and Laymen Should Study Physiology and Anatomy." "Mistakes to Avoid in Presenting Health Reform." "Scientific Confirmation of Our Health Views, Including Physiotherapy, Religious or Mental Hygiene, and Diet." M. A. Hollister also gave the class the benefit of his years of study and experience in medical missionary endeavors.

**MENTAL HYGIENE AND PSYCHOLOGY** received special consideration from Drs. Harold Shryock and Mary McReynolds. The latter found ample justification for just such a school at Loma Linda from "The Loma Linda Messages." These writings distinctly specify that Loma Linda is to be more than a professional school for turning out M. D's. It is to be a large training center in medical missionary work for all classes of workers.

**PREPARATION AND PRESENTATION OF HEALTH LECTURES.** Under the direction of E. Toral Seat the class prepared and delivered fourteen health lectures. These will provide an excellent start, at least, for an evangelistic notebook. This phase of the work was extended as evangelists from near-by conferences, who are carrying on a medical missionary program, outlined their programs and methods.

**AN OUTLINE OF PHYSIOLOGY** was compacted into six weeks by Dr. F. M. Gardner, whose deep interest in the class was greatly appreciated. He also found time in his full program to give helpful instruction in voice culture. With the help of his able assistant, Dr. K. E. Kellogg, practical demonstrations, including vivisections, accompanied the lessons.

**NUTRITION** rightly received a prominent place in the weekly program. Its scientific aspects were excellently taught by the dean of the School of Dietetics, Mrs. Esther Gardner. Her efficient collector, Miss Pearl Jenkins, added studies on "Diet in Disease."

**SCHOOL OF NUTRITION AND COOKERY.** In the community hall an average of about seventy people attended ten classes directed by Mrs. W. Lindsay, dietitian from the St. Helena Sanitarium. Mrs. Lindsay has had extensive experience in this type of program, and the class greatly benefited from her practical public demonstrations.

**HYDROTHERAPY** in theory was taught in the classroom by Dr. C. H. Dail, and the principles were demonstrated by Mr. Bedan in the hydrotherapy rooms of the college. The members of the class greatly appreciated the opportunity both of seeing these treatments demonstrated and of practicing them on one another.

**PERSONAL HEALTH AND RECREATION** were not neglected. Elder Moran, chaplain of the sanitarium, supervised these morning studies and exercises. Miss Middleton's studies on physical culture ought to be a help to any busy minister.

**HOME NURSING.** In addition to all this, the class received a course in denominational and Red Cross home nursing. Mrs. G. A. Spear, R. N., proved an excellent teacher.

**FIRST AID.** In case the members of the class are near an automobile wreck or aerial bombing, they will be recognized Red Cross "first aiders" as a result of the instruction given by Doctor Lonergan.

**PANEL DISCUSSIONS.** We can only mention these in passing, but they were particularly valuable, especially those on alcohol, source material, and medical missionary work in our churches.

It was not at first planned that a Bible class should be taught, except through devotional exercises. But the class made special request, and in response Elder Varner Johns presented several studies which were of definite value.

Was the course as a whole helpful? Was it worth while? How could such a course, so well planned and so well taught, be otherwise? "It is just too bad that this has not been done for years," said one member of the class. "How much farther along our churches would be, had this been given before!" offered another. And the general opinion was that it is to be regretted that every minister and worker cannot get the benefits of such a course every two or three years.

We deeply appreciated the privilege of attending this School of Health Evangelism.

## Spiritual Aspects of Nursing

By MARTHA HANSEN, R. N., Supervisor of Instruction, Mountain Sanitarium, N. C.

WHILE Christ was here upon earth, He "went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38. He came to this world "to seek and to save that which was lost," and to live a perfect life, one completely in accord

with His Father's will. When He began His ministry He declared, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." These were the aims and objectives of His life.

Christ organized the church to carry on His work of ministry. Among the gifts and powers bestowed upon the church was the gift of healing. (1 Cor. 12:28.) This gift was exercised to a great extent by the apostles and other followers of Christ, and still exists as a gift in the church today. One natural outcome of this gift has been the establishment of medical institutions by the church, and the consecration of devoted workers to the care of the sick.

In modern times the care of the sick has become highly organized and scientific. In step with these modern developments, the medical institutions of the church have incorporated new, scientific methods of treatment. The church medical institution sees in this new knowledge an unfolding of the wisdom of God and an opportunity to make its service of still greater value to the world.

The church medical institution recognizes, to a greater degree than the secular hospital, that in the care of the sick there are three aspects—the physical, the mental, and the spiritual. "Mind and body are so closely related that when one is sick, the other also is sick." (Harmer, Bertha, R. N., *Textbook of the Principles and Practice of Nursing*, p. 13, Macmillan, New York, 1939.) There is a close relationship between sin and illness, and many times recovery is delayed or made impossible by the depressing influence of a burden of sin on the heart.

The Christian nurse is a co-worker with Christ. Christ uses her hands to do His work. She feels the truth of Ambroise Paré's words, "I dressed his wounds; God healed him." If this is the viewpoint to be given to the student, not only must the basic sciences be emphasized in the curriculum, but also the study of religion, especially the life of Christ and the effect of His life on the world.

The subject of nursing arts is the most important in the school of nursing curriculum. All other subjects are important only as they contribute to laying the foundation for good nursing care. In order for the teaching of nursing arts to be effective, these sciences must be closely integrated, and in order that such teaching may be complete and supreme in its application, the spiritual aspects must also be integrated.

In sickness the patient is beset with worries and perplexities. His illness has multiplied his problems, and for a time is making him feel helpless and dependent. The enforced cessation of his ordinary activities causes him to think of his past life, and in the crisis of his illness his mistakes and sins take on a greater importance. Many are tempted to doubt God's

care and love for them. The nurse who realizes this, and who is prepared to meet this need, can perform a service which none other can do. The nurse who can quote comforting passages of Scripture and can pray with her patient, can often do as much for him as medications or treatment can do, if not more.

Spiritual consolation and prayer are especially important in these three procedures, or points of contact, which the nurse makes with the patient: care for the dying, preparation for surgery, and bedtime care.

The greatest crisis in a person's life is that of facing death. The afterlife of the person depends entirely on the life he has lived and on the state of his mind and heart before death. The kindness, gentleness, and thoughtfulness of the nurse should be at their highest level when caring for a dying patient. The patient who has a living faith and confidence in God can face death in peace. If the patient professes Christianity, his religious preferences and requests should be complied with. Many patients profess no religion at all, and for them the nurse is the only one who can give spiritual help. Blessed is the nurse who can pray and lead these patients to a knowledge of the love of God, to an assurance of God's willingness to forgive sins, and a confidence of His acceptance of all those who earnestly seek Him.

### Combating Fear of Surgery

Along with the fear of death, the prospect of surgery also gives the patient a feeling of apprehension and fear. The dread of the anesthetic and of the pain which will follow and the knowledge of the risks involved are a source of anxiety and concern. If, in addition to the physical preparation, the nurse can relieve the apprehension of the patient, much is accomplished toward assuring the success of the operation, for fear and anxiety lower the vital forces and increase the risk of surgery. When the surgical preparation is completed and the patient is made comfortable for the night, a prayer offered by the nurse will give peace and confidence and tend to assure a good night's rest. While the patient hears the nurse ask God for His blessing on him and his loved ones, for His blessing of healing, for His presence by his bedside during the night, and for Him to guide the hands of the surgeon during the operation, then his fears diminish and he relaxes, filled with hope and faith.

To the average patient, there is another service which may be the means of hastening his recovery. Many patients dread the night because of their inability to sleep. Fear, anxiety, or worries fill their minds. During the day the nurses, doctors, and others keep them busy, but the night, with its quiet, removes barriers, and their minds are centered on their problems. The object of bedtime care is to make the patient mentally and physically comfortable, and to remove all hindrances to sleep. When

the physical needs have been cared for, a short, quiet prayer, asking God's blessing on the patient in giving him a good night's sleep, will often make unnecessary the use of capsules and pills. Patients appreciate this service and they realize its value to them. To illustrate this, I wish to give a few incidents from my own experience and observation.

While I was a student, I went to see a patient one night who was having difficulty in sleeping. He was sitting on the edge of the bed. He had had a bad dream which perplexed and bothered him. He asked me, "Now what can I go back to sleep on?" I thought of a verse in the Psalms, and repeated it to him: "I will both lay me down in peace, and sleep; for Thou, Lord, only makest me dwell in safety." Ps. 4:8. In reply he said, "That's it." After making him comfortable in bed, I offered a short prayer, and he had no more difficulty.

At another time I was asked to give bedtime care to a patient who was very nervous and fatigued, and had trouble with her sleeping. After giving her care, I asked her if she would like me to have prayer with her, to which she gladly assented. She was gone the next day, and I wondered how she was getting along. Some months later, she saw me and told me that that prayer started her on her way to health.

One of our students, while affiliating, had an interesting experience. One evening, as she was about to give a sedative to a patient, the woman said, "I believe that if you would pray with me, I would not need that sedative." The nurse prayed for her, and she slept all night without the use of the drug.

Most patients of the Mountain Sanitarium look forward to the nurse's prayer at night. Sometimes during the summer months the ambulatory patients stay out on the porch or lawn until quite late. By that time the evening-care nurses have gone off duty. When such a patient comes back to his room, quite often the night supervisor goes in to see him. Then he usually asks for his nurse and admits that what he really wants is the evening prayer.

I have been very thankful that I received my nursing education in a Christian school. As I teach, I aim to direct my students to spiritual attitudes and a true insight into their work.

"Words of cheer and encouragement spoken when the soul is sick and the pulse of courage is low,—these are regarded by the Saviour as if spoken to Himself. As hearts are cheered, the heavenly angels look on in pleased recognition."—*Ministry of Healing*, p. 159.

"Those who are fighting the battle of life at great odds may be strengthened and encouraged by little attentions that cost only a loving effort. To such the strong, helpful grasp of the hand by a true friend is worth more than gold or silver. Words of kindness are as welcome as the smile of angels."—*Id.*, p. 158.



¶ THE methods of quackery are merely a theft from the most ancient phases of folk medicine. —*Sudhoff*.

## Demonstration Health Talk

By MURIEL FLEMING, R. N., Surgical Supervisor, Boulder Sanitarium

SUBJECT: "A Ruthless Gangster—Cancer."

INTRODUCTION: Cancer is a ruthless gangster, striking down 145,000 innocent victims each year. It carries fear to the hearts of its possible victims. Therefore, in order to fight and conquer this enemy, we must bring him out in the open, dispel fear by finding out what cancer is, how it strikes, how it can be treated, and how to prevent it.

### I. PREVALENCE OF CANCER.

1. Cancer a universal disease.  
Attacks entire animal kingdom, including man.
2. Known in ancient times.
  - a. Ancient Egyptians familiar with cancer.
  - b. Early writings of India mention it.
3. No respecter of person.
  - a. Babies may be born with it.
  - b. Old people die of it.
  - c. But it occurs chiefly between ages of forty and sixty.
  - d. Women affected more often than men.
  - e. Affects all parts of body. Approximate order of frequency: Uterus, breast, stomach, intestines, liver, genital organs, lower bowel, pancreas, lungs and respiratory tract, bladder, skin, mouth.

### II. NATURE OF CANCER.

1. English word "cancer" comes from a Latin word meaning crab.
2. Cancer, an overgrowth of cells of body.
3. Cancer spreads through body by:
  - a. Growing into the surrounding tissue.
  - b. Entering into the blood or lymph system and being carried to different parts of the body.
4. Cancer does not cause death if completely destroyed or removed. Very important to discover and remove it before it spreads through body.
5. Cancer not a disgrace. Just as "respectable" a disease as heart trouble.
6. Cancer not contagious.

### III. CAUSES OF CANCER.

1. Authorities hold to the opinion that some form of chronic irritation is often a factor, such as:
  - a. Jagged teeth, pipe stems, etc., causing cancer of the lips.
  - b. Overexposure to sunlight, causing cancer of the skin.
  - c. Irritation of moles or warts.
  - d. Tear at childbirth, causing cancer of uterus or genital tract.
2. There may be inherited tendencies toward cancer.
  - a. This should only cause greater alertness in looking for it.

- b. Should not be taken as ground for a fatalistic attitude or fear.

#### IV. EARLY SIGNS OF CANCER.

1. Reason why so many people die of this disease is that it is often insidious in onset; also although suspected it is often allowed to exist months before treatment is sought.
2. You can protect yourself by learning symptoms and knowing what to do.
3. Danger signals:
  - a. Any lump, especially in the breast.
  - b. Change in size or color of any previously existing wart or mole.
  - c. Any sore which does not heal, especially around the tongue, mouth, or lips.
  - d. Any unusual discharge or bleeding, increased menstrual bleeding, bleeding after menopause.
  - e. Chronic epigastric discomfort, feeling of fullness after meals not relieved by simple measures.
  - f. Persistent hoarseness.
  - g. Persistent change from normal habit of action of the bowel.
  - h. Pain in the bone.
4. Pain is usually a very late symptom. Don't wait for it.
5. If you have any symptoms, go to the doctor immediately.
  - a. Remember that cancer is curable in the early stages.
  - b. The American College of Surgeons has reported more than 27,000 cancer cases cured.

V. DIAGNOSIS. Can be made only by a competent physician.

#### VI. TREATMENT.

1. The selection of the physician is an important factor.
  - a. Family doctor usually first. He may refer you to a specialist.
  - b. Beware of quacks. Never select a doctor who promises a cure for cancer, who demands a fee in advance, or one unwilling to call another doctor in consultation.
2. Effective methods of treating cancer.
  - a. Surgery, radium, and X ray.
  - b. Early application of the proper treatment very necessary for cure.

#### VII. CURABILITY OF CANCER.

1. Cancer, to considerable extent, a curable disease.
2. Per cent cured when treatment given:

TYPE	EARLY TREATMENT	LATE TREATMENT
Breast	75%	20%
Uterus	80%	10%
Mouth	80%	20%
Lip	85%	10%
Skin	95%	30%
Lower bowel	50%	0%
Bladder	50%	0%

#### VIII. PREVENTION OF CANCER.

1. Annual physical examination an important aid in prevention of cancer.
2. Prevent any chronic irritation to any part of the body.
3. Prevent mouth cancer. Repair or remove jagged teeth; do not use ill-fitted dental plates.
4. Prevent cancer of the skin.
  - a. If dark-colored warts or moles become irritated, consult a physician.
  - b. Keep the skin clean.
5. Prevent breast cancer.
  - a. Do not wear garments that press tissues tightly against chest wall.
  - b. Mothers should nurse babies if at all possible, as there is less cancer in such mothers.
6. Prevent cancer of uterus.
  - a. Have all birth injuries repaired within six months.
  - b. Have all unnatural vaginal discharges investigated.

**SUMMARY:** This great gangster cancer causes more deaths than any other disease except heart trouble. It takes its toll of 145,000 people yearly. This is a tragedy, especially when conservative authorities agree that between one third and one half of this number could be saved by early diagnosis and treatment. A complete physical examination yearly, one that covers all sites where cancer is likely to develop, would greatly aid in finding cancer before it is too late. Give this information to your family and your friends. If you suspect cancer, do not delay; go to a reliable physician at once. The time to cure cancer is at the beginning. "Early" is the watchword for cancer control.

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#### Association Notes

MEMBERS of the Medical Missionary Association—and, in fact, all readers of THE MINISTRY—will be interested to know that a number of actions passed during the recent Autumn Council held in Washington, D. C., give promise of materially extending and enlarging activities in medical missionary lines.

As an integral part of "A Call to Universal Evangelistic Advance," attention is called to

article 11 of the series of recommendations, which reads as follows: "That we summon our doctors, nurses, dentists, and medical technicians in private practice, and in our sanitariums, to join in a great medical missionary advance, with the winning of souls through the health approach as their supreme goal, and that these endeavors be closely integrated with our evangelistic efforts."

We feel confident that our medical-worker group will respond to this earnest appeal, and will be challenged by the unprecedented opportunities of this time for the promulgation of gospel truths and our distinctive health message. Not only must we rise to the task of educating every lay member of the Seventh-day Adventist Church in the practical, balanced principles of healthful living, but we are also debtor to all those not of our faith. As a higher note is struck and greater efforts are put forth in evangelistic work by the gospel workers, let every medical worker join hands with them in giving a unified and complete message, which has as its objective the health of the body and the welfare of the soul.

Attention is also called to another action of the Autumn Council concerning a Health Evangelism Course, patterned after the course which has been offered at Loma Linda during the last two years by authorization of the Pacific Union Conference. (See page 8 for the text of the recommendation.) It is now planned to enlarge this course somewhat and place it under the joint auspices of the General Conference Medical Department, the Department of Education, and the Ministerial Association, with counsel from representatives of the College of Medical Evangelists and our Theological Seminary. This course in Health Evangelism is hereafter to be offered both at Loma Linda and at the Seminary, and thus will be made available to a much larger number of gospel workers who wish to profit by the opportunity of taking a balanced, intensive course in health education adapted to their needs and intended to be especially helpful to them.

The enthusiastic comments of various workers presented at the time of the Autumn Council gave evidence of the widespread interest in such a course, and the testimony of those who have previously taken this work at Loma Linda gives evidence of its value both in the personal life and in public ministry.

Further details regarding this course will be announced.

H. M. W.



Those who have had the privilege of hearing the truth are to give the trumpet a certain sound as they proclaim the third angel's message. Special lines of work are to be taken up, such as the medical missionary work. This work should be carried forward in connection with the gospel message for this time. Genuine medical missionary work is the gospel practiced.—*Testimonies*, Vol. VIII, p. 168.

## CURRENT SCIENTIFIC COMMENT

DIETARY study of subjects from the upper income group revealed that among 225 private patients 76 per cent were deficient in thiamine and 77 per cent deficient in riboflavin. Similar

findings pertained to another group of 223 persons from same economic level who were not under direct medical supervision. H. T. Kelly and M. Sheppard, *New England J. Med.* 228:118, 1943.—*Therapeutic Notes*, July-August, 1943.

EDUCATIONAL TECHNIQUES FOR NUTRITION.—There are two activities in nutritional education, publicity and education. Movies, radio, newspapers, posters, and public speeches stir up interest in further study or education. Schools, nutrition classes, nutrition committees for factory employees, and posters in restaurants and food stores produce more permanent results. The support of libraries and professional groups should be enlisted. There is a particular need for trained group leaders in rural areas to build up community interest and enthusiasm.—*Abstract in Journal of the American Dietetic Association*, June, 1943, p. 452.

DEFENSE VENTILATION AND AIR-CONDITIONING PROBLEMS.—A compact and inexpensive centrifugal air washer is being developed for decontaminating air from chemical war gases and mists by centrifuging and countercurrent washing with chemical solutions. It is intended for use in air-raid shelters, trucks, tanks, and dug-outs, as well as in large public enclosures. Using suitable chemicals, it will dehumidify air to a low humidity at a fraction of the cost of present methods.—*American Journal of Public Health*, July, 1943, p. 860.

NUTRITION OF INDUSTRIAL WORKERS.—Special examinations for nutritional status on nearly twelve hundred industrial workers indicate that the prevalence of specific deficiencies varied greatly and was affected by great variation in sensitivity of the criteria applied in diagnosing mild deficiencies. Thus, 2 per cent gave clinical evidence of severe niacin deficiency; 11 per cent had hemoglobin values indicative of mild anemia; 32 per cent had plasma ascorbic acid (vitamin C) concentrations below 0.4 mg. per cent; 9 per cent showed facial dermatitic signs of riboflavin deficiency, but nearly everyone had some degree of corneal vascularity associated with riboflavin deficiency; and, by the criterion of conjunctival thickening or opacity for vitamin-A deficiency, 50 per cent of the men had grossly visible localized conjunctival elevation, and the remainder showed some degree of opacity or translucency on biomicroscopic examination. These findings corroborate evidence from dietary studies that few persons consistently eat a diet which furnishes entirely adequate amounts of all essential nutrients.—*Journal of the American Dietetic Association*, June, 1943, p. 458.

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# MESSAGES FROM OUR LEADERS

Heart-to-Heart Talks on Vital Issues

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† Here is a candid statement of plans, objectives, and limitations

## What Our Theological Seminary Offers

By DENTON E. REBOK, *President of the S. D. A. Theological Seminary, Washington, D. C.*

IT is the duty and responsibility of every organization to train its own leadership. This is as true of the church as it is of modern governments. The United States has her West Point and Annapolis; China, her Whangpoo and Central Military Academies. No one would expect Germany to train military leadership for the United States; neither would the Mohammedans be able or willing to train Seventh-day Adventist conference presidents or Bible teachers for our academies.

There is but one conclusion, and that is that Seventh-day Adventists must operate their own training centers. And that is exactly what we are doing. The wonderful thing about it all is that while educators in general are floundering about in confusion and bewilderment, trying to find the best way to carry on educational work, we as a people can rejoice in a plan of Christian education revealed to us by God Himself as far back as the seventies.

With us Christian education is a doctrine. It is part and parcel of the three angels' messages. Salvation of the mind—the intellectual—is just as vital and important as salvation of the heart—the spiritual. What is still more marvelous is the fact that God's plan of education meets man's need in the Orient as well as in the Occident, in Africa as well as in the United States. Surely we should humbly thank God for this wonderful provision and revelation.

In our scheme of education, we have a sort of pyramid, with home education as the base and fathers and mothers as teachers, followed by the church school, which covers the elementary level under God-fearing Christian teachers, and then the academy, which gives God's instruction in that most critical period of all—the adolescent period.

Out of this general education plan come thousands of our finest young people for the orientation years in the lower division of our colleges, where they choose their life's work and go on into medicine, dentistry, business, teaching, the ministry, and so forth. The upper-division work of our senior colleges then gives two years of the foundation work in the specialized fields of major interests. Thus sixteen years are used in getting ready for a vocation in a field of

service for God and man—none too much when we remember that Christ was thirty years in preparation for His great work.

Other denominations insist that the men entering their ministry must have completed sixteen years of general education in the arts and letters before they enter a theological seminary for a three or four year graduate course leading to the degree of Bachelor of Divinity, Master of Systematic Theology, or some other degree.

We have found it very helpful for the ministerial student to go out into the field of actual church work upon completion of his B. A. degree in the senior college, and then when he has met real problems and has seen just what he lacks or needs in theological training, to come to the Seminary to meet that need. That is the plan which Seventh-day Adventists are following.

### Integrated With the Intern Plan

At present we have about fifty or sixty young men graduating each year from the senior colleges with a major in Bible or religion. Our internship plan places them on conference and General Conference pay for a year of intern work, much as the medical student spends a year in a hospital as an intern before he takes his final State or national examinations, which give him a certificate of right to practice medicine. If this year of internship is satisfactorily completed, the young minister is granted his second-year internship. Within this second year, or at least within four years from graduation, there is provision for time at the Seminary.

Surely one year in our Theological Seminary for graduate study and specialized courses designed to qualify for a larger work and greater responsibilities, is the least we should expect when our men must go out and meet the leaders of other church bodies who have had such a long and thorough preparation.

Among the two thousand ministers, evangelists, and Bible teachers in our conferences and schools here in the United States alone, there are many who have not had the privilege of graduating from our senior colleges, but who have enjoyed a rich and fruitful experience in the work. As for the younger men of this

group, we can but wish them an opportunity to return to the senior college and there enjoy the added advantages of more schooling. And for the older men of this group, the Seminary offers a rich selection of courses which they may take without looking toward the Master's Degree, which, however, we are authorized to confer on those who complete their graduate work.

The Seventh-day Adventist Theological Seminary in Takoma Park is here to accomplish all this for our workers. It has been established as a part of our great system of education, for the specific purpose of giving more specialized work for our preachers, our Bible and history teachers, and our conference administrators.

### To Substantiate, Not to Speculate

It is our business to study our message and bring to bear upon it all the facts of Bible, history, archaeology, and Biblical languages, so that we may know thoroughly the reasons for our doctrines and teachings. We are not here to teach new and strange interpretations, but to strengthen our old doctrinal positions and to know how to array the abundant proofs for the message which we all love so dearly. It is our business to study the denominationally held truths, and to know the reasons why we as a people accept this and reject that. We also attempt to bring the facts of history and theology to bear on objections and oppositions to our teachings, so that we may be able to answer erroneous teachings and give adequate reason for our position.

Opposition is bound to increase, and false accusations will more and more be brought against us. The Seminary is the place for the careful and prayerful, as well as scholarly, study of these things. The Seminary does not teach merely its own ideas. That is not our business or our prerogative. We are but the servants of the denomination—to teach and make clearer the truths held by the denomination. As teachers in the Seminary, our views are the views of the denomination, and we are not free to introduce personal opinions which may differ from the truths held by us as a people and pass them on as representing either the Seminary or the General Conference.

It is our duty to study every viewpoint and gather together the facts, so that we may have at our disposal all the evidence which research and scholarship can produce. Then when the issue has been settled, we can all teach the same truths in the same way. Thus we can truly be said to be teaching the belief of Seventh-day Adventists on any given subject. The following quotation is to the point:

"There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.

"We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ.

"The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, 'I am rich, and increased with goods, and have need of nothing.'"  
—*Review and Herald*, Dec. 20, 1892.

"The enemy of our work is pleased when a subject of minor importance can be used to divert the minds of our brethren from the great questions that should be the burden of our message. . . . The work that the Lord has given us at this time is to present to the people the true light in regard to the testing questions of obedience and salvation,—the commandments of God and the testimony of Jesus Christ."—*Preach the Word*, p. 7. (Written July 31, 1910.)

Perhaps one more statement on this important matter will serve to make clear the point that the Seminary is not established to promote new interpretations and give out new light as its own, separate and apart from the denomination. It is our duty to dig deeply and search widely for all the facts of truth bearing on the questions in hand.

"The enemy of truth, through the ministry of fallen angels, would be pleased to introduce uncertainty in the minds of many in regard to doctrines that have been established by the sanction of the Holy Spirit."  
—*Letter 70*, 1910. (Aug. 11, 1910.)

There may be some points of Bible truth on which God has not seen fit to give us all the details, but surely He has given us all that we need in order to understand His will, the principles and standards of His kingdom, and the method whereby the honest in heart may have salvation. Perhaps we shall have to wait a while longer, or even until we reach the earth made new, before we can satisfy ourselves on certain questions which some love to discuss.

Here in the Seminary we are happy to do our work humbly and quietly, using all the resources God has put at the disposal of His people in order that we may know His mind and His message more fully. Our daily prayer is, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. 119:18.

### BY WAY OF REMINDER

NEARLY all conferences, divisions, and institutions renew their workers' MINISTRY subscriptions. However, there are many miscellaneous subscriptions going to doctors, nurses, and laymen, which must be renewed by the individual. How about *your* MINISTRY subscription? What is the date of expiration on the wrapper? If you are personally responsible for your subscription, please see that it does not lapse.



## THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

### The Apocrypha and the Canon

By ALONZO J. WEARNER, *Bible Department,  
Southwestern Junior College, Texas*

THE origin of the term "Apocrypha" is somewhat obscure. The word itself means "hidden" or "concealed." It comes to us through the Greek from a Hebrew phrase meaning "hidden books" or "books of outsiders." As now commonly understood, it is a Protestant term. The Roman Catholic Church includes the Apocryphal books in its accepted Scripture cannon, except 2 Esdras and Manasses, to which are added a long list of "lost" books, called by Protestants the pseudepigrapha. The Jews likewise include many more and different books in their list of Apocryphal writings. Thus the term "Apocrypha" has come to be applied to the fourteen books which have been rejected from within, or following, the Old Testament canon, first by the Hebrews, and for some time by Protestants. The pseudepigrapha stands in the same relation to the New Testament.

The appearance of the Apocrypha, bound in the same volume with the canonical books of the Bible which have stood through the centuries, is

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### The **WATCHMAN** MAGAZINE

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unfortunate. The clear lines of truth become obscure, and the honest inquirer and thoughtful layman become confused in their effort to find harmony between them. The labor of the evangelist is increased, and the Scripture exponent further burdened by the necessity for explanations.

### Content and Time of Publication

First Esdras is a superfluous historical account made up, for the most part, from Ezra, Nehemiah, and the Chronicles. It was written between 300 B. C. and 100 A. D.

Second Esdras is the only Apocryphal book not found in the Septuagint (LXX). The earliest manuscripts known are in the Latin only.

Tobit was written perhaps in the second century B. C. Luther was the first one to question its historicity, although it had long been known to contain a number of historical errors.

Judith was perhaps written in 79 or 78 B. C., and is considered historically impossible.

The so-called book of Esther contains letters, prayers, and visions purporting to elucidate the times, but in fact contradicting the original and genuine story in some parts.

Wisdom of Solomon, written between 150 B. C. and 40 A. D., teaches the pre-existence of souls, and immortality as the reward of wisdom, at the same time being entirely silent on the resurrection.

Ecclesiasticus, appearing around 190 to 170 B. C., is considered by some as the most important for its information on conditions prevailing in the period between the Old and New Testaments. Any hope of a future life is unknown, and it is said by one to be a "monument to primitive Sadducism."

Baruch, 250 B. C. to 118 A. D., is thought to be of no particular value. It offers no hope for a better future state, but dwells exclusively on temporal promises. The closing chapter purports to be an epistle of Jeremy.

The Song of the Three Holy Children purports to supplement Daniel 3. It contains a prayer of Azarias in the flames of the Babylonian furnace and his hymn of thanksgiving for deliverance.

The History of Susanna, being a narrative prefixed to Daniel in the LXX, is an evident immoral fiction difficult to account for.

Bel and the Dragon is clearly legendary and mythological, of no worth, and contains many gross absurdities.

The Prayer of Manasses is a short penitential utterance of some refinement supposed to be that of a captive in prison.

First Maccabees contains a history of the times between 175 and 135 B. C., being the product of some writer between 105 and 64 B. C. This book is generally regarded as a trustworthy historical account of the times.

Second Maccabees contains the account of the Maccabean period through the years 176 to 161 B. C., and is thought to have been written sometime before 70 A. D.

These Apocryphal books, however, are never found in the Hebrew canon, though to the Jews were committed the oracles of God. They appeared with the LXX of 280 B. C., and thus may have been known to Christ and the apostles. There appear to be a few passages which parallel well with the New Testament, but no direct statement is ever taken from them by either Christ or the apostles. There is no proof that they were then considered sacred by anyone. Citations from them would not be conclusive, as Paul quoted from heathen poets who were not inspired.

Josephus rejected the Apocryphal books. Philo never once referred to them, even though freely using the Sacred Word. Jerome held that they were not inspired, and refused them a place in his Latin version. However, they soon afterward did become a part of the Vulgate. They were likewise first omitted from the Syriac, but later were added. Origen and Jerome knew no Hebrew and little of the Hebrew canon. Lists of these books vary greatly in the Bibles of the Abyssinian, Armenian, Egyptian, Syrian, and Greek Orthodox churches today. They are read regularly in the English and American Episcopal churches, though not considered inspired. They have also been bound in some editions of the Authorized (King James) Version since 1611.

### Their Acceptance and Rejection

It was nearly four centuries after Christ before the Apocryphal books appeared in any list of accepted canonical books. They were pronounced canonical first by the Council of Hippo in 393 A. D., and then by the Council of Carthage in 397 A. D. At the Council of Trent of 1546 A. D., they were accepted as equal to all other books in inspiration and made a vital part of the Roman Catholic Bible. The Orthodox Greek Church in somewhat the same way accepted them as a part of its Bible by the actions of the Synod of Constantinople in 1638, of Jaffa in 1642, and of Jerusalem in 1672. They were seriously questioned by many during the Reformation period. Wycliffe said that they were "without authority of belief." Luther said of them, "They are not equal with Scripture, yet useful and good to read." They are found in certain editions of Luther's Bible, though not considered as canonical. Luther's commentaries include them.

A company was appointed to translate the Apocrypha in 1604, and in 1611 it was published with the other books "as a matter of course." At the same time, however, not by any means was it recognized as of equal authority with the Sacred Writings. It seems that at least from the days of Jerome the Apocryphal books were considered as standing on a very different level of importance and moral rating. Coverdale not only separated them from the other books, but wrote an explanatory preface.

"These books and treatises, which among the fathers of old are not reckoned to be of like authority with the other books of the Bible, neither are they found

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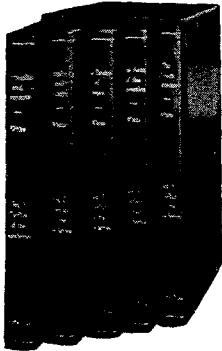


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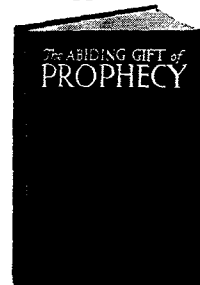
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with the canon of the Hebrews. . . . These books are not judged among the doctors to be of like reputation with the other Scripture. And the chief cause thereof is this: there be many places in them that seem to be repugnant unto the open and manifest truth in the other books of the Bible. Nevertheless, I have not gathered them together to the intent that I would have them despised, or little set by, or that I should think them false, for I am not able to prove it."—William Muir, *Our Grand Old Bible*, pp. 145, 146.

The Geneva Bible is sometimes said not to contain the Apocrypha, but actually the only change is that the Prayer of Manasses is placed after Second Chronicles. In the Matthew Bible it appeared with something of the nature of a protest in explanation. In Taverner's version of 1549, there appeared a Third Maccabees only. Further evidences of a growing dislike for these Apocryphal books is seen in their being left out of the 1615 and 1629 editions of the Authorized Version, and the subsequent discussions on the subject.

In 1643 the Westminster Assembly of Divines excluded the Apocrypha, declaring in the *Shorter Catechism*, "The Word of God which is contained in the Scriptures is the only rule to direct us." In 1643, while preaching before the House of Commons, Doctor Lightfoot spoke of the "wretched Apocrypha" as "a patchery of human inventions" which "divorced the end of the law from the beginning of the gospel."

The last edition of the Geneva Bible, 1644, omitted the Apocrypha, but in its place an address was published from the Synod of Dort, ordering it omitted. The first Bible issued from the Oxford press in the year 1675 included these questioned books in smaller type than the others, which were of the accepted canon. Later, in 1816, all Scotland was in a ferment over the question of the British and Foreign Bible Society's leaving it out. This they finally decided to do.

### Reason for Its Rejection

In any consideration of the many reasons which may be adduced for a continued rejection of the Apocrypha in general, the following observations should preclude its acceptance as a part of the Bible, however subordinately classed.

First, as McClintock and Strong state, there is an "absence of the prophetic element. Josephus asserts (Ap. 1, 8) that the exact, accurate, precise teaching of the prophets had been broken after the close of the Old Testament. No one speaks because the word of the Lord had come to him. In fact, direct confessions are made that the gift of prophecy had departed." See 1 Maccabees 4:46; 9:27; 14:41.

Secondly, they speak not according "to the law and to the testimony" of divinely chosen "holy men of old." Isa. 8:20; Gal. 1:8. For instance, Tobit 6:6-8 sanctions quackery, 2 Maccabees 12:44, 45 condones sin offerings and prayers for the dead, as also Baruch 3:4—"hear now the prayers of the dead." Judith, especially 9:9, 10, sets forth and justifies deceit. Wisdom 8:19, 20, teaches reincarnation,

and there are many other discordant and contradictory theological statements.

Their value as a source of doctrinal truth or spiritual edification is nil; nevertheless, they, by their very character, indicate the condition of the period of transition and decay between the Testaments. They reveal an "almost total disappearance of literary power, especially in poetry," which is made up by resorting to fiction. The historical books do, however, explain origins of political and religious conditions prevalent in the times of Christ. Here in the dark gulf separating the Old Testament from the New, we see a sad example of what a people become without the abiding gift of prophecy. But we are carried across this abyss by the mighty Elijah prediction of the last chapter of Malachi and its fulfillment in the first chapter of Mark. (Matt. 11:14.)

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## Are They Reading for Strength?

(Continued from page 23)

minutes daily, during the brief period of this endeavor many have read such soul-stirring books as *The Great Controversy*, *The Ministry of Healing*, *The Desire of Ages*, *Early Writings*, *Messages to Young People*, *Patriarchs and Prophets*, *Education*, and *Testimonies for the Church*, Volume I.

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The volumes selected by the General Conference Committee for the 1944 reading course are *Christ's Object Lessons* and *The Acts of the Apostles*. This is certainly an excellent selection. May we not count on you, the pastor or the district leader, at the beginning of this new year to lead the members of your church or district to join the widening circle of readers. Mention of the plan to them, and an encouraging word from you, will be of help.

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## THE RELIGIOUS PRESS

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**UNITING MISSIONS.**—It is news of major importance that the missions boards of eleven Protestant churches have agreed that the "postwar relationships of the Christian movement in North America should be conducted co-operatively rather than through individual boards and missions." In addition, three other boards were reported at the recent meeting of foreign missions executives to be giving favorable consideration to this forward step. But the mission authorities of three denominations have definitely rejected the proposal and three more agencies are noncommittal.—*Christian Century*, Oct. 13, 1943.

**WORLD PEACE PLANS.**—The *Protestant Voice* publishes a lengthy article telling of 139 representative religious leaders of these three religious faiths meeting and issuing a "Declaration on World Peace,"

which they propose for guidance in the reconstruction of the world after the war. While the recommendations look good, the uniting of these three faiths suggests the coming of a time when all religions will unite in one great world religion.—*Gospel Minister*, Oct. 14, 1943.

**CHALLENGE OF CHINA.**—Ninety-nine per cent of the Chinese people still follow their old faiths. About one million Protestants and three million Roman Catholics form the remaining one per cent. In consequence of the invasion there has been a great reduction of missionaries (formerly 5,700) and national workers (formerly 27,000). Although the church is mainly drawn from the people, a large proportion of those in higher position, from the Generalissimo downward, are Christians whose lives are exercising a profound influence. There never has been a time of greater opportunity, but the evangelization of China is a colossal task—an impossible one if left to "workers" only. That every Christian shall be a witnessing Christian is the only hope for this generation in China.—*World Today and Tomorrow*, September-October, 1943.

**GREED FOR GAIN.**—The Anti-Cigarette League reminds us that the Camel Cigarette Company set aside, for a five-year program of advertising, \$57,000,000. We must stand against this tremendous greed for gain and powerful propaganda that today floods newspapers, magazines, and billboards, and monopolizes a great part of the broadcasting hours on radio chains. These advertisements are aimed at our youth.—*Prophecy Monthly*, October, 1943.

**AMERICAN READING.**—The amount and kind of mental food that is being fed to American people these days is almost staggering and terrifying. According to the latest figures, about 50,000,000 newspapers are being printed every day; 55,000,000 copies of weekly magazines come off the presses every week, and 95,000,000 copies of monthly magazines are circulated each thirty days. How many millions of books are published each year is not known, but it is known that, at least just before the war, not less than 1,100,000 tons of paper were used for books annually. From these figures one gets somewhat of an idea of the amount of reading material offered to the American people annually, some of it good, some indifferent, some bad, and a good deal very bad.

Speaking to a corner pharmacist about his magazine rack, I learned that a large share of his magazine sales were of the detective, murder, and sexy variety. Estimated figures show that about 16,000,000 of the "horror" magazines were sold each month. Fifteen million copies of the sex magazines are also sold each thirty days, with young people buying the larger share.—*Bernard J. Mulder in Zions Herald*, Sept. 29, 1943.

**GREATEST SOCIAL ENEMY.**—The cities of our nation are fast becoming cesspools of drunkenness—not that most people are drinking, but that the drunks are increasing in number on the streets. . . .

Liquor as it has been legalized since repeal has done more to degrade the American standard of life in all of its departments than any other thing in our history. . . . We are sending boys into the armed forces—eighteen years of age—and there they are being encouraged to drink beer, the beginners' department of the alcoholic habit. . . .

By prayer, petition, organization, and social interest, let us lift our voices against the advertising of alcoholic beverages. . . . There is not the slightest sense whatever in undertaking to fight a war abroad and at the same time to allow the greatest social enemy of the people to gather his resources and to lay the foundations of his own victory. If we want a sober nation, if we want legislation not poisoned with the fumes of alcohol, if we want a world committed to sobriety, we must begin to fight.—*Watchman-Examiner*, Sept. 30, 1943.

**MISSIONARIES STILL GOING.**—Despite the great demand upon every available passenger space in airplanes and ships traveling between America and the Far East by members of the armed services and re-

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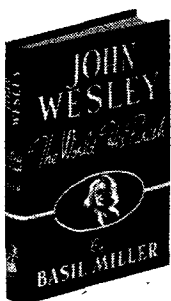
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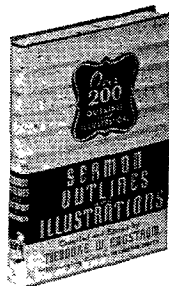
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lated economic and diplomatic services, the United States Government is finding place each week to return seasoned missionaries of various churches to China and to India. The attitude of the Government is that these men, most of them with long experience as educators, physicians, or evangelists, are needed to maintain good relations between the East and West. Missionaries returning from furlough are given "priorities" by interdenominational committees and leave "from an undisclosed port for an undisclosed port."—*Gospel Minister*, Sept. 30, 1943.

**RUSSIAN SPIRITISM.**—Spiritism and other occultistic tendencies have been quite universal in Russia. Modern occultism obtained two of its path setters from Russia: The Spiritualist Aksakoff and Mrs. Blavatzki, the founder of the Theosophic movement. Thus writes the Reverend Abram Poljak: . . .

"Aksakoff made a remarkable prophecy. Like many Russian intellectuals, he also believed in the Russian Messianism, i. e., Russia's 'world redeeming mission.' He took this idea to be in close connection with his spiritual ideals. He declared that the time will come for Russia to rule the world and that then Spiritualism will be the world's religion.

"Prophecies about Russia are also found in non-Russian occultistic circles, especially in Germany. People there hold the belief that in the near future a Messianic 'world teacher' will come from Russia."—*Prophecy Monthly*, October, 1943.

**SABBATH A WAR ISSUE.**—On a recent Sabbath the city of Pittsburgh was turned upside down by a Hollywood Cavalcade War Bond parade. Our own Dr. Clarence Edward Macartney promptly introduced in the Presbytery of Pittsburgh a resolution which was promptly passed by a rising vote. It condemns "the increasing tendency . . . throughout our country to promote worthy, commendable, and patriotic causes by staging parades, exhibitions, sports, and shows on the Lord's day." It states a great truth: "The Christian Sabbath . . . is one of the pillars of that Christian civilization for which the nation is now contending on the field of battle."—*The Presbyterian*, Oct. 7, 1943.

**OFFICIAL VATICAN BULLETIN.**—Church members of the various groups in the United States will be interested to learn that the *Acta Apostolicae Sedis*, official Vatican bulletin, is to be published in the United States by the National Catholic Welfare Conference for distribution to North, Central, and South America, Australasia, Africa, and China. Printed

chiefly in Latin, this Vatican bulletin whose title means "The Acts of the Holy See" was established by Pope Pius X in 1908. In it are published the decrees, decisions, pronouncements, and encyclical letters, et cetera, of the Holy See. It also contains the decisions of the Roman congregations, tribunals, and commissions; a diary of the Curia Romana; and notices of all ecclesiastical appointments. Legislative acts of the Holy See are also promulgated by their appearance in the *Acta*. This innovation is one further step toward the objective of making the United States the channel of Roman Catholic progress. Under our great national principle of freedom of press, this paper will be given hospitality. We trust that through its columns the same liberty will be advocated for all nations in the world that it will enjoy so completely in this land.—*Watchman-Examiner*, Oct. 14, 1943.

**TRANSFORMING POWER.**—Those who have known the transforming power of the gospel are not in the least surprised to find many of our soldiers in Africa and the South Seas and other mission lands greatly impressed by what Christianity has done to change the whole life of those who were once head-hunters or cannibals. Dr. Bethel Harris, from her station in India, wrote home a few years ago: "I have been very much struck by the difference in appearance, in our village and hospital, between the faces of Christians and non-Christians. You can literally tell them when they come into sight. It is not only the difference in their personal cleanliness, which is also marked; but there is, instead of a look of hopeless suffering, an inner light which illuminates their faces."—*Presbyterian*, Oct. 21, 1943.

**PURGATORY MYTH.**—Why masses afford the suffering souls the greatest relief from their torments and why masses should be said as frequently as possible is shown in the following quotation from pages 50, 51 of the *Manual [of the Purgatorian Society]*, published in 1930 with the imprimatur of Cardinal Hayes]:

"The sacrifice of the mass is the great devotion of the Catholic Church, and of all the means to assist the souls in purgatory, none is more valuable or meritorious. . . . From this inestimable efficacy, however, we may not infer that the offering of one mass is sufficient to release the souls we love; for, though the sacrifice on Calvary was infinite, we cannot conclude that the application of it, through the mass, must also be infinite. St. Thomas Aquinas tells us, 'it was not the intention of Jesus Christ to bestow the full efficacy of His sufferings and death, which is celebrated in every mass, upon us. . . . It is very salutary, therefore, to have the holy sacrifice offered frequently for the repose of a soul.'"

The above is in flagrant contradiction of New Testament teaching. The sacrifice of Christ, once made, was complete, perfect, universal, and in the words of St. Paul, saves us "to the uttermost."—*Converted Catholic Magazine*, November, 1943.

**CIGARETTES AND CRIME.**—Judge Owen Dawson of the Montreal Juvenile Court affirms: "I would say that of the 3,000 boys who came before this court, 95 per cent made use of cigarettes. The cigarette seems to grip the boy to such an extent he rarely gives it up." . . .

Superintendent George Torrence, Illinois State Reformatory: "I am sure that cigarettes are making criminals of more boys than liquor. . . . When a boy is guilty of a grievous offense, he is generally found to be a user of cigarettes." . . .

Yet we see church officials, fathers of children, come out of church every Sunday and light up cigarettes before they are a yard from the door! What do they expect their boys to do?—*Prophecy Monthly*, October, 1943.

**TURKEY'S LITERACY.**—Literacy in Turkey has risen from 7 to 40 per cent since the adoption of the Roman script, which is very suitable to the phonetical Turkish language.—*World Today and Tomorrow*, September-October, 1943.



# To Our Gospel Workers Everywhere

## The S. D. A. Theological Seminary

### *Announces*

#### WINTER TERM

Begins January 23, 1944  
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#### SPRING TERM

Begins March 26, 1944  
Closes May 24, 1944

#### SUMMER TERM

Begins June 25, 1944  
Closes August 23, 1944



### Summary of Graduate Courses

#### Winter Term

Course No.	Title of Course	Instructor
A201	Abrahamic Backgrounds and Times	L. H. Wood
A301	Egyptian Bondage and the Exodus	L. H. Wood
A304	Inter-Testament Period	L. H. Wood
L253	Ecclesiastical Latin	F. H. Yost
L281	Beginning Hebrew	R. E. Loasby
L282	Hebrew Translations	R. E. Loasby
L367	New Testament Greek Exegesis: 1 Corinthians	R. E. Loasby
C216	The Church and State to 604 A. D.	F. H. Yost
C262	Outstanding Doctrinal and Mission Problems of the Advent Movement	L. H. Christian
C316	Doctrinal Controversies in the Early Church to 461 A. D.	F. H. Yost
H265	Methods and Techniques of Research	D. E. Rebok
T220	The Priestly Code in Israel	M. L. Andreasen
T290	Modern Issues in Race and Religion	L. H. Christian
T360	Seminar in New Testament Prophetic Fulfillments	B. P. Hoffman

#### Spring Term

A202	Israelitic Backgrounds and Settings	L. H. Wood
A302	Canaan and Early Israel	L. H. Wood
L253	Ecclesiastical Latin	F. H. Yost
L281	Beginning Hebrew	R. E. Loasby
L283	Hebrew Translations	R. E. Loasby
L365	New Testament Greek Exegesis: Romans	R. E. Loasby
C233	The Lutheran Reformation	O. Schuberth
C253	Revivalism and the American Sects	F. H. Yost
H217	History of Christian Preaching	F. H. Yost
H265	Methods and Techniques of Research	D. E. Rebok
T255	The Mediatorial Work of Christ	M. L. Andreasen

**WE WELCOME**—(a) Graduates of our senior colleges who have majored in the fields of Bible, Theology, History, and Biblical Languages, for graduate work leading to the degree of Master of Arts in Religion. (b) Our older and more experienced conference workers, who may not have graduated from a senior college, but who desire refresher courses in the Division of Missions and Christian Leadership, or other special courses being offered to meet specific needs. (c) Others whose advanced study requirements do not fall within the scope of the courses offered by our senior colleges.

**SPECIAL LECTURES AND DISCUSSION GROUPS**—The Seminary offers Forum and Panel Discussions under the leadership of our General Conference staff and others who are recognized authorities in their specialized fields. A special series of lectures open to the public will be given during the Winter Term by F. D. Nichol, associate editor of the "Review and Herald," on the topic, "A Reexamination of the Millerite Movement From the Original Sources With Special Attention to the False Charges of Fanaticism, Insanity, Ascension Robes, and Kindred Accusations."

**ARRANGEMENTS**—Denominational workers are invited to make plans to attend the Seminary through their respective conference presidents or school principals, and the President of the Seminary.

Write for your copy of the 1944 Seminary Bulletin, and for further particulars, to the—

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The Ministry, January, 1944

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### Summary of Courses in the Division of Missions and Christian Leadership

#### Winter Term

Course No.	Title of Course	Instructor
A101	Near Eastern Antiquity—I	L. H. Wood
C111	The Early Church, the State, and the Papacy to 604 A. D.	F. H. Yost
H112	Pastoral Preaching and Leadership in Worship	R. A. Anderson
H121	Methods of Evangelism	J. L. Shuler
H124	Evangelistic Preaching and Methods for Metropolitan Evangelism	R. A. Anderson
H128	Advanced Bible Instructors' Methods	Louise C. Kleuser
H170	Church Organization and Conference Administration	L. H. Christian
Ma45	Arabic Conversation	C. Bremson
Ma65	Arabic Reading	C. Bremson
Ma110	Advanced Arabic	G. Keough
Mg13	German Composition	O. Schuberth
Mg23	Advanced German Conversation	O. Schuberth
Mg33	Advanced German Reading	O. Schuberth
Mg51	European Thought	O. Schuberth
Mr113	Russian Grammar	E. Ney
Mr133	Russian Conversation	E. Ney
Mr153	Russian Reading	E. Ney
T149	Studies in Revelation	G. Keough
T170	Doctrinal Teachings of Jesus—I	M. L. Andreasen

#### Spring Term

Ma115	Advanced Arabic	G. Keough
Ma130	Arabic Conversation	C. Bremson
Mg14	German Journalism	O. Schuberth
Mg24	Difficult German Conversation	O. Schuberth
Mg34	19th Century German Literature	O. Schuberth
Mr114	Russian Grammar	E. Ney
Mr134	Russian Conversation	E. Ney
Mr154	Russian Reading	E. Ney
T146	Epistle to the Hebrews	M. L. Andreasen

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HERE'S A HAPPY SOLUTION to the puzzling problem of that Christmas gift—at least in some cases. If you know of some ministerial or medical intern who is not receiving *THE MINISTRY* magazine, a progressive local church officer who would benefit by it, an active lay preacher or colporteur, a young man who is planning on the ministry for his lifework, a young woman who might make a good Bible instructor someday, a song leader who would be interested in the "Music of the Message" section each month, a doctor or nurse who would enjoy reading *The Medical Missionary* department, an alert teacher in college, academy, or even church school—why not make one or more of them forever grateful to you by subscribing to *THE MINISTRY* for them at a special gift price of \$1 a year?

A year's subscription to a friend would mean that twelve times in 1944 he would be reminded of your kindness, for each monthly issue of *THE MINISTRY* would continue the spirit of your Christmas gift. Furthermore, it is doubtful whether anyone else would duplicate your gift. However, make sure first that he or she is not receiving this journal, as it is furnished free to all conference workers, and to a great many on our sanitarium and college staffs, and our theological and medical students are almost all receiving *THE MINISTRY*.

Upon your request a gift card will accompany the initial number of *THE MINISTRY*.



## A GOOD SOUL-WINNING INVESTMENT

*An investment of only a few cents in a PRESENT TRUTH subscription brought this interesting response:*

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"Someone, God bless him, sent me the *Truth*, and after reading the first one I went down on my knees and prayed to God to forgive me, for I had broken the fourth commandment all my life. Now if I get a chance and they will accept so unworthy an old lady, I'll live the Seventh-day Adventist life as close as I can."

There is no escape from the upward trend in costs. Until December 31, 1943, *PRESENT TRUTH* subscriptions are only 35 cents; three for \$1. Beginning January 1, the price will be 50 cents. In Canada, 85 cents; District of Columbia and foreign, 75 cents. But at these higher rates your *PRESENT TRUTH* dollars are a good soul-winning investment. Two issues of the new *PRESENT TRUTH* series will be mailed in January, so enter lists of names now to receive this "tent-effort-in-print" during 1944.

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## Key Place of the Receptionist

FIRST IMPRESSIONS ARE LASTING! That is why it is important that people coming to our evangelistic meetings should be rightly impressed with both the dignity and the reality of our message.

In making up an evangelistic team, it is well to include some who are not actually employed by the conference. Among these, one or two receptionists can be a great help in making the people feel at home when they arrive at the meeting. Not everyone is qualified for this particular work, however. Therefore careful selection is necessary.

Many of our evangelists have proved the value of having good sales help at the bookstand, and if, in addition to these helpers, one or two other sisters can act as receptionists, it greatly strengthens the work. Someone who is used to meeting the public and who is able to dress appropriately, according to the demands of such a position, can do much to bridge the gap between the newcomer and the Bible instructor.

Usually Bible instructors are engaged in conversation with newly interested persons as the crowd is gathering and other folks who come in are often hastily shown to a seat and no particular effort is put forth to make them welcome. The receptionist, however, can step up to them and greet them as a true lady, and inquire in a casual way, "Where would you like a seat tonight? Do you like to sit in the back, or down near the front? Or perhaps we could find you a good place near the middle?" That immediately opens the way for an answer, and a receptionist who is well trained in her work can do a great deal to find out where people come from and how many times they have been to the meetings.

Even this simple contact can be a means of developing a real interest, for after a visitor has come there to a number of meetings, she can ask, "Have you met any of our Bible instructors yet?" Before waiting for a reply, she calls one of the ushers to ask one of the Bible instructors to meet this person, or if she detects a little embarrassment over the question, she can just pass it off in a simple way, while assuring him that the usher will take care of him. Then, finding the place in the songbook, she can wish him well as she hands him over to the usher, who tries to find a comfortable seat for him.

This kind of service is held at a very high premium in the world. It can be and should be a very real part of our soul-winning program.

The receptionist can perhaps do more than anyone else in these initial contacts if she has the right kind of personality and has learned the truth of the wise man's statement that there is "a time to keep silence, and a time to speak."

The evangelist, as a net fisherman, has to learn the art of stopping up the gaps. Remember that it was while the first disciples were "mending their nets" that Jesus called them to be fishers of men.

R. A. A.

## Preaching That Transforms

THE TEST OF ALL TRUE PREACHING is, "Does it help men and women to live better?" We may be engrossed in theological problems, and political and scientific subjects may even come into the scope of our ministry, but as messengers of God our work is not to inform, but to transform.

To know all about the Turk or the papacy or the civilization of Abraham's time may be helpful, but unless we can give this knowledge a practical turn, so that it has application to the lives that we touch in our ministry, ours will be a fruitless effort.

"Letter" preaching kills. It may be oratorical, but unless it is bathed in the love and mercy of God, it would be better if we had never made the attempt. As we uplift Christ before the multitude, we will look into the eyes of men and women to whom the future is dark and despairing. We may have mothers in our audience whose sons have fought and fallen in some farflung battle line. These sorrowing ones go on living, and yet feel that they have nothing to live for. Young people may attend our meeting who are fighting the dangers of adolescent years, and they need help, too. Merely informing them concerning the politics of the past, present, or future, is to leave them unprepared for the real issues of life. To inform them on the question of hell or even heaven, and yet fail to transform their lives under the moving spell of the Spirit, is to fail in the very objective of our preaching.

Does our preaching inform or does it transform men? In the answer to that is bound up the very future of this movement.

R. A. A.



¶ BRETHREN, we traffic in holy things, great eternal realities. It is ours to make them communicable to our people. We are not paid to preach; we are given an allowance to be free to preach. We are not in the employ of the church, but the servants of God.—R. G. Turnbull, *Moody Monthly*, January.