

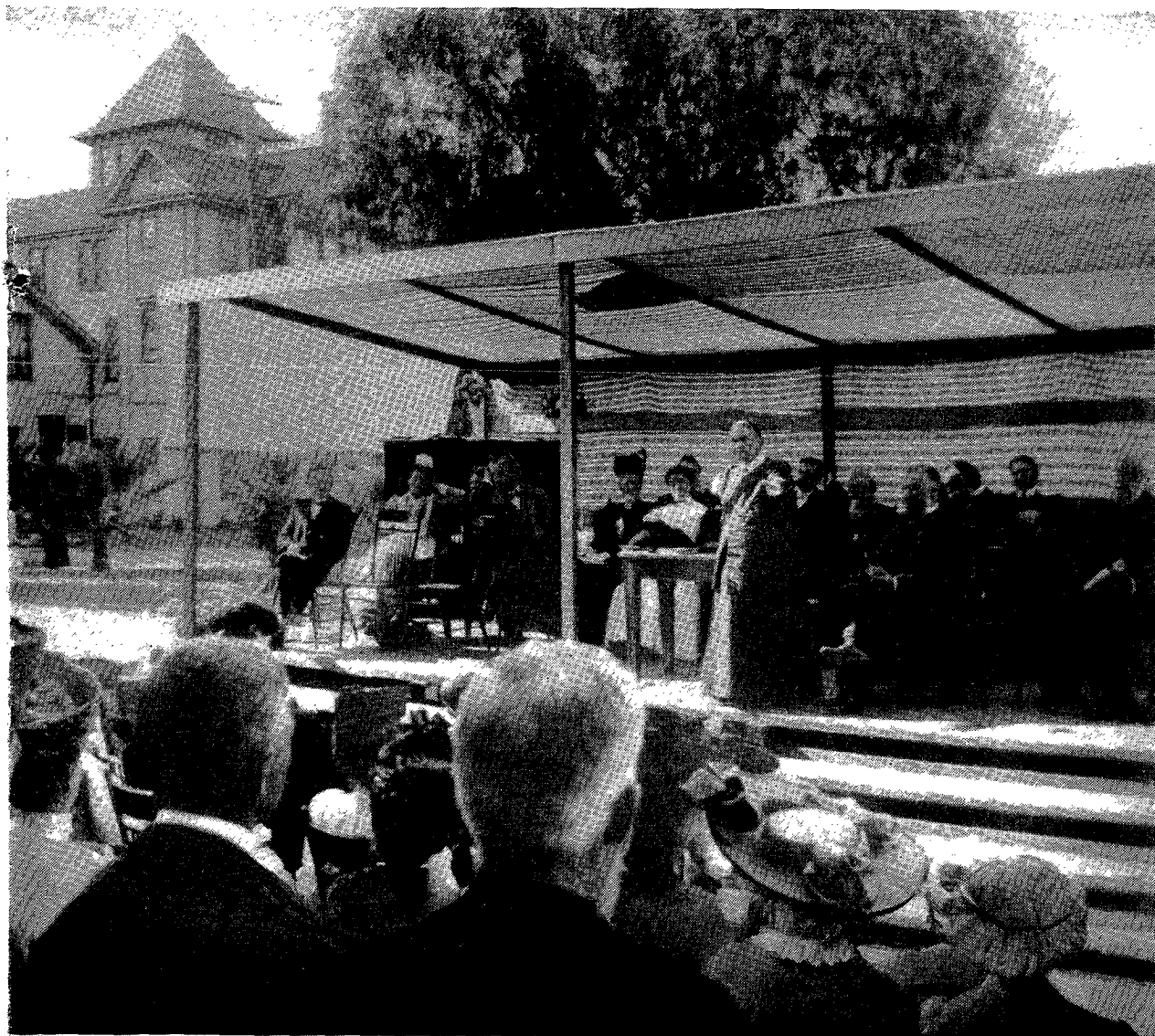
# THE MINISTRY

FOR WORLD EVANGELISM

VOL. XXVIII, No. 10

MEDICAL-EVANGELISM SPECIAL

OCTOBER, 1955



## Loma Linda Sanitarium Dedication Fifty Years Ago

In this recently discovered photograph Ellen G. White is addressing the audience at the dedicatory services of the Loma Linda campus of the College of Medical Evangelists fifty years ago. Through her incessant demands and urgings the land was purchased that gave birth to CME on May 26, 1905. On April 15, 1906, the dedi-

cation ceremonies, as pictured here, were held on the lawn in front of the structure that had been used as a hotel. This year's Anniversary Founders' Day ceremonies were held in the Loma Linda Bowl—less than fifty feet from where this picture was taken. For further interesting details of this historic occasion turn to page 3.



## THE DISTINGUISHING SIGN

**T**RUE SYMPATHY between man and his fellow men is to be the sign distinguishing those who love and fear God from those who are unmindful of His law. How great the sympathy that Christ expressed in coming to this world to give His life a sacrifice for a dying world! His religion led to the doing of genuine medical missionary work. He was a healing power. "I will have mercy, and not sacrifice," He said. This is the test that the great Author of truth used to distinguish between true religion and false. God wants His medical missionaries to act with the tenderness and compassion that Christ would show were He in our world.—*Medical Ministry*, p. 251.

Why has it not been understood from the word of God that the work being done in medical missionary lines is a fulfilment of the Scripture, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. . . . The servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled"?

This is a work that the churches in every locality, north and south and east and west, should do. The churches have been given the opportunity of answering this work. Why have they not done it? Some one must fulfil the commission.—MRS. E. G. WHITE in *The Review and Herald*, May 25, 1897.

In the future, our work is to be carried forward in self-denial and self-sacrifice even beyond that which we have seen in past years. God desires us to commit our souls to Him, that He may work through us in manifold ways. I feel intensely over these matters. Brethren, let us walk in meekness and lowliness of mind, and put before our associates an example of self-sacrifice. If we do our part in faith, God will open ways before us now undreamed of.—"Loma Linda Messages," p. 215.

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

# THE MINISTRY

FOR WORLD EVANGELISM

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OCTOBER, 1955

## Fifty Years Ago

OUR cover this month is unique. It is taken from a highly prized photograph found in an old scrapbook belonging to one of our laymen in Ontario, California.

Through the years we have had only one action picture of Ellen G. White—the familiar scene of her addressing the 1901 General Conference session. Now this photo—appropriately discovered in 1955, when CME is observing its fiftieth anniversary—gives us a second action picture of the messenger of the Lord. She is addressing “an audience of about 500” at the dedication of Loma Linda Sanitarium fifty years ago. She is shown speaking with her left hand outstretched toward the audience.

The first payment on the Loma Linda property was made early in 1905. Some of the background information in *The Story of Our Health Message*, by Dore E. Robinson—the only one of the workers present at the 1906 dedication still living—points out the following interesting facts:

“Repeatedly in her utterances during 1905 Mrs. White expressed her conviction that the future of the work at Loma Linda was to be extraordinary. ‘The securing of this sanitarium, thoroughly equipped and furnished,’ was to her ‘one of the most wonderful providences that the Lord has opened before us.’ ‘It is difficult,’ she asserted, ‘to comprehend all that this transaction means to us.’”—Page 308.

Seemingly insurmountable obstacles had to be faced almost continuously in those early days. But Dr. John A. Burden and others had faith in the Spirit of prophecy, and pressed forward.

“The training school for nurses was opened in November, 1905. . . . But Mrs. White urged broader plans for the educational work at this center. . . . In a letter of December 10, 1905 . . . she wrote: ‘In regard to the school, I would say, Make it all you possibly can in the education of nurses and physicians.’

“During the next few months plans were laid for the organization of ‘an advanced training-school for workers in connection with the Sanitarium.’ At a council meeting held on the grounds in April, 1906, attended by Mrs. White and members of the Pacific Union Conference and the Southern California Conference committees, definite arrangements were made for this educational work. The school was to be known as the Loma Linda College of Evangelists [later, the College of Medical Evangelists]. . . .

“The presence of the members of this council made this a fitting time for the formal dedication of the Loma Linda Sanitarium. Invitations had been sent not only to the members of our near-by churches, but also to business men and leading citizens of the surrounding cities, including several

(Continued on page 24)

Cover Photo: Left to right, J. A. Burden, (next unknown), G. W. Reaser, Mrs. J. A. Burden, Dr. Julia White, Ellen G. White, E. S. Ballanger, J. N. Loughborough, W. C. White, (next two unknown), S. N. Haskell.

# CME . . . The College With a Mission

## *Tracing Fifty Years of Medical Ministry at the College of Medical Evangelists*

W. P. ELLIOTT

*General Conference Field Secretary; Chairman of the Board, College of Medical Evangelists*



**A**S WE look back along the pathway the College of Medical Evangelists has come, it is not difficult to recognize and to trace the guiding hand of God in the founding and development of this educational center on the

Hill Beautiful—Loma Linda. The cumulative strength to the cause of God and man lies in its 2,816 graduated physicians, 1,690 graduated nurses, 235 dietitians, and 419 others trained in various related categories, plus the excellent standing of the institution among the great medical education centers of the country. These are convincing and indelible testimony of the unnumbered times this beloved institution has, out of its very weakness, been made strong.

Under the influence of the substantial and widespread activities of the college today, some whose spiritual discernment is lacking may be inclined to take this great training school for granted, or to account for its existence as a natural development in the course of human events. But that would not be true of the dedicated men and women who had most to do with its birth and oft-threatened growth. To them the hand of the God of heaven was repeatedly visible, opening closed doors, providing needed friends, and giving vision, ability, and financial aid to surmount the endless array of obstacles.

Fifty years ago there were no such tangible realities as exist today to testify to the advisability or the likely success of the undertaking. Almost the only substantial building materials in hand were courage and faith in God. By and large, there were only mountainous obstacles and good reasons, *very good* reasons, from the experienced human viewpoint, why the project could not succeed and should not be undertaken. Good reasons based on the dis-

appointments of a previous, somewhat similar endeavor—the American Medical Missionary College—which, in the crisis in Battle Creek about the turn of the century, had been lost to the denomination and stricken with an anemia that soon closed its doors (1909). Good reasons based on the almost total lack of money and the heavy commitments already made to other new medical enterprises. The Paradise Valley Sanitarium and the Glendale Sanitarium had just been purchased and opened, neither of which was adequately financed. Good reasons based on the fact that the medical authorities who regulate medical education, and without whose approval no medical school would survive, had said the denomination was not able to conduct an approved medical school and should not try it, that they “did not purpose to have any more one-horse medical colleges.” At that very time this authority, with increasing determination, was pointing out and aiding to weed out all substandard medical schools in the country.

For that matter, the lack of money, building, equipment, and a properly trained faculty to staff such an educational center was apparent to all; and, further, though the interest of Adventist youth in medical education was evident from the fact that more than one hundred of them were at that time registered in other medical schools of the country, there was a deep-seated lack of confidence that the College of Medical Evangelists could successfully train youth as physicians so that they would be able to pass the necessary State examinations or meet the requirements necessary to qualify for medical practice in many foreign countries. The arguments in this vein were warm and pointed. The college was given a charter by the State of California in December, 1909, that authorized it to grant a degree in medicine

and other professional fields, but the lack of confidence on the part of Seventh-day Adventist leaders, parents, and youth continued.

### *1915—The Low Point of Uncertainty*

In the fall of 1915, the low point of uncertainty for the school, the president reported to the constituency only three students enrolled in the first-year class of the regular medical course. This was partly due, no doubt, to the raised standard of admittance that took effect that year, lifting the requirement from one year to two years of college training. Still more discouraging to the school administration was the fact that a number already in the school, members of earlier classes, talked of leaving and completing their medical education elsewhere. Another depressing discovery was the lack of sufficient population in and near Loma Linda to provide properly for the essential clinical training. The resulting talk of plans to do most of the clinical teaching in Los Angeles was disturbing to many, and gave rise to serious questions about the propriety of it.

These perplexities in connection with the school itself were accompanied by the fact that the denomination was just then launching the greatest foreign mission campaign it had yet undertaken. The goal was to push into the centers of great continents such as Africa and South America, as well as the islands of the seas. The church was being urged to give every possible dollar for that purpose, and it was being used as fast as it came in. There was little or no reserve capital. The leading brethren labored under a tremendous burden and sense of responsibility. Sister White was acquainted with all this and was party to the planning. Nevertheless, moved by the Spirit of God, she had urged again and again that a medical school be started at Loma Linda. At the same time she was not unaware or unappreciative of the problems the new institution had created. On this point she wrote:

"It was the Lord's purpose that the Loma Linda Sanitarium should become the property of our people, and He brought it about at a time when the rivers of difficulty were full and overflowing their banks."—*Special Testimonies*, Series B, No. 10, p. 30.

The magnitude and the variety of the difficulties confronting the development of

Loma Linda along the lines the Lord was calling for led to many differing opinions among church leaders. Here are a few examples: Give the first two years of medicine at the newly established missionary seminary in Washington and affiliate with George Washington University for the last two years; give two years at Loma Linda and let the students take the last two years at schools of their choice; a medical school will bankrupt the denomination and should not be attempted; a school such as the church could possibly hope to conduct could not attain accreditation; give only medical missionary courses and nurses' training at Loma Linda; the institution has incurred a heavy indebtedness and is continuing to increase it, so close it; and then there were those who staunchly maintained that, with due care to good management, the counsel of the Spirit of prophecy should be followed with faith and courage, and that moving ahead in such a manner the doors would open before them.

### *Objectives Begin to Be Clarified*

It is hard to realize, without seeing it and reading it, the volume of instruction that came regarding Loma Linda from 1905, when it was purchased, until Sister White's death in 1915. One collection alone contains one thousand pages. Nevertheless, it seems that until 1910 it was not clear to many exactly what sort of school Sister White was calling for. In January of that year, at a session of the Pacific Union Conference, it was decided to send a letter of direct inquiry to Sister White. This letter indicated that they had read the testimonies she had given regarding Loma Linda and believed them.

"Our people are anxious to carry out the light that the Lord has given, but there is a difference of opinion between us in regard to what you mean when you use the term 'a medical school.'"

The concluding paragraph read:

"We are very anxious to preserve unity and harmony of action. In order to do this, we must have a clear understanding of what is to be done. Are we to understand, from what you have written concerning the establishment of a medical school at Loma Linda, that according to the light you have received from the Lord, we are to establish a thoroughly equipped medical school, the graduates from which will be able to take State Board examinations and become registered, qualified physicians?"

In that same month the letter was re-

turned with her answer. Space here will not permit giving it in its entirety. One thing is certain—there was nothing equivocal about it. The very first sentence made it clear. She wrote:

"The light given me is, we must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations required to prove their efficiency as physicians."

The second paragraph began:

"The medical school at Loma Linda is to be of the highest order."—"Loma Linda Messages," p. 17.

The letter produced the unity of understanding needed among the attendants at that meeting. I. H. Evans' response, which was one of many, is a good example of the degree of confidence that able, godly men felt in the guidance they received from God through His messenger, Ellen G. White. He pointed out numerous major moves made in the work of the denomination that were first proposed by Sister White and that met with opposition, but when carried out had proved to be of the greatest strength and blessing to the movement. Here is a summarizing sentence: "I cannot think of a single enterprise that has been started by the Spirit of prophecy that has not worked out for the best good of the Lord's work." Speaking of the letter before them he said:

"When the statement of Sister White is read, I am sure that the majority of our brethren will feel as we feel tonight—that the Lord has spoken and we will obey.

"Someone may say, 'The time is most inopportune.' But the question is, When the Lord reveals to us his desire that we shall establish a medical school, and do it soon, is the time inopportune for doing such a work? I can conjure up many reasons why at this time we are ill prepared to establish and operate a medical school. It is not hard for any man to say that we have not the money at hand. Any man need not be very wise to say, 'We do not know where we shall get medical men trained and qualified to take up this work.' But the question is, Will we establish this medical school, when the Lord has indicated so plainly our duty? I believe, brethren, if we step forward in the fear of God, and make an effort to establish this school, the Lord will help us, and make the way clear."

Thus the work of bringing about understanding and unity of mind regarding Loma Linda was advanced, but it did not come to full fruit until five years later. The Autumn Council of 1915 was held at Loma Linda. It was a great council, as

those who attended it testify to this day. Among the principal matters considered was what to do about Loma Linda and the medical school. The divergence of opinion was still great. At that meeting there was much prayer, earnest study of the testimonies regarding Loma Linda, careful consideration of its operating statements and reports, and of possible ways and means to proceed. There was, too, the very thrilling and inspiring offer presented to the council by fifty women who had been holding meetings of their own on the side. They proposed that they be permitted to raise the money to build the much-needed hospital building in Los Angeles, which was to become the White Memorial Hospital. This thrilled the council. Perhaps this proposal was even the decisive factor in helping the council to reach a decision. Some still living think so.

At any rate, it was solidly voted to proceed with the College of Medical Evangelists, to establish the clinical division in Los Angeles, and to work to make the school an approved medical education center for the training of numerous classifications of Seventh-day Adventist medical workers, including physicians. And thus it was that the united support of the denomination was at last assured Loma Linda. The resolution passed that day is one the denomination has never failed to honor, though many times since, the rivers of difficulty have seemed altogether impassable.

It is as though the words of A. G. Daniells on that occasion continue to ring in the ears of the church and its leaders:

"We must face up to this now. We have considered this matter seriously and prayerfully, and have finally reached the decision set before you in these recommendations. Is there anything else in the world to do, but to encourage our young people who contemplate taking the medical course, to go to this school? When we pass this recommendation, we commit ourselves to the earnest support of this school. . . . We do not say, stop. We say, go on and maintain this school, and make it a success. When I vote for that, I feel in duty bound from this day on to do all I can by my counsel and influence, to help them carry the school through successfully, and that I am pledged to do."—Joint 1915 Fall Council and CME Constitution Meeting Minutes.

The council closed without being able to provide adequate financial help. It seems it was planned that the institution should endeavor to raise the additional money

needed by increasing its income through tuition and the operation of its hospitals, and by a vigorous campaign of solicitation. Percy T. Magan, M.D., joined the administration and took over the main responsibility of developing the Los Angeles campus, and what a valiant leader he proved to be. An example of the spirit and purpose of the school leaders is stated well in a letter written after the council by Dr. Newton Evans, president of the college, to Dr. David Paulson. Here is a paragraph:

"We have reason to be very thankful to the Lord for His evident working in the plans for the future of Loma Linda, and are weighed down with the increased responsibility which the expansion of our work necessarily entails. Personally, it is my greatest desire that we shall so study the instruction with reference to the work which is to be done here that we can in some degree fulfill the Lord's plan with reference to the work."

The arm of Jehovah had been bared in support of His plan for the college. The future looked more hopeful than at any previous time, and yet it was a future crowded with difficulties and seeming impossibilities. On numerous occasions the very life of the school would have surely been snuffed out had it not been that the promises of God never fail. There was the time during World War I when the institution had only a C rating and was informed that because of this its medical students would not be exempt from military duty. Students of schools holding an A or B rating were exempt. Providentially, friends of the school in high medical circles came to the rescue and were able to help it take the steps essential to obtain a B rating.

There was the time when the laboratory at Loma Linda was condemned as unsafe, and its use forbidden. It looked as though the school "never

would survive," but the Lord had a way, and the present splendid basic science buildings were provided. Dr. Magan told the constituency in its 1938 meeting that if it had not been for those new buildings, the school would not have survived the 1936 inspection. Again the Lord had turned an imminent catastrophe into a great blessing.

Another evidence of God's care at that time was this unexpected announcement in connection with the rules that would govern the inspection: "Medical schools which are to live will be those who have demonstrated that they have a *mission*." The College of Medical Evangelists *has a mission*, and it impressed the inspectors.

Each of these experiences is a thrilling story in itself, and the same is true of many others, the most recent being the establishment of the School of Dentistry. When God's purposes for it have been upheld, the College of Medical Evangelists has never failed. We may be equally confident in the future. There is only one condition imposed: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.



Class of '07, CME's first nursing graduates. Left to right—Almeda Kerr, Adrian Striplin, Lola Lowry, Grace Jennings (with baby), Ethel Hayes, Clyde Lowry, Lavina Herzer. Adrian Striplin is the only class member living.



# Medical Missionary Work

## *Medical and Gospel Workers "Bound Together by Indissoluble Ties"*

ELLEN G. WHITE



**M**EDICAL missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes. God's people are to be genuine medical missionaries; for they are to learn to minister to the needs of both soul and body. The purest unselfishness is to be shown by our workers as, with the knowledge and experience gained by practical work, they go out to give treatments to the sick. As they go from house to house they will find access to many hearts. Many will be reached who otherwise never would have heard the gospel message.

A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time.

Physical healing is bound up with the gospel commission. When Christ sent His disciples out on their first missionary journey, He bade them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10:7, 8. And when at the close of His earthly ministry He gave them their commission, He said, "These signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. . . .

### *The Example of Christ*

The divine commission needs no reform. Christ's way of presenting truth cannot be improved upon. The Saviour gave the disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the

weary, the heavy-laden, the oppressed. He fed the hungry and healed the sick. Constantly He went about doing good. By the good He accomplished, by His loving words and kindly deeds, He interpreted the gospel to men.

Brief as was the period of His public ministry, He accomplished the work He came to do. How impressive were the truths He taught! How complete His life-work! What spiritual food He daily imparted as He presented the bread of life to thousands of hungry souls! His life was a living ministry of the word. He promised nothing that He did not perform.

The words of life were presented in such simplicity that a child could understand them. Men, women, and children were so impressed with His manner of explaining the Scriptures that they would catch the very intonation of His voice, place the same emphasis on their words, and imitate His gestures. Youth caught His spirit of ministry, and sought to pattern after His gracious ways by seeking to assist those whom they saw needing help.

Just as we trace the pathway of a stream of water by the line of living green it produces, so Christ could be seen in the deeds of mercy that marked His pathway at every step. Wherever He went, health sprang up, and happiness followed wherever He passed. The blind and deaf rejoiced in His presence. His words to the ignorant opened to them a fountain of life. He dispensed His blessings abundantly and continuously. They were the garnered treasures of eternity, given in Christ, the Lord's rich gift to man.

Christ's work in behalf of man is not finished. It continues today. In like manner His ambassadors are to preach the gospel and to reveal His pitying love for lost and perishing souls. By an unselfish interest in those who need help they are to give a practical demonstration of the truth of the gospel. Much more than mere sermonizing is included in this work. The evangeliza-



tion of the world is the work God has given to those who go forth in His name.<sup>1</sup>

### *Teaching and Healing*

Never has the world's need for teaching and healing been greater than it is today. The world is full of those who need to be ministered unto,—the weak, the helpless, the ignorant, the degraded. The continual transgression of man for nearly six thousand years has brought sickness, pain, and death as its fruit. Multitudes are perishing for lack of knowledge.

As God's ministers behold the awful results of long-continued sin, their hearts are touched with the world's woe, and they are endeavoring to labor as the Master Workman and His disciples labored. Connected with the divine Healer, they are going forth in the power of His might to teach and to heal. They realize that the gospel is the only antidote for sin, and that as Christ's witnesses they are to bear testimony to its power. As they point the afflicted ones to the Lamb of God, who taketh away the sin of the world, His transforming grace and miracle-working power are causing many to accept the message of truth that is borne. His healing power, united with the gospel message, is bringing success in emergencies. The Holy Spirit is working upon hearts, and the salvation of God is being revealed.

### *Ministers, Physicians, and Nurses to Unite Their Labors*

But the world's need today cannot be met fully by the ministry of God's servants who have been called to preach the everlasting gospel to every creature. While it is well, so far as possible, for evangelical workers to learn how to minister to the necessities of the body as well as of the soul, thus following the example of Christ, yet they cannot spend all their time and strength in relieving those in need of help. The Lord has ordained that with those who preach the word shall be associated His medical missionary workers,—Christian physicians and nurses, who have received special training in the healing of disease and in soul winning.

Medical missionaries and workers in the gospel ministry are to be *bound together by indissoluble ties*. Their work is to be done with freshness and power. *By their combined efforts* the world is to be prepared for the second advent of Christ.

*Through their united labors* the Sun of Righteousness is to rise, with healing in His wings, to lighten the benighted regions of the earth, where the people have long lived in gross darkness. Many who are now dwelling in the shadow of sin and death, as they see in God's faithful servants a reflection of the Light of the world, will realize that they have a hope of salvation, and they will open their hearts to receive the healing beams, and will in turn become light bearers to others yet in darkness.<sup>2</sup> (*Italics supplied.*)

### *Our Sanitariums*

Christ is no longer in this world in person, but He has commissioned us to carry forward the medical missionary work that He began; and in this work we are to do our very best. For the furtherance of this work institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses.<sup>3</sup>

The Lord has ordained that sanitariums be established in many places to stand as memorials for Him. This is one of His chosen ways of proclaiming the third angel's message. By this means the truth will reach many who, but for these agencies, would never be lightened by the brightness of the gospel message. In the presentation of truth, some will be attracted by one phase of the gospel message and some by another. We are instructed by the Lord to work in such a way that all classes will be reached. The message must go to the whole world. Our sanitarium work is to help make up the number of God's people. Through this line of missionary effort infidels will be converted. By the wonderful restorations taking place in our sanitariums many will be led to look to Christ as the healer of soul and body.

Self-sacrificing workers, who have full faith in God, should be chosen to take charge of these institutions. Wise men and women, acting in the capacity of nurses, are to comfort and help the sick and suffering. Our sanitariums are to be as lights shining in a dark place, because physicians, nurses, and helpers reflect the sunlight of Christ's righteousness. . . .

Sanitariums are to be so established and conducted that they will be educational in character. They are to show to the world

(Continued on page 50)

# The Spiritual Objectives of CME

HOWARD F. MAXSON

*Assistant Professor of Religion, College of Medical Evangelists*



**T**HE spiritual responsibilities of the Department of Religion of the College of Medical Evangelists must be exercised in several areas. There is the ministry to the patients, made up of about 15,000 admissions a year on both campuses, as well as about 150,000 outpatient admissions; the ministry to the campus churches, the combined membership of which is some 2,500; and of course the ministry to the students. This ministry to the students is of two kinds: ministry to the student's personal growth and the preparation of the student to take that spiritual consciousness into his clinical practice.

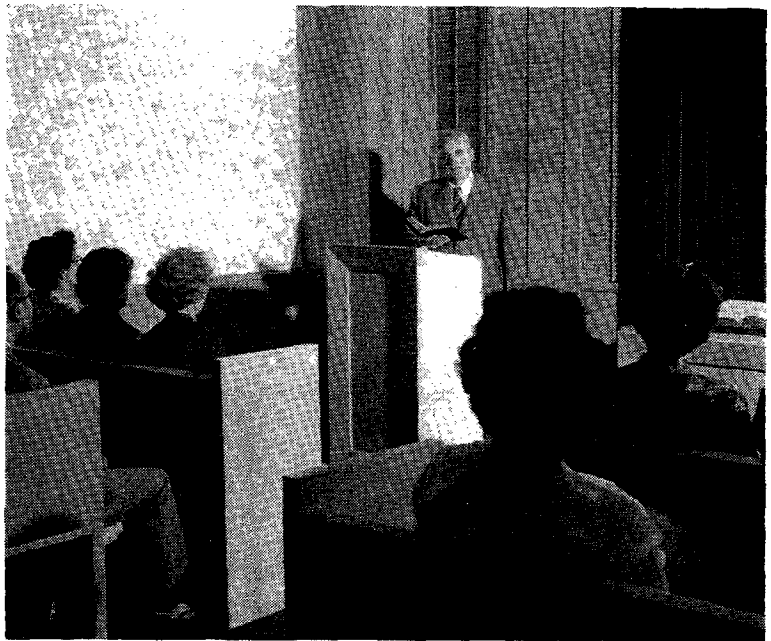
The Division of Religion is responsible for instruction in religion and for ministering to the spiritual needs of students in all schools of CME. It leads and directs the college churches on both campuses; is responsible for the religious ministry, through the chaplains and their assistants, at the White Memorial Hospital and the Loma Linda Sanitarium and Hospital; and gives comprehensive counseling service for spiritual and related problems of outpatients. The Division also seeks to bring about progressive understanding between physicians and ministers at clinical conferences with students and patients, which aids in achieving a sound religious-medical ministry, according to the goals for which CME was established.

The staff of the Di-

vision of Religion includes eleven full-time employees: Arthur L. Bietz, Charles W. Teel, Stanley R. Peterson, Horace E. Walsh, Frank A. Moran, Howard F. Maxson, Dudley C. Newbold, Lavern Peterson, Kenneth Hoover, Jerry Lohrke, and Bernice Mason—eight ordained ministers, one Bible instructor, one ministerial intern, and one secretary. The Division meets monthly, and on occasion semimonthly, for integration of religious work.

The Division offers sixteen courses in religion for students of the various schools, and students are required to take two semester hours in religion each semester throughout their stay at the college. This means two one-hour class sessions are held during each week of the prescribed course of study in any given school in which the student is enrolled.

Since the teaching of religion at CME has a unique import, a curriculum in line with the objectives of the college and the



Dudley C. Newbold, chaplain of the White Memorial Hospital, conducting worship with workers at CME.

achievement of its goals has been developed over a long period of careful study and prayerful consideration.

CME students are not only utilized in the worship and missionary activity and church offices of the two college churches, but are encouraged to give of their genius of service to surrounding churches in Loma Linda and Los Angeles. CME student influence is widely felt in both the Southeastern and Southern California conferences. Nurses of the senior year conduct church services as a course requirement in Los Angeles, and during the Loma Linda nursing stay, each student is required to give some Bible studies in the homes of interested people.

Reports from the two college churches show the dynamic and aggressive program they are carrying forward. The combined tithe and mission offerings given during the past three years amount to \$1,393,397.37. Surely this may be taken as one of the symbols of the spiritual vitality of our people connected with the College of Med-

ical Evangelists. It is a report to cheer the heart of any church leader. We do not wish to imply that we are satisfied with past achievements, but we are greatly encouraged thereby to press forward and accomplish an even greater work for God in the days to come.

We at the College of Medical Evangelists feel with each of you the great responsibility in the task that God has called us to carry out in a rapidly changing world. We sense the great opportunities that lie before us. Let us pray earnestly for one another, that workers might be so trained that God's will to make man whole might be realized even to the rapid finishing of the work and the realization of our hope in God's kingdom.

"To Make Man Whole"—this 50th anniversary motto of the College of Medical Evangelists expresses the purpose that was held in the hearts of the founders of our college, and also expresses the purpose and objectives of our continued existence today under the blessing of God.

## How a Minister and a Doctor Can Work Together

CARL SUNDIN

*Associate Secretary for Medical Extension, General Conference Medical Department*



**F**ORTUNATE is the minister who has as a teammate a devoted Christian physician, surgeon, or dentist to join him in his public evangelism and church or community program. The careful, well-trained Christian doctor has a unique influence on the lives of his patients and on the whole community. By means of this influence he sustains a place hardly held by any other member of the community, in that the people feel he belongs to them. Because of the nature of and close contact with so many, and his wide acquaintance with the people generally, he is in a position to know more of the people's needs. When he joins the minister in a soul-winning program he adds an element of great strength.

By the same token the doctor must be careful in his relations to such a program,

lest it be thought he is taking advantage of his favored position for personal gain. Unless carefulness is observed in the part he takes in a public program, the charge may well be leveled that he is merely using this device as a means of advertising himself professionally.

It behooves the minister to concern himself with ethical relations in all his associations with the doctor, so as not to bring embarrassment to him in any way. He must, because of his publicly exposed position in the community, be protected from any contingency that would subject him to the criticism of his colleagues.

For his influence to be most effective, every part of the program must be carried on in a dignified manner. Bizarre advertising or gaudy and flamboyant methods are not in place under any circumstance.

When the doctor is asked to take part he should be given complete details as to

what is expected of him. It should be discussed with him on a free and open basis, privately and on the evangelistic council. This will give opportunity for all to become acquainted with the problems and contingencies involved.

#### *How the Christian Doctor Can Help the Minister*

The doctor can serve to great advantage in the public evangelistic campaign by giving talks in the field of health education, especially if he has ability as a public speaker. These talks should be short, using simple language, so that the people can readily understand. Material assists for these talks may be obtained from the Medical Department of the General Conference, Washington, D.C. He may occasionally have a question-and-answer period, at which health questions are answered, or conduct a panel, when health problems are dealt with. Such programs have a strong appeal to the general public. In advertising this feature of the meetings the doctor should not be mentioned by name. His part may be referred to as being given by a local physician, surgeon, dentist, psychiatrist, et cetera. Even the news write-ups should be guarded in the use of his name. The medical profession is conservative regarding advertising and allows only a business card in the columns of a newspaper. Any other advertising or use of names in connection with advertising would be severely censured by the medical society of which he is a member.

It is well for him to be made a member of the evangelistic team's planning group, to give him opportunity to discuss every aspect of his part in the program. This will help forestall any embarrassing incident arising out of innocent oversight or unfortunate zeal. His training, his insight into human-relations problems, and his fresh viewpoint will often be a source of real help to the evangelistic team.

There are many other ways in which he may participate. He may be a good musician and can help provide good music. He may have a talent for business management and might be glad to assist in the management of the meetings. He might take delight in serving as usher or platform manager. In other words, he may serve in most capacities in which others serve, depending on circumstances and ability. However, it must always be kept

in mind that he must be allowed to decide for himself what he will be able to do. This will be influenced by the type of program being planned and by the degree of confidence that has been engendered between him and the minister. Circumstances in the community and in professional circles will also have a bearing on what part he may be able to play.

Of the many examples of this relationship that could be cited, I refer to only one. Recently in a medium-sized city a group of physicians and dentists were approached by one of our evangelists in regard to joining the evangelistic team. This group was well known and highly regarded. After carefully studying the details and modifying the program to correspond to good ethical practices, they accepted the challenge of the public lecture program. Several men were in the group, and each took part over a period of several months. Before each evangelistic sermon a ten-minute talk by a local physician, dentist, et cetera was announced. Never was there a question raised in the medical or dental society about this work, and it was one of the main attractions of the meetings. All the men testified that they were blessed personally by their part in the program. The popularity of these talks was undiminished to the very end of the meetings, which were a success by any measure.

In his church program the minister can be greatly helped by a Christian doctor. In addition to carrying leadership in the church, the physician or dentist can be a trusted counselor to whom the pastor may confidently turn. He might be of special help when human-relations problems arise. If the pastor will keep himself completely objective in such matters, and seek counsel in an impersonal manner, he can receive much help and insight from the doctor.

#### *How the Minister Can Help the Doctor*

On the other hand, if the pastor is successful in dealing with such problems, the doctor will in all probability turn to him for help with his patients who are having psychosomatic difficulties. If the pastor conducts his work for such needy individuals in the right spirit and manner, this can be the source of large results in his soul-winning program. This is an area, however, into which a minister does well not to enter unadvisedly. While he may be dealing with psychological problems, he

should never think of himself as a psychologist, or allow anyone else to think of him as such. Nor is he a physician. He is first, foremost, and always a *minister*.

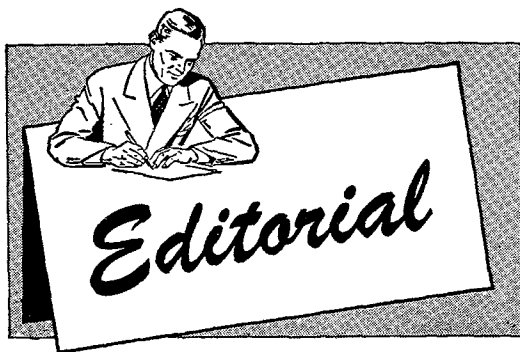
A minister who understands his place in dealing with distressed people may be of inestimable value to a doctor or a group of doctors in their endeavor to be of assistance to their patients in these times of great stress. Men's hearts are literally failing them for fear of things coming upon the face of the earth. This fear causes numerous problems to appear in the lives of people, which, if left unsolved, might bring disordered function and disease in their wake. The minister might be in an excellent position to bring relief in such cases, with consequent release from maladies otherwise difficult or impossible to treat. He might also strengthen his own soul-winning program by a propitious participation in such a program.

Let me tell you of a group of medical men who, in planning their clinic building, made provision for a place where their pastor might come by appointment to counsel with distressed people and help them with their difficulties. This feature is but a part of a well-rounded program in which a Bible instructor—known also as a case worker—is assigned to follow up all spiritual interests of patients. She also endeavors to give help of whatever nature is needed by those in distress. Needless to say, such service is quite out of the ordinary and is greatly appreciated, not only by the individuals and families who are recipients of it, but by the community as a whole. Consequently this group is inspired by the fact that in each baptism conducted, from one to five or six patients are baptized into fellowship with Christ's church. It is always an uplifting experience to stop by to visit this group of consecrated workers. What is more, people thus won to Christ and church fellowship often are more fully integrated into the church program because of the close ties they have with individual members of the church.

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**"Our sanitariums are to be conducted on hygienic methods. The light God has given on the subject of disease and its causes, needs to be dwelt upon largely; for it is wrong habits in the indulgence of appetite and inattention to the care of the body that tells upon people."—*Medical Ministry*, p. 227.**

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## **"Beloved Institution of Physicians"**

IN THIS issue we are honoring the College of Medical Evangelists. Half a century has slipped into eternity since this wonderful institution was founded. And what a contribution it has made! In the growth of the Advent Movement we have had many marvelous evidences of providential guidance, but none more remarkable than those that led to the establishment of this unique medical college. Only eternity will reveal the full results.

When the apostle Paul spoke of Luke as an associate evangelist, he did not call him an assistant, or a helper, but "the beloved physician." Luke must have been wonderfully kind and sympathetic to have inspired that title. He was a doctor, but he was more. While busily engaged in soul-winning work he was also the historian of the early church. He recorded how those first evangelistic teams swept through the great centers of paganism, heralding the good news of the kingdom of God. Their enemies declared they had turned the world upside down. And they had, because their message unfolded a new way of life. They not only taught wonderful things but they backed up their teaching by practical living.

In the apostolic pattern there is the clearest and most wholesome cooperation between the preacher and the doctor. Medical missionary work was a vital part of the apostles' program, as it must be of ours. Today as we survey the great centers of population that make up our world, infinitely larger and more complex than those apostolic preachers ever knew, we can thank God that we have, not one physician, but hundreds and hundreds of dedicated doctors associating with our preachers and teachers. If we were to use

Pauline language, we would speak not of "the beloved physician" but of "the beloved institution of physicians"—the training center of most of our medical missionaries. From the College of Medical Evangelists dedicated men and women are serving and sacrificing at the very ends of the earth. They could be at home enjoying the comforts of a lucrative practice. But instead they are bringing health and healing to scores of thousands who so desperately need the skilled and gentle touch of these beloved workers. Physicians, nurses, dentists, dietitians, physiotherapists, and technicians are all playing a vital part in the heralding of the everlasting gospel. Jesus said, "Preach the word" and "heal the sick." And in these commands is the divine pattern of service. His work embraced preaching, teaching, and healing with the result that "great multitudes followed."

Sensing the need of highly skilled and well-trained workers to meet the demand of these closing days of earth's history, the Lord gave clear instruction concerning the establishment of Loma Linda. The pioneers, guided by these inspired counsels of His Spirit, laid the foundation stones of this great institution in the spirit of devotion and prayer. Their assets were small, but their vision was clear and their faith large.

Now, half a century later, what do we see? Not a few scattered classrooms with half a dozen earnest students, but a modern, well-equipped institution able to take its place among the leading institutions of its kind, not only in this country but in the world. Looking back over the years, we see progress in every line, but the greatest cause for rejoicing is that during these years of growth those high standards that have made the College of Medical Evangelists unique among institutions of its kind are being emphasized today as clearly as they were fifty years ago. To all who have had a part in building and guiding this center of learning, we say, "Thank you and may God reward you." To those who in this last, most desperate hour of history have been called to the leadership of this noble work, we say, "God bless you and keep your vision clear." And may this "beloved institution of physicians" continue to be as a city set upon a hill, that the light of healing and truth may beam far into the night of ignorance and suffering. And may there continue to pour forth

from its classrooms an increasing number of dedicated medical evangelists to add to the great contribution already being made to the finishing of God's work in this generation.

R. A. A.

## The Living Ladder of God's Love

**FIRE** departments deal with emergencies. So does God. Fire departments use ladders. So does God. Ladders are often associated with emergencies.

The first and greatest emergency came about when the highest officer in heaven accused God of being cold, austere, stern, not interested in the happiness of His created beings. It was to refute this charge, to show the character of God, that Jesus came to earth. He came to demonstrate in an unanswerable way that God loves man, to show how heaven really feels about earth. That is the gospel. That is the ladder of love which alone could rescue man from the fire that would consume him.

But the methods of fire departments and the methods of God are vastly different. Firemen frequently rescue men by force. God rescues men only by a demonstration of His love.

Through Isaiah the Saviour told His mission: "He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1).

When we have defined the work of Jesus we have also defined true medical missionary work. For they are one and the same—to help people in whatever state they are and in whatever way they need help.

"To reach the people, wherever they are, and whatever their position or condition, and to help them in every way possible,—this is true ministry."  
—*The Ministry of Healing*, p. 156.

Even God cannot help people unless He can reach them. But He has devised ways of reaching them. One of His most successful ways is the combination of medical missionary work and the preaching of the gospel. Think of it as a ladder of love, a ladder that both reaches and lifts.

You remember Jacob's ladder. The top of it reached to heaven. The bottom reached to where Jacob was. What a tragedy if that ladder had failed by just one rung to reach the earth, to reach Jacob! All would have been lost. But it

did reach him. And that is the story of Christ's mission.

The measure of our Saviour's journey is the measure of our wanderings. He descended the ladder as far as we had fallen—not one rung less. Picture the greatest need, the deepest sin. His love ladder reaches there to meet that need. And Jesus came not merely to *tell* the love of His Father. He *demonstrated* it.

Now think of that ladder. It was a long, long ladder down which our Saviour descended. No matter how far from heaven to you and me, He reaches us still. *That is love.* And love knows no bounds.

In that demonstration of love God gives us a picture of what He would have His people do in His name. In Isaiah 58 we see God's Sabbathkeeping people as medical missionaries, seeking the poor and the needy. And this missionary work is to portray to lost men and women the love of God. To conduct medical missionary work with the object of bringing in money is to prostitute a great spiritual program to a mere material end.

Our every approach to the sick should be to reveal the love of God. We may at times lack some technical ability, especially when we endeavor to harness the entire church into this work. But there must never be a lack of love. What a contradiction it would be to give the simplest treatment to the sick, even a drink of cold water, in anything but the atmosphere of love! Love is the very heart of all true service.

#### *Miracle Cures and Miracle Healings*

We live in a day of miracle cures and miracle healings. And while we thank God for every advance of science, yet in the divine program of medical missionary work we see a unique plan. It is His purpose for His servants to come into close and intimate contact with the sick and the needy. Drugs, even miracle drugs, often fail to produce desired ends, but God's plans, rightly understood and followed in faith, never fail. And these plans He has revealed to His people.

Had God so wished, He could have given us a miracle drug surpassing all other miracle drugs put together. And someday He may choose to do something far beyond human thought, for He is a Sovereign God. But His plan for us today is wonderfully simple, yet simply wonderful

in its effectiveness. "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power"—these are called "the true remedies" (*The Ministry of Healing*, p. 127), not only because they are most effective, but because they take time, and thus God's servants are kept longer in contact with the people.

"The use of natural remedies requires an amount of care and effort that many are not willing to give. Nature's process of healing and upbuilding is gradual, and to the impatient it seems slow. The surrender of hurtful indulgences requires sacrifice. But in the end it will be found that nature, untrammelled, does her work wisely and well."—*Ibid.*, p. 127.

In the days of our Lord's ministry, healing miracles were a proof of His divinity. But in these last days the enemy of souls is so cleverly counterfeiting miracles of healing that many are being deceived. For that reason God may not often choose to reveal His healing power as in the days of the apostles, although we have been assured that under the mighty power of the latter rain "miracles will be wrought, the sick will be healed."—*The Great Controversy*, p. 612.

Sometimes our Saviour healed those who had brought disease upon themselves, yet He always taught them a new way of life. And the medical missionary, working in Christ's stead, has a wonderful opportunity to teach better ways of living. Can we rightfully expect God miraculously to heal one who has brought misery upon himself by wrong habits of living if He knows that that person would only continue the old way of life after being healed?

#### *Why Do We Have Sanitariums?*

"Some have asked me, 'Why should we have sanitariums? Why should we not, like Christ, pray for the sick, that they may be healed miraculously?' I have answered, 'Suppose we were able to do this in all cases: how many would appreciate the healing? Would those who were healed become health reformers, or continue to be health destroyers?'"—*Medical Ministry*, p. 13.

"Those who gratify their appetite, and then suffer because of their intemperance, and take drugs to relieve them, may be assured that God will not interpose to save health and life which are so recklessly periled."—*Ibid.*, p. 14.

"God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease."—*Counsels on Health*, p. 59.



## HOW "THE GREAT FINAL TEST" WILL COME

"The truth for this time, the third angel's message, is to be proclaimed with a loud voice, (meaning with increased power), as we approach the great final test. *This test must come to the churches in connection with true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends.*"—"Loma Linda Messages," p. 62. (Emphasis supplied.)

Now let us ask ourselves a question: If God has a special reason for not working a large number of miracles of healing today, can He be pleased when methods are followed that encourage the unrestrained use of so-called miracle drugs? Some individual, through disregard of the laws of health, such as lack of rest, overwork, poor food, and unhealthful mixtures, may have brought upon himself an acute attack of some disease. So he seeks help, and is given a miracle shot, and presto! In a few hours he is "well" again and free to continue his wrong habits of living, and possibly to return in a few months with something worse, and have the process repeated. Can this possibly be God's way of life and peace for His people?

God has given us this clear counsel:

"If we neglect to do that which is within the reach of nearly every family, and ask the Lord to relieve pain, when we are too indolent to make use of these remedies within our power, it is simply presumption."—*Medical Ministry*, p. 230.

Let us ask ourselves again: If it is presumption to call upon the ministers to pray for our healing without reforming our habits and using the natural remedies God has provided, are we not also bordering on presumption when we ask a doctor for a miracle shot for something we have brought upon ourselves by holding on to habits of eating and living that we know are out of harmony with His counsel?

As if in anticipation of the perplexing question of indiscriminate drug medication God moved His servant to write: "On this point the conscience of the physician must ever be kept tender, and true, and clean."—*Ibid.*, p. 227.

We have been clearly told that "the disease and suffering that everywhere prevail are largely due to popular errors in regard to diet."—*The Ministry of Healing*, p. 295.

In some quarters the question of diet is treated very lightly, and in other areas it is ignored entirely. Time and patience are required to educate people in the ways of healthful living, but when we follow this plan and use this slower, less spectacular method in our medical missionary work, we may be assured that we are not acting with presumption.

This issue of THE MINISTRY salutes our College of Medical Evangelists because from its halls have poured a host of godly men and women who are carrying out the objectives of the school, recognizing that with all their training and skills it is still the power of God that does the healing.

How frequently have we been reminded that we are not to look to some human being and his great skill to heal, but to the Giver of life. When we look to spectacular and miraculous cures and remedies in the field of health, there is a danger that we might forget that "Satan is the destroyer; God is the Restorer. . . . 'I am the Lord that healeth thee.'"—*Medical Ministry*, p. 11.

### *How the Ladder Lifts*

This, then, is God's plan. And how thankful we should be for the clear teaching He has given us. It was to promote an educational center where men and women could be trained according to God's plan that our medical college was established. These men and women, by uniting with Christ, were to be God's modern gospel-medical-missionary ladder, reaching to the ends of the earth, and all the while combining their efforts with the ministry. They were to reach down to mankind with the healing balm of heaven, not for self-aggrandizement, not for financial gain, but to demonstrate the great compassion and love of God.

"Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."—*The Ministry of Healing*, p. 141.

"Never to be separated," the messenger of the Lord says. And *never* is not very often.

The ladder of God's love is intended

(Continued on page 48)



# COUNSEL *From the Spirit of Prophecy*

## **"Physicians and Ministers Are to Unite"**

"Physicians and ministers are to unite in an effort to lead men and women to obey God's commandments."—*The Review and Herald*, April 21, 1906.

"The work you have been doing in the cities is meeting heaven's approval. . . . What you have done demonstrates that if our physicians and our ministers can work together in the presentation of truth to the people, more can be reached than could be influenced by the minister working alone."—*Medical Ministry*, p. 263.

"God is calling upon young men and women who have already gained a practical knowledge of how to treat the sick, to labor as gospel medical missionaries in connection with experienced evangelical workers."—*Counsels to Parents and Teachers*, p. 469.

"There are none too many godly physicians to minister in their profession. There is much work to be done, and ministers and doctors are to work in perfect union. . . .

"Ministers and physicians are to work harmoniously with earnestness to save souls."—*Testimonies*, vol. 6, p. 233.

"Our physicians are to unite with the work of the ministers of the gospel. . . .

"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. Without this union neither part of the work is complete. The medical missionary work is the gospel in illustration."—*Ibid.*, pp. 240, 241.

"To our physicians and ministers I send the message: Lay hold of the Lord's work as if you believed the truth for this time. Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties."—*Ibid.*, vol. 8, p. 46.

"The medical missionary work is to be closely connected with the work of preaching."—*Ibid.*, pp. 521, 522.

"Medical missionaries who labor in evangelistic lines are doing a work of as high an order as are their ministerial fellow laborers. This kind of medical work, combined with minis-

terial work, is not to be limited to the poorer classes. . . .

"The faithful physician and the minister are engaged in the same work. They should work in complete harmony. They are to counsel together."—*Ibid.*, p. 546.

"I wish to speak about the relation existing between the medical missionary work and the gospel ministry. It has been presented to me that every department of the work is to be united in one great whole. . . . The work that is to fit a people to stand firm in the last great day must not be a divided work.

"There is to be no division between the ministry and the medical work. The physician should labor equally with the minister, and with as much earnestness and thoroughness for the salvation of the soul, as well as for the restoration of the body. . . .

"When connected with other lines of gospel effort, medical missionary work is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped. Medical missionary work is the helping hand of the gospel ministry. . . . The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the word. The medical missionary work is to be bound up with the gospel ministry. . . .

"Ministers of the gospel are to unite with the medical missionary work, which has ever been presented to me as the work which is to break down the prejudice which exists. . . .

"As physicians unite with ministers in proclaiming the gospel in the great cities of the land, their combined labors will result in influencing many minds in favor of the truth for this time. . . .

"The ordained ministers alone are not equal to the task. God is calling not only upon the ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talent who have a knowledge of present truth, to consider the needs of the unwarned cities. . . .

"No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union, even as the hand is joined to the body. . . .

"Not one word too much has been said in vindication and praise of genuine medical missionary work. . . . With medical missionary work acting as the helping hand of the gospel ministry, the sick would be restored to health, and many souls would be led into the light. . . .

"The gospel of Christ is to be bound up with medical missionary work, and medical missionary work is to be bound up with the gospel ministry. The world needs the efforts of medical missionaries who are bound up with the gospel message. . . . They [the ministers of the gospel] are to look upon it as the helping hand of the gospel, regarding it with great appreciation as the means of preparing hearts for the sowing of the seed of truth, and of bringing many to Christ."—*Medical Ministry*, pp. 237-253.

"The Lord has ordained that with those who preach the word shall be associated His medical missionary workers,—Christian physicians and nurses, who have received special training in the healing of disease and in soul winning.

"Medical missionaries and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. By their combined efforts the world is to be prepared for the second advent of Christ. Through their united labors the Sun of Righteousness is to rise, with healing in His wings."—*Counsels to Teachers*, p. 468.

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

"If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines and in medical missionary lines must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each."—*Testimonies*, vol. 9, pp. 169, 170.

"My brethren, the Lord calls for unity, for oneness. We are to be one in the faith. I want to tell you that when the gospel ministers and the medical missionary workers are not united, there is placed on our churches the worst evil that can be placed there."—*Medical Ministry*, p. 241.

"Christ, the great Medical Missionary, is our

example. . . . He healed the sick and preached the gospel. In His service, healing and teaching were linked closely together. Today they are not to be separated."—*Testimonies*, vol. 9, pp. 170, 171.

"The life of Christ and His ministry to the afflicted are inseparably connected. From the light that has been given me, I know that an intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union as one work, and are never to be divorced. The principles of heaven are to be adopted and practiced by those who claim to walk in the Saviour's footsteps. By His example He has shown us that medical missionary work is not to take the place of the preaching of the gospel, but is to be bound up with it."—*Counsels on Health*, p. 528.

"God reaches hearts through the relief of physical suffering. . . . God works to-day to reach hearts in the same way that He worked when Christ was upon this earth. In reading the word of God, we see that Christ brought medical missionary work into His ministry. Cannot our eyes be opened to discern Christ's methods? Cannot we understand the commission He gave to His disciples and to us?"—*Medical Ministry*, p. 246.

"If the medical missionary work is carried on as a part of the gospel, worldlings will see the good that is being done; they will be convicted of its genuineness and will give it their support."—*Testimonies*, vol. 6, p. 292.

"The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace."—*The Ministry of Healing*, p. 20.

"There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches."—*Counsels on Health*, p. 431.

"In God's work, teaching and healing are never to be separated."—*Testimonies*, vol. 8, p. 165.

"The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other. . . .

"In His word God has united these two lines of work, and no man should divorce them."—*Counsels on Health*, pp. 514, 515.



# E VANGELISM *Winning Men for God*

## Physicians Responsible for Souls as Well as Bodies

E. R. WASEMILLER, M.D.

*Wahpeton, North Dakota*

SEVERAL weeks ago I saw a woman in consultation who presented various vague complaints. After discussing them and examining her, I prescribed for her. As she was about to leave she said, "And now I would like to ask you why you keep Saturday instead of Sunday." The primary reason for her call now became apparent. In the next forty-five minutes I was able to present the Sabbath to her and answer several other questions. When she left I gave her a copy of *Steps to Christ* and told her I would have another book for her when she returned.

As a physician I must miss many opportunities to witness for Christ, and to lighten the burden of those who come to me for medical care. I realize more and more that the vague medical complaint is frequently given as an excuse to seek counsel. The basic problem, many times, is never disclosed because I do not take the time to tactfully seek it out, or I do not show sufficient interest in the patient's condition in general to give the necessary confidence and assurance in me to lead him to disclose the true basis of the difficulty. From the experience just related, and similar experiences, I know this to be true. The patient realizes, after the consultation is completed, that unless the primary reason for coming is disclosed, the visit will have been in vain. For each patient who does this, there must be many who do not, and who return again and again for a change of medication or eventually seek counsel elsewhere.

### *Using Our Books and Magazines*

In almost every instance where the basic reason for the consultation is due to psychosomatic causes, it is easy to give sympathy and moral and spiritual guidance, and to present the patient with a book or some literature that will direct him to the Great Physician. In our clinic we use the book *Steps to Christ* and insert in each copy a Voice of Prophecy radio

log, which also contains an invitation to enroll in the Bible correspondence course. A number of these people are placed on the *Signs of the Times* list and receive a subscription to this paper. We are also able to arrange for Bible studies in some of these homes. Other publications used in our clinic reception room are the current issues of *These Times*, *Life and Health*, *Listen*, and *Liberty* magazines.

I have found that the little booklet *Life's Detours*, by C. L. Paddock, is a source of great comfort to those who are mourning the loss of a loved one. Those who cannot understand why trouble has been permitted to come upon them are also benefited.

I have a few copies of *The Great Controversy*, *Drama of the Ages*, *Conquering Personal Problems*, *Happiness in the Home*, and *God Speaks to Modern Man* also available for lending.

We are told in *Christian Service*, page 146, that literature is a fruitful messenger! It sows the gospel seed and is instrumental in bringing as many souls to Christ as the preached word. The following experience illustrates the truth of this statement.

It was necessary to hospitalize a forty-two-year-old woman repeatedly for severe emotional stress. She received the *Signs of the Times* and read *Steps to Christ*. I also suggested that she enroll in the Voice of Prophecy Bible Correspondence Course. On completion of this she came to my office and asked a few questions about our church, and stated that she wished to be baptized in the proper way and keep the true Sabbath. Our doctrines were reviewed with her, and she was baptized. During the past year I have been holding a cottage meeting attended by seven people, all invited by this woman. Her emotional disturbance has required very little treatment, and she has not been hospitalized for this condition since accepting this message. Note that she was converted almost entirely through the study of our literature.

## Physician, Pastor, and Church Members Teamed Together

Many physicians will remember how often Dr. Risley quoted such statements from the Spirit of prophecy as the following:

"I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word."—*Counsels on Health*, pp. 503, 504.

Although no Adventist physician has perhaps yet fully comprehended the tremendous meaning of this statement, yet the physician who is earnestly watching and praying for opportunities to lead those whom he contacts to Christ, soon realizes that he has made more contacts and found more who are interested in the message of salvation than he can properly follow up. It is therefore necessary to utilize all the means at his command.

The physician can work closely with his local pastor and with the Dorcas Society of his local church, referring those in need of welfare to the society for needed help. Many of these contacts will open their homes for Bible studies to the welfare workers, the physician, or the pastor.

In giving Bible studies we use the projector, filmstrips, and tape recordings. We find this a most attractive way to present the message. One always has a well-prepared study to present. This is important, for a physician is usually very busy, and many times emergencies arise that make it impossible for him to adequately prepare.

Although Christ spoke to the multitudes on many occasions, He frequently was found speaking to just one individual. We find Him reasoning as earnestly

and eloquently with the woman at the well, Nicodemus, and others as He did with the multitudes. It is in this type of ministry that we as physicians find our greatest opportunity. Each consultation is the one-soul audience. Hearts are more easily reached when ill or discouraged. If we can listen, sympathize, and counsel, our work will be much more satisfying to us and of much greater value to our patients.

### "Doc, I Believe We Broke the Barrier"

Many on their deathbed could be saved in God's kingdom if we would but show them the way. Many opportunities are lost because we feel that unless we can present all of our doctrines and have them accepted, it is useless to do anything. In *Medical Ministry*, page 38, we are told that in many cases all that should be done is to point to Christ as a personal Saviour. We must remember that salvation is assured the moment our sins are confessed, Christ is accepted as our personal Saviour, and we determine by His grace to follow Him to the best of our knowledge. This hope and assurance we can give to all, no matter how much time they have to live or how great their sins have been.

One of the finest experiences we have had concerned a sixty-two-year-old railroad engi-



More and more of our physicians and dentists are finding time in their busy programs for Bible studies with interested patients. Here E. R. Wasmiller, M.D., is pictured giving an old-fashioned Bible study to two couples who came to the Wahpeton Clinic. The Lord will bless the doctor who uses his influence in the community to help spread the message of truth for this day of earth's history. The accompanying article was solicited by your editors.

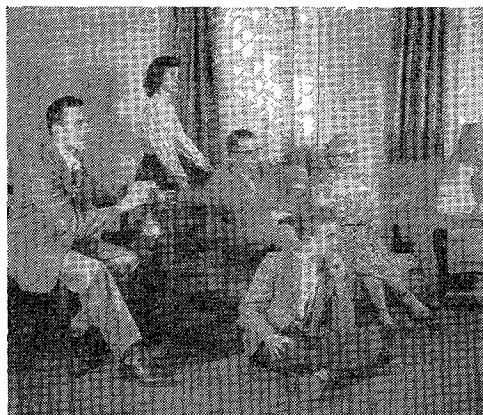
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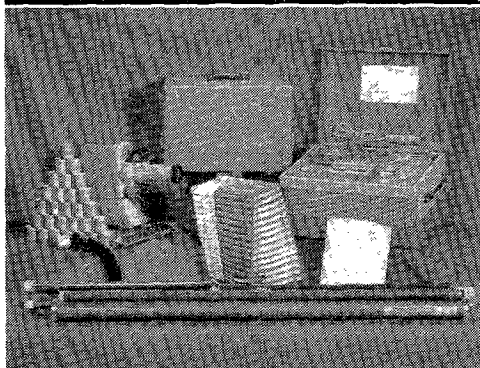
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## "BAPTIZED WITH THE MINISTRY OF LOVE"

IN THE early days of the third angel's message those who established our institutions, and those who labored in them, were actuated by high motives of unselfishness. For their arduous labors they received no more than a mere pittance—barely enough for a meager support. But their hearts were baptized with the ministry of love. The reward of whole-souled liberality was apparent in their close fellowship with the Spirit of the Master Worker. They practised the closest economy, in order that as many other laborers as possible might be planting the standard of truth in new places.—MRS. E. G. WHITE in *The Review and Herald*, Jan. 4, 1906.

neer. Dr. Wall had studied with him and his family during the previous winter. They had enjoyed the studies, but had not made a decision. His wife was a member of a popular Protestant church, but he had never accepted Christ and was not a member of any church. He became ill with cancer, and eventually was bedridden and confined to the hospital. It was obvious that he had but a short time to live, and he was suffering a great deal. All of us prayed for opportunities to help him make a decision. His wife's minister and the Catholic chaplain of the hospital labored with him to no avail. He was remembered in the weekly prayer meeting of our clinic group. Some of us made special trips to the hospital at night, hoping to find him at a time when he was free of pain and able to talk of his salvation.

One Sunday morning as I was making rounds at the hospital I stopped at his room. As we talked he said, "Dr. Wall has presented all of these studies to me and I believe they are the truth. The story of Jesus cannot be a lie, but there seems to be a barrier. I feel I have rejected it too long." I suggested that perhaps he was looking for some dramatic, sudden experience to indicate that he had been accepted. "Perhaps that is true," he agreed. We talked more of the great love, grace, and long-suffering mercies of God. We prayed that God would give him the assurance that He had accepted him.

I saw him several days later, and his first words were, "Doc, I believe we broke the barrier. When I have this severe pain, He hears my prayers and relieves me." Everyone noted the difference in him. He no longer cursed; he was kind to those who attended him; and he was able to patiently endure his suffering.

A few days later he told me his wife wanted him to join her church, but he believed as we did and wanted to be baptized and join our church. He was visited by our pastor, William Harbour, and examined on our points

of faith. He grew so ill that it was impossible to baptize him, but he was accepted into our church on profession of faith. His joy was complete. A few days later he passed away, and his funeral service was held in our church.

Many are dying without hope who could, as this man, be saved, if we as Christian physicians would point out the way. In fact this is to be our first work. In *Medical Ministry*, page 37, we are told that the Redeemer expects our physicians to make the saving of souls their first work. The tremendous importance and responsibility placed upon each one of us is emphasized by this quotation from *Medical Ministry*, page 31: "Every medical practitioner, whether he acknowledges it or not, is responsible for the souls as well as the bodies of his patients."

Some have the opinion that we as physicians should not meddle in religion. Does this type of work have an adverse effect on a medical practice? It has been a blessing to us. During the past eight years that we have actively engaged in lay evangelism our group has grown from one to four doctors. Our Wahpeton Clinic includes Drs. M. E. Beltz, G. L. Wiltse, and W. H. Wall. Our patient load has steadily increased. This has been the experience of many other physicians. It is not only the Christian who prefers a Christian physician.

Christ, the Great Physician, was never out of work. By His love, sympathy, tenderness, and kindness He drew men to Him. By beholding we become changed. When we follow the example of Christ our work becomes more effective, and He is able to work in us "both to will and to do of His good pleasure."

Jesus has made a special promise for the sick, and for those who pray for them, in James 5:15, "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Consecrated to His service and armed with His promise, we can break the sin barrier.



## How a Dentist and His Wife Pioneered

R. E. CRAWFORD

*Public Relations, Georgia-Cumberland Conference*

[A refreshing modesty characterizes our doctors whom the Lord has blessed in their medical evangelism. In response to our request for certain information, Dr. Carman recently wrote: "I have not read Elder Crawford's article, but I do hope it is not too one-sided. Our church group here is the result of all our efforts, and certainly nothing I have done myself." Since Dr. Carman first went to Marietta, Georgia, Drs. Robert Klingbeil, Henry Gorman, and W. H. Harp have also opened offices in this industrial center, and are members of the busy, growing local church. We know the Lord will bless these consecrated physicians and dentists as they witness for Him in their practice.—B. G.]

MARIETTA, Georgia, a suburban town adjoining Atlanta, is growing into a thriving, important city. One of the largest buildings in the world from the standpoint of acreage covered, which houses the Lockheed Aircraft Corporation, is situated there. Up until recently, so far as Adventism was concerned, it was considered a conservative, prejudiced place. But a remarkable change has come. There is friendliness now, we have a church organization, and will have a church school before the end of the year.

What factors brought about the change? Perhaps we should say that God used many agencies. We will enumerate a few. Throughout the years a few of our faithful people have lived in the area. Their consistent lives have had a silent leavening influence. A few more of our people accompanied the Lockheed Aircraft Cor-



Dr. and Mrs. E. E. Carman, who, with a small company of believers, pioneered the founding of a church and church school in Marietta, Georgia. A consecrated doctor wields a mighty influence for Christ in any community.

## APPRECIATION

It is inspiring to be associated with our doctors in our new church in Marietta, Georgia.

All four of these men are leading out in various lines of church work. Drs. Carman and Klingbeil are the church elders. They are letting their light shine.

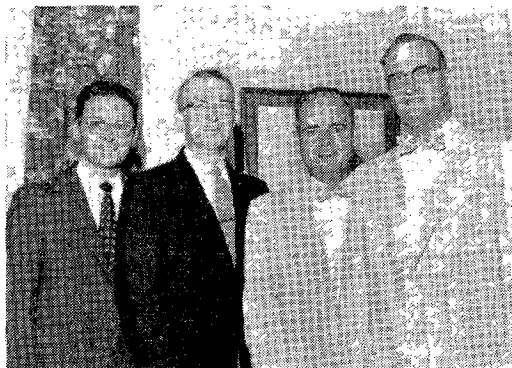
As pastor of the church I deeply appreciate the leadership and full cooperation of these men. They are examples of the faithful witnessing that our medical evangelists are doing in many sections of the world today.

ORVILLE D. WRIGHT, *Pastor.*

poration from California when it migrated to this city. They settled in and around Marietta. Then Dr. E. E. Carman and his wife set up a dental practice in the city in September of 1949. Mrs. Carman is a graduate nurse. In addition to being medical workers, they are missionaries—medical missionaries.

Mrs. Carman soon gathered together the Adventist women of the district and formed a Dorcas Society. All were surprised at the number of families and children. Agitation to form a church school was begun. This led to a discussion of the establishment of a church. Then Dr. Carman was called to the Army, where he remained until October of 1952. In the interim the question was dormant.

But back to Marietta they came at the end of his military service, fired with the same purpose. They started holding prayer meetings in



Pictured here, left to right, are Drs. Robert Klingbeil, Henry Gorman, and W. H. Harp, who later also set up dental and medical practice in Marietta and joined Dr. Carman in fostering the work of the church.

their home. It was discovered that more families had come into the area and that the number of children had greatly increased. The idea of a church and a school was revived. In the meantime, largely through the good offices of Dr. Carman, another Seventh-day Adventist dentist and two physicians from the College of Medical Evangelists located in Marietta. All these factors, plus a lot of prayer and arduous work giving Bible studies and enrolling students for the Bible correspondence course, resulted in a church of fifty-five being organized on March 5 of this year. Around eighty persons are in regular attendance at the services, which are now held in a rented church building.

This group was not long to be satisfied worshipping in rented quarters. A church and a school of their own was a *must*, and was therefore an item that entered every discussion pertaining to Marietta. And so, recently, as a final result of these deliberations, a beautiful six- or seven-acre tract of land was bought. Already on the plot is a building that will serve as a fine church school, and in due course a church building will be erected to house this rapidly growing congregation.

It is very easy when thinking of our medical work to think of buildings, equipment, faculties, and administrative problems. And these are all important. We like also to think of the end result—the consecrated practitioners in their offices melting away prejudice, giving Bible studies, rallying our people into groups that later become churches, working together as a ministerial-medical team with the local pastor, and in other ways building up the areas of which they are a part, for the hastening of the coming of the golden dawn. We are not only thankful for what our dentists and physicians have done in Marietta to date, but we look forward to what we know is going to develop as a result of future activities they will foster. Thank God for the great medical arm which opens so many doors.

## Fifty Years Ago

(Continued from page 3)

physicians. Mrs. White was among the speakers who addressed those present from an improvised platform. . . . Of her address, she wrote:

"I tried to make it plain that sanitarium physicians and helpers were to co-operate with God in combating disease not only through the use of the natural remedial agencies He has placed within our reach, but also by encouraging their patients to lay hold on divine strength through obedience to the commandments of God."—*Ibid.*, pp. 309, 310.

## The Doctor-Evangelist Combination in Ohio

C. L. DUFFIELD  
*Evangelist, Ohio Conference*

**I**N THE work of Jesus, the preaching of the gospel was combined with the healing of the sick. It was with this twofold approach that He went about doing good. Infinite Wisdom knew wherein man needed help, and moved to supply the remedy. Jesus came "to seek and to save that which was lost."

In every area of life man had fallen. He was wholly lost, and needed to be wholly redeemed. In His ministry our Lord clearly set the pattern to effect this redemption. That we might understand the importance of His mission from the standpoint of example, He said, "As my Father hath sent me, *even so* send I you." Again in the commission He states, "Go ye therefore, . . . and, lo, I am with you alway, even unto the end of the world." In these last days the unchanging Christ would minister through us to reach the people where they are and supply the remedy for their need.

The full impact of this vital truth has etched itself deeply into our consciousness during the past year. The doctor, pastor, and evangelist working closely in a campaign can achieve wonders under God in bringing people to Christ. Having just completed a ten-month campaign in the city of Columbus, Ohio, I am thrilled to say that I believe the possibilities are unlimited in the field of evangelism when the approach is made with this combination.

### Doctors Join in Meetings in Columbus

The Harding Sanitarium is situated on the edge of Columbus, Ohio. It is operated by Drs. George Harding III and Harrison Evans. Shortly after arriving in Columbus, I made contact with these men and explained my program, inviting them to share in the meetings. Such hearty support as I received from the staff at the sanitarium would warm any evangelist's heart. In every possible way these doctors contributed to the meetings.

The sanitarium enjoys an excellent reputation in the area, in fact, in the entire State. Even the man from whom the auditorium was rented, made mention of the splendid work being done by our doctors. When I told this man that Drs. Harding and Evans would be associated with the evangelistic campaign, he said, "Mr. Duffield, I think your plan to ap-

proach the city in this manner is both unique and wise."

During this campaign several well-advertised healing programs came to the city, but were unable to get a crowd. The fact that my fellow workers and I followed closely the divine pattern is doubtless the reason we were able to hold our large audience. It is our conviction that the problem created by the so-called healing campaigns is best met by teaming with our doctors.

We see a marked trend toward healing campaigns in our day. Nearly every evangelist, it seems, has suddenly become a healer. There is need for healing in our time. This much is certain. We find no fault with the diagnosis of the healing groups. But some of us who are converts to the Adventist faith know that healing in most cases bears a relationship to time. Habits of thinking and living play the major role in the restoration of the body and mind. Reasonable and intelligent people cannot fail to recognize the true means of healing.

Besides Drs. George Harding III and Harrison Evans, five other Adventist doctors spoke at our meetings: Dr. George Harding IV, Dr. Francis Harding, Dr. Jack Whieldon, Dr. Harold Caviness, and Dr. Paul Saxon. Our meetings were planned to keep interest at a high point. At each meeting one of these doctors spoke for about ten minutes. In these concise, pertinent messages the people were challenged, and the interest ran high. We provided mimeographed copies of the material for those requesting it. This provided another means of obtaining names.

The doctors very aptly presented their messages to lay the groundwork for the presentation of the great truths of our Christian faith. Emphasis was placed on the importance of obeying the truth. The text, "Ye shall know the truth, and the truth shall make you free," was repeatedly quoted by the doctors. "Facing the Future Without Fear" was the title used for the medical talks.

In an hour when men's hearts are failing for fear, who is in a more advantageous position to prescribe the remedy than the Christian doctor? Having a distinctly spiritual tone, their messages provided me with the opportunity to allude frequently to what "Dr. Harding said" or "Dr. Evans said." These doctors, for the moment, doubtless carried about as much weight as Dr. Luke.

Somehow people have a profound respect for the medical doctor. This may stem from a sense of insecurity, a sense of dependence on the part of fallen man whose inner consciousness keeps

him in a state of awareness that all is not well with the human family since sin has come into the picture. Whether this be the reason or not, it is a recognized fact that most people look up to doctors, particularly if they believe in the Bible and are praying doctors. We ought to capitalize on this fact and draw on the resources we have, if we expect to arrest the attention of the world in this hour of many voices.

The evangelistic field is crowded with self-styled miracle men making spectacular claims regarding their powers. For instance, not long ago I was invited to attend a church where it is claimed they pray down fire from heaven, fire that makes its entrance and completely encircles the church. On every level we see prophecy fulfilling. What an hour to be going forth, the doctor and the evangelist together, proclaiming God's message: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

The facilities we have are calculated to fulfill this divine injunction. As I listened to the talks given by the doctors I reveled in the fact that we have a message of sanity to set forth amid the madness of our times. God reveals the intimate relationship between the body and the soul in Paul's prayer wherein he petitions that both be sanctified in preparation for the glorious prospect of the coming of the Lord. To reach men with salvation in these areas the doctor-evangelist team is the ideal combination.

Our experience in the Columbus meeting was a happy one. Everything seemed to click. Much was accomplished in breaking down prejudice. In fact, the very atmosphere that surrounded our team seemed to lead the people to view the speaker, whoever he might be, as one having authority.

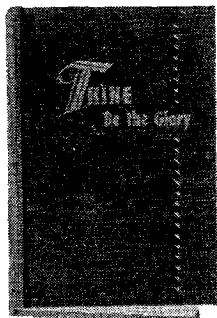
For twenty-six weeks our meetings continued, and we maintained a consistent crowd. The union stage hands at the Hartman Theater told us they had been present at about fifty evangelistic campaigns in Columbus, and that none was attended like ours or was able to continue over such a long period of time as ours.

Without question there is a heart hunger in the world among men. Outer dangers and inner conflicts have played havoc with humankind. Many are looking for an answer to their need. If they come and hear the message we have, how can they fail to recognize it as the voice of God speaking to modern man? Truly the time has come for a great work. And in this extraordinary hour the message and movement are distinguished by mighty power.

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Report of the General Conference Presession  
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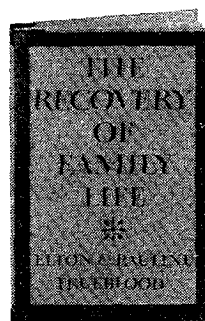
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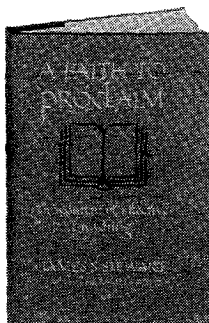
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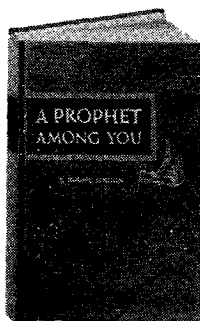
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**Ministerial Association, General Conference of Seventh-day Adventists, Washington 12, D.C.**

### *Doctors Will Join in Next Campaign*

Plans are now under way for the opening of our meeting in the city of Cincinnati at the Taft Auditorium, seating twenty-five hundred people. By the time this appears in print we should be just entering the fourth week of this second campaign. The doctors from Harding Sanitarium are planning to take part in this campaign also. For this we are most grateful.

It would be difficult indeed to attempt to evaluate the advantages that stem from this doctor-evangelist combination. The approach becomes dynamic, putting one on vantage ground from the very outset of his program. Because of all the quackery and pretentiousness that exist in our day, thinking people are inclined to view evangelists with suspicion. Having a prominent doctor associated with the evangelist removes any shadow of doubt regarding the integrity of the program. In our advertising and in every other aspect of the meeting our approach is positive, and hundreds are attracted who would never be reached otherwise. During the ten months we were in the Columbus area we baptized 165 souls and planted the seed for other fruitage that will one day appear.

We are profoundly grateful to our busy doctors who give of their time and effort so unstintingly. They share with us the conviction that the fruitage of our combined efforts will far more than compensate for whatever contribution we have made.

## **Health Evangelism in London**

GERTRUDE M. BROWN, M.D.  
*Crieff, Perthshire, Scotland*

[Dr. Brown made a weekly trip from Scotland to London as a labor of love to help establish the health and nutrition work as part of the New Gallery evangelistic program. Her service was wonderfully successful and left a lasting impression. —R. A. A.]

**I**T WAS my privilege for thirteen weeks to be associated with the medical evangelistic program conducted at our evangelistic center, the New Gallery, Regent Street, London. No words that I can write could convey the encouragement and inspiration this work has brought to all of us associated with it. The enthusiasm of the people attending the lectures, the appreciation they have shown of the School of Nutrition and Better Health, and the healing results obtained in our primitive treatment rooms are things that could never be expressed on paper.

One would need to see for himself how God has blessed the humble efforts of His people to spread the great light that He has given for these last days.

Our own health institution at Crieff, and a very successful medical evangelistic campaign in Glasgow conducted by Pastor McGougan, assisted by the writer, resulted in eighty persons being baptized during the past fifteen months.

A few days after we opened our School of Nutrition and Better Health with demonstrations, we were introduced to a woman who was very interested in the meetings, but suffering considerable pain. She asked if we could help her. After examining the patient I felt convinced that we could help her with hydrotherapy, but as we had no place to give treatment, we took her fifteen miles out to the home of a good Adventist nurse, Mrs. Nolan, who gave her a treatment. The patient felt so much better from even that first treatment that she asked if it would be possible to give her treatments in London, as she had an important position that was almost impossible to leave at the moment. So in faith we fixed up a very temporary room in the basement of the New Gallery. The only available space was a small room being used by our canteen staff to change their overalls, but we managed to get a single bed and a massage cot into it. So the treatment rooms at the New Gallery were opened in prayer and faith, minus appliances and conveniences. Our good sister, Mrs. Nolan, was engaged to help me two half-days weekly in our School of Nutrition, but she most willingly fitted the treatments in between our lectures and cookery demonstrations. So the good work went on.

Our first patient made great progress, and soon recommended the treatments to her friends. In a short time the requests were so numerous that it was almost impossible to fill them in our limited accommodations. Before long we were treating from fifteen to twenty patients per day, and when the list rose to twenty-three per day we had to ask the Stanborough Sanitarium to lend us a nurse, which they kindly did.

### *Spiritual Emphasis*

We were all deeply impressed by the great interest shown by our patients in the spiritual side of our work, as well as the message of health. Our health lectures were being conducted all this time, and we had some wonderful opportunities to bring Christ into the hearts of sad men and women, who were not only physically ill but spiritually hungry for the

Bread of Life. In the lectures we made it very plain that the gospel of health was the opening door to great spiritual truths to follow. We especially emphasized the fact that the gospel of health, as valuable as it is in improving and promoting health of body, will at its best only add a few more years to our span of life in a weary, sin-cursed earth; whereas the acceptance of the whole gospel, with its message of eternal life, opens the gateway to life everlasting. Instead of merely an invitation to our demonstration tables filled with the products of this life, we offered a gracious invitation to the marriage supper of the Lamb, to eat of the tree of life, of better grapes than those of Eshcol, and of luscious fruits that await us in the new earth.

There has been something significant and unusual in this experience. We feel that God has honored this work in a very special way, for although we have been engaged in medical work for many years, we have never seen such good results from hydrotherapy as we have had here, in spite of our limited appliances. And we ask ourselves, Is this not the fulfillment of the promises God's servant gave us in the Spirit of prophecy concerning the results that would follow when we used the right arm of the message to open doors and hearts in our great cities? We have seen it here in the heart of old London, and also in Glasgow, and we pray

that this good work may go on. All our people greatly appreciate the generous gift from the General Conference of this lovely building, situated in the best part of London and doing a great work for God in this great city. We have had to refuse many applications for treatment until we can get more accommodations. There is space available, but it needs to be fitted up for this work.

In reviewing this experience in London I am vividly reminded of Ellen G. White's instruction in *Counsels on Health*, p. 556:

"The medical missionary work is a door through which the truth is to find entrance to many homes in the cities."

"Medical missionary work is the pioneer work. It is to be connected with the gospel ministry. It is the gospel in practice."—*Ibid.*, p. 532.

Our good hydrotherapy treatments are just as much needed today as ever. Nothing will ever take their place. Modern wonder drugs, antibiotics as we call them, may, and have, helped some people in times of emergency, but there are many patients who are resistant to these methods. Has anyone found a patient resistant to hydrotherapy? I have not found one in more than forty years of medical work. Some folks have wondered if the day of hydrotherapy has not passed. Our experience convinces us that the simple methods of treating disease are closer to the divine pattern.

## OUR SANITARIUMS

THE atmosphere of the institution should be cheerful and homelike, and as social as possible.—*Counsels on Diets and Foods*, p. 283.

Our sanitariums are to be established for one object, the advancement of present truth. And they are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of the workers, from the head manager to the worker occupying the humblest position, is to tell on the side of truth. . . . We have a warning message to bear to the world, and our earnestness . . . is to impress those who come to our sanitariums.—*Testimonies*, vol. 7, p. 97.

The institution is to act a special part in bringing souls to Christ, leading them to love God and keep His commandments. Unless the workers have a living connection with God, unless there is seen in the institution a spirit of kindness and compassion, which will recommend Bible truth and win souls to Christ, the establishment of the sanitarium will have been in vain. Spiritual as well as physical healing is to be brought to those who come for healing.—ELLEN G. WHITE, quoted in D. E. Robinson, *The Story of Our Health Message*, p. 289.





# PASTOR *Shepherding the Flock*

## The Adventist Doctor in My Congregation

DWIGHT S. WALLACK

*District Superintendent, Colorado Conference*

I NEVER knew an Adventist until I met Dr. ———." So many times during the past few years non-Adventist people have made the above statement to me. Then would follow, almost without exception, words of commendation for our doctor, appreciation for his Christian standards, his solicitous attitude toward his patients, and his high standard of practice.

During my years in the ministry I have known many of our CME graduates, some of them as close friends. From this valuable association I have gained a few solid convictions which, I believe, can help to make you, doctor, a most effectual co-worker with your pastor.

In this article I would also like to extend the term, doctor, to include the physician, the dentist, the optometrist, the osteopath, the homeopath, and the chiropractor who is a Seventh-day Adventist and who might be a member of my congregation.

### *Your Influence in Your Church*

Though not by choice, it yet remains a fact that you are very likely the most prominent member in your congregation. Whether or not you and I like it, we are watched more than are most others in the church. Because of this, doctor, you should be a leader in your church, accepting some definite church office, and fully carrying out your responsibility, except, of course, when emergencies make it impossible.

*Church Attendance.* Doctors are servants of humanity. You justly consider your services as highly important, but you can, I believe, arrange your program in such a way that you can attend church almost as regularly as do other members. I have watched many busy physicians wrestle with the problem of what to do and what not to do on the Sabbath, how to get to Sabbath school and church service regularly, and how to arrange to be at other functions. Of course the training of your pa-

tients is of utmost importance, but I firmly believe that regular church attendance is possible for you, if you set your own mind to be there. Train your patient only after you have fully made up your own mind and have trained yourself to be a consistent attendant at all church services. You too know that if you habitually miss Sabbath services for minor causes, or because of poor planning, it can become easy to miss for no good reason at all.

*Your Attitude on Health Reform.* Doctor, you ought to be a strong supporter of every basic Adventist belief, especially of our health message. The pastor can do very little successful health evangelism if you are an open antagonist of the health program, or if by intimation or a personal way of life you undermine those basic health principles. Let your influence and voice tell in a positive way for our health program or beliefs.

I shall never forget the valiant manner in which one young CME graduate stood firmly for those health standards before a gathering of Seventh-day Adventist men. It happened, unfortunately, that an Adventist minister was promoting his belief that an adequate amount of protein could not be secured in a vegetarian diet. This young doctor quickly marshaled sufficient facts to refute his claim. I hope that you too will uphold this standard.

*The Financial Aspect.* The Lord expects, doctor, that you will give liberal and consistent support to the financial needs of your church. He does not, however, expect you to give out of proportion to others' ability to give, nor that you should carry the financial load while others sit back and fail to do their share. No wise minister will take advantage of the doctor's generosity. I never call on my doctors for even emergency financial assistance without, at the same time, calling on others to do their part. And I hope that my attitude toward you will show very clearly that *you* are more important to the church than is your money.

From a talk given at a combined meeting of workers and doctors in the Michigan Conference.

### *Your Influence in the Community*

You, doctor, are frequently the best-known Seventh-day Adventist in your community. What you believe and how you live has a great effect on the many non-Adventists you meet, and tells them what your church stands for. You enter many homes and come close to many people who could not be reached by any other Adventist. Recently, while looking at the belt worn by a CME graduate, I suddenly realized that one way of reading the CME buckle is, "See me." And, doctor, people do just that!

About three years ago Frank Harrell and Dave Peshka, both of whom graduated from CME in 1952, arrived in Kalamazoo, Michigan, to intern at the large Bronson Methodist Hospital. They were the first CME men to intern in this part of Michigan. From the beginning these men were loyal to their church and to their school. After they had been at Bronson Hospital for about seven or eight months the assistant director called me aside one day. His conversation ran something like this: "Mr. Wallack, your two doctors are fine men. We all respect them for the high level of their Christian standards. And say, they are good *doctors* too. Not only do they seem more willing to work than do the other interns, but they know better how to do their work in almost all lines."

He then proceeded to compare more fully our two CME men with two graduates of another medical school, one of America's best-known schools. He said the doctors who are heads of services in different sections of Bronson Hospital considered our men to be about equal with the other men in book knowledge, but in the practical aspects of their work, the actual doing of their duties, they were far ahead of the other men. A similar excellent record has since been made at the same institution by two men who have recently completed their internships there—Don Reiner and Leo Holm, both members of the class of '54.

*Lifting Public Opinion of the Intellectual Level of Our Church.* Let's face an unpleasant fact. There are those who consider the Seventh-day Adventist Church to be made up of people whose intellectual level is below average. The conscientious Adventist physician can do more than perhaps any other person in his community to prove this conclusion false. I am proud of you, doctor, as you live consistently, before your community, the standards and beliefs of your church, as you hold to a high standard in professional ethics. I am more than happy to count you as a member of the congregation as you practice your medicine and your religion

up to the standard of the school whose graduate you are. The church can have no person more effective in winning friends in our communities than the true medical evangelist.

### *The Doctor and the Minister Working Together*

I have greatly enjoyed being in the company of the CME graduates I have known. I have enjoyed some worth-while recreation with them. I have boated, camped, and played games with them. I believe the doctor and the minister should know each other well and participate together in some good form of recreation. I do not believe, however, that we should be so continually together that the minister fails to have adequate time to be with the other members of the congregation.

*Working Together.* I have already stated that I would like to see the doctor in my church accept and carry out some definite church office. And, doctor, when it comes time for a church or school building program, I hope you will get into your work clothes and come along with us, as your time permits, in the doing of some of the actual construction work. Your money will be needed, surely, but when the project is completed, it will be a blessing for you to be able to see some portion of the building your own hands have actually put into place. A few years ago several churches in the neighborhood of Hartford, Michigan, built a beautiful little church school. The pastor there at the time, Ansel Bristol, who led out in much of the work on the building, told me that no man in the area did as much actual work on the building as did a very busy doctor, Adelbert Stagg.

I hope, doctor, I will always be able to call upon you for advice in church programs and problems.

Of utmost importance to me is the desire to be worthy of your trust and confidence to the extent that you can feel free to call upon me to minister to your patients whom you know would welcome a visit from your pastor. I believe you can trust me and my fellow Adventist ministers to use better tact and judgment than was used by a non-Adventist minister who was asked by a doctor to call on a seriously ill patient who needed spiritual help and encouragement. He told the patient of the seriousness of his condition, then concluded, "I believe we should have a special prayer, as the last person I knew who had a condition similar to yours, died."

Willard Howard, CME class of '35, a mem-

ber of my Kalamazoo church, has called on me a number of times to visit his patients. Several of these very people are now baptized members of our church. Why? Because of the working together of the doctor and his pastor. Frank Harrell, now practicing in Kalamazoo, has called on me to visit several of his patients, one of whom was in the terminal stage of carcinoma. Dr. Harrell and I knelt beside the bed of this patient on the last Sabbath afternoon of her life. Although she was a member of another local church, I was called upon to conduct her funeral service. Why? Because of the family's high regard for their Christian physician, and because he had called upon his pastor to share in giving her much-needed spiritual help and comfort in the last days of her life. Recently I was called to conduct the final rites of one of Dr. Howard's patients who, before he died, had begun to learn a great deal about his doctor's faith.

Another phase of mutual blessing for the doctor and the pastor is that of inviting each other to the community functions that one or the other has to attend, thus tying together in the eyes of the community the doctor and his church.

I consider association and work with the Christian physician to be one of the greatest privileges I can have as a pastor. As a team, with mutual confidence in each other, we can certainly be used of God to do earth's greatest work—we can win souls.

## The Duty of the Minister and the People

ELLEN G. WHITE

[This counsel came to the church sixty years ago. We republish it because of its practical value. It encourages the closest relationship between the ministry and the laity, thus re-emphasizing a principle that must never be overlooked.—EDITORS.]

**G**OD has given to "every man his work." He has not left the spiritual interests of the church wholly in the hands of the minister. It is not for the good of the minister, nor for the good of the individual members of the church, that the minister should undertake exclusive charge of the Lord's heritage. Each member of the church has a part to act in order that the body may be preserved in a healthful condition. We are all members of the same body, and each member must act a part for the benefit of all the others. All members have not the same office. As the members of our natural

body are directed by the head, so as members of the spiritual body, we should submit ourselves to the direction of Christ, the living head of the church. We are as branches of a common vine. Christ speaks of us as branches that have been grafted into Himself, the True Vine. If we are true believers, living in daily, hourly connection with Christ, we shall be sanctified through the truth, and shall act our part in blessed union with the other branches of the True Vine.

The minister and the church-members are to unite as one person in laboring for the upbuilding and prosperity of the church. Every one who is a true soldier in the army of the Lord will be an earnest, sincere, efficient worker, laboring to advance the interests of Christ's kingdom. Let no one presume to say to a brother who is walking circumspectly, "You are not to do the work of the Lord; leave it for the minister." Many members of the church have been deprived of the experience which they should have had, because the sentiment has prevailed that the minister should do all the work and bear all the burdens. Either the burdens have been crowded upon the minister, or he has assumed those duties that should have been performed by the members of the church. Ministers should take the officers and members of the church into their confidence, and teach them how to labor for the Master. Thus the minister will not have to perform all the labor himself, and at the same time the church will receive greater benefit than if he endeavored to do all the work, and release the members of the church from acting the part which the Lord designed that they should.

All through our ranks, individual talent has been sadly neglected. A few persons have been selected as spiritual burden-bearers, and the talent of other members has remained undeveloped. Many have grown weaker since their union with the church, because they have been practically prohibited from exercising their talents. The burden of church work should be distributed among its individual members, so that each one may become an intelligent laborer for God. There is altogether too much unused force in our churches. . . . A few are selected to hold responsible positions, and the work is divided up among these brethren. Many more who ought to have an opportunity to develop into efficient workers for the Lord, are left in the shadow. Many of those who stand in places of trust, cherish a spirit of caution, a fear that some move may be made which is not in perfect harmony with their own methods of labor. They require that every plan should reflect their own

personality. They fear to trust another's methods. And why are they not to be trusted?—Because they have not been educated; because their leaders have not drilled them as soldiers should be drilled. Scores of men should be prepared to spring into action at a moment's warning, should an emergency occur which demanded their help. Instead of this, the people go to church, listen to the sermon, pay their tithes, make their offerings, and do very little else. And why?—Because the ministers do not open their plans to the people, soliciting the benefit of their advice and counsel in planning and their help in executing the plans that they have had a part in forming. . . . Why not put them to work visiting the sick and assisting in other ways, and thus keep the church in a workable condition? All would thus be kept in close touch with the minister's plans, so that he could call for their assistance at any moment, and they would be able to labor intelligently with him. All should be laborers together with God, and then the minister can feel that he has helpers in whom it is safe to trust. The minister can hasten this desirable end by showing that he *has* confidence in the workers by setting them to work. . . .

There is much undeveloped talent among us. Many individuals might be laboring in towns and cities, visiting from house to house, becoming acquainted with families, entering into their social life, dining at their tables, entering into conversation by their firesides, dropping the precious seeds of truth all along the line. As they exercise their talents, Christ will give them wisdom, and many believers will be found rejoicing in the knowledge of the truth as a result of their labors. Thousands might be getting a practical education in the work by this personal labor.

Neither Conference officer nor minister has a call from God to indulge distrust of God's power to use every individual who is considered a worthy member of the church. This cautiousness, so-called, is retarding almost every line of the Lord's work. God can and will use those who have not had a thorough education in the schools of men. A doubt of His power to do this is manifest unbelief; it is limiting the Omnipotent power of the One with whom nothing is impossible. O for less of this unsanctified, distrustful caution! It leaves so many forces of the church unused; it closes up the way so that the Holy Spirit cannot use men; it keeps in idleness those who are willing and anxious to labor in Christ's lines; it discourages many from entering the work who would become efficient laborers together with God if they were given a fair chance. Those who would be laborers, who see

the great necessity for consecrated workers in the church and in the world, should seek strength in the secret places of prayer. They should go forth to labor, and God will bless them, and make them a blessing to others. Such members would give strength and stability to the church. It is the lack of spiritual exercise that makes church-members so weak and inefficient; but again I would ask, Who is to blame for the state of things that now exists?

### *"To Every Man His Work"*

God has given "to every man his work." Why is it that ministers and Conference officers do not recognize this fact? Why do they not manifest their appreciation of the help that individual members of the church could give? Let church-members awake. Let them take hold and help to stay up the hands of the ministers and the workers, pushing forward the interests of the cause. There must be no measuring of talent by comparison. If a man exercises faith, and walks humbly with his God, he may have little education, he may be accounted a weak man, yet he can fill his appointed place as well as the man who has the finest education. He who yields himself most unreservedly to the influence of the Holy Spirit is best qualified to do acceptable service for the Master. God will inspire men who do not occupy responsible positions to work for Him. If ministers and men in positions of authority will get out of the way, and let the Holy Spirit move upon the minds of the lay brethren, God will direct them what to do for the honor of His name. Let men have freedom to carry out that which the Holy Spirit indicates. Do not put the shackles upon humble men whom God would use. If those who now occupy positions of responsibility had been kept at one class of work year after year, their talents would not have developed, and they would not have been qualified for the positions they hold; and yet they make no special effort to test and develop the talents of those newly come into the faith. . . . Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness.

There is a world to be warned. Let not humanity presume to stand in the way, but rather let every man stand aside, and let God work by His Holy Spirit for the accomplishment of the redemption of His purchased possession. Some of these new workers may make mistakes, but let the older ones counsel with them and instruct them how to correct their methods.

## THE CHAPLAIN'S TASK

WILMA ROSS WESTPHAL

His work seems small  
When viewed beside yon greater task,  
But sickroom pall—  
Those souls behind a pallid mask—  
These urge him on;  
Far on beyond the hour in which  
All strength seems gone  
He treads where illness meets despair!

His footsteps lag;  
To him his work seems never done!  
His shoulders sag,  
For illness does not lift at set of sun!  
He pauses now  
And prays, then speaks a word of cheer;  
A fevered brow  
Has sensed another Presence near!

Long weeks go by  
With seeming unimportant things,  
A pain-drenched sigh,  
A moan; and then a voice that sings,  
A friend who cares,  
A word, a soul's heart-searching cry,  
The chaplain's prayers—  
His smile—these things shall never die!

They should be encouraged to surrender themselves wholly to the Lord, and go to work in a humble way. Such service is acceptable to the Master, and He will supplement their efforts by the power of His Holy Spirit, and many souls will be converted.

Let every church awake out of sleep; let the members unite themselves together in the love of Jesus and in sympathy for perishing souls, and go forth to their neighbors, pointing them to the way of salvation. Our Leader has all power in heaven and in earth. He will use men as agents for the accomplishment of His purposes whom some of the brethren would reject as unfit to engage in the work. Heavenly intelligences are combined with human instrumentalities in carrying forward the Lord's work. Angels have their places assigned them in connection with the human agents on earth. They will work through every person who will submit himself to labor in Heaven's ways; therefore, not one human being should be cast aside or left with no part to act.

The members of our large churches are not in the most favorable situation for spiritual growth or for development of efficient methods

of labor. They are inclined to let others bear the burdens that the Lord designs all should have a part in carrying. Perhaps there may be a number of good workers, and these take up the work so spiritedly that the weaker ones do not see where they can get hold, so they settle down in idleness. It is a mistake for our people to crowd together in large numbers. It is not in harmony with God's plans. It is His will that the knowledge which we receive of the truth should be communicated to others; that the light which shines upon us should be reflected upon the pathway of those walking in darkness, so that we may lead others to the Lamb of God that taketh away the sin of the world. But where a large number are congregated together in one church, this work in a large measure is neglected, and the light of truth is often only reflected back and forth upon the church-members; the world is left in darkness, the alarm is not sounded, the warning message from Heaven is not given. . . .

Where is the faith of those who claim to be the people of God? Shall they also be included among that number of whom Christ questioned, "When the Son of man cometh, shall he find faith on the earth?" Jesus died to redeem us from the curse of sin and from sin itself, and shall we render Him only a feeble half of those powers which He has paid such an infinite price to ransom from the hands of the enemy of our souls?

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He in whom "dwelleth all the fullness of the Godhead bodily," descended to our world, humiliated Himself by clothing His divinity with humanity, that through humanity He might reach the human family. While He embraces the human race with His human arm, He grasps the throne of God with His divine arm, thus uniting humanity to divinity. The Majesty of heaven, the King of glory, descended the path of humiliation step by step until He reached the lowest point possible for humanity to experience; and why? That He might be able to reach even the lowest of mankind, sunken in the very depths of degradation though they be, that He might be able to elevate them to the heights of heaven. He has promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Wonder of wonders! Man, a creature of the earth; dust, elevated to the throne of the King of the universe! Marvelous love! inexpressible, incomprehensible love!—*The Review and Herald*, July 9, 1895.



# BIBLE INSTRUCTOR

## Study Outline

### Will God Punish Sinners?

ROYAL SAGE

(In giving this study it is assumed that there has already been a lesson on the state of the dead.)

#### INTRODUCTION

What is God's outstanding characteristic? "God is love" (1 John 4:8). Isn't it wonderful that He is not primarily science or force? What did His love lead Him to do for mankind? "God so loved the world that . . ." (John 3:16). Notice—might "not *perish*, but have everlasting life." Remember that if it is true that God punishes sinners, you do not need to be among those punished.

#### I. WHAT IS TO BECOME OF THE WICKED?

1. "The wages of sin is death; but . . ." (Rom. 6:23).
2. "The soul that sinneth, it shall die" (Eze. 18:4).
3. One passage tells the whole story (Matt. 13:36-43).
  - a. Righteous and wicked left together till end of world.
  - b. At last the angels will cast wicked into a "furnace."
  - c. There will be wailing and gnashing of teeth.
  - d. Righteous will shine forth as the sun in kingdom of their Father.
4. But we see that all die. Then how are the wicked specially punished?
  - a. "All that are in the graves . . . come forth" (John 5:28, 29).
  - b. "He that overcometh shall not be hurt of the second death" (Rev. 2:11).

#### II. BUT AREN'T THE WICKED BEING PUNISHED NOW?

1. "Then he shall reward every man according to his works" (Matt. 16:27).
2. Reserved unto fire against day of judgment (2 Peter 3:7).
3. Unjust reserved unto day of judgment to be punished (2 Peter 2:9).

#### III. HOW MUCH OF A MAN WILL BE CAST INTO THIS FIRE?

1. Whole body to be cast into hell (Matt. 5:30).
2. "Fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

3. Hands, feet, and eyes to be cast in (Matt. 18:8, 9; Mark 9:43-48).

#### IV. WHAT KIND OF FIRE DOES GOD USE?

1. Everlasting (Matt. 25:41).
  - a. Sodom and Gomorrah suffered eternal fire (Jude 7).
  - b. But they are ashes (2 Peter 2:6).
  - c. Wicked to suffer everlasting punishment (Matt. 25:46).

What is the wages of sin? Death! *Not life*, anywhere!  
No return from the second death.
2. Unquenchable.
  - a. Hell, the fire that never shall be quenched (Mark 9:43, 44).
  - b. Jerusalem was destroyed with unquenchable fire—but it went out when its fuel was consumed and reduced to ashes (Jer. 17:27)!

#### V. HOW LONG WILL HELL-FIRE BURN?

1. Tormented day and night "for ever and ever" (Rev. 20:10).

But how long is forever? (Illus.—What would you think of a man who would whip a disobedient child all day without stopping?) In the Greek the expression simply means age-lasting; as long as life, or the situation, shall last; for the duration.
  - a. As long as a man lives (Ex. 21:2-6).
  - b. Three days and three nights (Jonah 2:6).
2. Until they are ashes (Mal. 4:1, 3).
3. Until they are destroyed (Matt. 10:28).
4. Until they are devoured (Rev. 20:9, 14).

#### VI. WHERE IS HELL?

1. "Righteous shall be recompensed in the earth: much more the wicked" (Prov. 11:31). (Illus.—Even among men, criminals are brought back to the State where the crime was committed to be punished.)
2. Fire devours wicked *on breadth of the earth* (Rev. 20:9).
3. *Present heavens and earth* reserved unto fire against day of judgment (2 Peter 3:7).

#### VII. IF THE FIRE DEVOURS THEM, ARE ALL PUNISHED ALIKE? WOULD THAT BE FAIR?

1. According to their works (Matt. 16:27).
2. Some many stripes, some few (Luke 12:47, 48).
3. Wicked shall die in his sins (Eze. 18:24). We don't know the mechanism, but sin will be punished fairly.

(Continued on page 45)

**"Look up, and lift up your heads;  
for your redemption draweth nigh."**

**Luke 21:28**

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# HEALTH EVANGELISM

## Use of Physical Measures in Medicine

*A Review From the Writings of Ellen G. White*

DONALD C. STECKER

BEFORE beginning a study of the writings of Ellen G. White on the subject of physical medicine, we should consider several factors. First of all, physical medicine, as a specialty in medicine, had not been established in her day. Many of the principles and treatments advocated by Sister White were in pioneer stage and not in common use, but have since been incorporated into physical therapy, and later physical medicine. It should also be remembered that Sister White was not a physician, and she did not claim formal scientific training. She did claim wisdom and knowledge from a higher source—from revelation. In harmony with this claim her writings are unquestionably sound and scientific.

Her main burden was to help prepare souls for eternity by acquainting them with the Saviour and His redeeming power. But her writings were not confined to the spiritual. She had a special message on health and the treatment of disease.

Sister White was continually placing the emphasis of her health messages on the prevention of disease and the preservation of health. She recognized disease as the result of the violation of laws of health. Her main efforts appear to have been directed at exposing and denouncing unhealthful practices, thus striking at the very cause of disease.

"Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health. In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to reestablish right conditions in the system."—*The Ministry of Healing*, p. 127.

"When the abuse of health is carried so far that

sickness results, the sufferer can often do for himself what no one else can do for him. The first thing to be done is to ascertain the true character of the sickness, and then go to work intelligently to remove the cause."—*Ibid.*, p. 235.

Sister White's formal education was very limited. It might be expected that one lacking in scientific training would be prone to accept irrational principles. However, one is impressed with the soundness of her reasoning. She recognized the well-known fact that disease is often the result of errors in habits of living. She also gives an explanation for the existence of disease that men of cold, scientific materialism do not comprehend. And that is the relation of sin, the transgression of the law of God, and disease as one of cause and effect.

### *Physiological Basis of Disease*

From the following statement it may be seen that she had a good understanding of the physiological basis of disease. She recognized the fundamental principle of immunology, that the clinical manifestation of disease is the result or expression of resistance by the body's own defenses.

"God has endowed us with a certain amount of vital force. He has also formed us with organs suited to maintain the various functions of life, and He designs that these organs shall work together in harmony. If we carefully preserve the life force, and keep the delicate mechanism of the body in order, the result is health; but if the vital force is too rapidly exhausted, the nervous system borrows power for present use from its resources of strength, and when one organ is injured, all are affected. Nature bears much abuse without apparent resistance; she then arouses, and makes a determined effort to remove the effects of the ill treatment she has suffered. Her effort to correct these conditions is often manifest in fever and various other forms of sickness."—*Ibid.*, pp. 234, 235.

This paper was submitted in partial fulfillment of requirements of the course in physical medicine, College of Medical Evangelists, Loma Linda, California.

Much could be said concerning the vital force mentioned. Science today recognizes that man possesses a physiological reserve, which is drawn upon in times of stress. It is when one is living on this vital reserve that resistance to disease is lowered, and susceptibility to disease increased.

The Spirit of prophecy stresses the study of physiology so that the treatment of disease be not done on an empiric basis.

"It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge."—*Ibid.*, p. 127.

### Natural Remedies

Much of the treatment of disease at the time of her writings was done on an empiric basis. Strong drugs were used, the toxicity of which often made them as great a hazard as the disease itself. Against such therapeutics strong counsel was given:

"Drugs always have a tendency to break down and destroy vital forces, and nature becomes so crippled in her efforts, that the invalid dies, not because he needed to die, but because nature was outraged. If she had been left alone, she would have put forth her highest effort to save life and health. Nature wants none of such help as so many claim that they have given her. Lift off the burdens placed upon her, after the customs of the fashion of this age, and you will see in many cases nature will right herself. The use of drugs is not favorable or natural to the laws of life and health. The drug medication gives nature two burdens to bear, in the place of one. She has two serious difficulties to overcome, in the place of one."—*Medical Ministry*, p. 223.

From this statement and the following one it can be seen that Sister White advocated strengthening the body's own defense against disease, and this by natural means. It is here that we find she embraced some of the principles of physical medicine.

"Nature will want some assistance to bring things to their proper condition, which may be found in the simplest remedies, especially in the use of nature's own furnished remedies,—pure air, and with a precious knowledge of how to breathe; pure water, with a knowledge how to apply it; plenty of sunlight in every room in the house if possible, and with an intelligent knowledge of what advantages are to be gained by its use. All these are powerful in their efficiency, and the patient who has obtained a knowledge of how to eat and dress healthfully, may live for comfort, for peace, for health; and will not be prevailed upon to put to his lips drugs, which, in the place of helping nature, paralyzes her powers."—*Ibid.*, pp. 223, 224.

In several of her writings Sister White gives

a definition of the natural means to be used in the treatment of disease. They are referred to as *God's remedies*, *true remedies*, and *most effective remedies*. Although there are other such references, these three appear to be the main ones:

"Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies."—*Counsels on Health*, p. 90.

"The sick should be educated to have confidence in nature's great blessings which God has provided; and the most effective remedies for disease are pure soft water, and blessed God-given sunshine coming into the rooms of the invalids, living outdoors as much as possible, having healthful exercise, eating and drinking foods that are prepared in the most healthful manner."—*Medical Ministry*, p. 225.

"God's remedies are the simple agencies of nature that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate."—*Testimonies*, vol. 5, p. 443.

From these statements it can be seen that diet, water, outdoor living, fresh air, sunshine, and healthful exercise constitute the natural remedies. Also listed is firm trust in God and divine power. In an individual's philosophy of life his religious beliefs play an important part, and their effect on health is a well-known fact to the psychiatrist. But in this study attention must be directed to those physical agents listed above that are now employed in the practice of physical medicine.

The effectiveness of these natural remedies is undisputed. They have stood the test of trial and have been recognized as being sound therapeutic measures. However, in the light of advancing progress in the field of chemotherapy, it may be considered that natural remedies are the most effective today. There are now many wonder drugs that were unknown in the days when these statements were written by Sister White. It must be admitted that these modern chemotherapeutic agents have saved lives, and have a definite place in medicine today. Nevertheless, the basic principles of therapy advocated by Sister White still remain sound. Drugs are, of course, foreign to the system, and they necessitate further adaptation of the body when it is already in a state of disturbed homeostasis. While alleviating symptoms by destroying the infectious agent or by influencing certain malfunctioning growth processes, drugs may have adverse effects on other parts of the body. At

best we must confess a great lack of knowledge in the field of pharmacology. The natural remedies are harmless to the body when applied correctly and work through aiding the body's own defense mechanisms.

"By the influence of the quickening, reviving, life-giving properties of nature's great medicinal resources, the functions of the body are strengthened, the intellect awakened, the imagination quickened, the spirits enlivened."—*Medical Ministry*, p. 231.

### *Water an Effective Natural Remedy*

The Spirit of prophecy urges the proper use of water as an effective natural remedy. In physical medicine the use of water as a prophylactic and therapeutic agent is limited to its external application at various temperatures and in various forms. This use of water was recognized and advocated by Sister White. She also urged the use of water as a beverage, as well as for hygiene. Cleanliness she considered to be an essential element for physical and mental health.

"Scrupulous cleanliness is essential to both physical and mental health. Impurities are constantly thrown off from the body through the skin. Its millions of pores are quickly clogged unless kept clean by frequent bathing, and the impurities which should pass off through the skin become an additional burden to the other eliminating organs."—*The Ministry of Healing*, p. 276.

Sister White also understood the physiological effects of the external use of water on the body. She recognized in this medium an easy and safe means of regulating the circulation of the blood. Cool or cold water increases blood flow to the periphery and produces tonic, or stimulating, effects, whereas warm and neutral baths have sedative properties.

"The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood. A cold or cool bath is an excellent tonic. Warm baths open the pores, and thus aid in the elimination of impurities. Both warm and neutral baths soothe the nerves and equalize the circulation."—*Ibid.*, 237.

She urged the taking of cool or tepid baths each day as a means of increasing one's resistance to infection. The cool bath or shower used in this way is an effective prophylactic measure, and has a definite place in physical therapy today.

"Most persons would receive benefit from a cool or tepid bath every day, morning or evening. Instead of increasing the liability to take cold, a bath, properly taken, fortifies against cold, because it improves the circulation; the blood is brought to the surface, and a more easy and regular flow is obtained. The mind and the body are alike in-

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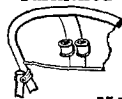
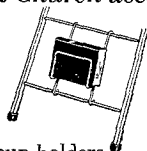
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vigorated. The muscles become more flexible, the intellect is made brighter. The bath is a soother of the nerves. Bathing helps the bowels, the stomach, and the liver, giving health and energy to each, and it promotes digestion."—*Ibid.*, p. 276.

That water treatments are actually able to check disease that has already struck, was well known to Sister White. The principle again lies in the stimulation of natural immunity mechanisms. Today hydrotherapy plays an important role in the therapeutics of physical medicine. There are actually few diseases that cannot be treated by some form of hydrotherapy in at least some stage of the illness. In the following statement another property of water is mentioned, and this is analgesia.

"Water treatments are not appreciated as they should be, and to apply them skilfully requires work that many are unwilling to perform. But none should feel excused for ignorance or indifference on this subject. There are many ways in which water can be applied to relieve pain and check disease."—*Ibid.*, p. 237.

#### *Rest a Recognized Therapeutic Measure*

Rest is another important and universally recognized therapeutic measure. It is considered an essential part in the treatment program for practically every systemic organic disease. But it is also important for those who become sick under the stress and strain of overwork. Many persons experience physical ills as a result of complex modern living. The physiatrist has a system developed to reduce these tensions, called progressive relaxation. Sister White also recognized the need of relaxation for those in this condition. However bed rest is not what she advised. She suggests a visit to the country, where the mind is free from care, and the relaxing influence of things of nature may be found.

"Some make themselves sick by overwork. For these, rest, freedom from care, and a spare diet, are essential to restoration of health. To those who are brain weary and nervous because of continual labor and close confinement, a visit to the country, where they can live a simple, care-free life, coming in close contact with the things of nature, will be most helpful. Roaming through the fields and the woods, picking the flowers, listening to the songs of the birds, will do far more than any other agency toward their recovery."—*Ibid.*, pp. 236, 237.

#### *Heliotherapy*

But many are confined to beds of sickness. Sister White urges that some of these also would benefit greatly by getting out of doors into the fresh air and sunshine.

"God helping me, I will do my utmost to show the life-giving power of sunshine and fresh air. How much better it is for the sick to be in the

open air than within four walls, decorated though these walls may be with many pictures!"—*Medical Ministry*, p. 232.

"Invalids too often deprive themselves of sunlight. This is one of nature's most healing agents."—*Testimonies*, vol. 2, p. 527.

Although heliotherapy is rapidly diminishing in importance in the treatment of all disease, it is still recognized as having strong remedial powers. It has been employed in physical medicine in the treatment of extrapulmonary tuberculosis, arthritis, wounds, rickets, and other bony disorders. Besides the effectiveness of sun baths, just being out of doors in the sunshine has great healing properties for the ailing individual.

#### *Occupational Therapy*

Sister White recognized activity as being important for the invalid. Today in physical medicine great emphasis is placed upon restoring the sick to activity. Physical medicine has appended to its name the word *rehabilitation*. Persons are trained as occupational therapists, devoted to the task of helping to restore the invalid to useful activity. Although this field is relatively new, Sister White wrote about well-directed exercise as an effective remedial agency.

"Invalids should not be encouraged in inactivity. When there has been serious overtaxation in any direction, entire rest for a time will sometimes ward off serious illness; but in the case of confirmed invalids, it is seldom necessary to suspend all activity."—*The Ministry of Healing*, p. 238.

"When invalids have nothing to occupy their time and attention, their thoughts become centered upon themselves, and they grow morbid and irritable. Many times they dwell upon their bad feelings until they think themselves much worse than they really are, and wholly unable to do anything.

"In all these cases, well-directed physical exercise would prove an effective remedial agent. In some cases it is indispensable to the recovery of health. The will goes with the labor of the hands; and what these invalids need is to have the will aroused. When the will is dormant, the imagination becomes abnormal, and it is impossible to resist disease."—*Ibid.*, p. 239.

"Inactivity is the greatest curse that could come upon most invalids. Light employment in useful labor, while it does not tax mind or body, has a happy influence upon both. It strengthens the muscles, improves the circulation, and gives the invalid the satisfaction of knowing that he is not wholly useless in this busy world. He may be able to do but little at first, but he will soon find his strength increasing, and the amount of work done can be increased accordingly."—*Ibid.*, p. 240.

Not only is inactivity adverse for the invalid,

but also for those who have overtaxed their physical powers as well.

"Those who have overtaxed their physical powers should not be encouraged to forego manual labor entirely. But labor, to be of the greatest advantage, should be systematic and agreeable. Outdoor exercise is the best; it should be so planned as to strengthen by use the organs that have become weakened; and the heart should be in it; the labor of the hands should never degenerate into mere drudgery."—*Ibid.*, pp. 238, 239.

Sister White recognized inactivity as a fruitful cause of disease. Whereas inactivity tends toward degeneration, exercise stimulates the circulation and aids in the proper function of the vital organs and in the elimination of wastes.

"Action is a law of our being. Every organ of the body has its appointed work, upon the performance of which its development and strength depend. The normal action of all the organs gives strength and vigor, while the tendency of disuse is toward decay and death."—*Ibid.*, p. 237.

"Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place. The skin, too, becomes inactive. Impurities are not expelled as they would be if the circulation had been quickened by vigorous exercise, the skin kept in a healthy condition, and the lungs fed with plenty of pure, fresh air. This state of the system throws a double burden on the excretory organs, and disease is the result."—*Ibid.*, p. 238.

Sister White did not have the advantage of scientific training, but her writings on the subject of physical medicine show a soundness

and accuracy that stand today. Although her health messages emphasize the preservation of health, she had definite counsel on the treatment of disease by the natural remedies of water, rest, fresh air, sunshine, and well-directed activity.



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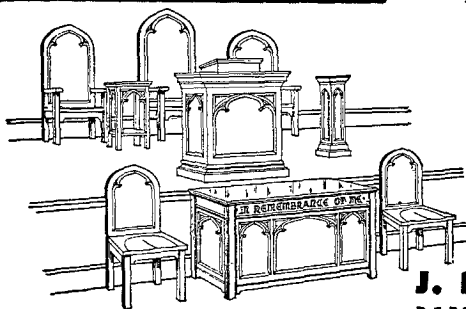
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# ARCHAEOLOGY

## How to Use Archeological Evidence Effectively

SIEGFRIED H. HORN

*Professor of Archeology and History of Antiquity, SDA Theological Seminary*

[This solicited article points out some timely cautions to those who speak on the subject of archeology. However, the author encourages our ministers to speak on this subject and gives a list of authentic writers that can be followed with confidence.]

ARCHAEOLOGY concerned with the ancient Near East has always had its strongest support from people interested in the Bible. Without the support of theologians, readers, and students of the Bible, archeological studies would never have been so successful as they have been. Many of the leading Assyriologists, for example, were theologians, or were led into the field of Assyriology when they were theological students.

The fact that archeological work concerned with the ancient East flourishes most when it aids Biblical studies, has long been recognized; and many clever orientlists have profited by it. When in November, 1870, a group of British Egyptologists and Assyriologists joined forces to found a new society that would promote their fields of studies, Samuel Birch, then Keeper of Oriental Antiquities of the British Museum, suggested that the proposed association should be named Society of Biblical Archaeology in order to appeal to a wider range of people than it otherwise would, and thus more readily find their support. This suggestion was accepted, and this society became the leading body in the field of Near Eastern archeology for fifty years. Part of its great success was due to its name and to the fact that many of the articles published in its periodical aided Biblical studies.

Editors and publishers also know that the most popular archeological works are those that appeal to Bible readers. If in a scientific series a certain volume has any bearing on the Bible, the publisher of that series will usually increase the edition of that particular volume, knowing that the market for this book is much larger than for any of the others in the same series.

### *Some Cautions*

Many publishers, knowing how popular works can be that deal with Biblical archeology, have encouraged able writers to produce books that describe archeological discoveries and present their bearing on the Bible in a sensational way. Many such books that have appeared during the last one hundred years have had large sales. However, they have also done much harm by bringing discredit on Biblical archeology, since many people, eventually realizing that much of what has been written on this subject is frequently entirely without foundation, have lost faith in this work. It is therefore irresponsible to defend Bible truth with sensational stories of archeological discoveries that either were never made, or are grossly distorted.

Yet, it is a fact that archeological discoveries have done much for the Bible during the last one hundred years. Although they have not produced, and cannot produce, evidence which proves that the Bible is the Word of God, they have in many cases demonstrated the historicity of disputed characters, events, and places.

Readers of the Bible who expect the Biblical archeologist to make sensational discoveries have always been disappointed. Neither the tombs of the kings of Israel or Judah nor the official records of Solomon's court have ever been found. All search for the Ark of the Covenant has so far been fruitless, and it is doubtful that the remains of Noah's ark have been seen in modern times on Mount Ararat, as some have claimed.

Most sensational archeological discoveries, like those of the unspoiled tomb of King Tutankhamen in Egypt, or the rich tombs of the kings of Ur of the Chaldees, have no direct bearing on the Bible, although they are all indirectly helping to gain a better picture of the ancient world in which the Bible was produced. On the other hand, most discoveries that have a direct bearing on the Bible are neither sensational nor spectacular. In many in-

stances a number of insignificant discoveries, perhaps made over a period of many years, must be taken together to illustrate or vindicate certain minor details of a Bible story. For example, the existence of the once much-disputed King Belshazzar of Babylon was proved as the result of a series of little discoveries made during a period of about sixty-five years. The first evidence in this respect came to light in 1861. It showed that King Nabonidus, who up to that moment was known as the only king of Babylon at the time of its fall to Cyrus, had a son by the name of Belshazzar. Later, other evidence came to light that revealed Belshazzar had occupied an important official position in Babylon prior to its fall. However, it was not until 1924 that a document was discovered that proved that Belshazzar had actually been king during the last years of Babylon's existence. This example shows how the Biblical archeologist has the task of piecing together all the evidence, great and small, as it comes to light, and presenting it in the right way.

Many readers may now wonder how they can use archeological material effectively without making mistakes. They cannot reasonably be expected to be experts in the field of Biblical archeology, nor can they be demanded to spend a major portion of their time working through the voluminous archeological literature that exists today, in order to be accurate in using such material. It is therefore understandable that many ministers have used quotations about Biblical archeology taken from popular books, which are well-written and seem to contain weighty material supporting the Bible. Others have used material from books bought in secondhand book stores. Such works, published many years ago, were perhaps good at the time of publication, but in most cases they are now entirely out of date. How can a minister or Bible teacher know what he should use and what he should leave aside? It is well to keep in mind a few simple suggestions.

In the first place use common sense and judgment in the choice of archeological material supporting the Bible. From time to time sensational reports appear in newspapers and magazines about such discoveries. These reports must be used with great caution. It is always well to wait a few months, or even years, before using such reports of alleged discoveries, until one is certain that the discoveries in question were really made. For example, claims have been made in the past that an authentic stone inscription written by Moses had been found at Mount Sinai, also that Abraham's private library had been discovered in

Egypt, where he had accidentally left it during his visit to that country. These stories stirred up much enthusiasm at the time of their announcement, and have been used repeatedly by ministers in the pulpit and by authors in writing articles and books that are supposed to support the veracity of the Scriptures. Great was the disappointment later among the hearers and readers of such stories, when the reports of these alleged discoveries proved to be untrue.

In quoting from translated ancient texts remember that during the last few decades great progress has been made in the understanding of ancient languages and scripts, for which reason only the latest translations are good enough to be used. The same caution should be exercised in the use of books dealing with archeological facts and their interpretation. Archeological discoveries are constantly being made, and the progress in this field has been just as remarkable as in the field of other sciences. It is therefore imperative to use only such archeological books of an interpretative nature as have recently been published, and as have been written by competent scholars in the field of archeology.

#### *Some Reliable Sources*

No one would seek medical advice from a journalist, knowing that whatever success a journalist may have had in his profession, his advice in the field of medicine could only be amateurish. It is equally absurd to obtain archeological source material from books written by men who are not experts in this field of scholarly activity.

I have before me the partial list of book titles written by a very popular religious author. Besides having written books on communism, Catholicism, evolution, modern science, and theology, he has also produced one volume on Biblical archeology. The fact that large editions of his books have been sold shows that the author has been a successful writer. However, although I cannot competently evaluate his books on the various subjects on which he has written, I know that his work on archeology is extremely unreliable, and contains completely untrue statements as well as distorted evidence. This should be no surprise to anyone, because a man who writes books in so many unrelated fields cannot be expected to be at home also in the field of Near Eastern archeology.

Ministers, teachers, and other students of the Bible who would like to know from which books they can draw source material effectively supporting Bible truths, are referred to the short annotated bibliographies appended to the

various historical articles found in the introductory sections in each of the first three volumes of the *SDA Bible Commentary*. For several years to come the books described there will retain their value. However, as new and better books on Biblical archeology and ancient history become available, these bibliographies must be replaced.

For those who are interested in the subject of Biblical archeology, four books and one very useful periodical are herewith recommended. They are reliable, up to date, free of sensationalism, and very helpful, although two of them are rather expensive.

1. The first place in this short list is taken by the *Westminster Historical Atlas to the Bible*, ed. by G. E. Wright and F. V. Filson (Philadelphia: Westminster Press, 1945, \$7.50), with an introductory article by Prof. W. F. Albright, the undisputed master in the field of Biblical archeology. It contains not only 33 fairly reliable maps in full color on 18 plates, but also a good descriptive text of 114 pages and 77 black-and-white illustrations.

2. The best currently available book providing a survey of the archeological material that has shed light on the Old Testament is *Archaeology and the Old Testament* by M. F. Unger (Grand Rapids, Michigan: Zondervan, 1954, \$4.95). This book can heartily be recommended, although it contains some errors and weaknesses, which are pointed out in the book

review appearing on page 46 in this issue of *THE MINISTRY*.

3. The best work containing translations of ancient texts that shed light on the Bible is *Ancient Near Eastern Texts Relating to the Old Testament*, edited by James B. Pritchard (Princeton: Princeton University Press, 2d edition, 1955, \$17.50). This magnificent work of 544 pages in folio format has found a wide circulation, as is demonstrated by the fact that the first large edition published in 1950, was sold out in three years in spite of its high price. All texts are translated by the foremost scholars in their respective fields: Egyptology, Assyriology, Hittitology, et cetera. Recently, Professor Pritchard has written an excellent companion volume in his *The Ancient Near East in Pictures* (Princeton: Princeton University Press, 1954, \$20), which contains 769 well-chosen and well-reproduced pictures with a very useful descriptive catalog.

4. Those who want to keep informed about the archeological work bearing on the Bible are advised to subscribe to the little quarterly, *The Biblical Archaeologist*, published by the American Schools of Oriental Research, Drawer 93-A, Yale Station, New Haven, Connecticut. The annual subscription price is one dollar. The journal is in its eighteenth year of publication, and back volumes are available for \$1.35 each. Its articles are written by specialists and presented in a readable form. Hence it provides reliable and up-to-date information.

With these books as necessary tools anyone interested in the field of Biblical archeology can be reasonably well informed, and thus can gain access to much of the material that provides support for the vindication of the historical sections of the Bible. In studying this material he will find, for example, that the patriarchs, long regarded by critics as legendary heroes who lived in the dim past, have moved into historical light. Although no records have yet been discovered that have proved the existence of the very persons mentioned in the Bible, such as Abraham, Jacob, and Joseph, enough evidence has been found to prove that the social, economic, cultural, and religious conditions in which these men lived were exactly those described in the Bible.

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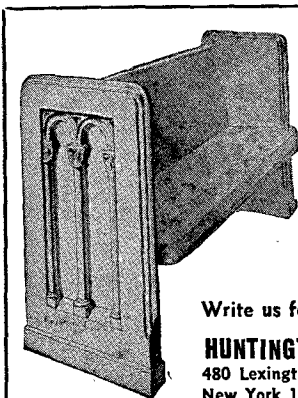
We have also much archeological material to defend the historicity of the book of Daniel, to mention another example. There was a time when fundamentalist scholars found it extremely difficult to harmonize the statements

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made in the book of Daniel with the then-known facts. Archeological evidence brought to light during the last one hundred years has changed this situation. We still cannot prove the historicity of such individuals as Daniel and his three friends, because their names have not yet been found in contemporary records, and we cannot prove that the three worthies were saved from the fiery furnace, or that Daniel escaped from the lions' den, that Nebuchadnezzar suffered from a mental illness, and that Darius the Mede is a historical figure. But enough archeological evidence is available to prove that chronological statements found in Daniel, which in the past seemed puzzling and contradictory, are correct, that whatever is said in Daniel about Babylon being the creation of Nebuchadnezzar is true, and that the information concerning Belshazzar as Babylon's last acting king reveals such accurate knowledge of the actual facts, that the conclusion must be reached that only an eyewitness of the events described in the book of Daniel can have been its author. The same observation can be made about many other details of Daniel's stories, concerning which the reader is referred to the commentary on the historical chapters of Daniel in the *SDA Bible Commentary*.

During the last one hundred years many discoveries of Bible manuscripts have also been made that provide clear evidence that the Bible text has faithfully been transmitted through the centuries. Although no original manuscript of any Bible book has yet come to light, every pertinent recent manuscript discovery has closed gaps that existed between Bible manuscripts known one hundred years ago and the original writings. For many years all discoveries in this respect only benefited the New Testament text. The reader may be reminded of the discovery of the Codex Sinaiticus by Tischendorf in 1859, of the Chester Beatty papyrus of 1931, and of the John Rylands papyrus fragment of the Fourth Gospel in 1935. Recently,

however, the Old Testament text has also profited by the sensational discoveries of the Dead Sea scrolls, which have provided samples of every book of the Old Testament as it existed in the time of Christ. All these manuscripts have shown that the Bible text has been faithfully transmitted through the ages, and that the claims of critics concerning the unreliability of the text are unfounded.

Such archeological material, of which only a few examples have been quoted, can be used to the fullest extent to build up confidence in the Bible. It has recently been stated authoritatively that during the last thirty years more archeological discoveries have been made which have direct bearing on the Bible than during the entire previous century. This material must be used, but cannot be found in old, out-of-date works. It is contained only in the latest archeological books and periodicals. Therefore, every minister proclaiming the truth for this time should try to keep abreast with the progress made in the field of Biblical archeology. Providence has placed this material in our hands, and it is our responsibility to use it effectively.

## Will God Punish Sinners?

(Continued from page 35)

### VIII. TO SUMMARIZE, WHAT WILL FINALLY HAPPEN TO THE WICKED?

1. Snares, fire and brimstone, horrible tempest (Ps. 11:6).
2. Shall be as though they had not been (Obadiah 16).
3. The wicked shall not be (Ps. 37:10). This is called God's strange work (Isa. 28:21).

### IX. APPEAL

Aren't God's ways the best ways? Same fire that devours the wicked will melt present world, but we look for new heavens and new earth (2 Peter 3:7, 12-14). Will you be diligent? Be ready! (Matt. 24:44).

## THE PIPE MUST BE OPEN

¶ THE social director of the Firestone plantation took me to see the great hydroelectric plant which runs their mill and supplies their light. I had never seen the inside of a hydroelectric plant before. There was a huge pipe, and four great turbine wheels. The water was open above them, but they were standing still. I said, "Why don't these turbines run?" He said, "Because the pipe is closed down at the outlet. If that were open, the water could flow through. The turbines can't run unless both the inlet and the outlet are open."

I said to this man, "That is the way our lives are. The pipe must be open up toward God and open down toward man. And then currents flow through and the wheels go round and we work with the power of God."

He said, "I never thought of that. I wonder where my pipe line is closed."—FRANK C. LAUBACH in *Channels of Spiritual Power*.

# **B**OOKS ... *For Your Library*

***Archaeology and the Old Testament*, Merrill F. Unger, Zondervan Publishing House, Grand Rapids, Michigan, 1954, 448 pages, \$4.95.**

The author, professor of Old Testament at Dallas Theological Seminary, provides in this book a good survey of archeological evidences shedding light on the Old Testament. In contrast with many similar books, the work is reliable, clear in its presentation, and free of sensationalism. Hence, the book can be recommended heartily as a good introduction to the field of Biblical archeology. The work contains about one hundred well-chosen pictures, although some are not so well reproduced. The map sketches are rather poor, but this fact does not lessen the value of the book.

The author dates the Exodus in the middle of the fifteenth century—"c. 1441 B.C.," a date only four years later than that proposed in the *SDA Bible Commentary*, vol. 1, pp. 191, 192. Hence, a Seventh-day Adventist minister will find little in which to disagree with the author concerning this very important time in Old Testament history. However, one observation has to be made in this connection. The book was published in 1954, but the manuscript seems to have been completed before 1952, and was not brought up to date with regard to some of the archeological work done during the last few years. This can be seen from the fact that for the fall of Jericho Professor Unger still uses the evidence J. Garstang thought he had found during his excavations at that site. The new findings of Dr. Kathleen Kenyon since early 1952 have changed this situation drastically, and have completely antiquated Unger's treatment of this subject. [See the article "The Recent Discoveries at Jericho" in *THE MINISTRY*, February, 1954.]

While we can agree with Unger on his approximate date for the Exodus, we cannot do so with re-

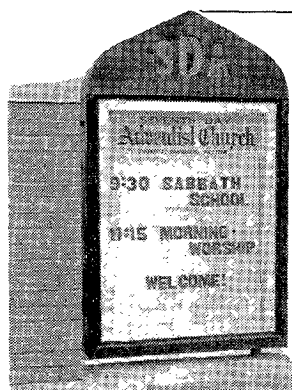
gard to his date for Abraham's call, an event Unger dates 645 years before the Exodus (pp. 105, 106). In the light of Galatians 3:16, 17, Abraham's call preceded the law giving on Sinai by 430 years. For an explanation on the other texts bearing on this subject (Gen. 15:13; Ex. 12:40, 41) see *Patriarchs and Prophets*, p. 760, note 6, and *SDA Bible Commentary*, vol. 1, pp. 314, 557.

The book shows surprisingly few mistakes. Those found at various places—no work of this nature is free of errors—are not very serious, as a few examples will show:

On page 310 the author states that Nehemiah's brother Hanani is mentioned in the Elephantine papyri. It is true that a carpenter by the name of Hanani occurs in these documents, but it is very questionable that this person was Nehemiah's brother, who was appointed chief of Jerusalem's police force by his governor brother (Neh. 7:2, 3).

The correctness of Unger's statement on page 311 that "Sanballat was a Jew by religion" must seriously be questioned. That Sanballat gave his two sons names connected with the divine name Yahweh (Jehovah) does not prove that he was a Jew by religion. We know that the Samaritans believed in several gods, among which was also Jehovah, and worshiped Him along with their pagan deities. It is therefore not strange to find that Sanballat gave his sons names connected with the true God.

On page 312 it is stated that Nehemiah returned from his second governorship in Jerusalem in the thirty-second year of king Artaxerxes. According to Nehemiah 5:14 and 13:6, 7, Nehemiah's first term of office lasted from the twentieth to the thirty-second year of Artaxerxes, after which period he spent some time at the Persian court, and returned later to Jerusalem, beginning his second term of governorship in an unknown regnal year of Artaxerxes.



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On page 316 the statement is made that Prof. G. R. Driver published Aramaic papyri. However, these documents, published in 1954, were leather manuscripts and not papyri.

There are two points in which the book might have been made more useful:

(1) The inclusion of more textual source material would have greatly increased the value of the book. It is realized, however, that this would have made the book more bulky and expensive. Hence, the serious student of archeology still needs, besides Unger's work, a book containing translations of pertinent texts relating to the Old Testament. The best one available is *The Ancient Near Eastern Texts Relating to the Old Testament*, edited by J. B. Pritchard, Princeton, second edition, 1955, \$17.50.

(2) More discrimination should have been exercised in making up bibliographies at the end of each section, where collections of articles and books are presented that have been chosen very indiscriminately. Authoritative and up-to-date works are listed side by side with unreliable and antiquated articles and books, without telling the reader of their different values.

Aside from these minor criticisms, the reviewer can wholeheartedly recommend this book as one of the best modern textbooks on the study of Biblical archeology.

SIEGFRIED H. HORN.

**Miracles: Yesterday and Today, True and False,** Benjamin B. Warfield, Eerdmans Publishing Co., Grand Rapids, Mich., 1953, 327 pages, \$3.50.

When you get a book by Warfield you have gotten a masterpiece. For many years he was professor of Systematic Theology at Princeton Theological Seminary. At the time of his death he was recognized as one of the three outstanding exponents of the Reformed faith in the modern world, sharing that distinction with Abraham Kuyper and Herman Bavinck.

The present volume is a reissue of his scholarly and Biblical study of miracles, together with a keen analysis of the multitudinous claims to miraculous powers in and out of the Christian church. Warfield's scientific investigation of miracles—patristic, medieval, and modern—makes illuminating and informative reading.

CARLYLE B. HAYNES.

**The Age of the Reformation,** E. Harris Harbison, Cornell University Press, Ithaca, New York, 1955, 145 pages, \$1.25.

This brief treatment of the sixteenth-century Reformation deals mainly with the political, social, economic, and cultural developments that set the stage for the Protestant Reformation and the subsequent Catholic reformatory and Counter Reformation movements. The author's analysis of the religious developments is perhaps somewhat superficial. The value of this inexpensive and highly readable book, forcefully written and admirably composed, lies in the introduction it gives to the world stage on which the reformers performed.

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# NFrom Current JournalsEWSS....

[Unless otherwise credited, the following news items are taken from Religious News Service.]

¶ For the first time the World Council of Churches' Central Committee will meet in a Communist country next year. The committee voted in Davos, Switzerland, to accept an invitation to hold its next session, July 28-August 5, 1956, in or near Budapest, Hungary.

¶ Church construction set a new record in July with a total of \$66,000,000, the Department of Commerce and Labor reported in Washington, D.C.

¶ Roman Catholic elementary and high schools will have to add 42,750 teachers to their rolls by 1965 to meet an estimated school age population of 5,239,131 according to a survey by the Mathematics Department of Manhattan College, Riverdale, New York. Present enrollment in Catholic schools is 4,007,000, served by 121,731 teachers, the department reported.

¶ Stones from famous churches and shrines over the world will be incorporated in the new building of the First Baptist church in Washington, D.C. The \$2,000,000 edifice will be completed at the end of the year.

Dr. Edward Hughes Pruden, pastor, said stones will be included from Westminster Abbey and St. Paul's Cathedral in London, a church destroyed in the atom bombing of Hiroshima, and Baptist churches in England, Africa, Germany, and Argentina. Other stones come from Mars Hill in Athens, Greece, where St. Paul preached, and various sites in the Holy Land, including the banks of the Jordan River. Hand-wrought iron nails from Roger Williams' first meeting house at Providence, Rhode Island, are being used in the construction of the church.

"We feel that in this way we are demonstrating that we are part of the world-wide Christian community," Dr. Pruden said. Another feature of the new Baptist church will be a series of stained-glass windows depicting the life and work of Christian leaders of all denominations, including pioneers of the ecumenical movement.

¶ An antichurch film produced in Communist China is scheduled for showing in East Berlin movie houses. It is said the movie, entitled *The Claus of the Devil*, depicts a Catholic bishop as the head of an espionage ring.

¶ A Washington, D.C., plumbing and heating firm apologized in a full-page newspaper ad for being open on Sunday. John G. Webster and Sons replied to a letter sent by the Washington Federation of Churches to all business places in the metropolitan area that have kept open on Sunday.

¶ Church membership in the United States climbed to a record 97,482,611 in 1954, a gain of 2,639,766 over the previous year. A total of 60.3 per cent of Americans—slightly better than six out of ten persons—are now members of religious bodies. Furthermore, Americans are donating money for religious purposes as never before. The statistics are from the *Yearbook of American Churches* for 1956, scheduled for publication by the National Council of Churches on September 15. Benson Y. Landis, yearbook editor, says "people are interested in religion to an unprecedented degree in modern times." According to the yearbook Protestants now number 57,124,142; Roman Catholics, 32,403,332; Jews, 5,500,000; Eastern Orthodox, 2,024,319; Old Catholics and Polish National Catholics, 367,918; and Buddhists, 63,000. The relative strength of Protestant and Catholic groups has remained virtually the same for more than fifty years, the editor said.

¶ In Anchorage, Alaska, charges against Robert Ford, 24, a Seventh-day Adventist airman who refused to parade on Saturday, the denomination's Sabbath, were dismissed by special Air Force investigators. They based their decision on the fact that Air Force officials in the Alaska theater, following a Pentagon ruling, had previously arranged to permit Adventists not involved in the care of sick or injured to work on Sunday rather than Saturday.

¶ In Nuremberg, Germany, it is planned to rebuild, in a public park, a monument to the 19th century atheist, Ludwig Feuerbach. The monument, which was destroyed by the Nazis in 1933, will bear the original inscription: "Man Created God According to His Image."

¶ A record number of 318,000 requests for information about Roman Catholicism were received by the Knights of Columbus during 1954 as a result of their "Advertising the Faith" program. This figure is an increase of 8,000 over 1953. Since the inception of the plan, nearly 2,000,000 inquiries have been received according to the Knights of Columbus report, and 195,500 persons have enrolled for instruction in the Catholic faith.

## The Ladder of God's Love

(Continued from page 16)

to be traveled in both directions. It reaches *down* to man. But it also reaches *up* to God. Jesus came *down* and took upon Himself our humanity that He might take our humanity—reformed and transformed—with Him *up* to the highest level. And while we unite with Him in reaching to the lowest, we are also to unite with Him in lifting men and women to the highest.

What a contrast from the pattern of our modern, deluded, befuddled world. How

many are the victims of modern commercial advertising. Constantly we are bombarded on radio and TV with the promise that we can eat as we please and escape the results by simply taking a tablet or a capsule or a glass of this or that.

The first of such commercials was broadcast long ago from a tree in the Garden of Eden. God warned that death would result from disobedience. Satan's commercial talked of "a treat instead of a treatment." And his plan has not changed. He brings to the world today a mixture of science and pseudo-science—a blended nostrum of truth and error. He says, "Eat what you please—it won't hurt you."

The first falsehood of the enemy is that God does not love you. The second falsehood is that it makes no difference whether you obey God or not. The way to escape suffering is to take some sure cure—but just live as you please. True gospel-medical-missionary work counteracts both lies.

The devil's plan of healing is but a temporary delusion. Sooner or later the soul awakes to the realization that in these methods there is no lasting help. But in contrast, God says, "I am the Lord that healeth thee." "Go, and sin no more."

EDITORS.

## "Dead Men Do Tell Tales"

(Continued from page 52)

August of this year. It is now available as a regular volume through your Book and Bible House for those who did not get it from the Voice of Prophecy.

Our evangelists are realizing more and more that large groups of people are interested in the historic records that reveal the accuracy of the Word of God. But when we announce such a subject we must be sure we have the up-to-date facts in these fields of research. A poorly informed and unprepared preacher who dares to open up those areas only succeeds in revealing his own lack of background. But one who is aware of the opportunity and has prepared himself can make a very acceptable presentation. The standard set before the Adventist minister is to become, by the grace of God, an intellectual and spiritual giant. Reading, concentrated study, and importunate prayer are the prerequisites to really efficient leadership in any branch of God's work. But to the careful student the Bible becomes a window to an ever-enlarging vision through the study of Biblical archeology.

R. A. A.

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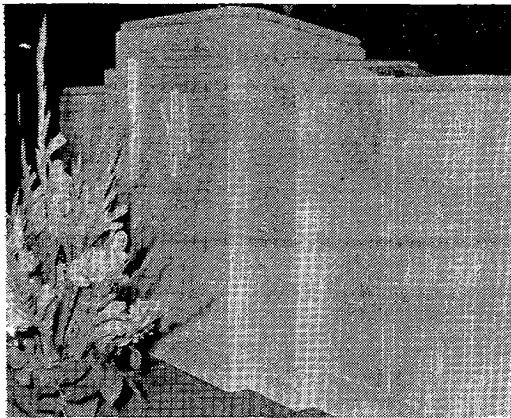
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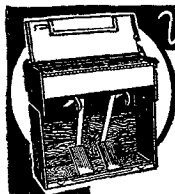
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## Medical Missionary Work

(Continued from page 9)

the benevolence of heaven. Though Christ's visible presence is not discerned, yet the workers may claim the promise, "Lo, I am with you always, even unto the end of the world." He has assured His followers that to those who love and fear Him He will give power to continue the work that He began. He went about doing good, teaching the ignorant, and healing the sick. His work did not stop with an exhibition of His power over disease. He made each work of healing an occasion of implanting in the heart the divine principles of His love and benevolence. Thus His followers are to work. . . .

God has qualified His people to en-

lighten the world. He has entrusted men with faculties that adapt them to extend their efforts and accomplish a work that will belt the world.<sup>4</sup>

<sup>1</sup> *Counsels on Health*, pp. 497-499.

<sup>2</sup> *Counsels to Parents and Teachers*, pp. 467-469.

<sup>3</sup> *The Review and Herald*, May 2, 1912.

<sup>4</sup> *Ibid.*

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Someone handed a copy which presented the Sabbath, to a minister of another faith. After reading the article he decided to keep the Sabbath and wrote for further information concerning our faith.

E. S. B., Goodlette, Texas.



A bus driver picked up a copy on the Key System bus line and enrolled in the Bible course. A. F., Oakland, California.



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W. S. H., New York City.

Mrs. C. S. took a copy from a tract rack in a bus depot and ordered additional copies.

Mrs. C. S., Syracuse, New York.

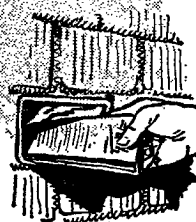


A subscription has been going to a lady who has now become convinced of the truth. M. A., Pittsburgh, Pennsylvania.

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1. CME comprises *eight* professional colleges, of which the School of Medicine is but one. Others include the schools of Dentistry, Nursing, Medical Technology, and Graduate Studies.

2. CME began its existence at Loma Linda, but it also has a campus in Los Angeles, some sixty miles distant. Therefore the location of the College of Medical Evangelists—or "our medical school" if we are speaking of the School of Medicine in particular—can be referred to correctly only as we think of both campuses: Loma Linda *and* Los Angeles.

CME is a growing institution in every way. Its successful operation today also includes two large teaching hospitals—the Loma Linda Sanitarium and Hospital and the White Memorial Hospital—with two outpatient clinics connected with each.

When this institution first opened at the Loma Linda Sanitarium in 1906, it offered an "evangelistic-medical" course, collegiate subjects, music, and a nurses' course. It was not until 1914 that the first class in the School of Medicine was graduated. Other schools have since been added. The campus in Los Angeles became an actual part of the college in 1917 with the opening of the White Memorial Hospital. Students of medicine, nursing, and physical therapy divide their time almost equally between the two campuses.

R. A. A.

## A DENTIST IS A DOCTOR

SOMETIMES we hear an expression like this: "We are happy today to have with us our doctors and dentists." Now is that correct? Of course there may be good reasons for making some differentiation; but are not our dentists doctors too? At least they are in the United States. The degree they hold—D.D.S.—designates them "Doctors of Dental Surgery." Their particular profession is highly technical and specialized. The skilled work of a dentist requires the same basic training as that of a doctor of medicine. So it would seem in place to speak of our dentists, along with our physicians, as doctors. To refer to "our physicians and dentists" would be correct, because a dentist is not a physician, but both are recognized in the

professional world as doctors. And the contributions of both to suffering humanity are playing a wonderful part in the great over-all program of evangelism. We do not pose as correctors, but because incorrect expressions are frequently made we merely draw attention to that fact. True nomenclature is important.

We are happy to have our own School of Dentistry as one of the departments of our College of Medical Evangelists. And those who graduate from this school will play a very valuable role in the great program of medical missionary work. We know of no more earnest and sincere group of self-supporting evangelists than our Christian dentists.

B. G.

**"DEAD MEN DO TELL TALES"** THAT's how the title of the subject ran on the handbill—"Dead Men Do Tell Tales"—and we believe it's a good title. "Amazing Discoveries in Bible Lands . . . Hear How Archeological Findings Confirm the Historical Accuracy of the Bible," ran the subtitles; and, "On the Screen in Natural Color—Actual Photographs of Long-lost Bible Cities Unearthed to the Light of Day."

Of course, James J. Cox, one of our evangelists in New Zealand and from whose handbill we are quoting, has had the advantage of a visit to Bible lands. However, other evangelists who have never visited those areas have also used the foregoing title, or similar ones. But there are important things to know when presenting these subjects publicly.

Siegfried H. Horn, Professor of Archeology and History of Antiquity at our SDA Theological Seminary, has pointed out some of these in his article on page 42 of this issue of THE MINISTRY. This article also lists some very reliable authors who can be studied with confidence. Certain of the pitfalls that the uninitiated will need to look out for in the field of archeology are here presented. Also on page 46 of this issue is a comprehensive book review of the new volume, *Archeology and the Old Testament*. And the new *Adventist Commentary* contains most valuable historic background.

Another valuable help in this field will be the little book *Light From Dust Heaps*, by Siegfried Horn. This 96-page volume covers in a brief and authentic fashion the more recent discoveries that confirm the Bible. It was published by the Review and Herald and was the Voice of Prophecy book-for-the-month during

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