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NOTES AND NOTICES
Information and Sundry Items

"Ministry" Price Increased Sept. 1

At last the rising spiral of costs has necessi-
tated a new printing contract with the
publishers of The Ministry, which journal, in
turn, is now forced to increase its subscription
rates. This workers' own journal is subsidized
in part by the General Conference and receives
some revenues through its advertising columns.
The General Conference and the Review and
Herald have jointly assumed the loss for 1943
entailed through increased costs, so as not to
affect present outstanding subscriptions. But
that increased cost must be shared with the
field for 1944 and onward.

Our circulation policy is this: The divisional
conferences overseas and the local conferences
at the home base uniformly supply The Min-
istry to their workers gratis, as a service, in
order to foster their greater efficiency. The
same is true, in large part, of our educational
and medical institutions.

Thus The Ministry is primarily for these
three professional groups—evangelical, medical,
and educational. For these three groups there
is a special club discount. Other miscellaneous
subscriptions, paid for by the individual, are at
the regular published price. (See bottom of
page 1.)

The new subscription price on The Ministry
is $2 a year (increased from $1.50 a year).
Conferences and institutions have been notified
of the new club price. Conference workers,
sustentation beneficiaries, colporteurs, theologi-
cal and medical students, sanitarium and college
staffs, as well as academy teachers, are all
entitled to this club price.

Doctors and nurses in private practice who
belong to the Medical Missionary Association,
and lay preachers in active evangelism, are also
entitled to a discount. Those in these groups
should write their Book and Bible Houses for
rates or inquire of The Ministry, Takoma
Park, Washington 12, D. C.

The new rates become effective September 1,
1943.

C Welcome to El Ministerio Adventista, a
twelve-page, printed extension of The Min-
istry for the Spanish-speaking evangelistic
workers of the Inter-American field. This little
journal, bearing on the cover page the familiar Ministry emblem of the Shepherd with His
crook and lamb, enlarges the list of extensions
of our journal in our sisterhood of divisions.
May Heaven's rich blessings attend this printed
messenger, whose motto is "More Power;
More Efficiency."

The Texas Conference sets the record in
authorizing the addition of eleven new minis-
terial and Bible instructor interns, regular and
special, to its working force. Here is an ex-
ample worthy of emulation.

C The South American Division reports the
Ministerial Reading Course enrollment for 1943
as the largest in the history of the division—
about 220 in all, with over ninety in Spanish
and eighty in Portuguese. This is a gratifying
achievement in these days of uncertain trans-
portation.

C Strange feelings flood the soul as one sees a
hundred deaf mutes assembled in one place,
gesticulating with fingers, hands, and lips. Pity
is felt for those thus afflicted, and thankfulness
for the use of these faculties. It also comes as
a challenge to use our lips and ears for God in
gladsome service and in responsibility for this
large group who, unable to hear and speak, yet
read with facility. Let us not forget the deaf
mutes who know not the message.

C The versatile wisdom of some men is aston-
ing. They know the solution to every prob-
lem, the way out of every perplexity. They are
prepared to pass judgment on every question;
they are right on every issue. There is one
comfort, however, for the rest of us. As Josh
Billings says, "It is better not to know so much
than to know so many things that ain't so,"
because of faulty or limited information. Mod-
esty of opinion is to be emulated.

C It is unfair for an evangelist engaged in an
effort to write a book or to occupy himself with
some other major, extraneous task that con-
sumes a large proportion of his time. Such
time should be put into preparation, supervision,
instruction, and visitation. To rely upon in-
experienced associates for results is not good
evangelistic leadership, and cuts down the net
results. Even from a selfish viewpoint it does
not pay. The future standing of the evangelist
is jeopardized by such divergencies.

Rationing Has Reduced "Ministry"

Owing to paper rationing and re-
strictions, it is necessary to reduce The
Ministry from 48 to 32 pages for
one issue during 1943. Therefore we
have fixed upon this September num-
ber as the time to make the reduction.
We are happy that the "cut" did not
have to come in the November issue,
which includes our Ministerial Read-
ing Course promotion for 1944, or in
the December number, which requires
about six pages for our yearly index.

Page 2

The Ministry, September, 1943
TRUE WORSHIP PROMOTES SERVICE

By L. H. LINDBECK, Radio Secretary, South American Division

It is a fact that true, genuine worship of God is the motivating power of the church. Power for service is derived primarily from a vision of God obtained through worship and wholehearted devotion. Many problems of pastoral work are largely solved when worship becomes the dominant feature of our Sabbath services. Before leaving the States, while I was pastor in the St. Louis Central church, we wrestled with the usual pastoral problems, and not the least was the problem of reverence and quietness in the house of God. How frequently we have sought to lecture, to educate, and to legislate in order to produce reverence in our churches. But we have failed, because reverence cannot be obtained in this way. It must come from the heart.

At our union conference session that winter some studies were given on the subject of how to inspire reverence and the significance of true worship as the underlying experience of all acceptable service for God. Upon our return we determined to pursue a new course in the St. Louis Central church. A new order of worship was inaugurated for the eleven o'clock hour. All announcements and distracting items were brought in before the service began. The first part of the hour of worship was held sacredly for worship. Nothing was allowed to distract. The hymns were carefully selected to contribute to the spirit of worship as well as to the theme of the hour. The Scripture reading, the prayer, the offering, were all sacredly held as a part of this worship. Immediately a new spirit of reverence and quietness took possession of the congregation as a result of true worship and wholehearted devotion.

Later we were confronted with the Ingathering campaign. This is usually a disruptive period. In fact some feel it to be perfectly legitimate to disrupt all usual reverence and decorum for a campaign so tremendously important in our work. But we were determined that Ingathering would not be allowed to spoil this new era in our worship. Therefore the Ingathering campaign was quietly and carefully organized, with its respective bands, leaders, and goals all arranged before the opening of the campaign.

On the opening Sabbath of the campaign the leaders of the bands were quietly instructed regarding the procedure. We used the Sabbath school class-band organization for the Ingathering campaign. No goal device of any kind was used! A few brief remarks about the opening of the campaign and the work of the singing bands were made at the missionary service following the Sabbath school. Then at the eleven o'clock hour on this opening Sabbath the usual campaign, fanfare, and pressure were eliminated. A very quiet, sacred spirit of worship characterized the hour. At the close of the sermon a consecration call was made by the pastor. Almost the entire congregation joined in this consecration service. The power of God was manifestly present in this sacred and worshipful service.

The church went to work in Ingathering. The singing bands worked faithfully too. The leaders of the respective bands quietly took their reports each week at the close of the Sabbath school. Through careful organization the pastor kept in touch with the leaders of the bands and was thus conversant with the progress of each band. During the campaign the usual announcements about goals or the amount raised were entirely eliminated. The entire time consumed in announcements during the missionary period or at the eleven o'clock service probably did not amount to more than ten minutes for the whole campaign. Strangers attending hardly knew there was an Ingathering campaign on.

The campaign was scheduled to close on the fourth Sabbath. Some were afraid of failure. It just did not seem like Ingathering without the usual noise, promotion, and competition. We were confident of success, however, because...
of careful organization and loyal band leadership. Our goal was $2,200. The final day of the campaign arrived. Quietly, at the close of Sabbath school, the leaders of each band totaled the amount brought in. Nearly every band had a sizable overflow. No amounts were placed in the offering plate at the time of the regular offering. Added to the small amounts that had previously been turned in, the total amount of cash was in excess of $2,900.

Think of it! An overflow of $700 from a campaign lasting only four weeks. Before the enthusiasm had died out and the singing bands had finished their territory several weeks later, an amount in excess of $1,000 beyond the goal had been reported. Needless to say, the church was happy. This was the most successful In-gathering campaign in the history of the church, and I firmly believe that it was the result of a new power for service derived from whole-hearted devotion and true worship.

When our people are led in worship and devotion to get a vision of God and His righteousness, a new spirit of service will take hold of the church and, like Isaiah of old, they will be quick to respond with a ready, "Here am I, Lord; send me." Let us as leaders of the flock of God determine first of all to lead the church in true, genuine worship. This is our first work. All the rest of the usual promotion campaigns will then be accomplished much easier. Let us put first things first, and God will abundantly prosper the church as we move forward in genuine worship and wholehearted devotion.

Doctrinal Preaching Diminishing

By Albert H. Piper, Minister, New South Wales, Australia

We are in an age of changing emphasis. Speaking in a general way, the Protestant church, after its birth pangs, has been fast forgetting its primal teaching. The founding doctrines are little thought of and less often preached. The spirit of evangelism has waned, and in many churches it is no more. Less and less is the mission enterprise growing. Missionaries are returning home, and there are few recruits to take their places even if the churches were prepared to send and support them.

Where are the men, with theses based on the Bible, who are eager to nail them upon the doors of dead, cold formalism and ritualism? Where are the Husses, the Wycliffes, the Luthers, the Whitefields, the Wesleys, and the Moodys? Where are they? Thank God we believe there is still a voice or two crying in the wilderness. Listen to this Catholic criticism of the Protestant church:

"The Protestant must feel acutely the lack of a spiritual home most strongly when he realizes that his church changes like money values. He cannot tell from one day to another what his church stands for. He cannot attempt a prediction of what interpretation his minister will place upon this doctrine or that tomorrow, for has he not changed frequently in the past?"

"Yesterday, the minister declared that the book of Genesis is to be interpreted in strict accordance with the letter of Scripture. Today a new minister comes. He is fresh from a new school of theology, and he says that Genesis is not to be taken absolutely, but that it is only a fairy story from an ancient civilization. Tomorrow, today's minister goes on his way, and the new one will say that God Himself is not a Being who dispenses an everlasting interpretation of Holy Writ to a romantic escape from all religious responsibility."—E. T. Griebing, in America, Feb. 25, 1939.

What are the prospects of such history repeating itself in the advent movement? What are the trends, if any? They are indicated by what we preachers are preaching. What are the trends in our preaching? Each of us must answer this question, and finally meet it in the judgment. We should be familiar with the following counsel from the Spirit of prophecy:

"I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the church. It is common for such subjects as the sanctuary, in connection with the 2300 days, the commandments of God, and the faith of Jesus, to be perfectly calculated to explain the past advent movement, and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."—"Early Writings," p. 65. (See also "Gospel Workers," pp. 502, 503.)

Are any of us running on a sidetrack and failing to realize the utmost importance of preaching the last solemn message that God will ever send to the world? Is there not a tendency existing among us to preach the philosophies of men rather than the everlasting gospel of the threefold message in Revelation 14? The Lord's counsel to us at this time is:

"There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all allegiance to the world."—"Testimonies," Vol. VIII, p. 37.

"If she will honor the Lord God of Israel, there is no power that can stand against her."—Id., p. 11.

"The Lord lives and reigns. Soon will He rise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls. We must now be terribly in earnest. We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world."—Id., p. 36.

"Oh, I am so full of this subject that I cry to God, 'Raise up and send forth messengers filled with the sense of their responsibility.'"—Id., Vol. IX, p. 27.

"The Bible, the word of God, is the bread of life. He who feeds the flock of God must himself first eat of the bread which came down from heaven. He will see the truth on every side. He will not venture to come before the people until he has first communed with God."—"Testimonies to Ministers," p. 340.

The Ministry, September, 1943
IN several of the books by Ellen G. White there are important references to the ancient Jewish Passover. But the word “Passover,” as employed, is by no means limited to the fourteenth day of the first month, Abib, or Nisan—the Old Testament paschal date—and its true meaning has to be obtained from the context. A similar usage of this word is also true of Biblical writers and of Josephus. When Luke wrote his Gospel, he took pains to explain that the “feast of unleavened bread” was also called Passover. (Luke 22:1.) On the contrary, Moses made sharp distinction between these two expressions, stipulating that the Passover was to be observed “in the fourteenth day of the first month,” and the feast of unleavened bread, “in the fifteenth day of this month.” Num. 28:16, 17.

We shall here examine the key statements in the Spirit of prophecy relating to the Passover and show their harmony with the testimony of Josephus, an ancient historical witness.

The beginning of the Passover month is described in “Patriarchs and Prophets,” page 537, where obviously, the beginning of the month itself—not the Passover date—is said to correspond to the last of March and the beginning of April. The time limits here mentioned do not cover more than a week, and they could not therefore signify the whole paschal month, nor even the first half of it, ending at full moon. But they can consistently represent that variable period in which the Passover month customarily began. In certain years, however, the actual beginning was toward the middle of April, or even as late as the third week. This variation in the beginning of the first Jewish month was caused by the nearly eleven days’ difference between the common lunar year of 354 days and the common solar year of 365 days. Every two or three years the accumulated difference was added to the lunar year, thus advancing the subsequent new year. In this manner the calendar moon kept pace with the sun, or the lunar year was made to agree with the solar.

In “The Desire of Ages,” pages 75, 76, the “time” of the Passover journey prior to the feast is described. The portrayal is similar to the foregoing citation from “Patriarchs and Prophets.” The songs are mentioned that beguiled the journey; and the evenings are characterized as delightful, for the moon was approaching the full, as is always the case between conjunction and opposition; that is, between new moon and full moon. This pilgrimage was necessarily earlier than the Passover feast itself, and hence the word “Passover” could not here represent the paschal date.

In “The Desire of Ages,” page 703, the whole week of unleavened bread is included in the word “Passover,” whereas on page 774 of the same book this word is applied to services that followed the paschal sacrifice, which are described in Numbers 28:17-25. Frequently, therefore, the word “Passover” is used in a general sense in these volumes, and it would be inconsistent to read into such language a definite date, unless a date is specifically stated.

Jewish Date of Crucifixion

As an illustration of an exactly dated construction with reference to the word “Passover,” “The Great Controversy,” page 399, can be cited:

“On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the Passover Lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as the Lamb of God, which taketh away the sin of the world.”

That this important statement with regard to the crucifixion date may be fully understood, and in order to show what word the phrase “on the fourteenth day” qualifies, the sentence is presented in diagram on page 7.

This sentence is complex, consisting of one principal clause and three subordinate relative clauses. The phrase “on the fourteenth day,” etc., is a time phrase, and hence must qualify some verb or participle in the sentence, and that in such a way as to keep the whole sentence intact. There are altogether five action words in this citation, and these have been numbered from 1 to 5 in the diagram. The obvious action word which this time expression should qualify is No. 1 or possibly No. 2. The chronological meaning would be the same in either case. However, if the phrase in question should be attached to the relative clause 4, this clause would thereby lose its antecedent, “day and month,” whose office is expressly to tie clause 4 to the main sentence, but would fail entirely of so doing unless anchored in some other place than
In other words, the resurrection of Jesus took place on the second day of the feast of unleavened bread when the wave sheaf was offered. Therefore, since, according to "The Desire of Ages," resurrection Sunday was the second day of the feast, then the Sabbath during which Jesus lay in the grave must have been the first day of the feast, and, according to Leviticus 23:6, 7, this first day of the feast of unleavened bread was the fifteenth day of the first Jewish month, Nisan, a holy convocation. Consequently, Friday of the crucifixion was necessarily the fourteenth day of the first month. This argument in "The Desire of Ages" is in perfect agreement with the long sentence from "The Great Controversy" which appears here in the form of a diagram. The Spirit of prophecy offers this further enlightenment regarding the symbolic wave sheaf:

"From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented, could the sickle be put to the grain, and it be gathered into sheaves."*

Similarly Josephus says, "For before that time they do not touch them." We also read in Leviticus:

"Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings."**

**History of Paschal Date**

After the division of Solomon's kingdom, no Passover is recorded in the Bible until the time of Hezekiah—a period of at least two centuries. And up to the time of Christ there are only two more Passovers on record. When the Gospels and the apostolic letters were written, changes were overtaking the Jews and their feast customs. Imperial Rome continued to harass and vex them. In the third and fourth centuries, under Hadrian and Constantius, the persecution became so severe that all religious exercises among the Jewish people, including computation of the calendar, were forbidden under penalty of extremes in punishment. The Jews sought refuge in dens and caves, and hence could not announce their feasts. In the words of Sidersky, they went through "iron and fire."**

As a result the festal dates became uncertain, for intercalation was irregular. The paschal lambs were no longer sacrificed, and the Old Testament "fourteenth" of the first Jewish month was falling into discard.

And when ecclesiastical Rome came into power, the Passover argument reached a new peak. Church canons and laws forbade Christians to observe the same Passover date as the Jews; Christians were in conflict if they even received unleavened bread, or the Eucharist, from the hand of a Jew! John and his disciples in Asia Minor had observed the Passover of the crucifixion on the fourteenth day of the first month, but the Europeans had come to keep the
Passover of the resurrection on another date. The Jews challenged the Christians with reference to the accuracy of their Easter tables. The following from Epiphanius in his testimony against the Audians, indicates the existing antagonism:

"For you, brethren, who have been redeemed by the precious blood of Christ, ought to celebrate the Passover accurately and with all diligence after the equinox, taking care not to observe the feast with the Jews. For there is now no fellowship for us with them. For they are even mistaken in the very calculation which they think to construct, so that they are found to err in every way, and to depart from the truth." 8

The Arabian chronologer Albiruni, about 1000 A.D., produced the first complete record of early Jewish calendation, aside from the Bible and Josephus. He makes the following statement regarding the Jewish attitude toward the Christian Passover:

"The followers of Jesus wanted to know beforehand the Passover of the Jews, in order to derive thence the beginning of their Lent. So they consulted the Jews, and asked them regarding this subject, but the Jews, guided by the enmity which exists between the two parties, told them lies in order to lead them astray." 9

And with the increase of Jewish sectaries came charges and recriminations in the midst of Jewry itself. We have the testimony of Yelet ben 'Ali the Karaite, who challenges the Rabbanites with an oft-repeated Karaite accusation:

"They have introduced the calculation of the calendar, and changed the divine festivals from their due seasons." 10

And similar testimony comes from the chronologer Scaliger, who says that he learned the truth from Jews, not from Christians:

"Yet those ancients [the Christian church], when they used this cycle, thought that they were celebrating the Passover in the Jewish Nisan, which instead was the [Jewish] Adar in the years 2, 4, 5, 7, 10, 12, 13, 15, 16, 18, as the table shows,"—10 years out of 19! 11

Under such conditions, it is very simple to account for the almost forgotten Old Testament "fourteenth" of Nisan, which today is more or less disclaimed as the ancient Passover date by both Jewish and Christian scholars alike. Not only the season and Jewish date of the ancient Passover are called in question, but also the time of day when the lamb was slain and the hour and date when the lamb was eaten. These are questions which have commonly perplexed and embarrassed students of the Bible.

It was the Jewish paschal month, however, which periodically overlapped two civil months, that complicated the Millerite problem in 1844. These students of prophecy had to choose between a March-April Nisan and an April-May Nisan for a Jewish first month of the ancient type. Their argument in lunar time was difficult because it had to be worked out on a meridian far distant from the land where the prophecy had originated, and where the Jewish laws governing the ancient Jewish year were given. Again and again the question was asked by Millerite leaders whether barley would be ripe in Judea in the period ending in March and early April. The answer to the Millerite quest came in part from a study of husbandry in the Near East. Especially helpful was the ancient Jewish calendar as reviewed by John David Michaelis, 12 whom Kugler has recognized as first in the field to investigate critically the seasons of the ancient Jewish months. And, by an evaluation contrary to the reckoning of the modern Jewish calendar, the paschal month Nisan was identified with a thirty-day period in April-May in 1844, with a resultant "seventh month" in October-November. This conclusion was based upon the Pentateuchal Passover law and upon the laws of the agricultural seasons in Palestine. And the season of the "seventh month" thereby harmonized with Daniel's "midst of the week" when Jesus died. The seriousness of the questions confronting Biblical chronology is increasingly recognized by all students of the Bible. The Millerites faced a problem in lunar chronology and solved it. The Spirit of prophecy arose and has placed on record indisputable principles relating to the ancient Jewish year, including a remarkable outline of Biblical dates and periods. The importance of understanding these principles and dates is suggested in the following admonition from "The Desire of Ages":

"It would be needful for His church in all succeeding ages to make His death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt." 13

1 Ant. III.X.5; XI.IV.8; B. V.III.1. (These citations will be further analyzed in Part II of this study.)
2 Ant. III.X.5.
4 Id., pp. 785, 786.
5 Ibid.
6 Lev. 23:14.
7 Cf. Jewish Encyclopedia, art. "Calendar."

---Please turn to page 28
"Bargain" Attendance Device

By Paul O. Campbell, Evangelist, Northern California Conference

Most people are interested in bargains. Bargain hunting is almost an instinct. If this instinct could be enlisted to stimulate attendance at meetings, the evangelist would have a powerful ally. Some have used the plan of giving Bibles to secure regular attendance. If the idea of "bargain night" is added to the plan, it will work even more successfully. This plan can be advertised advantageously over the radio by urging listeners to attend the meetings and there find out how to get a Bible absolutely free.

On the first two or three nights a "Free Bible" card is given to each person. If the person plans to be present most of the time, he puts his name and address in the place indicated. He then tears off the part with his name and address and hands it to the usher. The part with the numbers is kept by each individual. Incidentally, this plan gives a long list of names to the minister at the very first part of the meeting. Enough numbers are placed around the outer edge of the card so that the individual will have to attend almost all the meetings in order to have the numbers all punched.

The card is punched at least once for every meeting attended. On certain nights, when outstanding doctrines which the people should hear are presented, we punch as many as three or four numbers. These "extra punch" nights are advertised on the handbill. Naturally, the attendance is good on bargain nights.

One person can have but one card punched on any one night. But if someone has to be absent, we allow some friend to bring the card and have it punched, as long as that other person has but one card punched on that particular night. This may seem a bit out of place; nevertheless it may be the means of getting that friend to attend the meetings.

The number of punches required, as compared with the intended number of meetings to be held, should be so regulated that persons may sign up and begin having their Bible cards punched as late as two weeks after the evangelistic campaign has begun. This gives the evangelist a chance to publicize the Bible gift plan at the meetings and over the radio for several days beyond the beginning date of the meetings. Also those who have taken cards are thus enabled to encourage others to take a Bible card. Extra punches might be given all who will get someone else to take a Bible card. Every card punched brings another person out.

It won't be long until the radio listeners will recognize what is meant by "bargain night." When a subject is advertised as being worth two or more punches, the radio listeners will become interested. Even though the particular listener may not hold a Bible gift card, he will be attracted by a four-punch night. On nights when there are to be special feature attractions, it may not be necessary to have a bargain night. But on some week night, when no special attractions are planned, yet a very important subject is to be presented, it will be wise for the evangelist to plan a "bargain night" so that he may be assured a maximum crowd.

Incidentally, the Bible gift plan is not an expensive one, because the person who gets the Bible has been at the meetings enough times so that his offerings more than pay for the Bible. The cost of the Bible is a very small item, as compared with the total offerings given by one person.

If the plan is well advertised, the very first night could be a "bargain night." During the first week, while the cards are being signed, extra punches may be allowed those who get someone else to come and take out a card. Now that Bibles are becoming scarce, other good books may be substituted. A combination of several books from the Crisis Series would make an attractive gift. Here is the card.

Get a Free Bible

SEBASTOPOL LEGION HALL
North Main Street

Please print your name on this card

NAME ....................................
ADDRESS ..................................

Tear off this card and give to usher at door

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

Campbell-Metcalf Premium Card

Good for a free Bible, with 60 punches

At least one punch for each meeting

Some meetings good for several punches

Watch for the Bargain Nights

NAME ....................................
ADDRESS ..................................

Page 8
Greater Bible Work—No. XV

The question of Christian stewardship holds a large place in the progress of our message. Every new convert to the faith should be well instructed regarding his personal responsibility and relation to this truth. Stewardship includes our time, talents, strength, means—yes, everything God has given to man. Becoming a part of the advent movement requires the same consecration that was demanded of the disciples in Christ’s day. Leaving their fishing nets signified to the world their “all-out” policy for His gospel work.

As the new convert faithfully tithes the means God gives him, the blessing of partnership with the Master in winning souls is realized. As the various calls for home and foreign missions multiply, he learns a new economy. Where the family is united in this new-found truth, these sacrifices become an act of devotion in which all in the home are equally interested. But when just one person in the family takes his stand for an unpopular message, often a conflict begins. The new convert then finds himself torn between the desire to give liberally and the consideration of the family financial burdens. The problem sometimes becomes greatly aggravated because of conflicting views.

The new believer may find himself in trying straits because of his new relations, first to God and then to his family. He must be constantly encouraged to be faithful in that which is least. Vows should be made to God, and these must be regarded as sacred promises to be fulfilled to the best of one’s ability. At this juncture a timely lesson should be impressed upon the new believer, that love is to become the ruling motive in every service for the Master. Tactful guidance during a new member’s early training in church responsibility will help him solve his problems according to principle rather than emotion. When this is once understood in the light of the Bible, it greatly helps to settle him in the faith.

Modern business methods sometimes creep into the promotion of our church campaigns. It may be well to check our own experience as leaders. Our example counts with new people especially. They watch us and copy our ways. It may be well to check our own experience as leaders. Our example counts with new people especially. They watch us and copy our ways. It may be well to check our own experience as leaders. Our example counts with new people especially. They watch us and copy our ways. It may be well to check our own experience as leaders. Our example counts with new people especially. They watch us and copy our ways. It may be well to check our own experience as leaders. Our example counts with new people especially. They watch us and copy our ways.

A special caution should be remembered when dealing with juniors in the church. True, they are active and willing, and they are thrilled to be doing exploits for God and man. Yet we must consider unfavorable reactions which may mar their young lives. The principle of stopping while it still tastes good applies to more than food. A meal may be eaten with relish, but health reform would suggest to us that there is a limit for one’s appetite. As wise directors of God’s work, let us plan as sensible men and women who have the grave responsibility of souls on our hearts.

New believers should be informed concerning the disposal of their possessions in case of decease. Every worker, including our Bible instructors, should be conversant with the plans proposed to us by God’s messenger. We wield a great influence over those lives God has entrusted to us, and the occasions to speak a word in season may be tactfully improved in this respect. Had we been more faithful to duty in teaching the right disposition of property, the cause would today realize much more of the means now flowing into the coffers of the world.

It takes time to make really strong Adventists, who will be pillars for the message. Yet
this is a bounden duty. Too many today have but a flimsy grip on the rugged truths which will figure in the testing experiences of the future. May our Bible instructors be clear before God that they have fully taught their converts and have grounded them so well that they will add strength and power to the advent movement in these closing days.

Teaching Stewardship Principles

I. STEWARDSHIP FOR THE NEW CONVERT. CS 19; ch. 24; 298.
1. Complete dedication of the life.
2. Time, opportunity, talents, strength, means.
3. Tithes and offerings.
5. Faithfulness against opposition.

II. THE TRUE MOTIVE IN GIVING. AA 278, 280, 342, 541-543; CS 16; MH 500-503; AA 338-344; CS 25, 65, 68, 107, 176, 180.
1. Love must actuate the giver.
2. Teaching principles of stewardship.
3. Competitive methods not helpful.
4. Righteousness by faith, not works.
5. Heaven keeps a record of many sacrifices. CS 299, 300, 344.

III. GUIDING NEW BELIEVERS IN SERVICE.
1. The zeal of the new convert.
2. Using discretion in apportioning goals.
3. Guard against exploiting enthusiasm.

IV. MISCELLANEOUS PROBLEMS.
1. The sacredness of vows. CS 53, 78.
2. Wills and legacies. CS section 14.
3. Assurance to the poor—no offering too small. CS 74.

Outlines for Bible Studies

A Search for the Missing Text

By MRS. F. E. J. HARDER, Missionary Appointee to Europe, S. D. A. Seminary

I. THE first day of the week is mentioned only eight times in the New Testament. If there is any Scriptural proof for the keeping of the first day of the week, or Sunday, it will be found in these texts.

II. FIRST DAY TEXTS EXAMINED.
1. The testimony of Matthew—about six years after the cross. Matthew mentions the first day of the week but once. Matt. 28:1.
2. The testimony of Mark—about ten years after the cross. Mark mentions the first day of the week twice. Mark 16:1, 2, 9.
3. The testimony of Luke—about thirty years after the cross. Luke mentions the first day of the week but once. (24:1.)
4. The testimony of John—about sixty years after the cross. John mentions the first day of the week twice. 20:1, 19.


NOTE.—In the Biblical reckoning of the days of the week, each day consists of "evening" and "morning;" that is, the dark part of the day precedes the light part of the day. Paul, while at Troas, preached during the dark part of the first day of the week (which is equivalent to our Saturday night) and traveled to Assos during the following light part of the first day (which is Sunday). He regarded it as a day of ordinary travel and business. There is no connection between "breaking bread" and Sunday sacredness. (Acts 2:46; 1 Cor. 11:26.)

6. The testimony of Paul—mentions first day of week but once. A collection for the saints, not a church collection. 1 Cor. 16:1, 2.

NOTE.—The early Christians usually took inventory and balanced the preceding week's transactions during the slack hours of business on the first day of the week. Paul told them that as they figured up their income for the week, they should lay by themselves in store for this collection as God had prospered them.

III. FACTS ACCORDING TO NEW TESTAMENT.
1. What are some of the indisputable facts about the Sabbath question in reference to Sunday, or the first day of the week, according to the New Testament?
   a. Not a text in which the first day of week, or Sunday, is ever called the Sabbath or given any sacred title.
   b. Not a single text in which we are told to keep the first day of the week for any reason whatsoever.
   c. Not a single text in which God or Christ ever sanctified, or hallowed, the first day of the week, or Sunday.
   d. Not a text in which we are forbidden to work on Sunday. Throughout the entire Bible the first day of the week is regarded as a common workday and is given just the secular title, "first day of the week."
   e. Neither God, Christ, angels, nor inspired men ever said one word in the Bible in favor of Sunday as a holy day.
   f. The keeping of Sunday is only a human ordinance, introduced after the days of the apostles.

2. In view of these facts what shall we do? Story of the turned signboard.


The Ministry, September, 1943
Bible Work Gives Greatest Joy

By Sadie M. Walleker, Bible Instructor, Alabama-Mississippi Conference

O NCE, after an unusually hard day of teaching, I went home from school with a severe headache. I didn't see how I could possibly fill my appointment that night to give a Bible study to a tourist from the North. Feeling that it wouldn't be right to disappoint her, I decided to try.

I had been studying with her but a few minutes when I discovered, to my surprise, that my headache and weary feeling had completely vanished. Solomon tells us, "A merry heart doeth good like a medicine." Every Bible instructor knows that the joy, peace, and satisfaction she gets from studying the Word with others are far more effective than any medicine.

The Bible instructor carries on her heart and on her prayer list a number of names. She prays earnestly that the Lord will fill her with His Spirit, so that her life will radiate His character, that she can read the most effective text and speak the words that will straighten out their problems, and thus lead them to the Saviour. Then, when she sees evidence that God has answered those prayers, her faith is strengthened and the greatest possible peace and happiness come to her. Her cup of joy simply runs over!

Many are the times that the Bible instructor recounts the rich experiences of the day as she drives home after work. With sincere feeling and full meaning she finds herself singing "One More Day's Work for Jesus." Then when she reaches home, she pauses by her car and gazes up into the starry heavens. The thought occurs to her, I am a co-worker with the Creator of all I see. He adds His strength to my weakness, His wisdom to my ignorance. What a blessed privilege! She feels unworthy, but most grateful.

The Bible instructor's path is not always one of roses. There are times when she cannot get the proper food to eat or a suitable place to live, although she is being charged double price. At the same time there appears to be little interest on the part of the people, but there is opposition although she is being charged double price. At the same time there appears to be little interest on the part of the people, but there is opposition. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator."—Page 83. (Italics mine.)

Bystander

By Jessie W. Murton

When Christ went up to Calvary,
I was among the throng
That jostled Him, and taunted Him,
And hurried Him along.

When Christ went up to Calvary,
I stood beside the tree;
I saw the blood drip from His palms
And watched His agony.

When I came down from Calvary,
I came alone, apart;
How could I know when I went up
That He would break my heart?
—Frankincense and Myrrh.

My Prayer

By Josephine Holmes

Fa ther, I come to Thee with thankful heart;
I know that Thou art love;
The world is faint and sick with sorrow,
Sin, and woe; and Thou alone canst heal!
But in this sin-sick world I fill a place;
And as I see the needs of those for whom Christ died, I seek Thy help and claim Thy promises.

I would not shun my task. Just help me understand
The bitterness, the pain of hearts that once
Were light and free as clouds that float
Across the summer sky. Teach me to sympathize
When falling tears betray the wound
That pride conceals, and smothered sobs
Reveal the depths of grief, of sin and shame.

I must have strength to share the sorrow
Of the torn and bleeding heart
That sinks beneath the cruel stroke;
Then let my quiet hand relieve the sobbing brow.
Let love show me the way to point
The fainting soul to One who understands,
Who heals each wound and fills each vacancy.

O give me tact to gain the confidence
Of those whom I might lead to Thee,
That through my friendship they may find
Sweet peace.
And rest for aching heart and brain.
All this I pray, dear Lord, for I would be like Thee,
And day by day reflect the love that Thou dost show
A weary, wayward child. For Jesus' sake.
Amen!
The song service is the audience's chance to express itself, and more important still, it is also time when the audience relaxes and is prepared to hear the blessed gospel. "Wise as serpents and harmless as doves," is counsel that can be practiced in many ways.

Now a word to the song leaders. If the evangalist does not seem to appreciate you and forgets to tell you that you are doing well, if you seem to be just plugging along, don't become discouraged, for someone from the audience will tell you that he appreciates the singing. He will say that some song or phrase touched his heart and brought him closer to God. If you will pray through and see the songs as God sees them, then you will receive a blessing. But don't forget to talk to your audience and get close to them in a dignified way. Win them to the song service, and you will win them to listen to the marvelous message to follow. Always remember, the message is the thing they are there to hear, and the singer's task is to prepare them for the words of life. Invite all to sing even if they can't sing.

Consecrated Singing Differs

An excellent article entitled "Singing in the Holy Spirit," by Reginald W. Drake appeared in the December, 1941, Moody Monthly. This virile presentation begins thus:

"Sacred singing differs from secular singing. It has a mission and a message. True, singing is the 'unpunishable pastime,' but the very joy of it reaches its zenith when it is charged with an eternal purpose—a message born of experience. What sincere, regenerated singer can refer to a life's transformation and the circumstances and experiences surrounding it, without putting his soul in the song and having a light in the eye, unmistakable and compelling? Heart changing means heart singing."

Mr. Drake soundly contends concerning the unbelieving music teacher:

"[He] may know much about musical interpretation, the structure of the vocal organs, or how to breathe with a perfect breath column, the laws of vocal vowels and consonants, and man's vocal leanings toward the erroneous rather than the right. He will tell you that vocal laws must be engraven in the heart, must become vocal nature, that singing must come from the soul and not from mechanics. Yet he does not know the difference between law and grace, or that man is naturally a sinner. He knows that the song must be burdened with a message, that in order to get it across it must be a soul-to-soul message. Yet he does not know what it means to have a message of life-or-death importance. He teaches musical inspiration and thrill, but he has never known the voice of the indwelling Holy Spirit. He will tell you of the peculiar reaction of involuntary muscles to persuasion rather than command, and still may know nothing of total dependence upon and guidance of the third Person of the Trinity. He may even explain the utter relaxation and vocal superiority of a drunken man, yet would deny this superiority in one filled with the Holy Spirit."

True it is that "one must be regenerated to speak of regeneration. One must have accepted the invitation in order to sing an invitation number successfully."

The Ministry, September, 1943
THERE IS NO ONE "BEST" METHOD FOR ALL*

The evangelistic methods section of The Ministry provides the evangelistic workers of this movement with an effective medium for the interchange of experiences, observations, and personal convictions in the wide field of evangelistic method. It partakes largely of the nature of a forum, and properly so. Here men of varied experience and success share with their brethren the methods they have demonstrated personally as successful in their own efforts. The range covered is wide, and many of these contributions have marked excellence. Differing and sometimes almost opposite methods very properly appear here, for through comparison, evaluation, and elimination, we gather and retain much of permanent value. Such is the sound historic method of growth and advance in this movement.

We have become increasingly method-conscious in recent years, and that is not without its advantages. Occasionally, however, someone, in his earnestness and ardor, becomes somewhat dogmatic and tends to insist, or at least to imply, that there is only one "best" method for a given objective—the one, naturally, that he is projecting. It is well, of course, for a man to find the method that is "best" for himself. (But even that achievement should not be static. He who ceases to grow and to improve is on the road to stagnation or oblivion.) This "best" method, however, that someone has discovered for himself, should not be adapted or applied to all other brethren as best for them. There is no one best method for all in evangelism. There are many good methods—perhaps as many as there are strong and virile personalities. These methods necessarily differ according to the training, education, location, experience, and outlook of our various men.

What may be best for one is not necessarily best for another. And what may be best for one in one place, or under one set of circumstances, often proves a disappointment and perhaps a failure when applied by the same individual to a different location, or to different circumstances. Even Christ Himself did not achieve uniform results. In some places the prevailing unbelief of the community prevented outstanding success. This is a fact and a principle that we should never forget. No man can fabricate a method that will work uniformly for all or under all conditions.

As personalities differ, so methods are bound to vary. The range is astonishing, and presents a series of virtual opposites. One man's strength lies in the effectiveness of his work in the pulpit; another's is to be found in his studies, appeals, and prayers in the homes of the people. One man's success hinges principally upon his personal efforts; another's on the effective use of his associates and the laity. One man lays down a heavy barrage of precampaign literature; another waits until the interest creates a demand for further information. One man preaches his way into the hearts of the people; another successfully employs the teaching method. One man reads all his texts from the open Bible; another merely quotes the supporting scriptures. One man uses screen pictures constantly throughout his series; another rarely or never employs them. One man rigidly holds himself down to thirty or thirty-five minute sermons; another seems able to hold his congregation night after night for an hour.

Some men are sober and always tremendously earnest; others have a smile and a vein of wholesome humor. (A few make clowns of themselves, to the distress of their brethren and the disregard of the Spirit of prophecy counsels; but that is outside our present consideration.) One man capitalizes effective music with his appeals; another seems unable to use music to any particular advantage. One man uses charts and other devices with marked success; another disdains all such. One man ties his effort in with a local radio broadcast; another never employs the air waves. One man capitalizes the news columns of the public press; another ignores the possibilities of the press. One man uses large, dignified handbills; another utilizes small, highly colored cards. One man presents the exalted message with excellent language and accurate pronunciation; another disregards grammar and pronunciation, to the mortification of the friends of truth, yet holds his hearers by the very earnestness and the helpfulness of his message. One man uses the question box constantly and with success, almost from the

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*Before publication in The Ministry, this editorial was first submitted to twenty-five of our leading evangelists, including some executives who had previously been evangelists. Candid counsel was sought regarding the soundness of the presentation and the backing our thoughtful men in the evangelistic field would give it. All but about two or three strongly urged its publication and unreservedly supported the fundamental position set forth.

The Ministry, September, 1943
first night; another uses it only occasionally, and that after the meetings are well under way.

One man comes onto the platform with his associates and kneels in silent prayer, the associates remaining on the platform throughout the service; another enters at the conclusion of the song service, in time to lead in the evening prayer; yet another never appears on the platform until after the prayer has been offered by an associate, who simply enters, prays, and retires. One man preaches winter and summer in a white or cream suit; another always appears in a black or dark suit. One man introduces illustrations at intervals throughout his discourse, as windows to let in the light; another drives along in ponderous, factual form, the heavy weight of which is felt by all. One man mingles with his congregation after the dismissal; another abruptly disappears from sight. One man uses “aftermeetings” constantly; another seldom if ever employs them. One man uses Bible instructors to teach and do personal work in the homes of the people; another restricts their activities to ringing doorbells, distributing literature, and routine duties.

One man wears out his audience with his preliminary announcements, repeating and reiterating; another clears the meeting of all unnecessary, making the sermon the great center. One man plays up his name, his wide reputation, his degrees, both real and assumed, his phenomenal success; another works along almost anonymously, but with gratifying results. One man uses large cuts and action pictures of himself; another scarcely ever obtrudes his face into his advertising. One man preaches down to his congregation, assuming that the average mentality is rather low; another deliberately seeks to reach the educated classes, and therefore touches a relatively larger percentage of that desirable group. One man so clutters his effort with organization detail that the wheels fairly creak as the machinery turns; another consumes the least time and energy possible on records, averages, and percentages.

One man throws the weight of his unique promotional opportunities behind his own published writings; another chooses literature prepared by various writers of experience. One man employs many form cards; another uses very few. One man consumes much time selling literature from the desk, even on Sunday nights, often with resultant confusion; another creates interest by an effective announcement, before or during the sermon, the books and pamphlets being obtainable at the literature stand after the meeting. One man pulls so hard for money, night after night, that even his friends are embarrassed by the commercial methods employed or funny stories told; another works along quietly, making the offering an act of worship, usually with a better total at the end.

One man always starts his series with a certain subject; another never opens with that theme, and rarely two series of meetings with the same subject. One man follows a certain sequence in his progressive series of topics; another follows quite a different progression, but with equal success. One evangelist holds to five or six nights a week, regardless, for sixteen weeks; another has a large central Sunday night meeting, with strong regional meetings in related localities throughout the week, that carry an equivalent group more uniformly and completely over the message in a year’s time—and he actually baptizes as many at the end of the year.

II

Such a series of contrasts could be expanded indefinitely, but these will surely suffice to illustrate. The conclusion is not to be drawn, however, from all this, that all methods are alike good, and that it is merely a matter of choice. There are decided weaknesses in certain of the methods cited. Some are offensive and detrimental and should be weeded out. This journal has consistently maintained that there is no one best method for all and that we should beware of the idea that all should work in one way and follow one supreme method. That would lead to catastrophe. Nothing could be more tragic than to have one evangelistic pattern, with all evangelists cut therefrom; to have one voice with a thousand echoes; one originator and hundreds of imitators; one big evangelist and many little followers of his mannerisms, topics, sequence, setup, and literature. We need infinitely more than copyists.

And there is still another related element that should not be forgotten: When we elevate our own methods by invidious comparison with others’ methods—whether it be outright or implied—we thereby derogate our brethren. And we all know that reveals a spirit God cannot bless.

A very simple way to test the validity of the “best method” idea here discussed is to check back over the actual convert records and the abiding results of our most experienced evangelists. Some who violate what others call the “best” methods have actually won and held more souls over a ten-year period than those who contend for a so-called “best” method. And some who feel that they have methods that surpass all others do not have superior results to justify their contention.

There is yet another angle. The concept that by following a certain method, and by holding a certain number of meetings a week for a definite number of weeks, certain results or percentages are assured, is perilous. It denies the very principle upon which our success depends—that of the superhuman power of the Holy Spirit in preparing hearts to receive the truth. No method, no matter how good, can ever take the place of Spirit-filled, Spirit-led service, oft-
times devoid of the best-conceived designs of ingenious men. That is why God sometimes uses humble agencies to do a work that the self-sufficient cannot do. We are all in danger of leaning upon methods, equipment, and logical sequences instead of upon God. The concept that the following of a certain method is bound to bring success is a real peril, concerning which a voice needs to be lifted.

The Ministerial Association does not believe in, nor does it advocate, any one "best" method. It contends for multiple methods of excellence, adapted to each individual need or case. There is distinct advantage in such diversity. One very tangible point, among others, is that it enables a second or a third evangelist to follow in close succession in the same community, where anti-Adventist prejudice may be prevalent, without automatic identification or ostracism because of recognized similarity of method. Universality of method, even if possible, would be catastrophic.

To illustrate: If a capable evangelist develops some impressive feature, such as the trial by jury on the Sabbath question, devised years ago by E. L. Cardey (MINISTRY, September, 1935), and many others adapted and adopted it with success, all users of the plan would be automatically identified as belonging to the same fraternity. Therefore, in a relatively short time, through constancy of use it would become common, and so would lose its distinctiveness and effectiveness. This principle is likewise true of evangelistic sermon topics. Many can detect the Adventist identity of an evangelist from the uniform topics borrowed verbatim from some other successful evangelist, or even from the layout of the handbill. The same is true, to some degree, of standard inquiry or literature cards.

III

We have inclined to stress better methods rather than better men. But it is better men who will produce better methods. We need to stimulate individual initiative and creative ingenuity rather than to encourage the unquestioned acceptance of a few master methods. God gave us differing personalities for a purpose. We need to study every method that successful experience has vindicated, and adapt and adopt its advantages to meet our individual needs. We need to be alert, to study, to observe, to experiment, and to apply.

One evangelist reaches a certain type and group of hearers, but fails to interest others. These his brethren may reach by their different approaches. God pity us if all were to be run through one groove, to be cast in one mold, to employ one set of phrases, to use the same topics, to follow the same schedule. Segregation of method in evangelism is not in the order of God. There is only one perfect Pattern—Jesus, the Master Evangelist. His work and ways were simple and direct. We need to emulate His simplicity and directness. As the Prince of preachers and the King of soul winners, He

——Please turn to page 30

CHALLENGE OF A WORLD TASK
Mission Problems and Methods

Direct Approach to Africans

By G. E. Shankel, Departmental Secretary, Southern African Division

ONE of the reasons for the large degree of success in soul winning in some mission fields, and I am thinking particularly of Africa, is easy access to homes. The African has always lived a somewhat communal type of life. The African town or village seldom has a hotel, for the simple reason that strangers are always welcomed into the homes of the people to share what they have.

Then, too, there is no problem of advertising in Africa. Anyone with a message will receive a welcome hearing, to begin with, at least. Thus the method of approach to the native peoples who still live in villages under the tribal system is a very direct one. With them there are no formalities of proper introductions and other impediments of Western civilization. A member of a tribe accepts without question the hospitality of whatever village he happens to enter. Thus the gospel messenger is free to visit every home.

Layman evangelism makes a large contribution to the soul-winning program in Africa. Even those who have severe physical disabilities gain results. A brother in Nyasaland suffers complete paralysis of arms and legs. He is carried from village to village and from home to home, and he turns to his texts by means of his tongue. He has prepared a considerable number of people for baptism. A few months ago I met Brother Sijamba. He is not able to speak a word, for he is dumb. When I heard that he had recently conducted a series of meetings, I was interested to know how he did his preaching. Standing by his side was an old friend. By means of gestures and facial expressions our brother was able to express every idea necessary to the presentation of our message. His friend interpreted his gestures and put the ideas into words. Thus a number of people were brought to a full knowledge of the message.

Apparent nothing can prevent a soul filled with the love of God from expressing that love. The field of evangelism does not exclude anyone. Truly saving love will find a way. Even the dumb shall speak. It is such love as I saw lighting up the face of the young brother Sijamba that will animate all those who in the time of the loud cry will go from home to home in the power and the Spirit of God.

The Ministry, September, 1943
Billboard-Advertising Values

By Fordyce W. Detamore, Promotion Secretary, Voice of Prophecy

In starting an evangelistic campaign in a new city, how can one convince the public that the projected series is not just another revival as disappointing as former ones? Over some radio stations the harangings of various evangelists and churches are heard almost all day long. Turn to the pages of the newspaper and you become disgusted with the quack claims of self-centered would-be prophets. Some of their very subject titles are borrowed from representatives of the third angel's message. The public is tired of the sweeping boasts and wholesale promises found in the advertising of popular preachers today. Now how can we convince the public that the message we represent is something special; that it points the way out; that we are truly interested in people rather than profits?

I am convinced that one great answer to these perplexing questions is the use of large advertising billboards. Some of these billboards are 9 x 24 feet; others are 10 x 25 feet. They are large enough to make a real impression on passers-by. These billboards are not as yet patronized by cheap, sensational, transient evangelists. Billboards, except for regular commercial advertisements, are used to herald the coming to the city of some major event or some prominent visitor. The minister of God, bearing the last warning message to the world, has a right to just that publicity in arresting the attention of the throng.

When an evangelistic series is to begin in a city, that is the most important news in the world to that area, for many souls will be lost or saved according to decisions made. The billboard announcements of the starting of the meetings make the community feel that this event is of the greatest public importance; and it should be that way.

Large billboards cause much more discussion and publicity than newspaper or radio advertising or handbills, though these are also essential in carrying detailed information to the public. But nothing is more effective in making the civic area feel that your meetings are of major importance and interest than large billboards. As you analyze your own reaction to billboard announcements, is it not true that you feel a coming event thus advertised is of major important public interest?

What do billboards cost? In Kansas City, with a population of about 400,000, the bill-
board company supplied space for us on twenty-eight large boards for about half price—$225 for one month. This included putting up the signs and the rental on the billboards, but not the printing. Ten of the boards were lighted at night. Another company also cut its rates and produced the signs for $115. This included a large drawing of the evangelist’s face (about four and one-half feet high), laying out, and printing the signs. So the total cost for the twenty-eight large signs in strategic places was only $340.

In obtaining a price from these companies, you should tell them frankly that these are entirely nonprofit meetings, in the interest of public uplift in the community. If you are a local pastor, tell them that also. They are sympathetic toward events of public and local interest, especially if they are of a nonprofit nature. After giving you a special rate, the company will often leave your signs up long beyond your month’s rent. That means just that much extra publicity without cost.

On a map of the city the billboard company will indicate to you where they have “showings” that are open for rental. Appeal to them to help you by giving you boards on the busiest thoroughfares. Be sure some of these are on streets traveled by the streetcars or buses of the city.

The point of first importance on the layout is to put just as little as possible on the board. The second rule is, be sure to have a large picture on the board. The third is, make a few words so large that passers-by cannot help catching them. Next time they pass that way or see another of your boards, they will be curious to read more. It is possible by paying extra to have a “spot” ad up in one corner, changing the Sunday night topic each week. These of course must be printed separately and pasted up weekly by the sign company.

What were the results? On the opening night of my last series in Kansas City we took a census to learn how effective our various types of advertising had been. My weekly broadcast was on the best station in the city, and the newspaper we used claimed to be the fourth strongest in the United States. The billboards had been up only three days, yet they accounted for just about as many people in attendance as the radio announcements. The number brought by the billboards also stood surprisingly high compared with the number brought by the newspaper ads, which cost for a day two thirds as much as the billboards did for a month. Therefore I would not hesitate at all to spend one fourth of my entire advertising budget for a good showing of billboard advertisements.

In connection with the “Sunday only” evangelistic meetings being conducted in Los Angeles by Elders Richards, Knox, and Spear, L. E. Folkenberg prepared an excellent billboard layout. The cost in this metropolitan area is of course high. But these billboards have been very effective in this series.

In my present series in Glendale, where advertising mediums are very weak, I have used 16 x 27 inch announcements on the outside of buses. These have proved quite effective. Cards on the inside of these same buses proved almost valueless. The copy for the cards on
the outside of buses is similar to that for billboards.

If you choose to take a census in your meetings to guide you in spending your future advertising budgets, you will find it helpful to divide the information into two parts: (1) List all types of advertising used, including the

---Please turn to page 30---

Utilizing Publicity Possibilities

Newspaper publicity is vital in the program of evangelism today. And this is not by chance. When the Master was among men, He taught them in the market places. The Eastern bazaar is unknown in the Western World, and even the market square of the old towns has disappeared; but trade still continues. The modern market place is the newspaper.

Keeping the church in the news means more than an occasional advertisement. It is good to advertise in the paper, but a news write-up has more pulling power than most paid ads. We must remember, though, that the newspaper is a news paper, and if we hope to get free publicity in this modern market place, we must be sure that we are making news and that what we present is really news. Therefore, in submitting something to the editor, make sure it has news value and that it is written in reporter style.

If we are advertising regularly in the paper, and our meetings are both popular and representative, we will usually get good co-operation from the editors. This is true of even the largest newspapers. The proper introduction to an editor will go a long way in helping to secure his interest and friendship. The advertising manager can often prove a real friend at such a time. But never make the mistake of suggesting to the editor, as some have done, that because you are taking so many inches of paid space, you are therefore entitled to a certain amount of "free space." That attitude may close the door to you completely, and in any case it will reveal your lack of understanding of newspaper policy. A good newspaper just does not have "free space." Its columns are either for news or for advertisers. But if you are making news (and every Adventist evangelist and pastor should be), and what you submit is written up in acceptable reporter style, then most editors will be glad to receive your contributions.

To produce a picture of some definite feature of interest in your work, such as an unusually large crowd standing in line waiting to get into the meeting, or the arrival of some important visitor, such as a city or State official or an out-of-town guest speaker, is reporting news. If the picture is accompanied by a short story it will always be welcome. An illustration will emphasize the point: We had been conducting our meetings for some weeks in the beautiful and commodious city auditorium in Riverside, California, and the Lord was signally blessing our efforts. So prospective was the interest that we decided to ask for an extension of time.

The city authorities were co-operative and complied with our request to extend our time to eight months. This made news, and important news, because the auditorium had never been leased for that length of time for anything else. Seizing the opportunity, we notified one of the newspapers, which sent its photographer to take a picture of the evangelist and the auditorium secretary in the act of signing a new contract. The picture was published that same evening as a four-column cut on one of the best pages in the largest paper in the city, with an accompanying story. Since it was the longest lease ever granted to anyone, it was news, and in that sense it was free advertising.

That kind of publicity is too valuable to miss, for it has much more pulling power than the ordinary paid ad on the church page. First, it reveals to the public the attitude of the city officials toward our work; and second, it acquaints readers of the paper with the fact that our evangelistic program has some permanence—two very important things for the public to know. Every newspaper is looking for news, and if we are making news the editors are glad to get it. Let us, like the Master, be found in the market places.

F. A. A.
THE MEDICAL MISSIONARY

EDITORIAL COUNCIL: H. M. WALTON, M. D.
D. LOIS BURNETT, R. N.

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

SUGAR, BODY CALCIUM, AND VITAMINS

By H. F. HALENZ, Professor of Chemistry, Emmanuel Missionary College, Michigan

The use of generous quantities of sugar in human nutrition is generally accepted as harmful. In giving a reason for this fact it is commonly stated that sugar will rob the body of calcium. Some time ago I addressed the following question to the Council on Food and Nutrition of the American Medical Association: "I should like to know whether sugar, particularly in liberal doses, is harmful because it (supposedly) removes calcium from the body. Does it do so, and if so, how?" I received the following answer under date of January 23:

"We know of no evidence whatever that sugar in small or larger doses removes calcium from the body, at least in the ordinary sense that the administration of sugar might adversely affect the calcium balance of the diet. It is true that there is some evidence that candy and sugar may adversely affect the teeth, but this subject is still debatable and is subject to further experimentation. The harmful effects of sugar are supposed to be derived in the following manner: the sugar remains in the mouth, where it favors the development of bacterial organisms, especially the acidophilus organism, which utilizes sugar to form lactic acid, and the acid in turn attacks the teeth. As already stated, this subject is still under investigation."

It is evident, therefore, that there is at present no scientific foundation for the frequently heard assertion that sugar is harmful because it robs the body of its calcium. There are, however, other bases upon which the free use of sugar may be unconditionally condemned. Recent biochemical investigation has shown that the vitamins thiamine, niacin, and riboflavin are "indispensable constituents of the major enzyme systems concerned with oxidation of carbohydrate (dextrose)."

I quote further: "When deficiency exists in the supply of thiamine, the oxidation of sugar is impeded to such a degree that products of its incomplete oxidation can readily be demonstrated in the blood. If the tissues possess ample reserves of vitamins, no harm is done by ingesting carbohydrate; but since sugar makes no contribution to such reserves, the vitamins required must come from other foods. It follows that when the vitamin-poor constituents of a diet sufficiently outweigh the vitamin-providing constituents, a situation is created from which deficiency disease will logically result."—"Some Nutritional Aspects of Sugar, Candy, and Sweetened Carbonated Beverages," Journal of the American Medical Association, Nov. 7, 1942, p. 763ff.

It appears from the above statements that certain B complex vitamins are indispensable, if the body is to make effective use of the carbohydrate portion of our food. Now, purified sugar does not supply any vitamin in any appreciable quantity. It cannot, therefore, be properly digested unless the vitamins needed in that process are supplied from another source. Other foods must, therefore, be robbed of their vitamins in order to take care of the digestion of sugar. If there are not enough vitamins to go around, a partial breakdown occurs in the complete digestion and oxidation of the starch and sugar content of the diet.

The recent restrictions placed upon sugar consumption can only serve to better the health of our nation.

Meeting of Nursing Directors

The educational workshop for the directors of Seventh-day Adventist Schools of Nursing was held at Emmanuel Missionary College, Berrien Springs, Michigan, June 18-30, 1943, under the leadership of the Medical Department of the General Conference of Seventh-day Adventists. Prof. H. A. Morrison and Claude Conard from the General Conference participated in this leadership.

Some of the principal topics of study were the re-evaluation of the school of nursing curriculum in relation to denominational objectives for the preparation of missionary professional nurses; the making of plans for a stronger integration of denominational principles throughout the curriculum; consideration of more effective ways of correlating teaching and practice in order to make it possible for all nursing students to be given some elective experiences.

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during the last six months of the thirty-six months of the basic professional course; some fundamental concepts of educational administration and their application to the administration of Seventh-day Adventist Schools of Nursing; the stand which Seventh-day Adventist Schools of Nursing should take concerning the acceptance of Federal funds available for nursing education; and plans for preparing the nurse to be a more effective teacher of health.

The college made available its every facility for the successful conduct of this workshop, and additional library materials were secured for the group. President H. J. Klooster and Dean Rachel Christman made excellent contributions through participation in the program. Representatives from the schools of nursing who attended were:

Mrs. Verna Johnson, Supervisor of Instruction, Boulder-Colorado Sanitarium.
Miss Mildred Bradley, R. N., Supervisor of Instruction, Florida Sanitarium and Hospital.
Miss H. Ruth Bunston, R. N., Director of Nurses, Glendale Sanitarium and Hospital.
Miss Jessie S. Tupper, R. N., Director of Nurses, Hinsdale Sanitarium and Hospital.
Miss Ethel J. Walder, R. N., Director of Nurses, Loma Linda Sanitarium and Hospital.
Mrs. Margarette Wallace, R. N., Director of Nurses, Mountain Sanitarium and Hospital.
Mrs. Edith F. Strand, R. N., Director of Nurses, New England Sanitarium and Hospital.
Miss Philippina Naudé, R. N., Director of Nurses, Paradise Valley Sanitarium and Hospital.
Miss Gertrude Green, R. N., Director of Nurses, Portland Sanitarium and Hospital.
Miss Ann Stratton, R. N., Supervisor of Instruction, Portland Sanitarium and Hospital.
Miss Irene Robson, R. N., Director of Nurses, St. Helena Sanitarium and Hospital.
Miss Meta Hudson, R. N., Director of Nurses, Portland Sanitarium and Hospital.
Miss Phillipina Naudé, R. N., Director of Nurses, Washington Sanitarium and Hospital.

Representatives from the colleges were as follows:

Mrs. Leatha Brooks, R. N., Emmanuel Missionary College.
Miss Veda S. Marsh, R. N., Walla Walla College.
Mrs. Lauretta James, R. N., Union College.

A Great Need in Central America

By N. H. Kinzer, Superintendent, Central American Union Mission

FIFTY years ago our first missionaries entered the territory now comprising the Central American Union Mission. Up until a few years ago most of the work was carried on among the English-speaking people. And so today we find large unentered sections, inhabited by millions of Spanish-speaking people who have never had contact with our missionaries or our work except through colporteurs and the printed page.

Our leaders in the field of the Central American Union realize that we face a problem which can be solved only by following the instruction given this denomination in the Spirit of proph-
Music and Mental Hygiene
(Health Talk Outline)

By Eleanor Baer, R. N., Instructor,
Portland Sanitarium and Hospital

Music exalts each joy, allays each grief,
Expels diseases, softens every pain,
Subdues the rage of poison, and the plague.
—John Armstrong.

I. INTRODUCTION.
A. What is mental hygiene? Medical science draws no line between "physical" and "mental" health, thus setting forth a modern interpretation of the old Greek concept, "A healthy mind in a healthy body."

B. What has music to contribute to the maintenance of health—"that quality of life which renders us fit to live most and serve best"? That there is healing in music for both physical and mental ills is recognized in ancient and modern practice.

1. Examples from Egyptian, Hebrew, and Greek history. (See 1 Sam. 16:23.)

2. Music today is coming into its own in both curative and preventive medicine. Recognized to have a profound influence on human health, happiness, and efficiency.
   a. CURATIVE: Music therapy taking its place with hydrotherapy and occupational therapy in cure of social maladjustment and mental disorders. Gratifying results.
   b. PREVENTIVE: "From the mental hygiene point of view music is one of the real fundamentals in education."—W. Carson Ryan. "Music should become as much of a daily factor in building and maintaining health as proper diet and sleep."
   —Edward Podolsky, M. D.

II. PHYSIOLOGICAL EFFECTS OF MUSIC.

A. Music the most elemental of the arts. Inherent in all human beings. In reality, no such thing as an unmusical person—even the deaf feel vibrations.

"It matters not whether it comes from a singing rock, a musical valley, a singing teakettle, a Stradivarius violin, or the human larynx. As a force, its manifestations on human organism may be to incite it to kinetic activity, or it may conduce to repose. It may stir or it may quiet cardiac action; it may affect the vasomotor system and the sympathetic nervous system, it may arouse memories, it may impart valor, it may stimulate aspirations."—A. H. Harrington.

B. How music acts on the body.

1. Roots of auditory nerve more widely distributed and more extensive than those of any other nerve in body.

2. Research indicates there is scarcely a body function not affected by pulsations and harmonic combinations of tones.

3. Musical vibrations received by auditory nerve produce reflex action upon sympathetic system, stimulating or depressing the nerves, and thus influencing tone and well-being of body.

III. SPECIFIC CONTRIBUTIONS TO MENTAL HEALTH.

A. Various types of musical composition in great musical pharmacopeia, and same discrimination must be exercised in the use of music as in use of drugs. If not rightly employed, music can have a devastating effect.

EXAMPLE: Antigenides, the first exponent of swing, played a very fiery, emotional composition before Alexander the Great, and so inflamed him that he leaped from his chair, drew his sword, and began attacking those about him.

In medicine we have tonics, stimulants, and sedatives. The same true in music. These musical "drugs" should leave no ill aftereffects.

B. Musical tonic.


1. Accelerates heart action and increases speed of circulation.

2. Stimulates to greater mental activity.

3. Relieves depression and boredom.

Dvorák's "Carnival Overture" has been described as "almost like a plunge into an electrical fountain of youth."

4. Relieves tension of daily grind. Increases efficiency and output of work.
   a. Ancient peoples worked to music. Ovid, the Roman poet, observes: "Even the miner, while clanging his chains, sings and lightens his burdens with untaught songs. He sings while bending low on the oozy sand, dragging the slow barge against the stream."
   b. Modern industry takes advantage of these facts, and steps up production through the intelligent use of music in factory and office.


Suitable music provides tonal sauce to commonplace dishes.


C. Musical stimulant.

[One of the following may be chosen to illustrate stimulating effect: "Stars and Stripes Forever," Sousa (or other Sousa military marches); "National Emblem," Bagley. "Under the Double Eagle," Wagner.]

Stimulants have a more powerful effect than tonics. Stimulating music said to be better than a drug in whipping up a lagging blood stream.

1. Increases muscular activity and physical endurance.
2. Imparts action, valor, and high courage.

The military band as essential to the army as food and ammunition. Without it soldiers could hardly carry on their physically taxing tasks and grinding marches. Napoleon alleged to have attributed his defeat in Russia to combination of Russian winter and Cossack military music.

3. Drives away pain.

Music actually being used in medicine and dentistry for relief of physical pain.

W. R. Wiatt, conductor, Charleston Civic Orchestra, West Virginia, writing in the *West Virginia State Medical Journal*, affirms that there is medicine in music, and tells of some of the results from his experience with hospital appearances.

"Statistics which can be furnished by the orthopedic staff will show a decided gain in the rapidity of cures when the orchestra played there. I shall always remember one little boy; he was about nine then. Both legs were useless from poliomyelitis. He was intensely interested in the orchestra, and he would follow us with his eyes at first, for he could not even sit up. Then he became able to sit up in bed when propped; then in a chair; and he finally was able to stand if someone held him. When that stage arrived, I would carry him over to the orchestra, stand him on my podium, and hold him while I waved his right arm holding my baton to lead the orchestra. This 'guest conductor' continued for about two years, with gradual but steady improvement in his condition. The day when he could stand in front of the orchestra without any help was almost as proud for me as for him."

D. Musical sedative.


Soft lyric music works wonders in calming a surging, fagged-out heart. Physiological tests show direct effect in slowing the pulse and respiration, and lowering blood pressure.

1. Relieves nervous exhaustion and mental fatigue.
2. Provides solace and comfort in sorrow.

Slow movement of Brahms' "2d Cello Sonata" has "a healing in its wings," and many of the Bach chorales seem to make very real that "peace which passeth all understanding."

3. Relieves insomnia. Decreased flow of blood to brain causes cerebral anemia, which rests and quiets the brain after too much activity.

Some physicians prescribe music instead of drugs for sleep, and there is one who carries with him a small music box which plays Mendelssohn's "Spring Song." He has found that when this is played three times, sleep is almost inevitable.

E. Music as a healthful hobby.

"To understand music is to have an additional weapon with which to fight life's battles."

1. Active rather than passive participation recommended.

Merely listening to music a healthful pastime, but making music gives greater pleasure. Not necessary to be an accomplished musician. Many amateurs derive as much benefit as experts and professionals.

2. Vocal music.

a. Singing a valuable health measure.

Promotes increased and deeper breathing, which stimulates all body processes. Oxygen supply increased. Blood becomes purer, more active, and cellular activity stimulated. Provides an outlet to pent-up emotions. End result, an increased sense of well-being.

b. Join in group singing. Joyous fusion of voices in song promotes kindly feelings, co-operation, brotherly love.

3. Instrumental music.

Even if you cannot learn to play the more difficult or conventional instruments, you can still make music. Franz Schubert enjoyed making music through a comb. Among noted men who loved the harmonica are Lincoln, Coolidge, and Irving Berlin.

IV. THE CHRISTIAN'S RELATION TO MUSIC.

[Instrumental recording of one of the following: "The Holy City," Adams; "Hallelujah Chorus" from "The Messiah," Handel.]

A. Music may prove a blessing or a curse.

(See "Education," p. 167.)

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B. Israel cheered in wilderness journey by song. (See “Education,” pp. 39, 167, 168.)

C. Musical instruction given in schools of prophets. (See “Patriarchs and Prophets,” pp. 593, 594.)

D. Group singing along journey to Jerusalem. (See “The Desire of Ages,” p. 76.)

E. Hymns of the church. Music has its highest development in sacred themes. Like the classics, hymns may speak peace and inspire trust in divine power. They may express the joy of Christian living, or they may stir to greater activity in the Christian warfare. Let us learn to appreciate the music and sing the songs of the kingdom here, that we may sweep the strings of heavenly harps and join in that “new song” before the throne of God. (See “The Great Controversy,” p. 649.)

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CURRENT

SULFA TREATMENT OF IMPETIGO.—A single application of a new physical form of the sulfonamide drugs in the treatment of impetigo contagiosa, a pus-producing skin infection caused by staphylococci, has, thus far, been found to cure the condition within a day and to stop the spread of the disease.—Hygeia, July, 1943.

CARBOHYDRATES, VITAMINS, AND MINERALS.

—Age imposes certain deprivations—appetite, digestion, absorption—so that, even when a reasonable diet is consumed, certain deficiencies result. This may well occur even when obesity is present. The mouth (including the tongue, lips, and fauces) has become the nutritional barometer. . . . Those losing their teeth (often without good reason, focal infection) frequently go through a period of adjustment when appetite slumps and subnutrition ensues. . . . The prophylaxis for their dilemma goes back two to five decades. Is diet at fault? Weston Price thinks so. All nutritionists should read his book. He has gathered information from all around the world. The illustrations alone would seem to prove his thesis: native peoples (on the most varied source foods), when they get a balanced food and avoid overrefinement of flour and sugar excesses, bear children with properly formed jaws; the teeth are regularly spaced and both gums and teeth survive . . .

Doctors have taken the vitamin detour to supposed nutritional sufficiency and are using various vitamin compounds as they would “bitter tonics.” . . . Among segregated groups of the elderly there is a place for evaluating the benefit of certain selected vitamins, food enforcement with scientific controls. I have found many situations and reported on a few in which such utilization in the old induced a health transformation . . .

Among the elderly, senile osteoporosis frequently is found. . . . By whatever method we try to recalcify such bones, the results are discouraging. I stress this to question the use of milk as a source of calcium for old people. They do not need the fat in whole milk; skim milk is constipating if taken in large amounts and bulky foods promoting residues are left out. Cheese, buffered with vegetables, is more practical.—E. L. Tuohy, “Feeding the Aged,” J. A. M. A., Jan. 2, 1943 121:42.

BOTULISM.—The necessity of the pressure cooker with an accurate gauge or thermometer for nonacid foods, such as string beans and corn, is emphasized. Any such foods that have been processed in any other manner must be reboiled for at least 15 minutes before tasting or using. “Any home-canned food that shows the slightest evidence of spoilage should not even be tasted, for the toxin of the botulinus bacillus is the most powerful poison known.”—Journal of the American Dietetic Association, June, 1943, p. 454.

DAILY DIET REQUIREMENT.—I should like to emphasize the necessity of eating adequate amounts of certain essential types of food regularly, else the nutritional state is affected. Do you realize that if a green or colored vegetable is not eaten each day, it will be almost impossible to get a sufficient supply of vitamin A? Do you realize that if about twenty ounces of milk a day is not in the diet, it is almost impossible to get a sufficient supply of riboflavin? Do you realize that if twenty ounces of milk a day is not in the diet, it is almost impossible to get a sufficient supply of thiamin? Do you realize that three or four ounces of citrus fruits or double that amount of tomato juice is not consumed each day, it is almost impossible to get an adequate supply of vitamin C?—F. F. Tisdall, “Round-Table Discussion on Nutrition in Industry,” Twentieth Annual Conference, Milbank Memorial Fund, 1942.
THE PULPIT AND THE STUDY
Biblical Exposition and Homiletic Helps

EFFECTIVE SPEAKING AND PREACHING

By JOSEPH HARKER, Departmental Secretary, British Union Conference, England

THERE is a fundamental difference between speechmaking and preaching. A sermon or address delivered "in demonstration of the Spirit and of power" may not meet all or any of the requirements for a successful speech, yet in Heaven's estimation such a sermon or address would be truly successful. On the other hand, the consecrated worker surely desires to learn as much as possible regarding good style and correctness of speech. These qualities are not to be despised. They carry with them a force and a power which God can use to His glory.

"Practice, practice, practice; there is no other road to expertness and effectiveness in speechmaking." And yet there are a few hints which, hardly acquired by painful experience, may serve to save beginners from many pitfalls and quagmires.

1. Before speech comes thought. Learn to think clearly, to observe accurately. Do not suffer yourself to glance over a statement of fact in the newspaper and rise with a confused impression. Do not permit your mind to be satisfied until you disentangle two ideas which you partly confound. Distinguish between religion and theology, poetry and verse, an association and a society, a man and a male.

2. Teach yourself to feel keenly what you do not feel. Do not blur or quench your emotion at hearing of an outrage, at seeing a noble deed, or in the presence of sorrow. Guard your power of feeling as you would guard a great treasure. Correctness of thought is to the preacher what line is to the artist. Keenness of feeling corresponds to color.

3. Be careful, especially at the beginning of your efforts to speak in public, to say one thing at a time. Do not attempt both to make and to qualify a statement in the same sentence. Do not attempt to give reasons for a position in the same breath with your delimitation of it. Never be afraid to use short interrogative sentences such as these: But why do I make such an assertion? Does this seem an exaggeration? In due time you will feel that you can leave out such links in the chain, supplying them by the intonation of your voice, or the extension of your main sentence, or the use of a subtle conjunction. But at first you will best maintain clearness by adding remark to remark.

4. Learn to speak and write in paragraphs. Many an excellent essay or forcible speech is spoiled for lack of halting places. A speech is not a fabric to be cut off in equal lengths, nor is it one unbroken whole. You have not thought clearly until you have seen the points of transition in your subject.

First, amass your material; then attempt to gather it around several centers; then proceed to arrange these sections of material. This last is no easy task. You will find that some of your first paragraphs must be split in two, and occasionally two have to be united into one. It is of great service to sketch out each paragraph on a separate piece of paper; then you can shuffle, combine, excise, divide with little trouble. And when you speak, do not be afraid of showing the skeleton of your address. It is not pleasant to look on a skeleton; but you are to see where the hand joins the arm, and where the arm joins the shoulder. Better that your speech should be a little angular than shapeless.

5. Learn to finish your paragraphs clearly. If you can find a good phrase, keep it until the end of the section. Do not leave it among the more commonplace remarks where it will be unnoticed. Be careful about the setting of your jewels. In the writings of "Dr. Watson" (Ian Maclaren) you will find admirable examples of ending a paragraph. It is as characteristic of his speaking as of his writing. This art can be learned.

6. Con frequently the shrewd paradox of the late R. W. Barber: "Put everything in that you can. Take everything out that you can." Let your mind be selective rather than encyclopedic when you are preparing to speak. Yet shun thinness and frothiness of speech. It is only by ruthlessly cutting out platitudes that you can learn to speak the great and noble commonplace freshly and forcibly. Learn to enrich your language at fitting moments with the colors of the sunset and the sonorous voice of many waters.

7. Finally, practice assiduously and use different methods. At one time try writing your speech beforehand, after you have thought it out taking his pencil from the paper. Only a practiced rhetorician can qualify or strengthen or defend an argument in the same sentence which states it.

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out and spoken it to yourself. At another time make careful notes of your ideas and of your transition from idea to idea, but do not write out the talk in its entirety. Yet again, write the beginning and the main ideas, and leave the words which clothe your illustration to come at the moment of delivery. Effective speaking is very different from effective writing. It must be fuller and yet less elaborate in form. The hinges of the subject must be more clear, and its spearpoints, though less sharp, must be driven home. Some make the mistake of seeking to make their speeches literature. And many fail by aiming to be rhetoricians before they are thinkers. Lucidity, intensity, arrangement, sacrifice, practice—these are the essentials.

Sermon That Converted Spurgeon

By Arthur S. Maxwell, Editor, Signs of the Times, Mountain View, California

MOST authorities agree that the preacher who spoke in the Primitive Methodist chapel at Colchester, England, on January 6, 1850, when Charles Haddon Spurgeon was converted, was not the "illiterate deacon" as commonly supposed, but the Reverend Robert Eaglen, whose sermon notes, written on four pages of letter paper, have recently been brought to light. As will be remembered, the sermon was based on Isaiah 45:22, and the actual sermon outline was published many years ago in the Methodist Times. In view of the tremendous consequences of this one sermon, preached by an obscure minister, the notes assume special interest and value. The outline, virtually as it appeared then, is as follows:

(TEXT.) "Look unto Me, and be ye saved, . . . for I am God, and there is none else." Isa. 45:22.

(INTRODUCTION.) God wills the salvation of man. In order that it may be accomplished, He makes use of varied means—He threatens, promises, exhorts, entreats, and in His Word clearly points out the means whereby we may be saved. Notice:

I. THE BLESSING OFFERED: SALVATION.

1. Salvation is deliverance from slavery or danger. This salvation is a spiritual one, and may best be illustrated by considering the moral condition of man. Man is naturally under—
   a. The guilt of sin which, like a chain, binds the soul.
   b. The dominion of sin which, like a taskmaster, keeps him in drudgery.
   c. He is also exposed to the wrath of God against sin.

2. The blessing offered in the text is an entire deliverance from all these evils. This salvation is:
   a. Free—in its offers; in its communications.
   b. Full—in the deliverance it effects; in the blessings it imparts.
   c. Present—in its realization.

II. THE MEANS TO BE USED IN ORDER TO OBTAIN IT: "LOOK UNTO ME."

1. The Object of regard—God.

2. What is meant by looking to this Object? (Refer to the Israelites and the brazen serpent.) It implies:
   a. A sense of our need of salvation.
   b. A desire to obtain it.
   c. An exertion after it, by earnest prayer and strong faith. The reception of this blessing is inevitably consequent on our thus "looking."

III. THE REASON WHY WE MUST LOOK TO THIS OBJECT:

"I am God, and there is none else."

1. Consider the greatness of the Being giving the command.

2. There is no other means of being saved. Evidently it was when "applying the subject" that the preacher cried out to the youth in front of him, "Young man, look to Jesus Christ!"

Probably Robert Eaglen went home that day to his Sunday dinner wondering, like many another preacher, what good he had accomplished. But who can tell what results may accrue from even the humblest ministry in the Master's service? We must labor on in faith and hope, confident that while we may but humbly scatter seeds, or water another's sowing, God, in His own good time, will give the increase.
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the present disuse of the Sabbath, and the appeal to all Christians to meet the greater claims of the new covenant in this dispensation. It is not the usual tirade method on those who observe the seventh-day Sabbath. Being still "under the law" merely demonstrates the plorable dearth in Christian experience. A number of clever arguments giving a different shading to error are employed by the writer.

The work is not valueless, however, even from the standpoint of doctrine, and the evangelist and Bible instructor will here find rich food for thought. There is some material, emphasizing the beautiful spiritual truths concealed in the letters of Paul, that may be fitly used by us. The author's textual treatise of the points concerning the two "ministrations," "dispensations," "disannulling of the commandment," "yoke of bondage," etc., brings an array of argument against the law into review with an adroitness that measures up to the wily errors of the last days. The reader here learns anew that the enemy of truth never exhausts his techniques.

L. C. K.

Climbing—Memories of a Missionary's Wife,* Rosalind Goforth, Zondervan, Grand Rapids, Michigan, 1940, 216 pages, $1.50.

This most recent book of Mrs. Goforth's is the simple story of her life as the wife of a minister and pioneer missionary. Being religiously inclined as a child, she was converted and gave her heart to God at the tender age of eleven years. The two persons she mentions as having the greatest influence upon her young life were her praying mother, who knew how to claim the promises of God, and her Sunday school teacher.

Shortly after her marriage to Doctor Goforth they went out to China. There they had many interesting experiences, and many remarkable answers to prayer. Mrs. Goforth has been gracious enough to give some of the more intimate experiences of her life, with its struggles, its failures, and its overcomings, with the hope that other climbers of life's rugged hillside may be encouraged to press onward and upward in spite of hardships and trials along the way.

A few years after she went to China, when she was resting in her house one day, she overheard some Chinese women just outside the paper window discussing her and her work. This incident is one of the "furnace" experiences which she relates:

"It revealed a surprisingly high conception of a Christian missionary! Incidents with the servants, which I had thought trivial, such as a stern rebuke, a hasty word or gesture, were all given their full value. During the process of dissection they did, however, find some good points. One said, 'She speaks our language well and is a zealous preacher.' The other admitted, 'And she does love us. But it's her impatience, her quick temper!' Then came what struck me as a blow, 'If only she would live more as she preaches!'"

Mrs. Goforth took the lesson to heart and resolved that from that moment forward she would carry out in her daily living the things she was trying to teach others. This meant a battle with self. It meant much prayer, and heart searching, and putting things right. The many experiences related in this book go to show how well she succeeded in learning the lesson.

For many years Mrs. Goforth did itinerant work in inland China with her husband, taking the children right out into the disease-ridden villages, where she carried on a great and noble work among the women, while her husband worked for the men. Her faith was rewarded in that none of the children contracted any of the terrible diseases to which they were unavoidably exposed on these trips. Learning the secret of the victorious life, "which is Christ in you, the hope of glory" (Col. 1:27), she learned to depend on Him to work out every detail of her life.

Mrs. J. F. Wright. [Minister's Wife, Takoma Park, D. C.]


This is a truly inspiring life story of the great missionary to the Hebrides. Each chapter is packed with the exciting tenseness of perilous adventure, as well as with the mighty fearlessness of a God-inspired missionary to the savage, darkened tribes of the South Sea Islands. It is more than a biography. It is a thrilling adventure, a study of the people of the South Seas, a lasting lesson in the power of prayer and faith, and a challenge for more consecrated service in all believers. Young and old alike will be blessed in reading this unusual book.

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

* Elective, 1943 Ministerial Reading Course.

The Ministry, September, 1943
PRESBYTERIAN MISSIONS.—The Presbyterian Church in the U. S. A. reports that more than 9,000 missionaries are conducting mission projects in 48 States, Alaska, and the West Indies.—Watchman-Examiner, July 7.

VATICAN CITY BROADCAST.—Plans are under way to increase the power of the Vatican City radio station so that the "Holy Father's" voice can be heard in all parts of the globe, according to the Tablet, a London Catholic weekly.—Watchman-Examiner, June 10.

INCREASE IN EARTHQUAKES.—From 1906 to 1924 there was an average of one a year, from 1930 to 1933 there was an average of ten each year, in 1934 there was a total of 33 quakes, and in 1935 there were 95 quakes which were equal to all quakes in the twenty-nine preceding years.—Christian Victory, quoted in the Gospel Ministry, June 17.

CHURCH MEMBERSHIP.—Publication of the Yearbook of American Churches, 1943, shows that by the end of 1942 there were 67,347,719 persons in 256 religious bodies in the United States. Two years ago 22 bodies reported 64,461,964 members. More than 97 per cent of this church membership is concentrated in 52 bodies with more than 90,000 members each. Roman Catholics form the largest group, with 18,746 churches and 22,945,847 members. Then in order come the Methodists, Southern Baptists, Jewish congregations, National (Negro) Baptists, Episcopalians, Presbyterians U. S. A., United Lutherans.—Christian Century, July 7.

WORLD-WIDE COMMUNION.—The fourth observance of World-Wide Communion Sunday will be held this year on Sunday, October 3. Plans are under way to make this year's observance more universal than ever before. The occasion will provide an opportunity for the churches in this time of world tension and conflict to give expression to their unity in Christ. World-Wide Communion Sunday will help to bind Christians everywhere into an unbreakable fellowship. Already word has been received from New Zealand, Australia, Canada, Mexico, and some of the mission lands across the seas that they are planning their participation. As last year, World-Wide Communion Sunday will be observed in Army camps, naval bases, and on shipboard. Union communion services are not contemplated. Each congregation will seek to secure the attendance of every one of its members at its own communion table.—Federal Council Bulletin, June.

WILLKIE ON PEACE.—There must be many people eager to hear the sort of world philosophy advocated by Wendell Willkie, for to date his book, "One World," had sold over a million copies. He believes that without good will the peace will be no real peace; he believes—since his world tour—that Christian missions and the practice of Christian principles have been the chief factors in securing for America the amazing good will toward us which he found in every land; and he believes that the hope of the future lies in the continuation and great enlargement of this good will between nations and individuals. A true peace, much valued, but upon the principles taught by the church. Mr. Willkie's words are a genuine tribute to the transforming power of Christianity. Of his sincerity there can be no doubt; if he can bring himself one step further, and name Christ Jesus Himself as the secret of Christian influence, he will be paying the perfect tribute.—Presbyterian, June 24.

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CIGARETTE CONSUMPTION.—Cigarette consumption reveals staggering figures. During 1942 Americans consumed 236,000,000,000 cigarettes, an increase of 29,000,000,000 over the preceding year. In 1957 the per capita annual cigarette consumption was sixty; in 1942 it was 1,680, an average of about three smokes a day for every man, woman, and child in the country. We spent over $1,180,000,000 during 1942 for cigarette smoke, not including, of course, the other amounts for cigars, chewing, and pipe tobacco. Compare this with the figures offered by our people for the extension of Christ's kingdom, and you will find another factor that calls for American repentance!—Walther League Messenger, May.

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The Ministry, September, 1943
THE ENTERING WEDGE

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

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

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

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

MADISON FOODS
MADISON COLLEGE, TENNESSEE, U.S.A.

WILLKIE ON MISSIONS.—On my recent trip I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions. Everywhere I went I found American colleges, schools, hospitals, and churches, many of them supported by the churches of this land, I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States.

I asked people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead.

The missionaries are not resented, but respected and admired. This is because they have contributed so much more than mere preaching. As individuals they have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindliness is proverbial. They have brought with them a high standard of health and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities a new sense of self-respect and well-being.—Wendell L. Willkie, in Zions Herald, June 9.

PUTTING CONVERTS TO WORK.—Charles G. Finney said, "The great object for which Christians are converted and left in this world is to pull sinners out of the fire. If they do not effect this they had better be dead. And young converts should be taught this as soon as they are born into the kingdom.

"The best way to keep converts from backsliding is to put them to work for the Lord. Under the supervision of the pastor, the mature Christians should take them out into Christian work. They could start by passing out tracts; do visitation work and bring others into the church; take part in street meetings; visit the sick and poor families. Cottage prayer meetings, with some of the responsibility upon them, is good work for converts. Gospel work will make the convert feel he is doing good, that he is a part of the church, and bind him to the church. In gospel work he will help the Lord; others, and also himself. Teach each convert to win another soul to Christ, or to reproduce himself. Each convert should be taught that the fruit of a Christian is another Christian.—Gospel Minister, July 7.

CATHOLIC POPULATION.—In the continental United States, including Alaska, the Catholics number 22,945,247; that is an increase of 409,005 since last year, although the Catholic population is probably very much larger, as Bishop Noll so convincingly points out. The bishop estimates that our Catholic population is more likely in the neighborhood of 35,000,000, and he gives good reasons for that estimate.

Looking at our Catholic brethren in comparison with the general population of the United States, we number about one-sixth of the total population, and probably a greater proportion, according to the estimates of Bishop Noll.—America (R. C.), June 19.

Significance of Word "Passover" (Continued from page 7)


The Ministry, September, 1943
Is JUVENILE DELINQUENCY Increasing?

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(Continued from page 15)

lifted ministerial methods and plans from the superficial and restrictive to that lofty plane of profound principle and far-reaching purpose adapted to every circumstance and need. He pushed back the horizons of men's thinking, enabling them to see the infinite possibilities of soul winning in ways that are legion. In the pattern for His church He sent forth men of differing personalities, who, because of their personalities, employed differing methods. We cannot improve upon the Master's plan and provision. Let us of the remnant church follow in His steps.

L. E. F.

Billboard-Advertising Values
(Continued from page 18)

name of each newspaper, the display ad, and the news story in the paper. Ask the attendants to check every item which brought the meeting to their attention. (2) Put this question at the bottom of the blank: Which of these advertising mediums would you say was the most effective in influencing you to come to these meetings? This last information will be enlightening as you tabulate all the answers.

ANOTHER SIGN OF THE TIMES

Everyone is becoming accustomed to shortages of food, fuel, clothing, and transportation. But it comes as a distinct shock to realize that we may not be able to subscribe for our favorite magazines.

One high-class journal is advertising that it can no longer enter subscriptions except as vacancies occur in the list, and another, with a circulation of over 6,000,000, is advertising that it cannot assure subscribers that their names can be returned to the list if subscriptions are allowed to lapse.

It appears that the paper situation may become worse in the next few months. Subscribers to the REVIEW and INSTRUCTOR and our other denominational papers should watch expiration dates carefully and renew promptly. Already it is impossible to promise delivery of back numbers missed when subscriptions lapse, and it would be altogether in line with the strange course of current events if in the near future, allowing a subscription to lapse might be a much more serious matter. Avoid disappointment. Order renewals promptly from your Book and Bible House.
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Tender, juicy "vegmeat" cutlets...dipped in egg batter...rolled in Ruskets or bread crumbs...then browned "to a turn." Umm-m...they're good! And Gluten Steaks give you the food values you need in your main dish. Made from the gluten of choice wheat, they are rich in vital protein. Extra vitamins and minerals are added for balanced nourishment. Gluten Steaks and Glutenburger (ground form) are served in many tempting ways...salads, roasts, patties, sandwiches...providing real enjoyment, satisfaction for hungry appetites.

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Ellen G. White has said, "There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive."—"Counsels to Teachers," p. 335.

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