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NOTES AND NOTICES
Information and Sundry Items

I. The question is frequently asked, Are large city evangelistic efforts, with a company of workers and a heavy budget, justifiable? Does the average number of souls pro rata for the concentration of workers and money involved? Would not more souls be won by scattering these workers out in smaller places and dividing the budget among them? But is the problem as simple as that? Do we not have a bounden responsibility toward these great, difficult, complacent cities? Granted that work in smaller places is less costly, what of the concentrated multitudes in these vast centers? They can be arrested and reached by no ordinary effort. Small sectional or regional meetings in a city, though relatively inexpensive, make practically no impress on the vast bulk of the population. Large city radio time is much more expensive, and newspaper space is more costly, as well as billboard posters and streetcar ads. But only as the attention of the multitudes is arrested, and large numbers are drawn to a representative auditorium (which is likewise costly) does Adventism really make an impression upon any center. One man, with a helper or two, cannot handle a major effort of this sort. Only men of special capabilities and training are fitted and capable, and should be chosen for this type of work. There is scarcely anything more pathetic than a rural man attempting to do city work. Moreover, the supporting members of such a company should be a group of younger workers who are learning, through observation and participation in the intricacy of preparatory work, the conduct of the effort with radio, newspaper, music, and other adjuncts, as well as vital personal work and proper binding off. It is a sort of training school not to be found elsewhere. Only men of special capabilities and training are fitted and capable, and should be chosen for this type of work. There is scarcely anything more pathetic than a rural man attempting to do city work. Moreover, the supporting members of such a company should be a group of younger workers who are learning, through observation and participation in the intricacy of preparatory work, the conduct of the effort with radio, newspaper, music, and other adjuncts, as well as vital personal work and proper binding off. It is a sort of training school not to be found elsewhere. It is not provided by our colleges, for men of such experience have not in the past been connected with our colleges. It is an imperative part of training work for future workers. On this twofold basis—aside from the souls won and the favorable impress of Adventism made—city evangelism is justifiable, is imperative, and pays.

II. Don’t say baptis-imal for baptis-mal, which rightly has but three syllables, not four. Let us be as accurate in the pronunciation of the term as we are in the mode of administering this sacred and impressive rite of the church.

III. Did you ever have a suit that suited you, one that fitted you well—nicely tailored at the shoulders and collar, with proper sleeve length, giving a well-dressed and dignified appearance? Perhaps it was a bit old style, but it was admirably suited to your calling, and made you look your best. Then, perhaps you were persuaded to try a new suit, with a more modern tailoring. But when you actually put it on, it didn’t look so well on you as the old suit. So you put it away and got out the old stand-by—and felt and looked better. Precisely that has happened to The Ministry. We had been using “Old Style” type—neat, clean, dignified, readable. Then we were persuaded to try a “modern” type for January. After a month or two of trial we decided to go back to “Old Style.” We prefer the “Old Style.” How about you?

IV. Reducing is never enjoyable for the portly. To reduce once a quarter, however, from forty-eight pages to thirty-two, is The Ministry’s part in the paper conservation required for the duration. This is the first of the four thirty-two page issues that will appear at intervals of three months. So, next month we expect to be back to our standard forty-eight pages.

Course in Health Evangelism

In harmony with plans voted at the last Autumn Council, a course in health evangelism, adapted to the needs of evangelists, ministers, Bible instructors, and foreign mission workers, is to be offered at the summer session of the Theological Seminary, June 25 to August 23.

This course of study has formerly been offered at Loma Linda only, but is now also available to those residing in the eastern half of the United States. It is to be given under the auspices of the General Conference Medical and Educational Departments, the Ministerial Association, and the Seventh-day Adventist Theological Seminary.

The course is planned to cover in a concise manner the balanced principles relating to health preservation and home care of the sick. Study of the health message as presented in the counsels of the Spirit of prophecy, and their corroboration by scientific research, will be made a prominent feature of the course.

Special attention will be given to the distinctive health features of dietetics, hydrotherapy, and personal hygiene, their practical application and successful methods of public presentation.

For full particulars communicate with President D. E. Rebok of the Theological Seminary, Takoma Park, Washington 12, D. C.
DOCTOR who is unable or unwilling to discover the causes of certain symptoms is at a disadvantage in attempting to supply the proper remedy. He can prescribe certain medicines that will do no harm and may do some good, but at best such is a questionable procedure.

The teacher who has a dull pupil will do well to discover the causes that make him dull. It may be defective eyesight or hearing; it may be some glandular difficulty; it may be the teacher’s fault in presenting the subject. Failure to discover the cause of the pupil’s dullness may cause lifelong harm to the child.

The preacher who finds his audience going to sleep will also do well to discover the cause of it. It may be bad acoustics; it may be poor ventilation; or it may be stale and uninteresting preaching. Failure to discover the causes will harm both preacher and people.

A local church or a denomination may find the mortality among its young people out of all proportions. It is of little use to apply remedies until the causes are discovered. The cause may be in the home or it may be found in the church. It may be the fault of the young people; it is as likely to be the fault of the older ones. In any case, it is the duty of responsible officers to discover the cause or causes.

There may be unusually large defection from the church. This may be the fault of the evangelist who brought the message. It may be the fault of the older church members in not setting the right example. It may be negligence of the church in caring for those who have been won to the truth, but who need much further instruction before they are thoroughly indoctrinated. It may be the lack of nourishing, spiritual food at the Sabbath service. In any event, failure to discover causes will do much harm. If we know that unwholesome conditions exist, have we the courage to discover the causes?

It is not only failure to discover causes that brings disaster. The case is still worse when there is refusal to discover causes. It takes courage, at times, to set about to find what is wrong, especially when there is danger that we may discover that we need to make changes.

In a certain school the teachers decided to discover what the students thought about them. This was probably unwise, and is not to be recommended unless teachers are willing to hear some unpalatable truths about themselves. It was so arranged that the students could freely write their opinions, and at the same time they were assured that there would be no way by which any statement could be traced to the writer. Making due allowance for a certain number of students who would use such an occasion for venting personal spite, the teachers found these valuations most illuminating.

Such evaluation may be very helpful. It is remarkable how accurately students size up a teacher. Let no teacher believe that he is deceiving the students. They know whether he knows his lesson or not. They know whether he is “stalling” or attempting to impress them with his superiority. Let no preacher think that the audience is not fully aware of whether they are being fed or not; whether the preacher is honest and in earnest, or whether he is “putting on.” Let no executive think that his secretary is not fully conscious of any attempt on his part to put something in a letter that will not stand the full light of day. It would be illuminating to find out what others think of us.

Failure or refusal to discover causes is responsible for most of our ills. We need to put the ax to the root to discover causes that hinder and destroy. While it may not be true that all our ills are caused by our failure or refusal to discover causes, many are. Bad fruit may be removed from a tree, but that does not alter the nature of the tree. “Make the tree good,” Christ says. When that is done the fruit will take care of itself. The time has come, individually and denominationally, to lay bare the causes of decay. Failure or refusal may bring disaster.
Evangelism in Mexico

By Harold F. House, Superintendent, Mexican Union Mission

On account of certain restrictions prevalent in Mexico, it has been quite impossible to hold public evangelistic efforts in the past. In the first place it might be well to explain that all religious bodies have found it expedient to move very cautiously in all their activities during recent years.

Although the constitution and the laws of the land have not been altered materially, there seems to be a tendency at the present time toward more toleration and a more liberal application of these statutes. The constitution declares that "Places of public worship are the property of the Nation, as represented by the Federal Government, which shall determine which of them may continue to be devoted to their present purposes."

It states further: "All places of public worship which shall later be erected shall be the property of the nation." Again in Article 130 we read: "The Federal authorities shall have exclusive power to exercise in matters of religious worship and outward ecclesiastical forms, such intervention as by law authorized. All other officials shall act as auxiliaries to the Federal authorities. . . . The Congress shall not enact any law establishing or forbidding any religion whatsoever."

Another paragraph reads: "The ministers of religious creeds shall be considered as persons exercising a profession and shall be directly subject to the laws enacted on the subject. . . . The State Legislatures shall have the exclusive power of determining the maximum number of ministers of religious creeds according to the needs of each locality. Only a Mexican by birth may be a minister of any religious creed in Mexico."

In previous years some attempts were made to conduct public evangelistic efforts of short duration in certain cities where we had a nationalized church building, but over a period of about ten years our major problem has been that of legalizing the few churches that we had acquired. At the present time we feel very much encouraged to be able to report that by the aid of some special appropriations, and also by the loyal sacrifice and hard work of our Mexican people, we now have around one hundred church buildings or special meeting places, as compared with five hundred groups of believers, scattered throughout this great land.

Not until 1942 did we feel free to try advertising public evangelistic meetings with hand-bills and in the newspapers. An effort of eight weeks' duration was launched in our new church here at headquarters in Monterrey, during which time some opposition was aroused, but we were indeed thankful to find that no unfavorable reaction came from the civil authorities. The effort proved to be a real success and the attendance was excellent all the way through. About twenty converts were baptized at the close of the effort, and a large baptismal class was organized. A Bible instructor followed up the many interests awakened, and the advent message was proclaimed with power.

Other efforts were conducted with remarkable results in several principal cities, and the inspiration of those first meetings was carried into the year 1943. Around fifteen well-planned evangelistic programs were realized during last year throughout the country. Each one of our five missions has already launched definite plans for 1944, and we know that this year will mark greatest advance in evangelism.

The Mexican evangelist might be called a self-made man, because on the whole our ministers have not had the advantage of receiving special training along these lines. Some of our younger workers finished a three-year course in our training school, but very few have had opportunity to gain a real experience in aggressive public evangelism. However, with the definite financial assistance being provided by the General Conference for public efforts, we believe that very soon all our workers will have had the privilege of participating in this new endeavor.

Some of these efforts are to be conducted in large cities where we have an adequate church building, and many will be held in country churches. There are still a few large states, among the twenty-eight in Mexico, where we have absolutely no work established, with the exception of our colporteur work, and in those states the Mexican evangelist must get permission from the civil authorities to hold a series of educational and temperance lectures in a rented hall. It is believed that in some localities the authorities would allow our evangelist to pose as a lecturer, and thus tactfully introduce topics which may include some of our doctrines and religious principles. On entering new territory with these efforts we must follow some similar plan, unless sufficient funds can be furnished to erect a church building.

The Mexican evangelist must be prepared to face dangerous opposition, especially in certain localities. He must endeavor at all times to abide by the law of his country. He must advertise his meetings with great discretion, and endeavor to win the respect and good will of the local authorities. Our workers must be "wise as serpents, and harmless as doves." In other words, evangelists in this country, as in all countries, must exemplify the model Evangelist and thus preach the Word as Jesus did.
THE PROPHETIC GIFT IN ACTION
Receiving and Imparting the Prophetic Message

II. How the Light Came to the Prophet

By ARTHUR L. WHITE, Secretary of The Ellen G. White Publications

As the circumstances connected with the giving of the visions were diverse, and not subject to any one fixed pattern, so also the manner in which the light was imparted to God’s messenger varied greatly. The prophets of old did not become automatons mechanically recording or speaking the messages received. They were not deprived of the use of their ordinary faculties in connection with their work as God’s messengers.

It has been supposed by some that in Mrs. White’s experience she wrote while in vision. This is not true. Some have concluded that when she wrote she was recording words which she heard repeated to her by an angel. This, too, is erroneous, except in rare instances when short, direct quotations are given of what the messenger received such divine illumination. A wide range of subjects was covered in the visions. Often the matters revealed were of general interest and concern, but frequently, too, specific messages were given for individuals. In this article we shall deal with the manner in which the prophet received such divine illumination. While several Bible instances will come to the mind of the reader, we shall confine this article to a number of concrete illustrations drawn from the Ellen G. White books and manuscripts, setting forth typical cases in her experience.

Seemingly Present, Participating in Events

Note the simplicity of the language used by Ellen White in a description of how light came to her in her very first vision:

“While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for something. I could not locate that which I sought. A voice said to me, ‘Look again, and look a little higher.’ At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city, which was at the farther end of the path.”—Early Writings, p. 14.

Analyzing this statement we observe that the vision is accounted for in the words, “The Holy Ghost fell upon me.” In our last article brief allusion was made to the physical phenomena in connection with this first vision. To Ellen Harmon it seemed that—

1. She was rising above the world.
2. She turned to look for something.
3. She could not locate that which she sought.
4. She heard a voice speaking to her.
5. She obeyed the command of that voice.
6. Raising her eyes, she observed the advent people traveling.
7. She viewed their destination.
8. Later she seemed to be with them as they enjoyed their reward.

Thus it is clear that it seemed to her she was seeing, feeling, hearing, obeying, and acting, employing her ordinary faculties, while in reality she was not; but it was in this vivid way, seemingly through the utilization of the ordinary organs of sense, that the truths and information were forcefully impressed upon her mind. This she later related or wrote out in her own words.

Broad Panoramic Views Given

At times the events of the past, present, and future were opened up to Ellen White in panoramic view. It seemed to her that she witnessed in rapid succession the vivid enactment of the scenes of history. We quote here a few sentences from the author’s Introduction to The Great Controversy, giving us a glimpse of this means of the enlightenment of her mind:

“Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of Life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God’s holy law. . . .

“As the Spirit of God has opened to my mind the great truths of His Word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed,—to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast approaching struggle of the future.”—Pages x, xi. (Italics mine.)

The Ministry, April, 1944
Angel Explains the Significance

Instruction came at times not only through the witnessing of the occurring of events but also through the words of the accompanying angel, explaining the meaning of that which was seen. Notice this significant experience, related in Volume IX of the Testimonies:

"While at Loma Linda, California, April 16, 1906, there passed before me a most wonderful representation. During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the wounded and the terrified. . . . The awfulness of the scenes that passed before me I cannot find words to describe. It seemed that the forbearance of God was exhausted, and that the judgment day had come.

"Terrible as was the representation that passed before me, that which impressed itself most vividly upon my mind was the instruction given in connection with it. The angel that stood by my side declared that God's supreme rulership, and the sacredness of His law, must be revealed to those who persistently refuse to render obedience to the King of kings. Those who choose to remain disloyal, must be visited in mercy with judgments, in order that, upon my mind was the instruction given in connection with all that went on in the room. Persons were settling their accounts with you, and I heard them demonstrating with you in regard to the large sum charged for board and room and treatment. I heard you with firm, decided voice refuse to lower the charge. I was astonished to see the charge was so high."—E. G. White Letter 30, 1887.

Vivid View Revealing Perils

Another illustration of this character is presented. Mrs. White was at one time a guest at the home of one of our church members, but early during her stay she arose one morning at four o'clock to write out "some things presented to her during the night. We quote from her account.

"The angel of God said, 'Follow me.' I seemed to be in a room in a rude building, and there were several young men playing cards. They seemed to be very intent upon the amusement in which they were engaged and were so engrossed that they did not seem to notice that anyone had entered the room. There were young girls present observing the players, and words were spoken not of the most refined order. There was a spirit and influence that were sensibly felt in that room that was not of a character calculated to purify and uplift the mind and ennoble the character. . . ."

"I inquired, 'Who are these and what does this scene represent, in order that if possible, they may be aroused to a realization of the sinfulness of their course.'—Pages 92, 93. (Italics mine.)

Conditions at Distant Institutions

Oftentimes while in vision it seemed to Ellen White that she was conveyed to one of our institutions, and then she would be conducted from department to department. Perhaps she would seem to be in the counsel in which were held, would witness the actions of individuals, hear the words spoken, and observe the surroundings in general. An interesting account of one such vision appears in Counsels on Health. Mrs. White seemed to be at a certain institution, and "an angel of God" conducted her from room to room. She heard the conversation "in the rooms of the helpers."

"The frivolous talk, the foolish jesting, the meaningless truth, fell painlessly upon the ear. . . . I was astonished as I saw the jealousy indulged, and listened to the words of envy, the reckless talk, which made angels of God ashamed. . . ."

"From still other rooms came the most disagreeable sallies of low wit, and vain talk. Some were making sport of individuals, and even imitating the words uttered in meeting; sacred things were made the subject of jest."—Pages 412, 413.

Then other conditions were revealed. She was conducted into rooms "from which came the voice of prayer. How welcome was the sound!"—Id., p. 412.

In 1887, from across the Atlantic, Mrs. White wrote to one of our workers of detriments notes taken in one of our institutions. Note how she received her information:

"I arose at three o'clock this morning with a burden on my mind. . . . In my dreams I was at . . . and I was told by my Guide to mark everything I heard and to look with intent at everything I saw. I seemed to be in a room in a rude building, and there I could not be seen, but could see all that went on in the room. Persons were settling accounts with you, and I heard them demonstrating with you in regard to the large sum charged for board and room and treatment. I heard you with firm, decided voice refuse to lower the charge. I was astonished to see the charge was so high."—E. G. White Letter 30, 1887.

The Ministry, April, 1944
and said, ‘Not yet. You are not ready to invest
means in that building, or to plan for its future
management.’

“At this time the foundation of the sanitarium had
been laid. But we needed to learn the lesson of wait-
ing.”—E. G. White Letter 135, 1903.

Symbolic Representations Given

Two consecutive paragraphs from a personal
testimony addressed to a prominent worker of
earlier years illustrate how far-reaching ex-
periences of life may be made plain in just a
brief symbolic view:

“Many other scenes connected with your case have
been presented to me. At one time you were repre-
sented to me as trying to push a long car up a steep
ascent. But this car, instead of going up the hill,
kept running down. This car represented the food
business as a commercial enterprise, which has been
carried forward in a way that God does not commend.

“At another time you were represented to me as a
general, mounted on a horse, and carrying a banner.
One came and took out of your hand the banner bear-
ing the words, ‘The commandments of God and the
faith of Jesus,’ and it was trampled in the dust. I
saw you surrounded by men who were linking you
up with the world.”—E. G. White Letter 239, 1903.

Two Contrasting Views Presented

There were times also when two different or
divergent views were presented to Mrs. White
—one illustrating what would take place if
certain plans or policies were followed, and in
another view the outweighing of other plans or
policies. An interesting illustration of this point
is found in Testimonies for the Church, Vol-
ume IX, pages 28 and 29, where two maps were
seemingly exhibited. To Mrs. White it seemed
that she was attending a large gathering. “One
of authority was addressing the company.”
Before them was a large map which “picted
God’s vineyard.” Lights were seen to appear
as the work was conducted on right lines. Then
the map was taken away and another, with but
few lights, was exhibited. The audience was
told that this illustrated the results of men
“following their own course.”

Another excellent illustration of this may be
cited in connection with the locating of the
health food factory at Loma Linda in the year
1906. The manager and his associates were
planning for the erection of a large building
very near the main sanitarium building. While
plans were developing, Mrs. White, at her home
in northern California, was one night given two
visions. Of the first of these she says:

“I was shown a large building where many foods
were made. There were also some smaller buildings
near the bakery. As I stood by, I heard loud voices
in dispute over the work that was being done. There
was a lack of harmony among the workers, and con-
fusion had come in.”—E. G. White Letter 140, 1906.

She then saw J. A. Burden’s distress, and his
attempts to reason with the disputants to bring
them into harmony. She saw patients who
overheard these disputes, and who were “ex-
pressing words of regret that a food factory
should be established on these beautiful
grounds,” so-near the sanitarium. “Then One
appeared on the scene, and said: ‘All this has
been caused to pass before you as an object
lesson, that you might see the result of carrying
out certain plans.’”—Ibid.

Then the scene changed, and she saw the
bakery “at a distance from the sanitarium build-
ings, on the road toward the railway.” Here
the work was being conducted in a humble way
and in harmony with God’s plan. The narration
of this to the Loma Linda workers quickly
settled the question of the food factory site.

This grouping of illustrations might be
greatly enlarged, but sufficient is given here to
form a good representation of the varied ways
in which the light was imparted by God to the
mind of Ellen White. In an illuminating
statement made by her in 1866 we find this terse
description of how matters were revealed to her:

“As inquiries are frequently made as to my state
in vision, and after I come out, I would ask,‘Has
the Lord sees fit to give a vision, I am taken into
the presence of Jesus and angels, and am entirely
lost to earthly things. I can see no farther than the
angel directs me. My attention is often directed to
scenes transpiring upon earth.

“At times I am carried far ahead into the future
and shown what is to take place. Then again I am
shown things as they have occurred in the past.”

Thus it can be seen that in varied ways the
messenger was informed and instructed through
the visions by day or by night.

THE BOOK SHELF

Christian Europe Today,* Adolph Keller, Har-
pers, New York City, 1942, 310 pages, $3.

In Part I of Christian Europe Today the
author describes the conflicting forces of Eu-
rope that are at work at the present time and
are vying for power after the present war
cases. He gives the reader a glimpse of the
conflict between the various religions of Eu-
rope and their desire to win over the secular
power to carry out their purposes.

In speaking of the religious influences, Doctor
Keller states, “We have here different religious
attitudes, two or three religions which, as the
Russian philosopher Berdiaev sees, clearly are
the underlying and conflicting forces in the
present conflict. The one is religion from
above, the Christian faith—the other, religion
from below, from man.”

He uses considerable space in describing the
relationship of the church and the state—the
blessings and curses that this union has brought
upon the people in the church, but seems to feel
that in order for the church to accomplish what
she desires to accomplish at the coming peace

*Elective, 1944 Ministerial Reading Course.
conference, the churches should all unite—at least the Protestant churches—and make their influence felt on statesmen, so that the coming peace may be written in a religious setting.

He dwells at length upon the test of the Christian faith that these strenuous times have brought in Europe. He brings the reader face to face with the question as to whether the church will be able to stand the strain of hunger and death, but closes the book with the assurance that the church (Christian) will come out victorious.

There is one point in his book that is of particular interest to us, the relation of the church of Rome and the evangelical churches. He questions whether there will ever be a union between these two religious forces; and he stresses the fact that if such a union should be brought about, it would have to come by the Protestant organizations accepting the doctrine of the Roman Catholic Church.

J. J. REISWIG. [President, Montana Conference.]


In an interesting and able manner Doctor Selmon tells the story of the experiences through which she and her husband, Dr. Arthur Selmon, passed during their early life, their long period of mission service in China, and their work with the Kellogg Foundation at Battle Creek.

Many side lights on the Chinese people and their customs are woven into this fascinating story. The book gives one an insight into the sacrifices and privations of the early pioneer missionaries in China. It was written primarily for young people, and the style is very readable.

N. F. BREWER. [General Field Secretary, General Conference.]


Of the various books by this writer, here is one which is soul stirring. It deals with the operation of the Holy Spirit working upon human hearts in a very practical manner. We know that one of the very first things to be accomplished by the visitation of the Spirit's power is to bring a deep conviction of sin. This is the forerunner of a true and genuine revival. Such is the experience of which Doctor Goforth writes in this booklet. As the Spirit worked mightily upon the Korean believers, they caught a new vision of even small sins and their terrible offensiveness to God. A new hatred for sin was gained. All this prepared the way for the Holy Spirit to bring blessings of peace, joy, and power in its train.

The Spirit's revival in this booklet deals with very practical happenings. We need more such revivals, for a work of really getting down to bedrock in dealing with sin and casting off the works of darkness cannot help bringing about greater advance, growth, and power in Christian service. Then, too, such a revival will hasten the coming of the latter rain more quickly and in all its fullness. Truly this booklet can well be read with great profit.

J. F. WRIGHT. [Vice-President of the General Conference.]


A brief, readable biography of the famous preacher and organizer of the Methodist Church. This book does not give the minutiae found in more copious biographies, but confines itself to a chronicle of the main events with just enough atmosphere and explanation to give form to the story. The changing scenes of Wesley's life from the rectory at Epworth, through the experiences at Oxford, the blunders in Georgia, the conversion at Aldersgate, the field preaching with Whitefield, the organization of societies and conferences—none of these is omitted. This book is useful to the reader who desires a concise, comprehensive view of the great religious leader.

ROGER ALTMAN. [Office Secretary, General Conference.]

Spurgeon's Sermons on the Second Coming,* edited by David Otis Fuller, Zondervan, Grand Rapids, Michigan, 1943, 147 pages, $1.25.

Spurgeon's favorite theme was Jesus Christ. The compiler of this book has gathered out of the wealth of the great preacher's treasury seven fine sermons on the second coming. They are well worth becoming acquainted with.

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

Pilgrim's Prayer

By JESSIE WILMORE MURTON

Feed me, dear Lord, I pray,
With Thine own living bread;
That, though the flesh should starve,
Still shall the soul be fed.

Give me to drink, dear Lord,
Of Thine own living stream
For the desert world's empty mirage and dream.

Give me to rest, dear Lord,
Close in Thine arms of love;
To wake, when night is past,
Safe in Thy courts above!

Amen.

The Ministry, April, 1944
The Revival of Personal Work

In the crisis hour of the great Reformation the place of the Bible in the church became the great issue. We are thrilled at the dramatic stand of Luther, who before rulers and prelates declared with his hand on the Bible, “Here I stand, I cannot do otherwise. God help me!” We point to this as the hour of the birth of Protestantism. The invention of the printing press aided greatly in the spread of those doctrines which grew out of the Reformation. Later, new discoveries and inventions gave wings to the gospel, while the missionaries’ chief tool and weapon was the Bible.

Since the Reformation new ideas and ideals have been rapidly creeping into the Christian church. Most significant are the fantastic and heinous philosophies of our modern times. Our hour is marked with great religious confusion. Spirits of devils are gathering together heathen forces for the great battle of Armageddon. More significant is the fact that their work is not confined to the heathen, but that they are concentrating on the leaders of our so-called Christian nations. Heaven well describes confusions as “Babylon the Great.” There is need for a work of revival and reformation today; in fact, it must complete the retarded work of the Reformation of the sixteenth century.

Our own denominational work began in meekness and obscurity, but it is to be finished with power and great publicity. The revival work of men such as Moody and Spurgeon prepared the way for our message in its earlier days. These movements were powerful in their day because of the force and application of the Scriptures, at least to the extent of revealed light. But today we face a different problem. We must meet a new generation that has forgotten the God of the Bible. It has not entirely gotten the God of the Bible. It has not entirely forgotten the Bible and its stories, but after decades of dodging of the Sabbath truth and kindred timely reforms, by Christians, the Bible has ceased to be to them the only Protestant authority.

Thus Protestantism, gradually at first, but then more boldly, stepped down from its solid rock—the Bible! Modernism, “higher” criticism, evolution, spiritualism, and many other Christless isms have now struck deep roots in the garden of the church. Where once she dogmatically quoted the words of Christ, “Every plant, which My heavenly Father hath not planted, shall be rooted up,” today the so-called church of Christ indolently tolerates and even nurtures the weeds of infidelity and unbelief.

In our evangelism we must contend with these modern forces of skepticism, but we are also challenged by a more subtle problem. Churches that a few decades ago refused to admit the imminent return of Christ to this world now preach this doctrine, but with alarming confusion—and yet with an appeal to the more shallow Bible students. The enemy of truth has long recognized that this doctrine interests the Bible lover. He is today bending every energy, by means of these confusions, to detract from the real truth.

We bring caution to our evangelists and Bible instructors to abide by those methods of truth presentation that teach the Bible with certainty and power. There is a growing tendency to find our patterns in pentecostalism, dispensationalism, or in other revivalistic movements. We have the heavenly blueprint, and the Bible and the Spirit of prophecy point the way. The breach between a sham Protestantism and true Protestantism is widening rapidly. Before the end, Seventh-day Adventists will be walking alone, with their eyes upon Jesus only.

The masses in our larger cities must be reached with our message, and in the smaller cities thousands must also hear it. As we endeavor to reach these masses we must not overlook work for the individual. Our work must not be a hurried program of a series of lectures or Bible readings in every city, town, and hamlet before the end; it is not merely one of tense pressure to hastily call at the many homes we must reach in connection with our public preaching in halls, tabernacles, or tents. It is more than giving people a pleasant and urgent invitation to attend regularly our evangelistic meetings. It is more than welfare work for the sick and needy.

Art of Persuasion a Personal Work

Our public work has been carefully outlined to us by God’s messenger as a great personal work, out of which will grow lasting reforms for the family. Souls must be quietly and personally persuaded to accept the truth. Conflicts must be decided by the Spirit’s sword, and victories wrestled through on our knees with souls who are in the valley of decision.

There is now a great need in our evangelistic work for trained Bible instructors who are not just “doorbell ringers,” “encouragers,” or “inviters,” as one worker aptly stated it. The need today is for a type of worker who is masterful in handling the Scriptures. We must more fully understand the pattern of Bible work that
Outlines for Bible Studies

The New Earth and Heaven

By Addie Mae Kalab, Bible Instructor, Upper Columbia Conference

This subject may be presented in one or two parts, as desired; the Holy City may be made a continued study. I usually make one Bible study of this material.

I. God’s Original Plan Will Be Accomplished.
   2. His purpose will stand. Isa. 45:18.
   3. Righteous recompensed in the earth. Prov. 11:31; Matt. 5:5.

II. Description of New Earth.
   1. The earth.
      a. Perfect condition. Isa. 35:1, 2.
      b. No more night. Isa. 30:26.
   2. The people.
      a. Perfect bodies. Isa. 35:4-6; Phil. 3:21.
      b. Fleshy bodies. Job 19:26; 1 Cor. 15:44, 53.
      d. Real children, and all will grow. Isa. 11:8; Mal. 4:2.
      e. Know each other. Matt. 8:11.
      g. Angel Gabriel’s flight. Dan. 9:21.
      h. Everlasting joy. Isa. 35:10.
   3. The animals.
      b. Same as in creation. Gen. 1:25.
      c. Real animals. Isa. 65:25.

III. God and His Son on Throne. Rev. 22:11.

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EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

DEAD CHURCHES.—A minister was calling on a merchant for a contribution for the church. The merchant was irritated and questioned sharply, “When are you going to stop asking me for money? When will all those calls for the church end?”

The minister answered, “I suppose it does seem to you that we come too often. But let me tell you a story. Some years ago my little boy came to me nearly every day, asking for something he needed. He used to come down the hall to my door quite frequently. One day he would say, ‘Daddy, I need a pair of shoes.’ Another day it would be schoolbooks or paper or pencils or one of a hundred and one things. I thought the calls came quite often, and I asked myself, ‘When will all this stop?’ One day he was taken very ill. In a few days we had a funeral. I would give the world to hear his little feet pattering down the hallway to my study again, coming to ask me for something he needed. But dead boys don’t ask for anything; neither do dead churches.”

The merchant saw the point immediately and gave the minister a liberal offering.

CLINTON J. COON.*

FLEECING THE LAMBS.—I grew up on a ranch in the Middle West. Sometimes in the spring of the year great bands of sheep passed our place on their way to summer range in the mountains. After such a drove had gone by, my sister and I would go out and pick up some of the stray lambs which had become tired and were left behind. These we would raise by hand, and in the fall we would usually sell them.

One year we decided to keep some through the winter, and by spring they had grown a heavy coat of wool. We could not get professional shearers to come to our ranch for such a few sheep, and we began to wonder how we were going to get them sheared. When the warm days of early summer came, they would lie around in the shade and fairly pant for breath. The delayed crop of wool was actually hindering the next year’s growth, and then, too, the sheep were continually tearing out bits of wool on the fences and weeds in the pasture.

One day my father said, “If you youngsters don’t get those sheep sheared soon, they are going to die of the heat.”

In our desperation we decided to do it ourselves. My sister held them down while I did the clipping. We rolled them around on the grass a good deal, and wool was scattered over a rather large area, but we finally finished the

*Others are invited to contribute to this column.
job. As we let each sheep up from the ordeal, and it realized that it had been freed from its hot, heavy coat, it would look around as much as to say, "Thank you. How relieved I feel."

This experience has taught me not to be overly concerned or to feel guilty when encouraging our people to support our great mission program, even if some critic does speak of "shearing the sheep" or "fleecing the lambs." In the church shearing and feeding go hand in hand. The careful clipping is as necessary as the watering and feeding. For a minister to be remiss in this is to be neglectful of his duty. The God of nature has ordained that the sheep must yield up their wool each year, if they are to remain healthy and strong, and if there is to be normal growth for the future. The same God has ordained that if His spiritual sheep are to be strong, vigorous, and happy Christians, they, too, shall yield up their increase in tithes and offerings.

WACO S. McCULLY.

**RADIO EVANGELISM IN ACTION**

**Plans, Methods, and Objectives**

Advent Radio Church in Victoria

By H. J. HALLIDAY, Secretary-Treasurer, Victorian Conference, Australia

The Victorian Conference comprises the state of Victoria in Australia; the area covers some 87,000 square miles, and the population is just short of two million. Approximately 75 per cent of the people live in homes equipped with wireless receiving sets. Our Seventh-day Adventist broadcasters operate from eight radio stations, and within a radius of twenty-five miles of these eight stations over a million people are accessible through the medium of the radio. The eight stations are used by six of our radio evangelists.

Our experience thus far has been that the radio has proved to be a means of breaking down prejudice, mainly because people listen in from their homes and become convinced that we have a sound Scriptural basis for our message, whereas they will not attend our church or mission services. From correspondence and personal contacts, our radio men know that among their listening audience there are many ministers of other denominations, and the majority are favorably disposed. There are, of course, other ministers listening in who are quite hostile, and they reveal this in their statements in the press and from their pulpits.

Members of the listening audience usually feel quite honored when, after having written to the Advent Radio Church,* they receive a personal visit from the pastor of the church. This is one of our main reasons for reckoning those interested people within twenty-five miles of the radio station as being in the parish of the local radio evangelist. The radio serves as a means of making contact, the Bible correspondence course helps develop the interest, and the final contact is made by the radio evangelist or one of his fellow assistants.

Radio interests have been developed along the lines of individual stations, rather than on a national program basis. Local conditions have to be taken into consideration as to the time of the session and the manner of presentation. For instance, five-thirty on a winter evening will hold a larger city audience than the same hour in the summertime. In the winter people are more likely to be indoors, but in the summer, if not at some pleasure resort, they are probably still out of doors at home. For twelve months we had a session from nine-thirty to ten at night, and it was an outstanding success for city listeners, but too late for country listeners in the

*Similar to the Voice of Prophecy in America.
farming districts, most of whom had retired by nine-thirty. On Sunday the Advent Radio Church can be heard at:

10 A.M. from a country station
12 noon from a country station
5:30 P.M. from one city and three country stations
6:30 P.M. from a country station
8:30 P.M. from a country station.

The 8:30 P.M. session is from a country station only forty miles from the city, and caters to the listening audience built up during the period we had at 9:30 P.M. A very interesting situation arose regarding this city radio session. At the end of the first six months the station management was agreeably surprised to know from an independent survey that our estimated audience was 55,000. At the end of twelve months, a further survey revealed a listening audience of 80,000. For a church audience this was considered outstanding, as the next largest church audience was 40,000, and the third church audience 10,000. Pressure was soon brought to bear against us, and it was so powerful that we were unable to renew the contract for 9:30 P.M. Instead we had to take a daylight session at 5:30 P.M. Since the changeover, there has been no survey; so we do not know the extent of the present listening audience.

Radio listeners do not always tune in to the station nearest their home, and consequently personal visits are made by arrangement with a worker located near the interested person. The card system used by our radio evangelists answers the purpose quite well, and one is reproduced here. The card records the name and address, also particulars regarding copies of the weekly sermons sent out. From the addresses a locality list is compiled, and from this all names in a given suburb or town are grouped together. This immediately reveals the area with a good listening audience and the area with but few listeners, and helps in a more intelligent distribution of invitation cards. It also helps in allocating interests to Bible instructors by giving them a number of names of people who are grouped together. In this way loss of time in traveling from one home to another is minimized, and it is possible to arrange cottage meetings for Bible study classes.

If the interest is in another district altogether, the name is referred through to the conference office for allocation to another worker. Postal Bible studies are recorded, also personal visits and contributions. On the other side of the card a very brief account of the correspondence is recorded. From these cards a Bible instructor is able to form a mental picture of the person with whom he is asked to study. In a growing work it is sometimes necessary to change a worker, and in such a case the cards are a great help to the incoming evangelist.

Every radio evangelist is reporting good progress. Interested people write in for copies of the sermons, and these are sent out fortnightly to save postage and envelopes. Most of the radio men announce once or twice a year that they will, beginning on a given date, send out no further copies of the sermons unless another request is made. This plan eliminates those who have lost interest, and has on each occasion so far located new interests.

A postal Bible course designed especially for radio work seems quite essential. At present we are drawing up a set of simple studies with questions that can be answered in an easy manner, for it seems that there are many honest people who are anxious to learn more about the Bible, but who have a very limited knowledge of the Word and therefore have to be led along by easy lessons.

The major problem of Bible instructors is to make contact with the interested listeners. With so many engaged in war industries and working on shifts, there is no regular basis of contact as in former times. Our colporteurs render valuable aid in distributing invitation cards, and also in reporting interested listeners who have not made contact by writing in for copies of the

—Please turn to page 30

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The Ministry, April, 1944
The Subtle Inroad of Scholasticism

The pioneers of this message, and their early successors, were pre-eminently men of the Book. They were conspicuously students of the Word. Their grasp of great Biblical truths and basic prophetic principles was astonishing. It was, of course, this intensive study of the Word on their part that laid the fundations of this heaven-indited message. Their mastery of the text of Scripture was often phenomenal, because they spent most of their study time mastering the essential message of the Book.

These pioneers could quote its passages and cite its texts as well as expound its principles with a facility that shames most of us today. We have allowed the pressure of a thousand temporal things to crowd out that singleness of devotion to Bible study which marked their simpler life. We have time, and we take time, seemingly, for everything else. These other things must be done. But the pressure of our crowded life has pushed deep, continuous Bible study back into the corners of time that are left. The tragic result is seen on every hand in the pulpit, the classroom, the Bible study, the daily life, and in the substitute expedients so pathetically drafted upon.

Proportionately, the pioneers had fewer college graduates than we, though they were not unlearned and ignorant men. But those men studied fundamentals in a way that we but rarely begin to match today. We scatter our efforts and dissipate our strength over secondary details, in an attempt to be broader than they. And there were practically none, of course, among our founding fathers, with advanced degrees. But they had that which advanced degrees do not inherently give—that which seldom comports with advanced degrees and all they involve; namely, they knew the Book and its basic message.

We, their spiritual descendants, have drifted into the actually superficial, albeit apparently learned, in the study of the Book. We know more about some things, at the price of fatal losses in other things. As a matter of fact, we today spend more time and effort studying books about the Bible than we do in mastering the Bible itself. We look up and cite a wealth of "authorities," and peruse countless commentaries, in an attempt to be—and to appear—learned, and to have proper scholarly support from the world's scholars. We often seem more concerned over what men say than over what God says. Something has happened to our thinking.

Our scholars are often erudite, for example, in the Greek or Hebrew text, but all too often they have lost the fundamental intent and larger relationships of the text itself amid the speculative niceties of their acquired technicalities. The basic truth at issue is lost in the display of erudition. They follow, doubtless unconsciously, in the wake of their teachers back in the universities of Babylon. And how could it be otherwise? That training was sought; and now it constitutes the background and colors the attitude, the emphasis, and the outlook.

Such is the source of much of the unconcealable weakness and loss of message virility to be found among some of our advanced students, as relates to the Word. Pray tell: Just how can we expect to get actual light on God's divine message for today from men steeped in the Sunday-sabbath concept, committed to the natural immortality of the soul theory, ensnared by the evolution hypothesis, antagonistic toward the sanctuary and judgment-hour truths, denying the principle of the historical interpretation of the prophecies, scoffing at the year-day principle, repudiating the Spirit of prophecy and its inspired guidance for study and research, and scoffing at the supreme truths of the imminent second premillennial advent of Christ?

Those men are committed to the beguiling theories of evolutionary development, gradual world betterment, a nebulous future antichrist, a ruinous past fulfillment of all prophecy, a spiritualized concept of the prophetic symbols and time prophecies, and the temporal return of the Jews; and are enmeshed in the postulates of that neopaganism, behavioristic psychology, that controls their thinking and molds their research.

How dare a man contemplate, or have the temerity to present, the degree of doctor of divinity, gained in the universities of Babylon, as a credential for teaching or preaching this threefold message, the second stipulation of which is, "Babylon is fallen, is fallen. . . . Come out of her, My people." How dare we accept such a Babylonian credential in lieu of mastery of the truth? Shall a man go into Babylon to gain strength and wisdom to call —Please turn to page 30
A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Newspaper Notices Enroll 20,000

By E. L. CARDEY, Evangelist, Cape Town,
Cape Province, South Africa

Hearing of the success met in South Africa in enlisting students for a Bible correspondence school, we asked E. L. Cardey to tell the readers of The Ministry about it. The daily newspaper, Elder Cardey reports, is, in his opinion, proving a medium as good as the radio, if not better, for calling the attention of the people to the message we have to present. At least this is his experience in South Africa, and he feels that it would be the same in many other places where there are radio restrictions. He is now giving his full time to pushing the Bible correspondence course and developing the interests, from which a great harvest of souls is expected. He here reviews the methods used in building up a list of more than 20,000 students.—EDITOR.

HERE in South Africa only certain of the large established churches have been able to get any religious program on the air. No permission is granted to use the radio for advertising purposes. For some years we have been experimenting with the newspapers as a medium for securing names of persons desiring to take a free Bible correspondence course. Two years ago we tried it in one paper, and in twelve issues secured a thousand names.

Because of the encouraging number of baptisms resulting from our work with these people, the union conference asked us to put on a country-wide effort to secure enrollments for a correspondence school. This move was supported by the division and the local conferences. The name Voice of Prophecy Bible School was chosen for the course in English, and in Afrikaans, in which we also conduct this work, it is called Die Stem-Van-Profesie Bybelskool. J. J. B. Combrinck is looking after the Afrikaans part of the work.

In June we began publishing articles in fifteen or twenty papers. These articles appear once a week in both language papers. A sample is shown here. Much thought and study was given to the preparation of these articles. They had to be written in such a way as to cause people to write in for the Bible lessons. There was a remarkable response. Thousands of people asked to enroll, so that at the end of three months we had about twelve thousand names on file. As our present organization can take care of only a certain number, and we are now nearing it, it will be necessary for us to close our lists very soon. The union committee voted that we close enrollments when the list reaches fifteen thousand.

The Bible course consists of twenty-four lessons, and there is a test paper sent with each lesson. About three times during the course we send out with the lessons a few papers, such as Present Truth. Six months' time is required for our class to finish the course. We place one thousand names in a class as a unit by which to work.

From those who are studying the lessons, the responses are most interesting. Many have claimed conversion through the studies. Hundreds are writing that the messages of these lessons are just what they have been praying and looking for.

A dozen workers are busy at our offices, and we marvel every day that so many letters are coming. The number indicates that truly the harvest is ripe. We hope, the Lord willing, to make a still greater effort next year, with a larger and better organized staff to care for a larger enrollment.

The present heavy inflow of names has quite surprised us all, and we were hardly prepared to handle them. When it is remembered that we have fewer than three million white people in this country and that a comparatively small number of the native people read and write English, it can be seen that already we have received a high percentage of names. The church members throughout the country soon began to help gather names, and these have come in very well. Just now the conferences are beginning to train, by a special correspondence course, some five hundred lay Bible instructors to help the regular workers follow up the interest created all over the country. When students finish their course the names will be turned over to these workers and lay workers for personal contact. Thus it becomes a great layman's movement uniting with the workers to finish the work.

Truly we are having wonderful success with our Voice of Prophecy Bible School, and I am working out many new methods of teaching and of securing names. I believe we have a more effective teaching system, so far as getting conversions is concerned, than any other...
I have seen. We had to stop our advertising in the papers some weeks ago, because we were getting too many names. We were budgeted to carry only fifteen thousand names, but in spite of everything, the enrollment has gone over twenty thousand already. If we had kept on advertising I believe we would have reached fifty thousand by the end of 1943.

As soon as the tithing question is presented, which comes halfway through the course, we send out a tithe envelope. Only comparatively few have already had these envelopes, but the response has been wonderful. The amounts that have come in are from one to sixty dollars, and we have a large number already who are monthly tithers.

The financial income is far above our highest expectations. We are just beginning to give out the Sabbath lessons, but already we have knowledge of large numbers who have begun to keep the Sabbath.

Talking It Over—No. 2

Succeeding in the Difficult Place

By Charles T. Everson, Evangelist and Bible Lecturer, Potomac Conference

One thing that is very important in making our work successful in the place to which we are assigned is to recognize that we are not there by chance. If we believe that we are in the place where we are working in accordance with Christ's appointment, we shall not leave a stone unturned in our endeavor to see our work through to a successful conclusion.

Often young workers become discouraged because the work seems so difficult that they see no prospect of success in the place where they are located. They cast about for a reason for lack of success in the work assigned them, and conclude that the trouble is with the place to which they have been sent. They compare the field to which they have been assigned to places where other ministers are getting excellent results. They decide that the reason for their lack of success and for the success of others is in the nature of the place where each one happens to be working.

No doubt there are differences in the places to which the various workers are assigned. Even in nature some soils are more productive than others. And our most successful workers do better in some places than in others. But when we are sent to a place to labor for the Master, we must always keep in mind that we are not there by chance. We are not in the place simply by our own best judgment, but we have been assigned to the work in that particular field by the appointed representatives of our denomination. Men of God have spent time in prayer and careful consideration concerning the best interest of the cause of God. After prayer and serious consideration of the best interests of the cause of Christ they have finally decided to send the worker to a definite place to work for the upbuilding of the kingdom of God.

Believe God is Back of Decision

We must believe that God is in such a decision by the brethren. We are backed up by their best judgment and prayers as we go to the place assigned us to labor for Christ. If we go with that conviction we shall find in our experience what Paul speaks of in Philippians 1:12: "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." What seemed insurmountable obstacles to a successful outcome of his labors for Christ, proved to be "rather unto the furtherance of the gospel."

A strong conviction that we are in the place where we are laboring, by God's appointment, should contribute greatly to the successful out-
come of our work for Him. We then must con-
clude that God did not send us to the place for
no purpose, but that He has honest souls there
who will accept the truth. God makes no mis-
takes. That ought to spur us on to redouble our
efforts.

Christ speaks of workers as fishers of men.
A fisherman who fails to catch any fish with the
bait he is using and by the method he employs,
often times changes his bait and method for
something else that may gain the desired results.

Even if a person is assigned to a place where
it is considered impossible to attain success,
judged by past failures, he may by prayer, study,
and the use of different methods, finally succeed.
In any case, success will not be achieved in a
hard place by some easier methods than those
that were tried by others in the past. We shall
need to redouble our efforts. Somebody must
clear the stones out of the stony ground if he
succeeds where others have failed. Of ten times
a plot of stony ground proves to be an unusually
good investment. When the stones are gathered
out of the stony ground, and used to make
fences around the acres whence they were taken,
they prove both a defense and a blessing, in-
stead of a handicap. Thus the hard place to
which a worker is assigned may prove to be a
place where a more substantial work may be
established than that built up under more favor-
able conditions. To prevent failure most earnest
prayer will be called for in the hard places.
More study must be given to the methods that
can be adapted to the place. A deeper conse-
cration may be required in order to bring success
out of apparent failure.

We may learn in hard places what methods
can be relied on to bring success. We shall be
much more successful in the more favorable
fields of labor because of what we have gained
in the more difficult places. We must be con-
vinced above all else that there is something to
be accomplished in the place to which we have
been assigned or God would not have sent us
to that place.

Do not be satisfied to leave a place with the
expression, “Well, we have given them the
warning; we have done our duty.” If a house is
on fire and you are, perhaps, the first person to
discover it, just warning people of the fire is
not enough. You must try to get people out of
the burning building to a place of safety.

It is poor consolation, on leaving a town in
which we have held a series of meetings with
no results, to say, “Well, we have given them
the warning.” Our work is not simply to warn
people of the dangers that lie ahead and tell
them of the great fire that will engulf the earth,
but we are especially commissioned to “rescue
the perishing,” and we should never rest satisfied
until every effort, backed up by earnest prayer,
has been put forth to save men from “the fire
that never shall be quenched.”

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**Model for Visualizing**

*By WILLIAM WAL*,
Superintendent, M

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The accompanying picture shows a portion
of my present model of the Moasic taber-
nacle. I have constructed this for use in
presenting the wonderful truths of the sanctuary,
the priestly ministry of Christ, and kindred
topics. The model I now use is eighteen feet
long and makes a display nearly seven feet high.
At the beginning of the introductory lecture the
auditorium is darkened and the pillar of fire
comes ablaze, followed in order by illuminated
smoke ascending from the brazen altar, the
golden altar, the Shekinah of the golden ark, and
the seven-branched candlestick. The model
tabernacle becomes a thing of beauty, which
holds the attention of the audience through to
the close of the presentation. God has instructed
us to make the vision plain. (See Hab. 2:2.)

Also we read:

> “The subject of the sanctuary and the investigative
judgment should be clearly understood by the people
of God. All need a knowledge for themselves of the
position and work of their great High Priest.”—The
Great Controversy, p. 488.

> “By the use of charts, symbols, and representa-
tions of various kinds, the minister can make the

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The Ministry, April, 1944
LACE ELLIS, District 
Michigan Conference

While seeking to present the sanctuary truth to stand out clearly and distinctly. This is a help, and in harmony with the Word of God."—Gospel Workers, p. 355.

"If the truth presented could be made a little plainer, they [the people] would see it and take hold of it, and it would be like a nail fastened in a sure place."—Id., p. 407.

In view of these instructions, and also of the fact that our particular message for today is definitely contained in the message of the sanctuary, I began years ago to construct this model. I also have a model of the most holy place, which I can use on occasions when the larger outfit is not needed. I had found by observation and experience that many of our people do not clearly understand the sanctuary subject, and also that practically all apostasies and their movements seem to begin by first attacking the sanctuary topic and its kindred truths. I wanted my ministry to make the subject so plain to my hearers that they would be firmly grounded and would love the beautiful lessons of the tabernacle and its ministry.

This replica is set up on a special table 4' x 18', with the painting of Sinai and the camp of Israel rising behind the model. The court curtains are omitted from the side toward the audience, so that the view may not be obstructed. Before the service the curtains of the tabernacle are down in position, covering the structure, and as the discourse unfolds, each curtain and covering is explained and folded back in its turn, as shown in the picture. Then the auditorium grows dark as the tabernacle lights come on in their order. To the extreme right of the picture there is an interesting feature which does not show very plainly in the photograph. It consists of a large, framed, ground-glass mirror, on which the ground plan of the court, tabernacle, and furniture are shown in outline. This is illuminated from behind. After the setting is clearly registered, the white lights dim out, and the form of a crimson cross comes on, which shows in a beautiful manner that the furniture of the tabernacle was so placed that it formed a shadow of the cross, with its base starting at the altar of sacrifice.

I dress in the pontifical robes of the high priest, while my assistant is dressed as a common priest. Thus we do not have a person in civilian clothes to detract from the service as he assists in opening the curtains. I also allude to the white garments as being similar to the ones worn by the high priest while carrying on the work of atonement in the most holy place on Yom Kippur, or Day of Atonement. As far as possible the entire reproduction is in accordance with the specifications laid down in the Scriptures. The furniture is scaled to one fifth of the dimensions recorded in Exodus, while the building and court are scaled to one eighth. The model faces the left of the audience, so that a chart of the 2300 days may be suspended beneath it, with the date 31 A. D. coming below the altar of burnt offerings, and 1844 coming beneath the veil which separates the two apartments. This helps in a wonderful manner to set these dates in the minds of the hearers so that they will never confuse them thereafter.

The introductory lecture is entitled "The Passion Play of Ancient Israel,"* and it always draws an overflow audience. In this presentation the sanctuary and furniture, its priesthood and oblations, its sacrifices and ceremonies are briefly described; and their counterpart in the greater tabernacle, priesthood, and sacrifice of the cross are explained. In presenting the subject, which always comes one week prior to the Sabbath subjects, I show clearly the difference between the two covenants, the two laws, law and grace, etc., so that a good groundwork is prepared for the topics which are to follow.

A good foundation always makes for a safer structure. A brief review is made regarding the seventy-week prophecy which determined the time when Christ would begin His services

* Printed copy on request to W. W. Ellis, 759 Patterson, Monroe, Michigan.
as priest by His sacrifice and also the time when He would enter His final work as high priest—just enough to arouse curiosity regarding the subjects to follow.

I have been called on to present this particular subject in churches of many denominations, before Masonic organizations, and in one instance to an organization of Jewish merchants of a large city. I delight in giving it before such groups, especially ministerial groups, because it affords a beautiful opportunity to clarify many of our positions without arousing prejudice or giving offense. One Baptist minister, who was pastor of a large congregation, purchased my former model, had a dressmaker copy my robes, purchased all our books on the sanctuary subjects, as well as Daniel and the Revelation, and as an evangelist is now preaching our sanctuary message across the country. He has also purchased nearly eight hundred dollars’ worth of prophetic slides and is preaching the lines of prophecy as we believe them. The model has been instrumental in winning several ministers to the message, and others are still studying. I have made and presented several smaller models to the Bible departments of our larger schools.

With David, I feel that “Thy way, O God, is in the sanctuary.” Ps. 77:13. We must never forget the main point of the sanctuary service and bury the throbbing heart of it all under a mass of detail. “This is a tendency in view. In England today all the benefits that science can bestow are exploited in order to reap a better harvest. As harvesters of the King of kings we ought to be examining our present methods to see where they are faulty, and exploiting new methods for better results.

Our colporteurs do a great amount of plowing and sowing throughout the land before the evangelist comes into the field to do the reaping. It is a bad policy to sow seed and not plan to reap a harvest. It is just as foolish to expect a large harvest without sowing, and yet this is what we are likely to do.

There is great need for a close union between the plowman and the harvester—the colporteur and the evangelist—if the cause is to achieve the maximum results. This co-operation is possible only when the local conference president has complete control over the movements of the colporteur. The president’s plan for campaign work should involve the work of the colporteur as a seed sower. He should be placed in a new town a year or two before an evangelist is sent in to reap a harvest. I feel certain that if the colporteurs realized that they were the forerunners of the ministers, they would have more satisfaction in their work. They would have a more definite aim as they sowed the seed, because they would know that the good they were doing would have an opportunity to be developed in the near future.

There is a saying, “He who pays the piper calls the tune.” At present the colporteur is subject to the union and the local conferences, and the publishing house. There are times when these three governing bodies do not all call the same tune at the same time, and the result is a lost harvest. My first suggestion is that the one who plans for the evangelistic work in the field should also plan for the colporteur’s location.

Second, develop some system whereby the interest that the colporteur awakens can be followed. He advertises the message in his book. Advertising brings people along, but it does not make them church members. You would not expect to baptize people after seeing them once or twice; neither can the colporteur do the impossible. He has his living to earn, and while doing this he can introduce people to the message, but it is for the evangelist to follow up the contacts he has made. The colporteur needs our co-operation just as we need his; otherwise much of his work is lost.

Third, there should be a great spirit of unity. We can speak about unity from the minister’s direction, but the colporteur has to feel and experience this unity with us. So often he has been made to feel inferior, and the help that he could give is withheld. “The poor colporteur” is not an unknown phrase among us, but this would never be if a closer association were developed. He would be our fellow worker.

I baptized a person last year who had read Present Truth for twenty years. When I went into her town the colporteur was waiting to bring her to the services. Incidentally, she was waiting to accept the message. I baptized a man a year or two ago who had read one of the very early editions of Steps to Christ. He had been looking for us for many years. If the minister had followed the colporteur, he would not have had to wait so long. I had one colporteur who would get people interested in the message, and then he would introduce me to them. I have cycled hundreds of miles following up these contacts, and as a result a proportion of one out of every six persons whom I have baptized has been introduced to me by the colporteur. As the colporteur saw me bring some of his people along for baptism, he looked more diligently for others. He felt that he was co-operating with

Co-operation With the Colporteur

By GEORGE R. BELL, Evangelist, South England Conference

As evangelists we are like farmers. We live for the harvest. In all our plans, all our prayers, and all our work the harvest is ever in view. In England today all the benefits that science can bestow are exploited in order to reap a better harvest. As harvesters of the King of kings we ought to be examining our present methods to see where they are faulty, and exploiting new methods for better results.

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The Ministry, April, 1944
Safeguarding Our Supply of Nurses*

By GERTRUDE GREEN, R. N., Director, School of Nursing, Portland Sanitarium and Hospital, Oregon.

The general purpose of the organization of Seventh-day Adventist schools of nursing is to graduate missionary and professional nurses. One of the greatest reasons for our threefold educational system is expressed in the book *Education*: "He [God] presents an education that is as high as heaven and as broad as the universe; an education that cannot be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above."—Page 19.

What a challenge to our educational system is presented in this instruction! Let us take inventory of our students and those who have gone from our schools. Have we so prepared them in the threefold message that in the spirit of sacrifice they are willing to work in God’s vineyard? Has each student been so acceptable in the sight of Heaven that a passport will be given to enter the higher school above? If this fails to be true in our schools of nursing, we have yet much to accomplish. With sin having its sway in the earth, it behooves us to prayerfully seek the guidance and counsel of the Perfect One who overcame sin, and who has prepared our program of education.

Our problem presents many angles which we must consider, study, and try to understand. Not many years ago the need for graduate nurses in our ranks was small; consequently, many entered other fields of work, thereby losing contact with denominational work. In so doing some became careless, and gave up their church affiliation.

With the increased demands for nurses in recent years, it has been possible to direct new graduates into our own medical work. The present situation now deals with this problem of directing graduate nurses into the many branches of our medical work. It is desirable that they be made to feel a responsibility, not only to enter it, but to make a definite contribution in the line of service for which they are particularly fitted and most interested. This contribution should be measured, not only in professional output, but also in the religious and spiritual experience of the individual.

Because of the great need for nurses today, there is liable to be a slackening of standards on the part of administrators, by keeping those in denominational employ who are not living in harmony with our principles. But when this is done, it hinders the Lord’s work.

The direction of the student should begin before entrance into the school. “Those selected to take the nurses’ course in our sanitariums should be wisely chosen. Young girls of a superficial mold of character should not be encouraged to take up this work.”—Counsels on Health, p. 590. With the great need for more nurses, are we letting down the standards by lightly considering the entrance requirements of students, so that our quotas may be reached? It is not always easy to judge a student’s aptitude for nursing, or her religious experience, by application information and recommendations. However, when a student’s name is in question, prayerful consideration should be given, so that we may not err. The responsibility for the direction of the students rests with each member connected with the school.

“The influence of the sanitarium family should be a united influence, each member seeking to become a power for good in that department in which he labors. If this result is obtained, there must first be a weeding out of every lame principle; then the workers can hope to succeed in perfecting themselves as Christian workers.”—Medical Ministry, 202, 203.

Personal Conferences. There are many ways in which this influence and direction can be given during the education of students. Let us examine the list of activities which will help. Personal conferences with each student by the director of the school, at regular intervals, are an aid. At this time the professional and spiritual life of the student can be discussed.

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*Presented at Workshop for Directors of S. D. A. Schools of Nursing, Berrien Springs, Michigan, June, 1943.

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Encouragement should be given to stimulate the student in avenues of desirable activity. A friendly and sympathetic spirit should pervade the conferences, so that the student feels free to bring her problems for solution.

"If those who hold positions of trust in the institution are persons who love and fear God, they will realize that a sacred responsibility is theirs, because of the measure of authority and the consequent influence which their position gives them. . . . They should be kind and courteous, ever exercising Christian politeness to all with whom they are brought in contact, both believers and unbelievers."—Id., p. 205.

A personal counselor for each student may help her feel freer to go to someone with her problems. A sympathetic individual, interested in young people, should be chosen for this work. The counselor can also keep before the student the opportunities for missionary nursing and give her encouragement to prepare to enter such work.

INTEGRATED CURRICULUM.—An integration of the basic principles of the denominational health message into every area of the curriculum is another way in which to keep the objectives of a missionary professional nurse constantly before the student.

Tired, worn-out students with a heavy work and class program lose interest in attending religious services. "Do not allow the helpers to overwork. . . . It is most inconsistent with the principles on which our sanitariums are founded for the nurses to be allowed to break down in their work."—Id., p. 212. It is up to the leaders to so arrange the students' programs that they have the privilege of attending religious services. It is also our duty to see that they avail themselves of the privilege.

EQUAL OPPORTUNITIES.—In missionary activities the students are not always given equal opportunities to take part. We tend to let the students with ability repeatedly take part in the various programs. On the other hand, those with less ability are seldom asked, or even encouraged, to do so.

MEDICAL MISSIONARY ACTIVITIES.—Stress should be made throughout the basic professional course concerning the various fields of service open to the graduate nurse. This is usually accomplished in a very definite way in the course of Professional Adjustment II classwork. Integrating medical missionary activities throughout the curriculum will result in better preparation of the senior nurse before she enters her study of the opportunities available for missionary nurses. If the students in the schools of nursing can constantly be kept aware of the needs and opportunities for missionary nurses, it will tend to develop a desire to enter into such service.

Nurses who manifest ability in their work, and who seem to possess the qualifications which suggest that they may become successful missionaries, should be guided into those experiences which will further develop such qualities. Administrators should be alert in recognizing opportunities to foster, and individuals who would qualify for, this important phase of the message. Utilizing the visit of a returned missionary motivates students' interest in foreign service.

ADVANCED STUDY.—Our nurses should be encouraged to pursue advanced study. Sometimes it is a problem to know just how the desire for this can be created. However, "God's Word does not repress activity, but guides it aright. God does not bid the youth to be less aspiring. The elements of character that make a man truly successful and honored among men,—the irrepressible desire for some greater good, the indomitable will, the strenuous application, the untiring perseverance,—are not to be discouraged. By the grace of God they are to be directed to the attainments of objects as much higher than mere selfish and worldly interests as the heavens are higher than the earth."—Ministry of Healing, p. 396.

CONTACTING ALUMNI.—In considering this subject we cannot feel that it is complete unless some attention is given to the alumni of the schools of nursing. It is advised that an effort be made to keep a complete and up-to-date file of all alumni in the school of nursing office. This information is advantageous in contacting the entire group. If something can go out from the school regularly in the form of an alumni paper or bulletin, so that graduates can be kept in touch with their school and its progress and the need for missionary nurses, enough interest may be created to cause many to re-enter medical missionary work.

In our busy programs of today let us not forget the encouragement needed to direct not only student nurses but also graduate nurses into the work of God's vineyard. It requires both time and effort, but the result will be worth while and satisfying, as present nursing needs will be met with greater ease, and, finally, the great purpose for which our schools were established can be realized.

THE BOOK SHELF
Books, Reviews, and Discussions

Religion in Illness and Health,* by Carroll A. Wise, Harpers, New York City, 1942, 279 pages, $2.50.

This book, by the chaplain of the Worcester State Hospital, Massachusetts, is written around the experiences of two or three psychopathic patients, selected because they were representative examples to illustrate the tremendous importance of religious beliefs in mental illness.

*Elective, 1944 Ministerial Reading Course

The Ministry, April, 1944
Perhaps the volume would have made a greater contribution to medicine and the clergy if more space and discussion had been devoted to a wider number of less true-to-form cases. Some of the book is hard, difficult reading, and there is some repetition of high-sounding phrases which mean little to the casual reader. However, one is better able to understand personalities and deviations from normal after its reading.

One is also impressed with the vast influence of religion in mental illness, especially as the author has well said, “Certainly there is an urgent need for the sharing of knowledge and skills, and the development of a higher degree of mutual understanding between clergymen and physicians.” And in this chapter, “Some Practical Considerations,” in which he summarizes his findings, he says:

“...The human organism and the cultural setting in which most of us live being what they are, illness is to a certain extent inevitable. The human situation precludes a perfect adjustment. Furthermore, a human being is never adjusted in any final way. Adjustment is a continuing process, and the only thing that can be achieved to any degree of finality is a basis on which progressive adjustment may be made. But adjustment, being a psychological concept, should in religious terminology give way to some such word as reconciliation. ... Psychologically, this is essentially the process of salvation, but contrary to some Christian viewpoints, salvation is never finally or completely achieved, at least not in this life. Likewise perfect health is an ideal beyond complete achievement.”—Page 252.

PAUL V. STARR, M.D. [Staff Physician, Washington Sanitarium, Maryland.]

**Association Notes**

*“Bouquets” for “The Ministry”*

**S**everal compliments have come to us recently in our correspondence, which have cheered the hearts of the editors. A doctor’s wife writes from Tennessee: “We find The Ministry most helpful in many ways. Doctor is local elder of our church, and I am home missionary leader. We feel that The Ministry is indispensable.”

One of our physicians in the East writes: “I would very much appreciate having all the copies of The Ministry for 1943. Then you may begin my subscription with the current issue. To my mind The Ministry is the best magazine this denomination puts out, and I have really missed it this past year.”

The instructor in nursing arts in one of our sanitariums pays this high tribute to The Ministry: “We feel that it would be a fine thing for our senior students to subscribe, and I could use it to good advantage in teaching denominational health methods. ... Frankly, if I could have only one of our publications, I think I would have to decide in favor of The Ministry. The section on ‘The Medical Missionary’ is always excellent, and I find that much of the helpful material for other workers can be adapted to our work also.”

A doctor’s wife on the West Coast sends in a two-year subscription for her husband, and also a two-year subscription for their son who is enrolled in one of our colleges. An X-ray technician, also on the West Coast, writes as follows: “I have been a diligent reader of The Ministry ever since I came in contact with the magazine, three years ago, through the Los Angeles Division of the medical college. I have kept the numbers bound from year to year, and I find that the many excellent articles, the book reviews, and the current excerpts have been of unusual value to me.”

**OPPORTUNITIES FOR HELPFUL SERVICE**

We were happy to co-operate with a recent request from Chaplain Bergherm, of the 47th General Hospital, that a club of The Ministry be supplied to the staff doctors and nurses of this army base hospital, which has been moved overseas. After we received the request we approached a good friend of The Ministry, who immediately sent us a check to cover the estimated amount. Elder Bergherm then interviewed each of the doctors to ascertain how many desired to avail themselves of this offer, and sent in a long list of signatures “from the colonel on down,” as he expressed it. It was encouraging to see this indication of interest in The Ministry by these busy doctors.

When we came to count up the names, we found that the remittance sent by our good friend lacked five of covering the subscriptions desired. The thought has come to us to mention the matter in The Ministry itself, because we feel that there are doubtless other doctors who are serving our country at a sacrifice just now, out at the ends of the earth, and those serving their internship, who would appreciate receiving this good literature as a gift from one of their fellow physicians.

At this point we are reminded of a cryptic statement made by a former C. M. E. alumni president. He said, in writing to the alumni of the medical college, “I would, if I could, jar you out of your severely scientific shells to the point that you would be more human and more filled with sentiment. ... Shall we not assign ourselves the imperative task of being a contact man for at least one of our men in uniform, to perform some helpful service at home for this absent one?”

Will all those who wish to perform some such “helpful service” send their contributions (payable to The Ministry) either to the Medical Department of the General Conference, or the Ministerial Association, Takoma Park, Washington 12, D. C.
"In the Beginning"—Health

II. Fresh Air

Prepared by Esther Devoir, Alice Kabanuk, and Ruth Roosevelt, Portland Sanitarium

FROM the day that God "breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7), air has been the first essential of life. To supply this need, God surrounded the earth with atmosphere which contains certain elements, the most vital of which is oxygen. Then, to enable man to utilize this gift, the Creator equipped him with organs for breathing, and will power.

Few people enjoy a proper appreciation of fresh air or profit from a knowledge of the definite relation which exists between physical health and atmospheric conditions. Someone has ventured that perhaps "if the air were flavored or colored, or cost so much a barrel, we would appreciate it more, and use it more freely; but because it costs nothing, it is often neglected."—L. D. Campbell, M. D., Decalogue of Health, p. 8. Our indoor existence, fashion of dress, closed cars and other modern conveniences, and habits of living discourage a proper use of fresh air. The result in terms of upper respiratory infection and lung disease is at the expense of health, efficiency, and well-being.

Breathing is regulated by balanced chemical reactions and delicate nervous mechanisms and, for the most part, is carried on subconsciously. Although nature takes care of this for us to a large extent, we do have voluntary control over respiration, however, and we may vary the rate and depth of breathing as we choose. During quiet breathing we use only one tenth of the lung volume, and we all would do well to engage in a period of conscious deep breathing several times a day. This beneficial health habit will develop the unused parts of the lungs, purify the blood and aid the circulation, give color to the complexion, and invigorate the whole system.

One doctor prescribes as follows, "All should spend at least one hour a day in God's great out-of-doors, drinking in drafts of nature's elixir."—Decalogue of Health, p. 9. Breathing fresh air is of greatest value to us when it is combined with exercise; hence, the best forms of deep-breathing exercises are brisk walking, swimming, outdoor games, and physical work.

"Where this is not possible, form the habit of standing before an open door or window, or of stepping outdoors several times a day, and taking a dozen deep breaths. Forced rapid breathing is valueless. Breathing exercises should be taken slowly (three or four a minute), deeply and rhythmically. A good method is to close one side of the nose while inhaling slowly and regularly through the other; then reverse the process on exhaling. It is also a good plan to take deep breaths when walking outdoors, inhaling while taking six steps and exhaling on six steps."—Id., p. 12.

Many people go through life without ever knowing how properly to use their respiratory equipment. Learn to breathe deeply, using the diaphragm and abdominal muscles. Fill the lower part of the lungs as well as the upper part.

When we speak of fresh air we usually think of outdoor air. It is true that not all of us can enjoy outdoor environment while doing our work every day, but we can and should give conscious effort to bringing outdoor air indoors.

The three most important fundamentals of correct ventilation are temperature, moisture, and movement. The air in working rooms, schools, and living quarters should be cool, moist, and in constant motion.

Hygienists tell us that the most common error in ventilation is the slight, but injurious, overheating of rooms. We all know that the ideal room temperature is 68° F., but how little of the time the thermometer stands at that level! Perhaps fuel rationing will force us to become accustomed to more healthful surroundings. Statistics show that we can do more work at 68°, and such environment is also conducive to resisting disease. Much of winter illness is

The illustration above shows the first three steps in the progressive picture which is constructed step by step on a visual-aid board. First, the round, black ball at the left is placed on the felt background, representing the earth on the first day of creation week, and one of the nurses quotes Genesis 1:2. Next, the half circle of yellow and yellow rays is placed over the black earth, representing the creation of light, and dividing the day from the night. The same nurse quotes Genesis 1:3, 16, 18. These two steps accompany the first lesson on "Sunshine." (See March Ministry, page 32.) It must be recognized that the actual sun was not made a light-bearer until the fourth day, of course. The next step brings us to this month's health talk, "Fresh Air," and the placing of the clouds, representing the firmament and the second day of creation (see third part of picture). With this lesson, a second nurse begins to resisting disease. Much of winter illness is

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due to overheating. In October, when the heat is turned on in our homes, colds begin!

Another essential of good ventilation is air movement. Outdoor air is always in motion, and those accustomed to cool, moving air are less susceptible to colds and have better health than those who fear every slight breeze. We should have an opening to the outside air at two different levels. If there is only one window it may be opened at both top and bottom, but if there are two, it is preferable to open one at the top and the other at the bottom.

Outdoor air usually contains sufficient moisture, but when indoor air is heated it may become very dry unless measures are taken to maintain proper humidity. This has given rise to the statement that the average home is drier than a desert. In some climates this is not the problem that it is in others, but humidifying devices, potted plants, a pan of water on the stove or radiator, and open windows, all help to supply an adequate amount of moisture.

It is possible that we may sometimes find ourselves handicapped by poor ventilation during the day, but we can all ensure ourselves an abundant supply of fresh air at night. Breathing pure air at least eight hours out of the twenty-four will partially compensate for the evils of indoor working and living. Contrary to a once popular notion, night air is not bad air unless it is last night's air.

Proper breathing of fresh air is a definite health necessity. Statistics show that during the last war, troops in the trenches suffered less from respiratory infections, in spite of exposure and cold, than when living under ordinary conditions. Gypsies show a low incidence to lung disease as long as they live their outdoor lives, but as soon as they confine themselves to modern indoor living their susceptibility increases.

From our experience as nurses we find that invalids who can be taken out of doors daily make a quicker recovery than those who are kept inside. Improvement of the physical and mental development of children who attend open-air schools further demonstrates the value of fresh air.

We should become outdoor-minded, and live and work as much as possible in the open air. In Counsels on Health we are reminded that "we are more dependent upon the air we breathe than upon the food we eat."—Page 173. Let us remember, "If we would fill our lungs to capacity every day, instead of our stomachs, we would be in better health."

**Other References**


*Life and Health Library*, No. 1, Review and Herald, Takoma Park, D. C.


The Ministry, April, 1944
THE REALM OF RESEARCH
Historical, Archaeological, and Scientific Findings

Ancient Jewish Calendar Construction—No. 2

By GRACE EDITH AMADON, Research Worker, Takoma Park, Maryland

THERE is significant and impressive history connected with every Biblical date. It is the purpose of this series to place before readers of The Ministry dependable methods by which the chronological outline of both history and prophecy can be submitted to proof. These methods are based on the principles governing the ancient Jewish calendar and on the calculation of the day of the week when occurring in any Biblical date.

The ancient Jewish year, so far as the calendar was concerned, began in the spring. Since the time of Moses the Jewish months have always been numbered from the spring, even though a king’s reign may have been reckoned from the fall by the civil calendar. The first seven months of the year compassed the period of the sacrificial feasts, which were connected with the harvests of field, vine, and tree. During the remainder of the year adjustments were made in the length of certain months in order to balance the length of the year with the course of the sun and moon. Frequently a day was added to the eighth month, and now and again a day was taken away from the ninth. A whole lunar month was added every second or third year by rule commonly seven times in nineteen years. This procedure was termed “intercalation,” and the ruling was ordered only by priest or patriarch.

Both Jews and Babylonians began their year with the first new moon after the vernal equinox; but if the crescent moon was seen even on the equinox, or a little before, then the year began twenty-nine days later, with the subsequent visibility of the next new moon.

The hebdomad, or seven-day period, also played an outstanding part in the construction of the ancient Jewish calendar. The Passover on the Jewish “fourteenth” occurred as the last day of the first fortnight of the year, irrespective of the day of the week; the Feast of Pentecost came on the fiftieth day from the day of offering the wave sheaf, inclusive (Lev. 23:16, 17), or the fiftieth day after the feast of unleavened bread. (Always the same day of the week as the wave sheaf.)

5. Feast of Tabernacles on the fifteenth of Tishri—one day later than the first fortnight in Tishri—the month which followed the ingathering of the oil and wine. And these, too, were irrespective of the day of the week. The law read: “Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.” Deut. 16:13.

The Sacrificial Feast Period

The major feasts (see illustration) were all connected with the harvest period. The Passover and Feast of Unleavened Bread came at the very beginning of barley harvest, when a ripe sheaf could be offered; Pentecost—a one-day festival—occurred at the end of wheat harvest, when loaves of bread could be made of flour for the offering; and the Feast of Tabernacles was appointed as the next day after the long period of hebdomads following Pentecost, and after the harvesting of the oil and the wine. Thus a little more than the first half of the Jewish year was given over to the festal sacrifices, while calendar adjustment was allotted to the second half, and thereby did not interfere with the calculated dates of the sacred festivities. These feasts therefore can be summed up as follows:

1. Passover on the fourteenth—a one-day ceremony, in harmony with which the crucifixion lamb was slain and eaten, the communion supper instituted as a memorial, and Christ Himself was arrested, tried, and slain—all on one day.

2. Feast of unleavened bread on the fifteenth—the beginning of a feast week. The first and last days of this feast week were called “holy convocations,” or ceremonial sabbaths. (Lev. 23:6, 7; Num. 28:18.)

3. Day of the wave-sheaf offering, called “morrow after the [ceremonial] sabbath”—always occurring on the second day of the feast week of unleavened bread, likewise irrespective of the day of the week, that is, on the sixteenth day of Nisan. (Lev. 23:11.)

4. Feast of Pentecost—fiftieth day from the day of offering the wave sheaf, inclusive (Lev. 23:15, 16), or the fiftieth day after the feast of unleavened bread. (Always the same day of the week as the wave sheaf.)

5. Feast of Tabernacles on the fifteenth of Tishri—one day later than the first fortnight in the seventh month (Lev. 23:39), or one day later than the long period of hebdomads after Pentecost.

Relation of Tabernacles to 1 Nisan

It will simplify our problem to remember that the first day of any month—lunar or solar—is always the same day of the week as the fifteenth, and that the Passover on the Jewish fourteenth always followed the day and date of the Nisan full moon. Then came the feast of unleavened bread on the fifteenth, and at the end of the sacrificial period, the Feast of Taber-
nacles, two days later in its calendar week. The modern rabbinical calendar still observes the same ruling for the Feast of Tabernacles. We shall here try to discover its origin in the ancient calendar.

A precise period of hebdomads between Pentecost and Tabernacles is obvious for two reasons: (1) The Feast of Tabernacles did not have a specific relation to the full moon of Tishri such as the Passover had to the full moon of Nisan, and hence its “fifteenth” occurred either on or after the Tishri full moon, and (2) any additional day in the period of hebdomads following Pentecost—as might possibly occur at the end of the sixth month—would thereby have deferred Tabernacles to the sixteenth. But the fact that this feast was appointed by Mosaic law invariably on the fifteenth plainly shows that on the calendar it followed a precise number of seven-day periods after Pentecost.

The appearance of the Tishri crescent commonly agreed with this calculated pattern of the sacrificial feasts. The new moon of the seventh month was regularly checked by observation. But calendar adjustment in the length of the Jewish months has always been applied to the eighth and ninth months, and this fact makes obvious the original intent to protect the exact length of the seven festal months. Furthermore, Jewish authorities uniformly agree that anciently, the sixth month Elul was never allowed more than twenty-nine days on the calendar. This feature tended to relieve the calendar of a belated Tishri crescent, and the sacrificial period therefore invariably consisted of an alternate series of thirty and twenty-nine day months.

The foregoing are important features that characterized the ancient feast schedule, and they consistently account for its relation to the succession of hebdomads. For Pentecost was not appointed to a lunar date like the other feasts, but was given by law a definite connection with the fifteenth-day feast of unleavened bread, always occurring just one day later in its calendar week. And the Feast of Tabernacles, which was also one day later than the series of hebdomads after Pentecost, was, moreover, two days later in its calendar week than the feast of unleavened bread itself, or its calendar counterpart, the first day of Nisan. The Jewish hebdomad is repeatedly stressed by Philo as a characteristic of the ancient calendar. (Cf. Num. 28:26.) Knowing therefore the Julian date of the first day of Nisan, and hence its corresponding day of the week, we have simply to ascertain the day of the week corresponding to the Feast of Tabernacles.

Passover Ruled Time of All Other Feasts

The ancient Passover, therefore, was the ruling feast, and it governed the day of the week for every other sacrifice. No two of the principal feasts occurred on the same day of the week, as may be seen from the following series:

1. If Nisan full moon, for example, on the Jewish thirteenth = Thursday
2. Then Passover on the fourteenth = Friday
3. And feast of unleavened bread on the fifteenth = Saturday
4. And Pentecost—one day later in its week than the feast of unleavened bread = Sunday
5. And Tabernacles—two days later in its week than the feast of unleavened bread = Monday

These festal relationships are incontrovertible. They show that anciently the major Jewish feasts always occurred on consecutive days of the calendar week. The modern rabbinical calendar still maintains similar relationships, even with its fictitious moons and undefined meridian. These features are largely brought about by the dehi-yoth, or “postponements,” which advance some of the feasts a day later in the week, but, contrary to earlier Jewish timekeeping, thereby eliminate altogether certain week-days from the calendar. The ancient calendar, however, with its hebdomads and sacrificial feasts in the harvest months, had a strictly Jewish and exact form of its own.
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This calendar was plainly lunar, for it was checked by a crescent moon that was observed on a fixed latitude and longitude, and by a Passover "fourteenth" that had a defined relation to both crescent moon and full moon. This ancient calculation was not only quite different from the modern rabbinical form, but in several respects unlike that of any other nation of the ancient East, which had no sacrifice of the Passover lamb on its calendars. Moreover, Oriental calendars do not tie any Jewish feast date to a known phase of the moon.

Biblical New Moons Calculated

The Biblical dates are in harmony with the principles of feast calculation set forth in this study. The dates themselves are the best proof of the argument that from very ancient time the patriachs understood how to calculate their calendar. The flood chronicle itself is witness not only to the length of both lunar and solar year, and the length of the lunar months, but also to the festal hebdomads. Either this inspired calculation must have been made by Moses, at least a millennium after the flood, or else it had been passed down to posterity by his forefathers. This great prophet has left more dates on record than any other Biblical writer.

It is of outstanding significance that under the second temple, Nehemiah and all the people—priests, Levites, singers—entered into a solemn curse to keep the statutes and judgments of Moses—even of the new moons and set feasts. (Neh. 10:29, 33.) But if henceforth the length of the calendar months had been governed only according to the appearance of the crescent in the evening sky, no Jewish month, from year to year, would commonly have had the same number of days, like the Babylonian months. For, as every observer knows, the crescent moon frequently appears a day earlier than usual and frequently a day later. The new moon, first visible on one evening at Jerusalem, might be seen the evening before in places west of Jerusalem; or might be invisible until the following evening according to the reckoning of places east of it.

On the basis of these inequalities of the moon alone, no Biblical date or ancient historic synchronism could with certainty be identified. The solution of the problem is found in the calculated relation of the sacrificial dates to the calendar. In a later study we shall demonstrate this relation in connection with the Feast of Tabernacles. There are at least six instances in Bible times where seventh-month dates are tied to a known day of the week. Similar synchronisms are also common throughout medieval history. The circumstances underlying these dates are for the most part connected with chronological outlines whose years can be certified; but if not, the year can be computed if the date and day of the week are given. It then remains to prove that the historical record and the calendar are in agreement. Such is the character of the Biblical synchronisms with which the prophetic periods are linked.

2 Cf. Jewish Encyclopedia, art. "Calendar."
3 Cf. Jewish Encyclopedia, art. "Calendar."
4 Adolf Schwarz, Der Judische Kalender, p. 16; Rosh Hashanah 3b, 32a: Beza 6b. So also the astrono- mers of Nehardea, the home town of Mar-Samuel (Schwarz, p. 45).
5 In Leviticus 23:15, 16, Pentecost is computed as the fiftieth day, inclusive, from the day of offering the wave sheaf. Hence this feast was a full fifty days after the feast of unleavened bread, which occurred on the day before the wave sheaf.
6 The day of the week corresponding to any Julian date can be ascertained from the Julian day numbers, a table of which is given in every current Nautical Almanac, published by the Nautical Almanac Office, U. S. Naval Observatory.
7 Nations around the Mediterranean—Romans, Egyptians, Arabs, Jews, and Babylonians—have all placed on record the fact that the Nisan moon com-
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monly falls on the Jewish thirtieth in this territory.

According to Maimonides and Jewish chronologers generally, the modern Jewish calendar is based upon the "mean motions of the sun and moon, the true having been set aside."—Maimonides, <i>Kiddush Ha-kodesch</i>, chap. VIII, sec. 7, 89. Translated by Mahab Wien, 1889. (The rabbinical calculation is not involved by the inequalities of the moon.)

For they [the Jews] have made an arrangement among themselves, that New Year shall not fall on a Sunday, Wednesday, or Friday, i.e., on the days of the sun and his two stars (Mercury and Venus); and that Passover, by which the beginning of Nisan is regulated, shall not fall on the days of the inferior stars, i.e., on Monday, Wednesday, and Friday.---Albiruni, <i>The Chronology of Ancient Nations</i>, p. 66. Tr. Sachau. London, 1879.


"G. Schiaparelli, <i>Astronomy in the Old Testament</i>, p. 127. Oxford, 1905. The author says: "We cannot doubt that this writer [Moses] knew the year of 365 days. In fact, he makes the flood begin in the 600th year of Noah's life, on the seventeenth day of the second month; and the definite drying of the earth and the end of the flood he puts in the 601st year of Noah's life, in the twenty-seventh day of the second month. These months are certainly those of the Jewish calendar, that is to say, lunar periods."


"Dedication of the first temple: Eze. 40:1; Neh. 8; John 5; John 7, 8; Wars II.XIX.1,2.

* * *

IT TAKES ALL.—Christianity must be a stronger tie, a more compelling loyalty, even than patriotism. One must be a Christian first and anything else second. It has been well said, "It does not take much of a man to be a Christian; but it takes all there is of him."—William Pierson Merrill.

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THE RELIGIOUS PRESS
Valuable Current Excerpts

PROTESTANT Imitation.—Successful church organization helps to increase membership and maintain order, but is not essential to the spirit of Christ's teaching—is often a hindrance to its development. Some Protestant denominations, in imitation of the Roman Catholic Church, have almost completely covered over this essential spirit of Christ by useless ritual and organizational law. Reforms attempted by many church organizations to bring about a new world order have failed, chiefly for two reasons: (1) because the regeneration of the individual has not been taken into account as the basic factor in the process of renewal; (2) because their reforms have been directed toward improvement of the old man-made structure, which should have been torn down.

For the true church of Christ, which is made up of the priesthood of all believers, was intended to be a completely new creation, not of magnificent cathedrals and a body of intricate metaphysics, theology, and man-made rules, but of regenerated, sanctified individuals. Individuals, however, will not become thus newly born and sanctified merely by joining a church. They must be joined to Christ.—<i>Converted Catholic Magazine</i>, February.

Octogenarian Evangelist.—Gipsy Smith, the famous evangelist and now past his eightieth birthday, is still holding meetings in our country and still attracting great congregations. The Tabernacle church, Atlanta, Georgia, announces as far in advance as the present time that this evangelist will be with it the latter part of next May. Meanwhile, he will hold campaigns in many other churches.—<i>Watchman-Examiner</i>, January 20.

Catholicism and Buddhism.—Roman Catholicism comprises many rites and practices remarkably similar to those of Buddhism. The cult of the Virgin Mary as the Mother of Mercy, who liberates from purgatory each Saturday those who die wearing a scapular, is similar to that of the Buddhist Goddess of Mercy, who delivers souls from purgatorial torment. The saints of Catholic worship have their counterpart in the patron gods of Buddhism who "preside over the different pursuits and callings of men." Each of these religions has its orders of monks, its priesthood that professes celibacy, its penances, self-punishments, fastings, convents, protective amulets, holy water, ritual candles, pilgrimages, and rosaries for the counting of prayers.—<i>Converted Catholic Magazine</i>, February.

Biblical illiteracy.—We need a new emphasis on Bible study today, a study of the Bible which is both devotional and intelligent. We are in danger of becoming Biblically illiterate. We need, too, a new emphasis on church history. It is a great pity that we have inherited so much and understood so little of the theology of Luther and Calvin, not to mention the Greek and Latin fathers, and the medieval saints and mystics. The vast accumulation of Christian poetry, song, and story during the two thousand years of Christian history is almost unknown to us today.—<i>The Presbyterian Tribune</i>, January.

Protestants at Peace Table.—[Letter to Editor.] I note that the American bishops of the Roman Catholic Church are expressing a desire that Pope Pius XII be given a voice at the peace table after the present war.

Of course, knowing the insatiable greed for power of the papal hierarchy, the audacity of the aforesaid request is what might be expected. However, if the Pope feels he must be at the peace table, why . . .

The Ministry, April, 1944
Lora Linda Proteena makes the most delicious, satisfying loaf. Mix thoroughly 

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in all fairness shall not the Protestant churches be represented? They are as much interested in peace for different reasons.

There are three orders of cardinals—bishops, priests, and deacons. But they must be distinguished from the sacred or hierarchical orders—in deed, at times a layman has been created a cardinal-deacon. But the cardinal bishops are those bishops of the suburban sees around Rome; cardinal priests are either archbishops or bishops; cardinal deacons are priests.

The full complement of the Sacred College of Cardinals is 79—6 cardinal bishops, 50 cardinal priests, 14 cardinal deacons.

SABBATH OBSERVANCE.—Our Lord declared that the Sabbath was made for man. This puts obedience to God's spiritual law on the basis of a practical recognition of the divine plan for life. The red-letter day on our calendars, is, first, a day of rest. It turns a corner. Our bodies cry for it as a day of opportunity. The Lord's day is the most significant day of the seven. Its occupations, ministries, joys, and labor tell what quality of life is being lived. When laziness takes the place of rest, when self-indulgence takes the place of worship, when the day becomes a wastebasket for undone duties of other days, for trivialities, for self-seeking, then the tone of life goes down, the home life suffers, children grow up to bring concern to their people, health and wealth lose their blessing, and things generally go wrong.—Presbyterian, Dec. 23, 1943.

Advent Radio Church in Victoria

(Continued from page 12)

ments. Some of the best interests have been found in this way. The radio gives us a very large listening audience, and we have to make plans for handling many names. In mission work in halls we have reached our hundreds, but in radio the contacts are in the thousands; hence the need for new and different plans to cope with the opportunities offered.

Subtle Inroad of Scholasticism

(Continued from page 13)

men out of Babylon? To ask the question is but to disclose how far some have compromised with Babylon, as they have gone back to Babylon to drink from her wells of wisdom. Oh, for the living waters of truth fresh from the Word!

Someone needs to sound an alarm. We need to grip ourselves and halt a growing trend that, if it becomes entrenched, will bring disaster through neutralizing our message. We need to give ourselves to the study of the Word until we start out with a heavenly message, but who have bogged down in the morass of worldly scholarship with its erudite haziness, its loss of spiritual vision, and its blurring of truth, until its virility and its power to witness have virtually disappeared. We must not lose the very heart of our message to the world. We who proclaim it to others must not violate its mandate that we may be better prepared to announce the theory to others.

L. E. F.

Co-operation With the Colporteur

(Continued from page 18)

me, and it made him a better worker. I mention this to prove how fruitful it is to follow a colporteur—and to have his co-operation.

Discretion must be used in linking colporteurs with public campaigns. Avoid diverting them from their God-given work of the literature ministry. However, every effort should be made by the evangelist to use the contacts made by the colporteur, and when they are brought to fruition, he should be largehearted enough to give the colporteur some credit for the harvest gathered.

The Ministry, April, 1944
What Can You Do?

Dr. Thomas Parran, Surgeon General of the United States Public Health Service, said in an article written for LIFE AND HEALTH, “The most adequate health safeguarding will come only through personal interest and effort.” For nearly sixty years LIFE AND HEALTH has been making this “personal interest and effort” more effective by telling, in language that can be understood by the layman, how to live to keep well and how to co-operate with the doctor in times of illness.

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III. Thou shall not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, neither thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor all that is in thy house.

V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

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