

# The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

September, 1945



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## NOTES AND NOTICES

### Information and Sundry Items

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☛ CLOTHES do not make a man, but they do reveal certain characteristics, and are often an indication of his profession. They are an index of his tastes

#### THE MATTER OF MINISTERIAL GARB

and concepts, and should harmonize with his profession or walk in life. Obviously, sports clothes, conspicuous colors, and flashy patterns do not comport with men of the bench, nor with men of the cloth. Conservative garments of dark fabrics—black, oxford gray, dark blue—are most appropriate for those who are called to minister not only in the desk but at the bedside of the sick and dying, and to conduct solemnities at the graveside. One may have a personal fondness for bright ties, but black or dark blue or gray neckties, with very little figure or stripe, are in much better taste. Dignity in appearance and carefulness of dress and deportment go hand in hand. We are public representatives of our church, which fact we cannot evade. Light-gray or tan suits, checkered or plaid suits, and tan shoes are manifestly for the businessman in secular pursuits rather than the clergyman in his sacred calling. In certain sections where the oppressive heat drives to Palm Beach and similar light fabrics, white or cream suits are not inappropriate. But to wear a cream suit in the dead of winter, just for effect, is to seek the spotlight of publicity from sources we should not perpetuate. Let us frown upon this innovation that seeks to spread among us. After all, our evangelists are our most conspicuous front line men. They are spokesmen for the church, and should represent the body. Far better is the dignified ministerial cutaway coat, with gray-and-black striped trousers for morning and evening services. Our ministers used to dress their appropriate part. The Prince Albert and the frock coat are both outdated, but we might well adopt the distinctive garb of the Protestant minister in our public services. It would be a distinct asset. It would add dignity and impressiveness to our public representation of truth. There are certain decided advantages in the distinctive garb of the clergyman. Not only is he identified as a minister, but his very garments serve as a constant reminder of the expectations of his position and act as a deterrent to conversation or conduct unbecoming to that profession. When men dress like businessmen, they tend to gravitate into the ways of businessmen, and to be regarded and treated as businessmen.

☛ THE laudable objective of getting the public to buy more religious books, sponsored by the National Conference of Christians and Jews, is marred by the fact that the Protestant list represents the Modernist slant, with such book titles as those of Harry Emerson Fosdick and Rufus M. Jones. The poster insigne—three books (one

Jewish, one Catholic, and one Protestant) standing between book ends, with the words "Read Books of Spiritual Value" on their backs—places the emblem of the papal tiara and keys on the one in the center, flanked by the Star of David on the left volume, and a Protestant cross on the right. The Jewish and Catholic lists are obviously stronger and more representative than the Protestant. It is just another of those little straws that show the direction of the wind that is destined to grow in velocity.

☛ THE farther we recede from the formative period of this movement, the greater the tendency to venerate the positions and traditions of those rigorous days, and to lose the determined quest for unfolding truth that marked those fearless pioneers. They never regarded truth as static. They never considered that they had received all the light or had attained to the ultimate. They would cast aside any unsound statement or position for a more sound or more accurate one. They were never afraid of progression. They were seekers for truth, whatever the cost, whenever found, and regardless of adjustments involved. Such was the spirit that made this movement. It took just that. And such is the spirit that will preserve and consummate it.

☛ *The Arsenal*, a valuable eight-page bi-monthly information and promotion sheet, formerly issued by the Pacific Press Publishing Association prior to 1935, has been revived. Quotations of interest and of aid to our workers in ministerial and in health lines are thus available. It is similar to the monthly *Jottings for Your Notebook* issued by the *Watchman Magazine* of the Southern Publishing Association. These are both helpful aids. If you are a worker, and your name has been inadvertently missed, a postcard to the publisher will place you on the list.

☛ THE Inter-American Division has just appointed John L. Brown Ministerial Association secretary for the division, succeeding R. M. Whitsett, recently returned to the United States. We welcome Elder Brown to the overseas secretaries' group, and bespeak for him blessings and success in his new responsibilities. All correspondence on Association matters in the Inter-American Division should now be addressed to him.

### A Request to Our Ministers

☛ SEVERAL years ago there was published in some of our books a letter from Mr. Thomas, chancellor to Cardinal Gibbons of Baltimore, which stated that the act of changing the Sabbath is a mark of the ecclesiastical authority of the Catholic Church. We are anxious to secure access to the original letter. If any of our ministers has the original, or knows where it might be secured, will he please let us know at once.

M. E. KERN. [General Conference  
Field Secretary, Takoma Park, D.C.]

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

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## SHARE SUCCESS POINTERS WITH OTHERS

● HAVE you developed a successful public or personal evangelistic or pastoral method that has proved its worth? Then will you not share it with your ministerial comrades by writing it out and sending it to THE MINISTRY for publication?

● OVER seven thousand five hundred other workers eagerly scan these columns each month for practical suggestions that will improve and strengthen their own work. You may have something of value that will materially aid them. And through such an exchange you will receive many priceless suggestions in return.

● SOME of our most experienced evangelists have retired. Others, still very active, have changed to other lines of service. As a result many of our younger evangelists are now shouldering heavy responsibilities. We invite you younger men to share the good things you have perfected, with the hundreds of still more youthful recruits recently added to our ministerial ranks from the colleges.

● A REVIVAL of public evangelism is due to break forth in lands which were until recently swept by the devastations of war. A stronger-than-ever evangelistic emphasis in the home bases is definitely under way. We can help one another in bringing these to success. There is no one best method; there are many good ways. Let us rehearse these. Let us start a methods forum. Here are a few areas of thought that merit discussion:

● SUCCESSFUL approaches to special groups—Roman and Greek Catholics, Jews, Mormons, Russellites, Campbellites, and cultists, as well as adherents of pagan religions. These special problems may well be discussed. Remember that others face similar difficulties in their evangelistic program.

● WAYS of making attractive the evangelistic tent, hall, tabernacle, or open-air meeting place. These would include announcement boards, display fronts for tents, platform arrangements, and the like. Such are constantly being improved.

Write-ups should be accompanied by a good photograph, sketch, or layout to make them practical.

● BUS and streetcar ads, billboard posters, newspapers, handbills, and other publicity mediums need discussion as to form, wording, construction, and especially as to content.

● RADIO spots, studio techniques and procedures, and effective follow-ups, whether with an effort or independent of a campaign, are live issues about which we are constantly learning better ways.

● NEWSPAPER write-ups, newspaper question boxes, and newspaper ads are regarded by many as among the imperatives of today's evangelism.

● EVANGELISTIC music—conducting the song service, effective use of chorus songs, special attractions, the full possibilities of the choir, appeal songs, special tableaux, and the like. Photos are desired with these, where appropriate.

● THE evangelistic sermon—its objective, content, sequence in the series, illustrations, and appeals. This is the heart of evangelism. Outlines are also welcomed.

● THE question box, the offering, the aftermeeting, the personal follow-up, the baptismal class, and the baptismal service afford wide opportunity for improvement.

● THEN come special nights—health night, youth night, temperance night, religious liberty night, demonstration cooking classes, and other special features.

● THE bookstand, preparatory literature distribution, sales during the campaign, co-operation with local or resident book and magazine colporteurs.

● THE purpose and conduct of the workers' meetings, division of responsibility among various members of the company, effective visitation methods and records.

● VISUAL aids—charts, plywood cutouts, slides, and a dozen other effective devices for enforcing truth and making it plain. Simple equipment for demonstration. Photos or sketches of these would aid in showing their use.

● THESE are but examples. The full pastoral field needs and the Bible instructor areas are not even sketched here. But in them all, let us stress the methods that are in harmony with the spirit of this message and the blueprint given for our guidance.

SHARE YOUR METHODS AND RECEIVE OTHERS IN RETURN!

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## CHALLENGE OF A WORLD TASK

Mission Problems and Methods

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### Evangelism in Bombed Britain

By ROY L. BENTON, *Camp Pastor,  
Central Union Conference*

IN October of 1944 I was sent to England, where I was commissioned to contact our servicemen from the United States who had been sent to the European theater of war, and to help them in any way I could. It was my privilege to visit many of our Adventist youth in the British Isles and a few in France.

During the six months in which I was carrying out this assignment, England was experiencing attacks by flying bombs and rocket bombs, which wrought terrible destruction in many places. But prior to that it had experienced the "blitzes," which were still more devastating in places. Because of the danger of aerial attacks, a strict blackout was enforced during the war years, which made it very difficult for people to get about at night. Many public buildings were destroyed or damaged, so that it was well-nigh impossible to secure any kind of suitable place to hold evangelistic meetings, even if the people could get out. Altogether, the outlook for aggressive evangelism was not encouraging.

But there is power in the message, in the Book that contains the message, and in the prayers of those who believe and give the message. The prophet had foretold the onward flight of the message to all peoples and tongues; and our faithful workers believed they were the children of the prophecy. So they went forward by faith, often holding meetings in small improvised quarters. Sometimes these were held at three in the afternoon, at other times at five or six. The groups were frequently large, but more often small. The workers followed on with Bible studies, literature distribution, and personal work, never accepting defeat.

At Liverpool, my first contact, I found Pastor Elias giving out papers, holding Bible studies, conducting cottage meetings, Sunday afternoon meetings, and sometimes Sabbath afternoon meetings for non-Adventists—and courageously pressing on. Baptisms were sometimes few, with a long space between, but he never stopped giving the message.

At Hull, first there was Brother Vine, then when he was moved came Pastor Zins, who had

been laboring in Ireland. I found these men giving out literature, setting the church at work, and holding meetings in the afternoon because people would not venture out at night when there were no lights. I was told that more than ninety per cent of the houses in Hull had been damaged to some extent by the blitz bombing. Large sections of the shopping district were erased—a large wing on the main hospital in the city was blown away. Yet in all this destruction and darkness, people came to hear the Word, and it did not return void.

The younger workers in Britain are courageous and are eager for larger opportunities than they now have. They are forging ahead, making headway slowly but surely. The converts made during these days seem steadfast.

Newbold College is turning out workers in goodly numbers each year, and the fields are absorbing them in the work. They are giving promise of being strong workers. Even when there seems to be no way to carry on evangelism, they stay by until they find a way.

The colporteurs all seem to be soul winners as well, and they unite their efforts wholeheartedly with the preacher-evangelists, with good results.

Pastor Lowe, the union conference president, with local conference executives in England, Scotland, Ireland, and Wales, is watching for souls and placing emphasis upon evangelism.

I met many of the church pastors throughout the British Isles, and without exception I found them planning and working to find souls and bring them to the truth. They do not let the destruction and disaster around them turn them away from their purpose of soul winning.

Our people generally are strongly supporting the evangelistic program, both with their means and with their personal service. Altogether, considering all the things to detract, I think our workers and believers in Great Britain are to be commended for the way they have carried on with the spreading of the everlasting gospel during these years of stress.



PIONEER PREACHERS. — A Methodist preacher in those [colonial] days, when he felt that God had called him to preach, instead of hunting up a college or a Biblical institute, hunted up a hardy pony or a horse and some traveling apparatus, and with his library always in hand, the Bible, the hymnbook, and Discipline, he started with a text that never wore out or grew stale. He cried, "Behold, the Lamb of God, that taketh away the sin of the world!" In this way he went through storms of wind, hail, snow, and rain; climbed hills and mountains, traversed deep valleys, plunged through swamps, swam swollen streams, lay out at night, wet, weary, and hungry, held his horse by the bridle all night or tied him to the limb of a near-by tree, slept with saddle blanket for a bed, his saddle or saddlebags for a pillow, and his old coat or blanket for covering.—*Watchman-Examiner*.

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# RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

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## The Charter and Basic Human Freedoms

By CARLYLE B. HAYNES, *General Secretary, War Service Commission*

THERE is much to commend in the United Nations Charter, now awaiting ratification. It will become effective when twenty-eight of the signatory nations ratify it, including the Big Five.

Futile as we know every effort of humanity will be to provide lasting peace, nevertheless, we must sympathize with the aspirations of men to bring it about. Nor should we withhold our commendation for the sincere and patient endeavors of statesmen to create a structure for this purpose.

Then, too, we should not overlook the fact that in the structure thus proposed, gratifying provision is made for the recognition and extension of the principles of liberty which are dear to our hearts. These remain as yet in the realm of theory, but the charter is the better for their endorsement and recognition. It is really a significant thing that fifty nations, including Russia, should become signatory to a document containing the provisions it does.

Beginning with a declaration that "the peoples of the United Nations," "determined to save succeeding generations from the scourge of war" and moved "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small . . . to promote . . . to better standards of life in larger freedom, . . . to practice tolerance and live together in peace, . . . have resolved to combine our efforts to accomplish these aims," and accordingly "do hereby establish an international organization to be known as the United Nations."

Among the purposes set forth is this one: "To achieve international co-operation . . . in promoting and encouraging respect for human rights and for the fundamental freedoms for all without distinction as to race, sex, language, or religion."

The principal organs established to achieve these aims are "a General Assembly, a Security Council, and Economic and Social Council, a Trusteeship Council, an International Court of Justice, and a Secretariat."

Among the activities of the General Assembly, which is to be made up of "not more than five representatives" from each signatory nation, is the promotion of "co-operation in the economic, social, cultural, educational, and health fields, and assisting in the realization of human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion."

Chapter Nine, dealing with "International Economic and Social Co-operation," is of special interest to supporters of civil and religious liberty. Article 55 of the charter, Section "C," provides that the Economic and Social Council of the United Nations, in addition to other important objectives in the economic, social, cultural, educational, and health fields, shall also promote "universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion."

Article 56 makes plain that "all members pledge themselves to take joint and separate action in co-operation with the organization for the achievement of the purposes set forth in Article 55."

In order that basic human rights and fundamental freedoms shall be recognized and granted in all signatory territories, Article 59 provides that "the organization shall, where appropriate, initiate negotiations among the states concerned for the creation of any new specialized agencies required for the accomplishment of the purposes set forth in Article 55."

THIS important Economic and Social Council is to be composed of "eighteen members of the United Nations elected by the General Assembly." Article 62 provides that this council "may make recommendations for the purpose of promoting respect for, and observance of, human rights and fundamental freedoms for all."

It is a matter of no small importance that there is to be set up a council with world-wide authority and influence to safeguard and promote and watch over "fundamental freedoms" in all the world and for all people. The Economic and Social Council, under Article 68, is authorized to set up a commission for the promotion of human rights.

Under Article 104 it is provided that "the organization shall enjoy in the territory of each of its members such legal capacity as may be necessary for the exercise of its functions and the fulfillment of its purposes." More than this, Article 105 provides that "the organization shall enjoy in the territory of each of its members such privileges and immunities as are necessary for the fulfillment of its purposes."

It is not without significance that these guarantees of fundamental freedoms go beyond the populations of the signatory nations and extend into colonial possessions and mandated territories, to subject peoples and backward tribes. An international trusteeship system is established "for the ad-

ministration and supervision of such territories as may be placed thereunder by subsequent individual agreements." This trusteeship system, Article 77 provides, shall "apply to such territories in the following categories as may be placed thereunder by means of trusteeship agreements":

- "(a) Territories now held under mandate;
- "(b) Territories which may be detached from enemy states as a result of the second world war; and
- "(c) Territories voluntarily placed under the system by states responsible for their administration."

The basic objectives of the trusteeship system are to project to all these colonial and mandated areas and peoples the same rights, liberties, and privileges which are set forth as the purposes of the United Nations for their own peoples, and specifically (Article 76, Section "C") "to encourage respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion."

It seems a miracle that fifty nations have brought themselves to sign a charter which makes provision for and guarantees rights and privileges such as these. We recognize that there are those who scoff at these noble words and declare they never will be carried out. We could wish they were wrong. At any rate, we do not propose to join them, but will wait and see. There is much in this important charter to make lovers of liberty rejoice. In any case it is surely preferable for the nations to endeavor to find ways to maintain peace, than to wage war.

We sympathize with the statesmen at San Francisco who labored sincerely in the interests of a peaceful world. We join them in their earnest longings for stability and quietness in the earth. Would that their efforts might result in complete cessation of war-provoking strife, during which the work of God among men might be carried forward to its conclusion. Would that the charter might bring about some lull in the storm of conflicting interests and ambitions, that there might come a little time of real peace, affording God's church opportunity to finish His work.

Consequently we pray that God will use the efforts toward a united nations organization to restrain the wrath of men until His work shall be accomplished, and men's yearnings for peace shall be realized.

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## VITAL TESTIMONY COUNSELS

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Reprinted from Periodical Articles

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### God's Infinite Love

**D**URING the Jewish economy, at appointed times God sent prophets and messengers to receive His portion from the husbandmen. These messengers saw that everything was being appropriated to a wrong use, and the Spirit of God inspired them to warn the people of their unfaithfulness. But though the people were convicted in regard to their unrighteous course, they

would not yield, but became more stubborn. Entreaties and arguments were of no avail. They hated reproof. . . .

For centuries God looked with patience and forbearance upon the cruel treatment given to His ambassadors, at His holy law prostrate, despised, trampled underfoot. He swept away the inhabitants of the Noachian world with a flood. But when the earth was again peopled, men drew away from God, and renewed their hostility to Him, manifesting bold defiance. Those whom God rescued from Egyptian bondage followed in the footsteps of those who had preceded them. Cause was followed by effect; the earth was being corrupted.

A crisis had arrived in the government of God. The earth was filled with transgression. The voices of those who had been sacrificed to human envy and hatred were crying beneath the altar for retribution. All heaven was prepared at the word of God to move to the help of His elect. One word from Him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been thunderings and lightnings and earthquakes and destruction.

The heavenly intelligences were prepared for a fearful manifestation of Almighty power. Every move was watched with intense anxiety. The exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "I will send My beloved Son," He said. "It may be they will reverence Him." Amazing grace! Christ came not to condemn the world, but to save the world. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

The heavenly universe was amazed at God's patience and love. To save fallen humanity the Son of God took humanity upon Himself, laying aside His kingly crown and royal robe. He became poor, that we through His poverty might be made rich. One with God, He alone was capable of accomplishing the work of redemption, and He consented to an actual union with man. In His sinlessness, He would bear every transgression.

The love that Christ manifested cannot be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. Christ did in reality unite the offending nature of man with His own sinless nature, because by this act of condescension He would be enabled to pour out His blessings in behalf of the fallen race. Thus He has made it possible for us to partake of His nature. By making Himself an offering for sin, He opened a way whereby human beings might be made one with Him. He placed Himself in man's position, becoming capable of suffering. The whole of His earthly life was a preparation for the altar. Christ points us to the key of all His suffering and humiliation,—the love of God.—ELLEN G. WHITE in *Review and Herald*, July 17, 1900.

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## KINDLY CORRECTIVES

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Correct Speech and Cultured Conduct

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### Spurious "Dream of Pilate's Wife"

By ROBERT L. ODOM, *Editor of The Watchman Magazine*

THE age in which we live is freighted with the unusual. Things extraordinary constantly and blatantly bid for the attention of the public. Thus are our evangelists compelled to seek ways and means whereby they may meet this challenge of the times. Because of this, we must avoid the plague of "itching ears." Eagerness for something new and unusual with which to interest a curious public can lead to tragic consequences. "They shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:4. Let us beware, therefore, lest we become infected with the itch for the novel and sensational, and be led to propagate falsehood instead of truth:

Note how the infection spreads. Some brother, bitten by the bizarre bug and not knowing it, feels the urge to present something different. He innocently puts into circulation a piece of literary trash. It may be the bogus letter called "The Epistle of Publius Lentulus," or the fictitious account of "The Discovery of Noah's Ark," or the spurious epistle, "The Dream of Pilate's Wife."

Another evangelist, unwary and supposing that such documents are genuine, because the brother before him used them, gives them still further circulation. And so the itch becomes epidemic, our message is exposed to scorn and ridicule by intelligent people, and the workers who propagate such fiction make themselves either a laughingstock or an object of pity in the eyes of the learned.

In THE MINISTRY of March, 1945, our attention was called to the impropriety of using the bogus "Epistle of Publius Lentulus" and the spurious "Report of Pontius Pilate." And in the *Review and Herald* of February 18, 1943, there appeared an article cautioning us against using the unconfirmed story of the discovery of Noah's ark.

What about the purported document called "The Dream of Pilate's Wife"? It is alleged that it was written by Pontius Pilate's wife to a friend named Fulvia, to tell her in detail the story of the trial and crucifixion of Jesus.

When I found out that this spurious epistle was being used by some of our workers, and could obtain a copy of it, I wrote at once to Dr. Edgar J. Goodspeed concerning it. Dr. Goodspeed, widely known for having made "an American translation" of the New Testament, is also a specialist in apocryphal literature purporting to give information about the passion of the Saviour. His book *Strange New Gospels* (University of Chicago Press, Chicago, 1931) is a valuable contribution to the effort to discourage the use of such fiction by religious workers.

After reading the information that I gave him about the dream letter, Dr. Goodspeed wrote on February 15, 1945: "I can assure you that it is unknown to patristic learning, and would on the face of it say that it seems to be just one more of the abundant fictional literature that has gathered about Matthew 27:19." He said that on page 99 of his *Strange New Gospels* reference is made to Catherine van Dyke's *Letter From Pilate's Wife*, and suggested that this could be the source from which the document was copied.

Because of his desire to read the document itself, and consider the inclusion of it in his forthcoming book, I sent Dr. Goodspeed a copy of the epistle. In his reply of February 24 he said: "It is definitely a modern creation, so obviously that it would be superfluous to even begin to show its modernness in all its attitudes; at least that is my first impression."

At his suggestion we have done some more investigating, and find that the dream letter referred to above is a complete and almost verbatim reprint of Catherine van Dyke's *Letter From Pontius Pilate's Wife*, a 53-page book published by Bobbs-Merrill Company, Indianapolis, Indiana. Although the title page bears no date of publication, a card in the catalogue of the Library of Congress gives it as 1929.

It appeared in the *Pictorial Review* of April, 1929. In that year it was copyrighted by both the author and the Pictorial Review Company. In both the magazine and the book an introductory statement over the author's initials says:

"This is rewritten from an old traditional manuscript first found in a monastery at Bruges, where it had lain for centuries. When Madame de Maintenon became consort of Louis XIV of France, she had this letter read every Good Friday before the court assembled at Versailles. In some of the older communities of Europe its reading follows the washing of the feet of the poor on Good Friday, in remembrance of Christ's washing the feet of His disciples. A copy of the original letter was also found among the private papers of the late czarina of Russia, and was given by her in trust to a friend to keep until the czarina expected to return from the fateful last journey to Tsarkoye Selo."

Nothing whatever is given by the author to prove the facts alleged in her statement. They, too, may be fictitious. She does not state who found the document at Bruges, nor when the discovery was made. Neither does she tell who provided her with the document, nor where she obtained such data concerning it.

The Library of Congress catalogue does not assign it a fiction number, but the *Reader's Guide* lists it as a "story," and the table of contents of the *Pictorial Review* classes it under "short stories." The librarian consulted said that it was probably an error of the cataloguer that it is listed as it is in the Library of Congress. The head of the Slavic reading room in the Library of Congress could find nothing concerning it in the catalogues of Russian material.

After considerable effort to locate the author, I wrote to her for information about how she came to obtain the text of *The Letter From Pontius Pilate's Wife*. Here are the facts as given in her reply by letter, dated April 16, 1945:

"I saw the copy of the manuscript at Bruges. It was in very old French (medieval). I also saw the copy the czarina had. It was translated in Russia and shown to me by Princess Troubetskoy in London. The copy from which I rewrote my story belonged to the nuns at the Sacred Heart Academy at Manhattanville, New York. It was very badly translated from the medieval French, and terribly interlarded with long talk on manners and morals to the young ladies of the French court. I was told Madame de Maintenon (wife of Louis) read it to his children regularly. I had to greatly rewrite and simplify the entire story, but kept to the true main theme."

Note the following particulars set forth in the information that she has given concerning the document:

1. She says in her letter: "I saw the copy of the manuscript at Bruges." But in the preface to her book, she says: "This is rewritten from an old traditional manuscript first found at Bruges, where it had lain for centuries."

2. The "copy" she saw at Bruges was not written in either Greek or Latin, but "in very old medieval French."

3. The text she published in English was not taken directly from the French copy she saw at Bruges, but from a copy belonging to some nuns at Manhattanville, New York.

4. The text she published in English was based on a copy that was translated "from the medieval French."

5. She states that the copy she used to produce the English text "was very badly translated."

6. The translation that she used as a basis for the English text was "terribly interlarded with long talk on manners and morals to the young ladies of the French court." This clearly shows that she used not only a bad translation, but also a text that was considerably corrupted by the insertion of extraneous matter.

7. She also states: "I had to greatly rewrite and simplify the entire story."

Thus the *Letter From Pontius Pilate's Wife* has been produced by greatly rewriting and simplifying an "entire" story that was very badly translated from medieval French and terribly interlarded with long talk about other matters, which story in turn is supposed to be a copy of a copy of a manuscript first found at Bruges at an uncertain date and by an unknown person!

**CONCLUSION:** The thing is a piece of fiction, and is unworthy of serious use by any Seventh-day Adventist minister. Let us give it no circulation whatever, for its use would certainly discredit us before men and women of intelligence. The only safe course to follow is not to circulate such purported extra-Biblical accounts of the life and death of Christ without seeking counsel from persons competent to give sound advice on such matters.



THE shadows are lengthening. Night draws on. A wandering and helpless world waits for the only light that can disseminate this darkness. It shines from a cross that we have failed to hold high enough.—WILLIAM HENRY BODDY.

## That Sense of Failure

YOU will often feel that you did not bring out all you meant to in your sermon; that you lost the attention of your audience; that, in fact, your sermon was a flop. Learn lessons from the failure. If you have someone in the audience who is really interested in your success, and in whose opinion you have confidence, ask him or her for candid criticism, and then analyze your failure yourself.

1. Did you give sufficient time to preparation?
2. Were you physically tired?
3. Did you spend too much time leading up to your subject, and then have to hurry too fast?
4. Did you read long extracts and lose the attention? Extracts must be short and to the point to make any impression on an audience.
5. Were you too lengthy in your closing appeal?

A minister who could not get the attention of his congregation asked a fellow minister to explain the reason for his difficulty. He was studious, well informed, and hard working. The other minister heard him preach, and then gave this brief, incisive analysis: "For the last half hour you have not been trying to get something into my mind, but something off yours. You are like a man anxious to get rid of a sack of coal. That is the explanation of your failure."

Some are hindered and discouraged by failure; but others are spurred on by it. Make up your mind to thrust out all the things that hinder complete success. We are told that "those who are never content without the consciousness that they are growing every day, will truly make a success of life."—*Testimonies*, Vol. IV, p. 413. And William Moulton Marston says:

"Defeats are nothing to be ashamed of. They are routine incidents in the life of every man who achieves. But defeat is a dead loss unless you face it, analyze it, and learn why you failed to make your objective."—R. S. Joyce in *Lay Preacher's Manual* (North England Conference).

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## THE ASSOCIATION FORUM

Discussions on Methods and Problems

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### The Touchstone of Doctrine

EDITOR, THE MINISTRY:

One evening, after I had finished a Bible study in the home of a man newly interested in the truth, he began to contend earnestly for a strange world-saving doctrine based on the immortality of the soul. Before long he began snapping his fingers and talking very vehemently. His eyes were fixed upward. Rapidly he shifted into speaking in a foreign tongue. While going through these gestures he came toward me and extended his hand to clasp mine. The strange message given through the medium of this man was purported to have

come directly from an Indian spirit guide. The peeping and muttering of the foul spirit truly fulfilled Isaiah 8:20.

Quickly there flashed into my mind the Biblical tests for new light. I asked, "Brother, do you believe that the blood of Jesus Christ cleanses us from all sin?" His answer was a flat denial of the atonement.

I further questioned, "Do you believe in the Ten Commandments as the Christian's only rule of life? Do you believe that God's true Sabbath is the seventh day?" The immediate answer again was a positive denial of the Decalogue. This experience made me very thankful for heaven's touchstone of appeal—the law and the testimonies (Isaiah 8:20), and the vicarious atoning doctrine of the blood of Jesus Christ (1 John 4:2).

Heaven tells us that many false prophets are gone out into the world. To try to answer all the innuendo of the devil as put forth in tongue-speaking movements—Mormonism, Jehovah's Witnesses, and other of the sects of Babylon—is like a child trying to wrestle against an overpowering dragon. The more the devil's doctrine is studied, the more one pleases the adversary of souls.

I know of a Seventh-day Adventist who left the truth recently, claiming to have had a special dream wherein the Sabbath was said to be the wrong day. Tongue speaking followed, and now the case is almost hopeless, merely because a deaf ear is turned to reason. The person claims to have joined the remnant of the Pentecostal movement.

In another case a sincere, studious Adventist brother was just about to leave the truth because some points in 2 Corinthians 3 and Galatians were not clear to him. He lived in a world of Sabbath objections so long that he began to believe a lie.

Thank God for the standardized testing agent found in the Ten Commandments. The soul-destroying antinomian doctrine is Satan's masterpiece of deception. When the law is rejected, the groundwork is paved for almost any soul-destroying heresy. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

A person who refuses to hear the law of God withdraws himself from the common ground of reasoning, which forms the basis of all religious premises. The Sabbath will become the issue in the final clash between truth and error, as this is the only real controverted point in the law. Thank God for His precious seal that becomes a delicate needle in the compass of truth to guide honest souls in this last generation.

ROBERT KERR. [Licensed  
Minister, South Portland, Maine.]



THE power of anecdote and illustration to press home the truth into the hearts and minds of their hearers is widely recognized and utilized by preachers and teachers. . . . It is a good thing to be ready with new thoughts to present the old truths of the Bible.—DWIGHT L. MOODY,

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## THE QUERY CORNER

Bible Questions and Worker Problems

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### Alleged Predictions on President

*Is there any truth to the assertion that Mrs. E. G. White said or wrote that the last President of the United States would bear the name Roosevelt?*

It would be well to read the chapter in the *Testimonies* written by Mrs. White sixty years ago entitled "Unfounded Reports." After citing a number of utterances that she was alleged to have made, and for which there was no foundation, she concluded with the following admonition:

"And now to all who have a desire for truth I would say, Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed to her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said."—*Testimonies for the Church*, Vol. V, p. 696.

Disregard for this reasonable request has resulted in a number of "unfounded reports" of what she was supposed to have said or written, and this alleged naming of the late President of the United States is one of such. For a number of years, letters have been coming to the office of the Ellen G. White Publications, asking for the source or reference of this "prediction," and as we have visited churches in various parts of the country, the same question has been asked.

Just after the election of Franklin D. Roosevelt for his third term of office as President, I spoke in one of our large city churches. At the close of the meeting, one of the members said in conversation, "Isn't it wonderful how *everything* that Mrs. White said about Roosevelt is being fulfilled!" When asked where Roosevelt was mentioned in her writings, or what had been said by her, the inquirer could give no reference, but he had been "told" that Mrs. White had made certain predictions regarding the President.

Notwithstanding many oral and published denials on the part of the custodians of the Ellen G. White writings, the report has persisted. As one who was closely associated with Mrs. White for the last thirteen years of her life, I can testify that no such statement was spoken or written by her. Had there been, it could not possibly have been forgotten. This report has been manufactured out of whole cloth; and once having started in circulation, it has appeared in a number of variations as to the circumstances when it was supposed to have been spoken. Akin to it is the rumor that she wrote "somewhere, I am sure," that the last President would have an infirmity in one limb.

Now that our former President is dead, it is possible that it will not be long before some critic will have "discovered" this to be one of her predictions that has failed. F. D. Roosevelt was never mentioned in her writings.

D. E. ROBINSON.

[E. G. White Publications Staff.]

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## THE BOOK SHELF

Books, Reviews, and Discussions

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**The Rise of Christian Education, Lewis J. Sherrill, Macmillan, New York, 1944, 349 pages, \$2.50.**

A stimulating philosophy for Christian education is constructed from its own fascinating history over thirty centuries from its earliest Hebrew origins. The teaching done by the Hebrew people, the manner in which it was influenced by their keen sense of national exclusiveness, the new and revolutionary kind of teaching accompanying the coming of Jesus, the work of Jesus as Teacher, the content of His teaching, the unique educational developments of the succeeding stages of the church, each growing out of the Christianity of its own day and suited to its own time, the education of the ancient church with its catechumenal instruction and its schools for higher education, the popular education of the times, the monastic schools, the universities of the Middle Ages, are all closely examined in this scholarly book for the contribution such history has to offer to a competent philosophy of Christian education today. The author is dean and professor of religious education at Louisville Presbyterian Seminary.

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

**Another Year's Talks to Children, Edgar P. Dickie, Revell, New York, 1943, 143 pages, \$1.50.**

Like the earlier volume, *One Year's Talks to Children*, by the same author, this is an unusual collection of pointed stories to tell children, and supplies helpful material for pastors who are wisely giving time in their regular Sabbath services to the junior congregation. There are fifty-two excellent stories in the book, full of action and human interest. They are calculated to go straight to the juvenile heart. CARLYLE B. HAYNES.

**The Church and the War, Karl Barth, Macmillan, New York, 1944, 49 pages, \$1.**

This is a small book, but it should be made required reading for all preachers who wish to keep abreast of current thought on important questions. Few of us will agree with all Barth's theological opinions. His influence, however, is wide, his courage is unquestioned, and his analysis of the church's relation to the war is thought-provoking. More than anyone else Karl Barth was responsible for the opposition to Nazism of the German Confessional Church. This forced him out of his university post and compelled him to seek refuge in his native Switzerland. From there he has, in a series of letters to the Christian churches in France, Czechoslovakia, Norway, Holland, and now America, made himself an outstanding spokesman for Christian resistance against the totalitarian state. His convictions start with the premise

that Jesus Christ is Lord of the whole creation, His kingly rule extending over not only the church but the whole life of mankind.

The sole function of the church is to preach the Word of God and witness to the Lordship of Christ. The state, too, has its own important and indispensable place in God's plan. It is to maintain order and justice as against the chaos and injustice which fallen man would otherwise produce. The state would fail in its duty as "an appointed minister of God" if it failed to defend right against wrong—if necessary, by the use of force. It is the duty of Christians to help establish and preserve the "just" state. Totalitarianism is a "fundamental dissolution of the just state." The church, therefore, must oppose totalitarianism as it would oppose any other flagrant evil, such as alcoholism or prostitution. War, this war, the author conceives as "a large-scale police measure" for repulsing nihilism and anarchism.

Dr. Barth, in this book, discusses how a Christian can be at the same time a loyal citizen of a national state and a loyal member of the universal church which transcends national interests; whether this war is to be considered a judgment of God on mankind, and, if so, whether there should be distinctions made between the more guilty and the less guilty; what the true function of the church and its ministers is in relation to this war; how far the churches should go in formulating concrete plans for political and economic order in Europe, and in the world, following the war; whether American churches should try to persuade the American people and government to accept responsibility for enforcing order and peace, by armed force, after the war; and what policies American churches should support with reference to relations with Germany and with Russia following the war. CARLYLE B. HAYNES.

**Rubies From Ruth, by W. G. Heslop, Zondervan, Grand Rapids, Mich., 1944, 112 pages, \$1.25.**

This is a verse-by-verse analysis of the book of Ruth. It gives a scholarly explanation of the wealth of types and symbols found in this book and makes many practical applications of its lessons. It is written in a most interesting fashion. There is a section called "Light From Other Lamps," which is a compilation of sermon outlines, seed thoughts, and other supplementary material.

CARLYLE B. HAYNES.



"THERE is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better or worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till."—RALPH WALDO EMERSON in *Self-Reliance*.



## Setbacks As Steppingstones to Success

UNINTERRUPTED success, praise, or advancement is not good for any of us. Periodic reverses, criticisms, and even failures are needed to keep us humble, teachable, and growing. Otherwise we are prone to become heady, egotistical, and superficial—thinking that, because of pressure, we can “get by” with inferior work, inadequate preparation, or mediocre effort, but this is a ruinous policy to pursue. So, in His wisdom and love, God brings, or at least allows, necessary trials to blend with our triumphs, and in mercy mingles protecting somber shadows with our sunshine.

Rightly received, setbacks may thus become steppingstones to success. These experiences may not seem joyous at the moment, but if we will only permit them, setbacks, criticisms, failures in results—even the rejection of a manuscript—will stimulate us to growth and development and keep us on the upward way. Otherwise, most of us tend to develop a self-confidence that unwittingly places less and less dependence upon God.

When we get by once on superficial preparation, and then a few times more, we tend to depend on our momentum to get us through in the future. We thereby cease to strive and to grow. We fail to obey the inexorable law of life that success and growth come by hard work, and not by mere brilliance, favoring circumstances, or pleasing personality. So, it is a good thing to be the recipient, periodically, of a searching criticism, rebuke, or challenge from a fellow worker or a layman.

People know whether we are feeding them wheat or chaff. We cannot, and do not, deceive them. It is tragic to see how some workers have the temerity to go before the congregation with little or no preparation, depending upon past study, past notes, and the inspiration of the moment. God assuredly does help in emergencies. But when we make these emergencies constant and chronic, they assume the form of presumption. God never blesses presumption nor condones mental laziness. Neither will He compensate when we continually allow the pressure of routine mechanics to crowd out the thoughtful preparation imperative for feeding the people.

When a manuscript, for example, is returned from an editor, study it to see whether you did not presume a good deal in sending it. It may be that your previous articles had been accepted and perhaps recast and edited into proper shape by the accommodating editor, but that none of them came up to par. Did you send it, excusing yourself by

saying, “It is just as good as some others I have seen in that paper”? Was it built around a real gem thought? Did you think it through so as to present it in the most effective phrasing? Was it of sufficient value to justify acceptance? Did you revise and polish it sufficiently to make it worthy of publication, or did you expect an indulgent editor to do what you should have done?

Remember, a periodical may not need your article, but you need the training, experience, and prestige that successful writing will bring to you. That minister is greatly advantaged who can put his thoughts on paper in appealing, effective form. It clarifies his own thinking and strengthens his power of utterance to others. He thus enlarges his influence for good. Let your rejection slip be a challenge, therefore, to avoid that pitfall a second time. Do not become angry and resentful. That only hurts; it never helps.

Success is built on toil, and a willingness to work harder than one's fellows—to be satisfied with nothing less than a superior effort or product. Nothing can take the place of downright work. When we forget this, and try the short cuts, the bumps are bound to come to jar us back to solid work. Accomplishment is the cumulative result of a long period of application and effort. Let us by God's grace make our setbacks real steppingstones to success.

L. E. F.



### He Walked Alone

By NATHANIEL KRUM

He walked alone, the Son of man;  
Not one could comprehend  
Why He should leave His Father's home  
To be the sinner's Friend.

His mother pondered in her heart  
The angel's revelation,  
But never fully understood  
Christ's mission to her nation.

He walked alone to Calvary,  
And those for whom He bled  
Were strangers to His pain and death,  
And from His presence fled.

Alone He bore the crown of thorns,  
Alone He felt the rod,  
Alone in dark Gethsemane  
He wrestled with His God.

And must He ever walk alone?  
He yearns that human feet  
Should join Him on the road that leads  
To Zion's golden street.

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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## Co-operation Between Pastor and Evangelist

By LYLON H. LINDBECK,\* *Secretary,  
Radio Commission, South American Division*

NO great soul-winning endeavor can be truly successful without quite close co-operation between the local pastor and the visiting evangelist. When large amounts of money are expended for city efforts, it is imperative that there be a very close co-ordination of plans and co-operation between these two workers. If God's Spirit is to work freely and powerfully for the conversion of sinners, there must first of all be a very close bond of fellowship and unity between the pastor and the evangelist. The heartbreaking results of the lack of such harmony have often been seen, not only during the effort but in the follow-up work after the campaign is over.

It was my pleasure while serving as pastor of a large church in the West, to welcome a well-known evangelistic company to the city for two very successful efforts. Therefore these few suggestions are made from the viewpoint of the pastor. They are convictions born of actual experience derived from a successful application of workable plans and methods. First of all I shall list three duties of the pastor.

**1. PREPARE CHURCH SPIRITUALLY FOR COMING EFFORT.** If the effort is to be truly successful, the church must first of all be prepared to receive new members. The King's highway must be prepared. Sin must be put out of the church and individuals be reconverted if the Spirit of God is to work unhindered in behalf of souls.

The pastor should lead out in this revival. Weeks and even months can be spent profitably in this way. The preaching service and the prayer meetings can be devoted to seasons of heart searching and prayer. Known sins must be dealt with. Old church troubles should be cleared up and forgotten. Perfect unity must exist in the church. A love and passion for souls should possess every church member. This is all very essential to spiritual preparation. Such work should not be left for the evangelist to do, but should precede his coming.

**2. ORGANIZE CHURCH FOR SERVICE.** Every church member should be assigned a certain responsibility. The city should be districted and bands appointed to distribute announcements. Those with talent should prepare to assist in the choir at the invitation of the evangelist or song leader. Others can serve as ushers. All should

bring friends and neighbors to the evangelistic services. This thorough organization of the church for service is the responsibility of the pastor. He should seek to ascertain the desires of the evangelist and put at his disposal the facilities of careful organization. The pastor should take the responsibility of keeping the church army functioning efficiently and smoothly during the time of the effort.

**3. GIVE EVANGELISTIC EFFORT FIRST PLACE.** All regular church functions should take second place. This does not mean that they should be neglected. This is unnecessary, but they should not in any way hinder the free functioning of the evangelistic effort. Close co-operation here is very essential. The pastor is now second in rank, and the evangelist takes the lead in all soul-winning endeavors, and nothing should be allowed to hinder him unnecessarily.

The evangelist is charged with the responsibility for the success of the effort. Therefore he is the leader, and all other workers should rally to assure the success of the campaign. The eleven o'clock service on Sabbath, as well as other public services, should be planned in harmony with the desires of the evangelist. Let the evangelist baptize all converts during the effort, unless by special request of the candidates. All social functions should be held on some night in which there are no meetings, and these should be kept at a minimum during the time of the campaign. Such concessions need not jeopardize the work of the church or the pastor, but in the end will greatly strengthen it.

### Reciprocal Co-operation by Evangelist

We have now considered several specific duties of the pastor and the church to the evangelistic effort. The same spirit of helpfulness and co-operation should be reciprocal on the part of the evangelist. Therefore let us consider three specific duties of the evangelist toward the pastor and the church.

**1. COUNSEL WITH THE PASTOR CONCERNING CAMPAIGN DETAILS.** Where there are several churches in the city, all pastors concerned should be taken into close counsel. Herein lies the strength of the evangelist, and as a true leader he will recognize his responsibility. He cannot afford to proceed without the complete co-operation of

\* Written while pastor of the Central Church, St. Louis, Missouri.

the pastor and the church. The desires of the pastor and the welfare of the routine functions of the church should be respected. The pastor should be made to feel that he is a very definite part of the effort, and should be recognized as the associate evangelist. Every effort should be made to collaborate with the pastor in all the responsibilities and duties of the effort. Matters of finance, location of tent or hall, and other matters should be freely discussed with the pastor.

2. CONSIDER PASTOR A PART OF EVANGELISTIC COMPANY. The pastor should give as much of his time as possible to the work of the effort. He will receive a great blessing by visiting from house to house with the other workers. He should attend all workers' meetings. He should take his place with the other workers on the platform each evening. He may assist by making announcements, by leading in prayer, or calling for the offering. In this way the audience will be led to feel that a very close tie exists between the pastor and the evangelist. Much can be done by the evangelist to bring about this feeling of fellowship between himself and the pastor and between the audience and the pastor.

3. ACCEPT COUNSEL OF PASTOR BEFORE BAPTIZING CANDIDATES. Unfortunately, at this point many good pastors and evangelists part company in their co-operation. However, at this point the closest harmony should exist. All true success depends on a mutual understanding of policy in regard to baptisms.

The following plan resulted in success and complete satisfaction to all concerned. When interest developed to a point where the candidate took his or her stand for the message and desired baptism, the name was given to the pastor, who in turn visited the individual at home, became personally acquainted with him, and satisfied himself as to his readiness for baptism. Each candidate was visited in this way by the pastor. Then before the baptismal service, the church board was called into session. Each name was presented to the church council for approval. Thus the good judgment of the evangelist was augmented by that of the pastor and the church board.

It is reasonable to expect that from this wide counsel, a better group of converts will be brought into the church and fewer apostasies will result. True, the number of baptisms will not always be as great, but the number of stanch Seventh-day Adventists will always be greater following the effort, and this is the true purpose of all our evangelism.

And after all, why should not this plan always be agreeable? It merely widens the circle of influence and protection for the new convert. The convert learns to know the pastor before the baptism. The church board feels its responsibility for the welfare of the new church member. After the evangelist is gone, he may rest assured that the pastor and church board will be more sympathetic toward the problems and perplexities of the new

church members in years to come. The careful evangelist will always welcome this protection to his reputation, and the plan will prevent many misunderstandings.

Let us work for closer co-ordination of plans and efforts on the part of pastors and evangelists. Unity is our strongest weapon against the enemy. Bighearted, unselfish, reciprocal confidence and fellowship should always manifest themselves between workers charged with the solemn responsibility of bringing the third angel's message to all the world in this generation.

## Getting Our Hearers to Take Notes

By J. L. SHULER, Instructor in  
Evangelism, S.D.A. Theological Seminary

COUNSEL from the Lord which points out how more souls may be won should be carefully studied, that we may discover the best ways of applying that principle in our work. Here is such counsel:

"If, in the closing scenes of this earth's history, those to whom testing truths are proclaimed would follow the example of the Bereans, *searching the Scriptures daily*, and comparing with God's Word the messages brought them, there would *today be a large number loyal to the precepts of God's law, where now there are comparatively few.*"—*Acts of the Apostles*, p. 232. (Italics mine.)

Anything under God that we can do, in our evangelistic contacts, to increase the number of those who will search the Scriptures daily and compare with God's Word the messages we bring them, will increase the number of converts to the truth. There are great possibilities of having "a large number loyal to the precepts of God's law, where now there are comparatively few." It is an obvious fact that the man or woman whom we can induce thus to search his Bible is on the way toward becoming a Seventh-day Adventist. One of the initial steps in making a Seventh-day Adventist is to cause a person to see the truth for himself in his own Bible.

It is a real problem in an age like ours to lead people to search the Bible at all. This is a radio, spoon-fed age. People do not read worthwhile literature today to the extent they did a few decades ago. Only about five out of every hundred people do any real thinking for themselves in the matter of religious doctrine. How, then, shall we lead our hearers to search the Scriptures as did the Bereans of old?

### Various Advantages in Taking Notes

There must have been something about Paul's manner of preaching that led the Bereans to search the Scriptures. The Scriptures must have been so thrust to the forefront in all his talking, and the truth so strikingly presented from the Word, that they were impelled to search in the rolls of the prophets to see whether the citations used by Paul really said and taught the striking ideas which he presented. So the basic principle in leading our hearers to take notes, and then have them go home and search their Bibles regarding the doctrines we teach, is to present the truth in such a striking,

direct manner that they will be stirred to record the Scripture references from which we draw our points.

All our ministers recognize to some extent the value of having their hearers take notes, and perhaps each one does something to lead the people to do this. Let us think of some of the values in leading the hearers at our evangelistic meetings to take notes.

1. *It is a decided help in holding the interest of our hearers from the beginning to the end.*

We shall never do much for people in our preaching or teaching unless we can hold their minds on what we are saying. The best sermon means nothing to the man whose mind is on something else a thousand miles away. But that man's mind will be kept from wandering from the path of the sermon, and his interest held from the beginning to the end, if we can lead him to take notes. This is one of the secrets of holding the interest for twelve or fourteen weeks in an evangelistic effort.

2. *It helps the hearers to learn the truth and to decide to obey it.*

When people take notes, many of them will go home and look up all the texts in their Bible before they retire, or they will read the texts the next day. Thus as they see the truth in their own Bible, they are convinced that the doctrines are true, and this becomes a potent factor in securing their decision. This naturally makes better-informed converts. It makes the public meeting more than mere preaching—it is both teaching and lodging the truth in the hearts of the auditors.

3. *It helps build confidence in the meetings.*

When people go home and look up the texts, they say, "That preacher does not give you his opinion, but he tells you exactly what the Bible says. Everything he says is taken directly from the Bible." This helps you to win their confidence, which is one essential step in leading them to follow your appeal to them to become Seventh-day Adventists. Moreover, these same people tell their friends that this minister is preaching the straight Bible, and this constitutes the most effective form of free advertising.

4. *It makes the people Bible-minded, creates a desire to read the Bible, helps to develop in the hearers the habit of thinking things through, and encourages a spirit of investigation, study, and research.*

#### **How to Encourage Notebook Use**

Here are a few suggestions that have proved helpful in leading the hearers to take notes.

1. The speaker should stress this matter in his announcements on the opening night of the effort. Urge the people to bring notebooks and pencils to record the Scripture references. Notebooks may even be placed on sale at the bookstand. Our church members may be instructed beforehand to bring notebooks and scatter themselves throughout the audience. Then, when the first reference is given, they can bring out their notebooks and begin to write. This will encourage people sitting around them to take notes.

2. Sermons should be organized and presented in such a way that they will not only stir people to take notes but make it easy for them to do it. For example: Suppose our second sermon in the effort deals with the origin of sin, or the origin and personality of Satan. When we come to this question we can say:

"Where did the devil come from? Friends, it may be a surprise to many of you to learn that the one whom we call the devil was once a happy, sinless angel in glory. The devil came from heaven. Here is the text. I hope you brought your notebook tonight. You will want to know where to locate these wonderful truths in your Bible. Put Luke 10:18 down in your notebook."

A little later in this sermon we remark: "The Bible even tells what position he held in heaven before he was cast out. Here it is—put down Ezekiel 28:14. If you failed to bring that notebook tonight, be sure to bring it tomorrow night. These lectures will mean twice as much to you if you secure the references." Still later, we say: "The Bible also tells by what name he was known when he lived in heaven. Here it is for your notebook, Isaiah 14:12-14."

If you draw attention to the plan in this manner during the first few sermons, and present all the subjects, so that the Bible references stand out sharply, you will soon have about a third or more of the people taking notes. The stereopticon and the projector are valuable aids in presenting the truth, but holding people's interest with pictures should never be a substitute for forceful preaching on the part of the preacher or of note taking on the part of the hearer.

#### **Mimeographed Outlines for Early Subjects**

In encouraging people to take notes, it is generally well to state the definite point that the Scripture text contains, then ask the people to put down the text, and as the third step, read or quote the text. This centers their attention on the text, and they do not miss hearing the text by trying to record the reference while the text is being read or quoted.

Many people do not know how to record a Scripture reference when they hear it announced. They are not familiar with the spelling of the various books, or their abbreviations. Having each reference placed on a blackboard by an associate worker as it is announced by the evangelist will soon train them in recording the references.

Outlines setting forth the principal points in the first few subjects may be mimeographed. Such an outline states the propositions which will be established by the Scriptures, then asks the people to fill in the texts on the propositions, as the speaker takes them up in his sermon. Copies are placed in the hands of the hearers before the sermon begins.

Two sample outlines appear in connection with this article. In this case the speaker, after introducing his subject in a striking manner, begins to lead his hearers through these propositions. As each point is taken up, he directs attention to the respective proposition on the outline, and an-

—Please turn to page 28

## The Minister as a Counselor

By WALTER F. SPECHT, *Pastor-Evangelist, Enid, Oklahoma*

THE successful minister must first of all know God, but he must also know man. He must be familiar with the workings of the human mind. He must know what is going on in the lives of people. He must understand their mental and moral sufferings, the tensions within their personalities, and their fears and deep anxieties. All about us people are bewildered and confused. They need to find in the minister a sympathetic and understanding heart. More and more the minister should pray, "Lord, teach me to understand."

"It is highly important that a pastor mingle much with his people, and thus become acquainted with the different phases of human nature. He should study the workings of the mind, that he may adapt his teachings to the intellect of his hearers. He will thus learn that grand charity which is possessed only by those who study closely the nature and needs of men."—*Gospel Workers*, p. 191.

There is a quickened interest in the mental sciences today, and particularly in the relation of these sciences to religion. A veritable plethora of books on mental hygiene is flooding the market. In their desire to find relief and escape from the problems that beset them, people are flocking by the thousands to consult psychologists and psychiatrists. Personal counseling as a method for helping individuals is becoming popular. This brings an unparalleled spiritual opportunity for the minister. In the words of the Spirit of prophecy, ministers are "spiritual physicians" who are "required to have skill in administering to souls diseased with sin."—*Testimonies*, Vol. II, p. 506.

I believe that the pastor will find the new facts of psychology and psychiatry very useful and helpful. Not that we are to find a new gospel in psychology and say, "Thus saith Freud and Adler." We must say, rather, "Thus saith the Lord." But in the pastoral relation, and in the application of religion to life, a knowledge of the mental sciences should prove beneficial.

In our ministry we deal with personality. Psychology and psychiatry are studies in personality. The terms "psychiatry" and "psychology" are often used interchangeably, but they are not the same. Psychiatry is psychology with an M.D. degree. If we are to deal with personalities in the name of the Lord we must know some of the problems people face in their personal lives.

We need to know the anxieties of our people. Some are tortured by fear—fear of poverty, fear of ill-health, fear of unpopularity, fear of death. Some have moods of despondency—even despair. There are marriage problems, with conflicts over religion, sex, money, etc. The problem of family relations is becoming increasingly prominent. The home is the foundation of the church and the nation. The homes represented in our churches are not all happy and secure. It is becoming more evident that our ministers must assume the responsi-

bility of giving practical instruction in the matter of family relations. Young people who come to us to be united in marriage should be given private premarital instruction.

Many of our church problems are due to maladjusted personalities. Some of the "saints" have not learned to get along with one another. Occasionally we find maladjusted personalities among our ministers. When tensions, because of a lack of adjustment, become so severe that an individual cannot carry on his work, he has developed a neurosis.

### The Neurotic and "Escape Mechanism"

It is a well-known fact that a neurotic will usually try to cover up the real trouble. He will throw up a smoke screen behind which he can hide. In church problems one can often discover this escape mechanism at work. A gossip tries to raise his own prestige by lowering others. He tries to climb up a ladder by trampling on others. The crank, the legalist, and the Pharisee are usually evading some major ethical requirement and endeavoring to compensate for it by excessive concern over small matters. Pride, boastfulness, and cultural superiority are often complexes which result from avoiding a coming to terms with one's own inferiorities. It is the easiest way out. A person wrongs someone and tries to keep his fault out of his consciousness by assuming a critical attitude toward the other person's slightest weakness. Like Jonah, he tries to run away from his problems and responsibilities. Most personality difficulties are a covering up—a refusal to face the stern realities of self—an attempt to ignore or justify a sense of inner failure.

Learning more about these reactions will help us to know how to preach about sin. Oh, how much men need the healing power of the gospel for the dreadful disease of sin! Oh, how we need to minister to poor lost souls who are under sin's conviction. There is very great danger that we as ministers will run hither and yon, promoting this and that, sponsoring this campaign and that project, working with committees and boards and programs, but overlooking the spiritual needs of the individual. R. L. Dicks, in his new book, *Pastoral Work and Personal Counseling*, says, "It is safe to say that eighty-five to ninety per cent of the clergy today are doing little effective pastoral work or personal counseling of any kind."

"The work of Christ was largely made up of personal interviews."—*Testimonies*, Vol. VI, p. 115. "The Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers. With unflinching tenderness and gentleness, He met every form of human woe and affliction. Not for Himself but for others did He labor. He was the servant of all."—*Acts of the Apostles*, p. 364.

Effective preaching in the pulpit will often be followed by personal interview opportunities. We ought to encourage people to come to us, and give them liberally of our time. We should not regard their coming as an interruption, but as a great privilege. If none come to us, we may well ask

ourselves whether we are dogmatic, severe, and unsympathetic. Men came easily to our Master. If we are truly ministering in His name with a sympathetic, understanding heart, they will come to us.

A good counselor will have a genuine love for people for their own sakes. He will like to be with them. Their differing personalities will have a certain fascination for him. He must have what some call "personal attractiveness." He must have a certain refinement of appearance and manner. He must possess tact and insight and sympathy, and what Raymond Calkins calls "a kind of spiritual courtesy and sensitiveness." The counselor must be one who can be trusted absolutely. He must possess a genuine goodness, purity, and holiness of heart.

The counselor must be a good listener. The major part of the interview consists of just listening to what is technically spoken of as a "confession." Psychiatrists and psychologists speak of the cathartic value of this "confession." Utterance brings relief to the overburdened soul. Calkins says, "The function of the counselor is to give the other the opportunity of blurting out into someone's ear what has been pent up within him."

The counselor should be shockproof. One counselor has emphasized the fact that "anything that can happen, does happen," so we must not appear to be surprised to learn anything about anybody.

During the interview, we must be natural, at ease, cordial, and friendly. While listening, watch for signs that will give a key to the problem. It is not our function to argue or exhort. It is our function to help clarify a personal problem—to help analyze and interpret, and thus help a man find himself and then the power of God. It is absolutely unethical to divulge confidences that have been placed in us by people, without their consent. Our illustrations for our sermons should not be secured from these private confidences.

We are living in a mentally sick world. Our armed forces have rejected 1,300,000 men at the induction centers as mentally unfit for military service. For the same reason 300,000 have been discharged. There are 700,000 patients in mental institutions, more than the total number of patients hospitalized for all other causes combined.

Mrs. White says: "Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here."—*Testimonies*, Vol. V, p. 444. She then mentions such things as home troubles, which she compares to a canker eating out the vitals. She mentions remorse for sin, and such erroneous doctrines as the idea of an eternally burning hell. She points out the close relation between sin and disease, and points out that "the religion of Christ . . . is a potent soother of the nerves." Modern medical science has admitted the therapeutic value of religion. Oh, how much men and women today need the spiritual healing of the gospel of Jesus Christ!

When the boys return home from the war, will we be prepared to help them make satisfactory adjustments to new life situations? They will need

—Please turn to page 30

† An analysis of effective bus and streetcar ads

## Eye Appeal That Creates Interest

By ARNE PETERSON, Artist,  
Jacksonville, Florida

COLOR, simplicity, a short, catchy heading on bus, streetcar, or billboard posters—all have eye appeal which creates interest. A good advertisement is much like a good picture or a good sermon. If it does not create strong human-interest reaction, it has little effect on the all-too-busy world.

Ask yourself, "What am I trying to sell? Is it a particular sermon, a church, a location, or the

**THE LECTURES**

DEVICES  
CHARTS  
PICTURES & SCREEN  
DEMONSTRATIONS



and  
E IS **HEAVEN?**

**A Mysterious Horseman**



Osborn  
BIBLE  
LECTURES

**THE FANTASY OF  
FUTURISM**

Osborn  
BIBLE  
LECTURES

FREE TABERNACLE OF PROPHECY

MONDAY, NOVEMBER 18, 1945

**SUNDAY, JULY 2  
7:45 P.M.**

The Great  
WORLD CONFLICT  
OF

**ARMAGEDDON**

WHEN? WHERE?  
WHAT IS IT?

See Your Newspaper For Week Night Subjects

FREE TABERNACLE OF PROPHECY SEATS FREE

1 OR 17 MAIN STREET AT 111

OPENING LECTURE NEW SERIES

**Russia**

Osborn  
BIBLE  
LECTURES

name of the preacher? What is your most dominant objective in the ad? In the case of the posters featured with this article, the most outstanding interest factor in each case was a particular sermon by Elder John Osborn in a recent series of evangelistic meetings here in Florida.

With this in mind, we build our entire poster around the idea of the sermon, letting all else be subordinate to it. The picture tells a story that is in harmony with the caption. As a result we have created an effective interest. All those interested in hearing the sermon will go out of their way to obtain the necessary information as to where it will be given, the time, date, and speaker.

If we try to sell one point to our audience rather than to emphasize every point as being equally im-

portant, we have automatically arrived at a form of simplicity. We have created advertising that sells!

In planning a series of ads, it is wise to seek to tie up each ad with the previous one. This may be done in a number of ways. In studying the ads shown here, it will be observed that this was accomplished in two ways. First, through the use of the same general layout for each poster; and second, by the use of the lecturer's picture.

It was Confucius, I believe, who said, "A picture is worth a thousand words!" This is more or less true in that it creates a more lasting impression than words. After the first two or three ads, the public begins to recognize your posters, and if it is possible to have your ads appear on a certain day of each week or month, that also helps the advertisement, because it then becomes habit-forming.

The photograph in these posters acted in the same way that a trade-mark does for any product on the market. It was used along with newspaper ads, handbills, and the like, and tied the program together.

Selling our message through the use of well-organized advertising can be just as effective as selling soap and automobiles. All that is needed is human interest!

### New Method of Presenting Sabbath

By WILLIAM A. FAGAL, *Evangelist,  
Woodside, Long Island, New York*

FOR some time I have been dissatisfied with my method of presenting the Sabbath question. I presume that I have been following the same procedure that most of our men have adopted in our evangelistic meetings. Customarily we begin by preaching a sermon on the law, and then follow it with a sermon on the Sabbath. We bring in some of the first-day texts of Scripture to show that they give no validity to the observance of Sunday, and then lastly we present the change of the Sabbath.

Perhaps many of our evangelists have had my experience in finding that the first sermon on the law seemed to have very little point in the minds of the audience. The presentation of the Sabbath brings the law into question. In the past, after I had presented the Sabbath question, some sought out the counsel of their ministers, and before I had time to give the change of the Sabbath, they had already formed prejudice in their minds against it. When I presented the fact that the Catholic Church changed the day, their prejudice caused them to maintain that I was getting around some texts of Scripture that did away with the necessity for the observance of God's law.

Some in their blinded condition would not even accept the testimony of history. Usually it was necessary for me to go back and preach a second sermon on the law of God, repeating many of the texts which I used the first time. Sometimes, I must confess, I have had a feeling of frustration as I have attempted to clarify the matter.

Recently a brother minister told me of a plan which he had begun to use. He was giving con-

sideration to preaching the change of the Sabbath first of all in his series of sermons on this subject. I decided that it was worth a try, and in the meetings which I am currently conducting in New York City, I adopted the following method with success.

I began my approach to the Sabbath question by presenting various phases of Daniel 7. One night I preached on the four beasts. The next night I presented the little horn under the topic, "Who Is the Antichrist of the Bible?" In presenting the Antichrist I described fully the power referred to, but did not mention the Papacy. However, everyone knew what I meant. This made it obvious that I was not one to rant and rave against the Catholic Church.

I followed this with a sermon on "The Reign of Terror," bringing in the 1260 years of papal persecution. This time I mentioned Catholicism, but made it very evident that I was only quoting history and had no personal antipathy against Catholic people. However, by this time the congregation was quite willing to believe almost anything they might be told concerning what the Catholic Church had done during the dark days of her rule over all religions. Interest grew with each succeeding meeting, preparing the way for a powerful climax.

Then I brought in the subject of "The Greatest Mistake the Church Ever Made," which was in effect a sermon on the change of the Sabbath. Two charts were used during this sermon—one showing the law of God as found in the Bible, and the other the law of God as changed by the Papacy. The key text, of course, was Daniel 7:25, which shows that the Papacy was to think to change the law. I spent some time on the Papacy's act of omitting from their catechisms the second commandment, which forbids the worshiping of idols. It was not difficult to show why the papal power wished to do away with this command. I strongly stated that it was very improper for the Papacy to abolish any commandment of God. The congregation assented heartily. They were ready now to learn that the Papacy had made other changes in God's law.

When the fourth commandment was read, all could see that it had been tragically abbreviated. All reference to the day of worship according to God's commandment had been left out. Then I raised the question, "Why is it that the Catholic Church has wanted to leave out all reference to the day of worship mentioned in God's command?" Statements from Catholic sources answered this question. The church did not want days mentioned, for it had changed the day of worship from Saturday to Sunday. I then read statements from Protestant sources which agreed that the change was made by Catholicism, and concluded with a strong affirmation of the fact that Christians ought to repudiate all unauthorized changes in God's law and take their stand firmly for God's commands.

I had never seen an audience more convinced over the Sabbath question than was this audience at the conclusion of this sermon. They had no prejudice and willingly accepted the testimony of history. I had a feeling in my own soul that they could go to their ministers if they wanted to.

There was in their minds no question whether the law of God is still in effect. They were deeply impressed with the fact that many years ago the Catholic Church had dared to tamper with an express command of God. They seemed unanimous in feeling that Christians should surely repudiate such a flagrant act. With this approach, all problems of law and grace seemed to be nonexistent.

The next sermon, entitled "Truth or Tradition," showed that "every plant, which My heavenly Father hath not planted, shall be rooted up." Sunday texts were presented which show that Sunday is absolutely unauthorized in the Scriptures. After this I spoke on the law of God and the law and grace just to answer any questions which might arise in the future. At the time, however, it really seemed superfluous!

This method of presentation of the Sabbath question absolutely reverses our customary order of topics, but I have come to believe that it is the very best way of presenting the truth. I found no antagonism; souls have accepted the Sabbath unflinchingly, and we are beginning to baptize some of the fruitage of our meetings—good, earnest candidates for the kingdom of God.

I would recommend this plan to my brother ministers. It is a procedure which places us on the offensive instead of the defensive. It makes us able to charge other religionists with a willful violation of God's express command. It does not leave us defending ourselves from attacks of our enemies, but rather it leaves our enemies floundering as they stand rebuked by the irrefutable testimony of history substantiated and verified by the sure word of prophecy. I am sure that this is as God would have it be. Through improvement in our methods of presentation, we should see the truth of God go forward with greater and greater strength. Soon it will swell into the loud cry of the third angel's message that will ring down the curtain on the day of man and usher in the eternal day of the Lord.

✱ ✱ ✱

## To My Friend

I SPOKE to you about your soul today.  
Perhaps you wished that I would go away  
And say no more and let you be. But, oh,  
My cherished friend, if you could only know  
The longing in my heart for you, the dread  
Of looking forward, after you are dead,  
Unto that certain day when you must stand  
Before the throne of Christ! Works of your hand,  
Fruits of your heart, will not avail, for He  
Will ask you, "What did you do with Me?"  
Dear friend of mine, there is no other way  
Except through Him, whom you deny today.  
How could I bear it if, in your despair  
And bitter grief, you cried, "Did she not care  
Enough for me to speak? to point the way?  
To save me from this anguish and dismay?"  
My heart is bleeding, thinking of your woe,  
Your terror, and your helplessness, and so  
I spoke to you about your soul today.  
I could not leave you, could not go away.

—MARTHA-SNELL NICHOLSON.



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

## Stories of the Andean Highland

By CLAYTON R. POTTS, M.D.,\* *Former Medical Director, Clinica Juliaca, Peru*

**A**FTER living in South America for several years, I have many happy memories of the experience of life encountered there. From the standpoint of a medical missionary the privilege of association with and ministration to all classes of Latin Americans is indeed great. During the years spent in Peru it was my privilege to travel from north to south and west to east, meeting people everywhere who were friendly to Americans and to Protestant missions.

The hospitals established for the care of the sick play an important part in acquainting the people of the Latin countries with the true spirit that prevails among Christians of North America toward fellow citizens of the southern republics. The hospital represents the true spirit of Christianity. It is tangible and accessible to all classes; likewise it is appreciated by all classes.

On one occasion I called upon the prefect of one governmental department on business pertaining to our mission. It was startling to hear him tell us a story of one religious worker who had been accusing some of our workers of spreading propaganda in favor of a political party that was not in power. We were not fearful long, however, for immediately upon telling us that we had been accused by this person, the prefect stated that he had told his informer that he did not believe a word of the accusations. He said he knew of the Adventist missionaries, and had found them to be serious-minded, diligent people, attending to their own business and not mixing in politics. The work of the clinic in Peru is well known to these officials, and this is always of benefit to our mission program in time of need.

Those who carry on propaganda against Protestant missionaries would have the public believe that the Latin Americans have their own culture and civilization, and therefore are in no need of the gospel of Jesus as preached by North American Protestants. But the Bible is the Christian standard, and it commands us "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may

receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Me." Acts 26:18. "Go ye therefore, and teach all nations." Matt. 28:19.

Do the people of some of these lands have the Bible and know God's will? It would be difficult even to buy a Bible in some Latin-American countries if it were not for Protestant bookstores. I looked for a Catholic Bible for years and never found one. The law is God's standard of morality. David said, "I delight to do Thy will, O my God: yea, Thy law is within my heart." Ps. 40:8. How could one know the will of God without the law of God? How could one know the law of God unless it was called to his attention?

On a trip down into the jungle territory I spent one night at the home of a Peruvian lawyer. He told me of the difficulties he had with the Indians, of how they robbed him and spoke not the truth. He always tried to have one member of his family on the farm at all times, so that everything would not be stolen. Even then he lost much through the dishonesty of his laborers. It was my opportunity to offer him a copy of the Ten Commandments by the translator Félix Torres Amat. This large scroll of the law was sent to him, and some of our acquaintances passing that way told us how grateful the Peruvian lawyer was for his copy of the law. He placed it in his patio in a prominent place so that all his workers could see it and benefit thereby.

Yes, the law is holy, just, and good, and practical, too. The daily life on that farm became changed. Before, they had not known God's law, nor practiced the principles of love and justice that it contains.

In our clinic it was customary to have the chart containing the divine standard, God's law, hanging on the wall. One day as the provincial governor passed through the waiting room, he read the chart and perhaps for the first time saw God's comments regarding the making of images and the worshiping of them. He commented on the clarity of the statements, "Thou shalt not make unto thee any graven image . . . : thou shalt not bow down thyself to them, nor serve them." Then he exclaimed, "Such a direct command, and yet my people have images and bow down to them!"

\* Now on furlough.

To the Christian this lack of conformity to the divine standard presents a challenge. Isaiah 9:2 says: "The people that have walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Truly the light has shined, and needs to continue shining until the day dawn and the day-star arise in their hearts.

On another occasion a priest who was suffering abdominal pain came to the clinic. He related to us that he had been advised to go to the capital for his necessary care, but that he preferred to stay in Juliaca and be operated on in the Protestant clinic, where he had confidence in the people. We received him and prepared him for the surgery indicated in his case.

Before the operation we had prayer, commending the priest to the care of the Great Physician who can heal all our diseases. This man regained his health. During his convalescence he had the opportunity to read gospel-filled literature. The results are, in part, witnessed to by another patient of mine who heard the priest in his church on a certain Sunday later on. The priest was talking about the holy day of worship, and commented as follows: "The Adventists observe the correct day of worship according to the Bible."

People often wonder what Protestant mission work can do to help the governments of Latin-American countries. I would like to mention a few instances in which medical missionary work has benefited governments and brought our work to their favorable attention. As the medical director of Clinica Juliaca is usually requested to serve on the city council of the local municipal government, his duties include inspection of the hygiene of hotels, restaurants, bakeries, and barbershops. This work in preventive medicine is an opportunity to demonstrate that Christianity is practical. Several times during sessions with the city council it was my observation that the presence of a missionary doctor was a restraint to that group in their conversation. At other times, when the council was supposed to attend festive occasions that involved a form of worship that Protestants do not approve, the absence of the missionary doctor was a witness to them.

Our Juliaca Clinic was also requested to attend the Peruvian airmen who were establishing an air base in the vicinity. Workers in the Peruvian Government oil fields near Lake Titicaca were all sent to the clinic for their accidents or sicknesses. Government employees on the road service and soldiers in the garrisons around the location of the clinic were cared for by us. Thus the missionary clinic was in a strategic position to serve important government agencies.

There are important industries that receive attention from the personnel of this fine medical missionary institution. The mines of south Peru send many of their employees to our hospital. In our institution the white employees of the mines, especially foreigners, are able to get service near their mines that otherwise would necessitate a long journey to Lima.

As an example of appreciation from the miners,

I would mention a British mining concern whose director offered the clinic a regular subvention if we would care for the foreign workers or the employees of the mine when necessary. This gift was much appreciated by the mission, and was received for many months, being paid whether we were called upon to serve the miners or not.

The Southern Railroad of Peru engaged the clinic doctor to care for their workers who had suffered accidents. This service brought much mutual satisfaction, both to the workers of the railroad and also to our mission employees, who were rewarded by half-fare reductions on their rail tickets. Many times the president of the railroad sent letters to me gratefully acknowledging services rendered to his employees. We frequently had opportunity to attend the members of the Catholic clergy in our hospital. One Friday evening a priest came in who had traveled many hours to come to us after an accident in a truck collision. The wound was repaired and the patient was put to bed for the night. During the night the priest became cold and was suffering pain. After I had attended him, he asked me how it was that we, being Protestants, could care for him, a Catholic, when there is so much feeling at times between the religions. This priest stayed in the hospital for six weeks on this occasion and came to our religious services Friday nights and Sabbaths. After one particularly good Sabbath sermon by Pastor Olson, the priest said that truly this is the gospel of Jesus. Owing to certain circumstances, this man did not accept the gospel, but he witnessed to the truth.

Contrasting experiences do come, however, to reward the preaching of the gospel. One cold morning a policeman and his wife came in. He had been suffering with abdominal pain for several days. We recommended surgery, and they were willing that this be done. Before surgery we had prayer, as was our custom. It was a very difficult case, and our hopes for the man's recovery were at a low ebb. The policeman's wife promised the Lord that if in His providence her husband could be saved, she would give her life to Him. The man's life was saved, and his wife fulfilled her promise. She is a faithful Christian today, observing God's commandments. The counsel in Ecclesiastes 11:6 is: "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Most sick people trust in someone or something when they are sick. Some trust in God. Some do not know God, and consequently do not believe in Him. I have never yet found a patient who refused to have prayer offered for him before surgery. Prayer changes things for the sick. Prayer with a patient about to undergo a serious operation strengthens his confidence and gives peace of mind that many do not otherwise have.

On one occasion upon arriving at the clinic after a long trip I found a patient who had nearly died of hemorrhage. My wife had entered before me

to talk with the woman about her condition. She asked her why she had not gone to one of the doctors who lived near her home, since the hemorrhage was so severe, rather than travel so far to the clinic. The patient quickly responded: "They tell me in my town that in this clinic the doctor prays for the sick, and they get well. That is the reason I came here."

Yes, medical missionary work is a common denominator by which we can truly put into practice the teachings of Jesus by teaching, preaching, and healing the sick. One friend, upon learning of the difficulties encountered regarding the entrance of missionaries into some Latin-American countries, said, "I believe that Protestant missions should do so much good wherever they are that all countries hearing of their good works would petition them for help, literally as the Macedonians were doing in Paul's vision."

The Lord says, through the prophet Isaiah, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him?"

In the Indian lands of the Andes welfare work should be carried forward as well as medical missionary work. The hungry should be fed, the naked clothed, the sick healed of their diseases, and the gospel should be preached to those who know not the way of salvation. On a train pulling up over the Andes one cold morning, a military doctor friend of mine was telling me of some of his work with the poor in Puno, Peru. It seemed that his work was in the hospital of Puno where the Indians bring in their sick children. Child after child came before him for examination, and time after time he found that the illness was not due to infection but to malnutrition. A famine for food was bringing many to him for care.

What a challenge are the poor sections of the larger cities of Peru, where men, women, and many children often live, eating and sleeping, in one room. It is not that we could feed all the hungry thousands in these countries, nor that we could treat all the sick in any country in which we work, but the charities of our mission do attract the attention of liberal-minded men and officials of the government. Welfare endeavor attracts friends to our work and leads governments to welcome our missionaries. Soon there is a letting down of the barriers to the preaching of the fuller gospel.

One day someone from our mission near Lake Titicaca asked a lawyer for an Ingathering offering. The lawyer inquired how the funds would be spent if he should give. The solicitor replied that the funds went for welfare work, including the work of the clinic. The lawyer then said, "I will gladly give if you assure me that the funds go to help the poor who are cared for in the clinic."

"Man cannot live by bread alone." There is a spiritual hunger in these lands to the south of us

that can only be satisfied by a knowledge of Jesus. I can still hear the joyful voices of the natives converted in the clinic singing—

"Give me the Bible, star of gladness gleaming,  
To cheer the wanderer lone and tempest tossed.  
No storm can hide that peaceful radiance beam-  
ing,

Since Jesus came to seek and save the lost."

Truly the Bible is loved by these dear children, who long to know that all men are brothers and that Jesus died to save them. They are eager to read the sacred pages of the Bible and get an inspiration from the Scriptures. I have seen our patients in the clinic sitting in the patio or lying in their beds reading the Bible by the hour after we have placed the Scriptures in their hands.

Literally the prophecy of Isaiah 2:3 is being fulfilled. It says: "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

I have two letters before me from Lake Titicaca. The first has this word, "Last Sabbath, the thirteenth, we baptized six more believers." This baptismal service was conducted where we could not even rent a hall for public services when I first arrived in Peru. And from the office of the mission in Puno comes this word, "We are baptizing about one person a day in our mission alone."

Well doth the scripture say, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6:9.

## Workshop for Nursing Instructors

THE Medical Department of the General Conference of Seventh-day Adventists supplied leadership for a workshop for instructors of Seventh-day Adventist schools of nursing at Union College, Lincoln, Nebraska, June 13-27, 1945. Thirty-one graduate nurses were sent as representatives from schools of nursing. In addition to this number, the General Conference sent the following representatives to give leadership and counsel: J. L. McElhany, T. J. Michael, Dr. H. M. Walton, H. A. Morrison, W. H. Teesdale, D. Lois Burnett, and M. Winifred McCormack.

The workshop was conducted in order to provide opportunity for instructors to present problems on which they wished help, and to make provision for group study of mutual problems pertaining to the instructional program in schools of nursing. The workshop aim was to seek ways and means whereby teaching may be improved, the learning process facilitated, and denominational instruction more fully integrated in every area of the Seventh-day Adventist nursing school curriculum.

The time at the workshop was spent in the presentation of papers, round-table discussion, committee work, and library study. A fine spirit of co-operation and earnestness of purpose pervaded all activities of the workshop.

D. L. B.

## Pertinent Health Facts

☐ "NOTHING is closer to my heart than the health of our boys and girls and young men and young women. To me it is one of the front lines of our national defense."—FRANKLIN D. ROOSEVELT.

\* \* \*

☐ IT is a tribute to the medical and public health services of our country that every State in the Union recorded a decline in mortality in the decade prior to the present war. In the white population of the country as a whole, the death rate dropped by 12.8 per cent from 1930 to 1940.

\* \* \*

☐ OUT of every 100 persons, two are partially or wholly crippled, deformed, or paralyzed. The total group includes more than 210,000 children under 15 years of age, 9,900,000 adults between the ages of 15 and 64, and 500,000 aged persons over 65.

\* \* \*

☐ RANKING numerically second only to heart disease as a cause of death, cancer in 1943 took about 167,000 lives in the United States, accounting for about one in every nine deaths. It is obvious that the conquest of cancer will prove to be difficult and that the battle has only just begun.

\* \* \*

☐ THE average American family throws out 400 pounds of good edible food every year! Surveys by agricultural economists and analysts show that we waste from 20 to 30 per cent of all the food we produce. The amount wasted is estimated to be more than enough to feed ten million soldiers the year round and meet the lend-lease commitments to our allies.

\* \* \*

☐ THE marked increase in the death rate from home accidents among children of preschool age clearly indicates that greater attention should be given during the war period to safety in homes where young children are present. In 1942, the last year for which official information is available for the general population, there were about 4,400 deaths from accidents of all kinds among children between ages one to four. More than half of this total, or about 2,500, it is estimated, occurred in the home.

\* \* \*

☐ UPWARDS of 22,000,000 persons in the United States between the ages of 20 and 65 have one or more handicapping chronic diseases or physical impairments, or have had during the past year one or more serious acute illnesses. The remainder of persons in these ages, estimated to be from 50,000,000 to 55,000,000, presumably have better health. They may, however, have lesser impairments not included above, such as defects of vision, enlarged tonsils, or defective or deficient teeth. They may also have incipient chronic diseases which can be revealed only by general physical examinations, or they may have had, during the past year, acute illnesses lasting less than seven days.

☐ INFANTILE paralysis cases numbered 19,268 during the year 1944, according to the United States Public Health Service report. Not a State in the nation escaped being visited by this health foe, ranging from Rhode Island, with but 7 cases reported, to New York, which was hardest hit, with 6,391. According to the figures for 1945, there were 453 cases of poliomyelitis reported during the first three months, as compared with a total of 295 for the corresponding period last year.

\* \* \*

☐ MILK is an essential food for every individual. A study made by the Bureau of Home Economics estimated that in order to meet the nutritional standards of the National Nutritional Conference, children should have seven quarts of milk a week (or the equivalent in cheese, dried whole milk, evaporated milk); boys and girls to 20 years, 5 quarts a week; pregnant women, 7½ quarts; and for nursing women, 10½ quarts. Only half of the milk requirement is met by the average person. Finances usually determine the amount. Those who can afford it have more, and those who cannot, or who have many children, have less.

## Health in the Lower Grades

By MRS. RUBY I. SCHAFFNER, *Church School Teacher, Phoenix, Arizona*

THE words of John in his third epistle are: "Beloved, I wish above all things that thou mayest prosper and be in health." How are we to learn to care for our bodies so that we can have good health? Shall we wait until we are old enough to study the principles from doctor books and physiologies? No—the child should be taught from his earliest years to observe health principles. God's messenger says:

"The directions given concerning the Hebrew children teach us that nothing which affects the child's physical well-being is to be neglected. Nothing is unimportant. Every influence that affects the health of the body has its bearing upon mind and character.

"Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years."—*Ministry of Healing*, p. 380.

Children love stories and pictures, and they enjoy acting out the things that are so real and tangible to their lives.

There are many ways in which to interest children in health. The companies advertising dental powders have novel ideas of interesting children in brushing their teeth. The one we are using at present has a chart for all the children's names and a score is given each day for health principles observed. At the end of the month a certificate with a gold seal is given. This is like a large diploma, bearing the pupil's and teacher's names. One of the requirements on this chart is to have a clean handkerchief or cleansing tissue each day. So anxious were the children for all their points

that when they forgot this item they would ask permission to go to the rest room and substitute tissue.

Intense interest and enthusiasm were shown when a program on health was suggested for the lower grades in our school. Of course all the forty children had to have a part! We worked hard, and no matter how many hours we practiced the interest still ran high. In our welcome speech a little second grader truly said:

"Then—well,  
About our program,  
It meant work you'll all agree;  
We have practiced, practiced, practiced,  
Till each one can hardly see."

This little girl was the leader of our rhythm band, and as she finished her "piece" the curtain opened and forty children, dressed in red crepe paper capes and caps trimmed in blue, played the tune of "Onward, Christian Soldiers," and then sang—

"Happy Junior Volunteers  
On the quest for Health,  
For we know that Good Health  
Is our greatest wealth.  
We are all united,  
'Gainst a common foe;  
From our homes and schoolroom  
Dread disease must go!"

A fourth-grade boy gave a soliloquy on how good he had been to his stomach, and yet he had to say it "didn't appreciate the things I do for you."

Onto the platform then came a nurse in white uniform, a fourth-grade girl. A child entered who was sick and pale. The nurse called Dr. Sunshine, who was dressed in a white gown, carrying a black case with a big yellow sun on it. Others followed—Dr. Water, Dr. Rest, Dr. Air, Dr. Exercise, Dr. Diet. The nurse then declared them the six best doctors.

One of our little first-grade girls gave a recitation on how sister would not wash. Once when she was late for breakfast, she was found busily washing. When asked the reason, she replied that she had just washed seven times—enough to last her all the week.

A song, "Ten Little Naughty Germs," to the tune of "Chickadee," followed. As a health principle was declared, the "bad germ" stepped back while the children sang, "Don't come back, don't come back, bad little germ," etc.

"Simon and the Pieman," was our next dialogue. The pieman had poor business, as Simon had adopted good health principles. Then Simon told the pieman: "If we don't eat the things you sell, why don't you sell the things we eat?" Whereupon the pieman began to sell milk, apples, sandwiches, and oranges. All the children then began to buy, and the pieman had marvelous business.

A parody on "Little Orphan Annie" was given by a fourth-grade girl. Instead of the "goblins" getting you "if you don't watch out," she said, "Those pesky germs will get you, if you don't watch out."

A very interesting dialogue on "Save the Child" was given. While the mother was away for a short time, little sister was to take care of her sick brother. All the neighbors came in, one by one, and prescribed a different remedy. A mumps rag was placed around his head, goose grease was rubbed on his chest, a plaster was put on his feet to draw the blood from his head, and last of all a dose of painkiller (whisky) was given him. Then the doctor and mother appeared on the scene. The doctor removed all the remedies, listened to the patient's heart, told them alcohol is a poison, and then declared that the patient had smallpox, whereupon the neighbors ran out for fear.

A recitation on "How Colds Travel" was given by a fourth-grade girl.

Our last number was one of the most interesting dialogues we ever worked out. It was entitled "The Good Ship Health." A large make-believe ship was made of cardboard, and a gangplank was placed from the side of the ship to the floor below the platform. The captain, Goodsense, and the mate, Sensible Sam, were on board. The mate made the call, "All aboard that are going aboard. All ashore that are going ashore."

Five little headaches sneaked up the gangplank and boasted of their wicked deeds. The captain asked the mate what they should do with them, whereupon the mate said, "Throw them overboard, sir." So they were taken and pushed out a side door behind the curtain.

Then the call, "All aboard," was made again, and five little colds came aboard. They fared the same as the headaches.

On the next call, five little good health nursery rhymes came aboard. One of them presented the captain with a steering wheel to make sure that the ship would have a successful voyage. Then the others presented spokes, representing nourishing food, exercise, rest, and fresh air. These were long strips of paper with the words printed on them, and the children pinned them crisscross on an old automobile steering wheel while the captain held it. When they were finished, the mate pulled up the gangplank, and as the curtains were slowly pulled, the children swayed with the imaginary waves, and sang—

"Should auld acquaintance be forgot  
When Health is brought to mind?  
Should auld acquaintance be forgot  
In food of rationing time?"

Thus ended one of the most interesting programs we have ever given. The children were so happy over it they wanted to give it over the next week.

There is nothing I know of that is more interesting than working with a group of children on health principles—not only interesting but also highly productive in developing lasting ideals and practices in proper health habits.

Since then, whenever some item concerning health has been brought up in school, the children have quoted parts of that program. We are sure that through the presentation of these ideals in dialogue, they will be indelibly fixed in young minds.

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# BIBLE INSTRUCTOR COUNCIL

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## Bible Instructor Training at the Seminary

By DENTON E. REBOK, *President of the Theological Seminary*

MANY successful evangelists recognize that much of their success is due to the personal work done in the homes of interested people by the faithful Bible instructor. Decisions to follow the Lord are often made during a Bible study or a season of prayer in the home, when heart comes close to heart, and the Spirit of God uses the Bible instructor to lead a soul into closer relationship with God.

In order to train our women for such soul-saving work, the Seminary offers certain courses under the experienced leadership of Miss Louise Kleuser. These courses are designed to meet the need of Bible instructors who are now engaged in the work, and those who have the desire to learn new methods or to improve their old ones.

Some of these Bible instructors have already graduated from college and desire to do graduate work in professional training for gospel service. The courses offered by Miss Kleuser—Fundamental Techniques in Bible Work and Bible Work in City Evangelism—may be taken by women in place of some other courses in homiletics and evangelism. Several of our more advanced Bible instructors are hoping to continue their studies to the completion of the B.D. degree, with the objective

in mind of qualifying to become teachers of Bible instructor courses in our colleges.

Then, too, there are many women engaged in Bible work in the conferences who have not had any special training in our schools to aid them in their work. They are being greatly benefited by studying under Miss Kleuser. While no graduate credit can be given for their work, they will receive a certificate of attainment from the Ministerial Association.

Excellent materials are now available for these courses, which are offered in the winter and summer quarters. Conference presidents are enthusiastic about these courses and greatly appreciate the help received by those of their Bible instructors who have attended the classes.

If you are interested in receiving the same help, you should apply to your conference committee through your conference president, requesting the privilege when it can be arranged.

The next offering of these courses will be December 2, 1945, to February 20, 1946—the winter quarter.

Write for a bulletin, addressing S.D.A. Theological Seminary, 6830 Laurel St., Takoma Park, Washington 12, D.C.

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## As to Jehovah's Witnesses

By FRANCES BLAKE, *Bible Instructor, Detroit, Michigan*

ORGANIZATION: According to the records of the Bureau of Census, this sect is listed also under the names International Bible Students' Association, Russellites, and Millennial Dawnists. Of them, and of certain other cults listed with them, is written the following: "There are certain movements and cults which claim a number of adherents, but are not so organized as to make their presentation as religious bodies advisable. . . . Because of the nature of these movements and for the reason that they do not have a distinct membership, the bureau did not consider it feasible to attempt to obtain any definite statistics."

The organization vigorously opposes all denominations, calling the churches "the great Babylon of prophecies." They do, however, meet regularly on Sundays in halls, which are called "kingdoms."

A "pilgrim service" was instituted by the founder, Charles Taze Russell. They are definitely routed, and they cover the country, selling

and distributing their books and magazines with a thoroughness hardly credible. To faithfully engage in the selling of the literature is a part of their religion, and they can be seen on Sunday morning, canvassing the homes of all sections, selling or giving their books and papers. It is a familiar sight to see them on busy intersections silently holding forth their official pamphlet, *The Watchtower*, for the public to purchase.

Judge J. F. Rutherford, the "Elisha upon whom the transforming mantle" of Prophet Russell fell, is a persuasive orator of no mean ability. In 1927 the largest radio hookup in the world was given him for his addresses on the sacred principles of the order. It was he who coined the once popular phrase, "Millions now living will never die." They still maintain an expensive radio program, carried on in dialogue form between two radio characters, Frank and Ernest. In this they, by question-and-answer method, bring out the fundamentals of their beliefs.

HISTORY: The Jehovah's Witnesses are a sect of religious persuasion whose burning zeal is to

bring to the world through the medium of the printed page, the rather confused and highly controversial doctrines of their founder.

Pastor Russell, as he chose to be called by his followers, began the public propagation of his doctrines in the year 1879. Before that time he was a Congregationalist, but their belief in an everlasting and extremely hot hell drove him to seek consolation in other religious teachings. In this frame of mind he began to study the teachings of Lactantius and others of the church fathers on various phases of the millennium, as they taught it, and adapted them to his own ideas. These views he sprinkled with liberal applications of assorted but self-interpreted texts. Though he claims, in his works, absolute belief in the Bible, he asserts that unless the Bible is studied with the aid of his *Studies in the Scriptures* one will go "into darkness," but if it is studied with these, he will "have the light of the Scriptures."

In a short time Pastor Russell's followers numbered in the thousands, though there followed a storm of popular protest from the nominal churches. However, they gloried in persecution, and it became a "hallmark" of their faith.

When Pastor Russell died in 1916, Judge Rutherford, an adherent and able interpreter of Millennial Dawnism, took his place.

Pastor Russell's influence is due to the fact that he was an "apostle of the second chance," a theory that attracts like a magnet. Pastor Russell also was an almost hypnotic orator, who spoke with positive assurance concerning the glories of the "coming world millennium," when those who embraced the doctrines now would be "kings and priests" in a world that would get better and better.

Charles W. Ferguson, in his *Confusion of Tongues*, says, "Russellism is the religion of the consciously second rate. Despite all its economical printing and the efforts of its enterprising founder, it would never have gained so strong a hold had it not been for the underdog's supreme sympathy with himself."

Its errors from the standpoint of orthodoxy are dangerous indeed, for it lulls the believer into an obviously false hope, whose bubble will break too late.

**BELIEFS:** They hold that belief in the Trinity is "trinitarian nonsense, concocted to make permanent medieval error."

They deny the divinity of Christ, saying, "Jesus is only a creature of God, and not the Son of God from all eternity; and now, since His death, the God-man no longer lives." "It was necessary not only that the man Christ Jesus should die, but just as necessary that the man Christ Jesus should never live again—shall remain dead to all eternity."

Concerning the mediatorship of Christ, Pastor Russell studiously avoids the word "redeemed," using in its stead, throughout his writings, "ransomed." He says, "The ransom for all given by the man Jesus Christ does not give or guarantee ever-

lasting life or blessing to any man, but it does guarantee to every man another opportunity for everlasting life." He absolutely denies a retribution or punishment for the wicked.

They teach that Christ has been in the world since 1914, and that at the close of this "age" He will set up His kingdom.

They believe that since God created the world in six days, so in the creation of Christian people it will take six thousand literal years. And as He created man on the sixth day, so the completion of the creation of the Christians will mark the last age of the world. This event will usher in the millennium, or the thousand-year period during which time all the rest, or the unchristian world, will grow into a knowledge of God, under the influence of the chosen ones.

They are strict believers in noncombatancy, and many are now in conscientious objectors' camps throughout the country, refusing to do anything to aid in the conduct of war. They refuse allegiance to the flag, claiming that it is a form of idolatry forbidden by God in His commandments; yet they utterly disregard the Sabbath commandment, holding Adventists especially in contempt. They believe in absolute freedom of the press and speech. In *The Christian Century* magazine of June 28, 1944, a significant admission was made by Edward

## False Claims of Rutherfordism

By ROBERT F. CORREIA, Ministerial Intern, Potomac Conference

### CLAIMS

1. "We should not, therefore, expect the Lord's second coming to be in a *body visible to human eyes*."—J. F. RUTHERFORD, *Harp of God* (1928), par. 370.

2. "The year 1914 is so definitely marked in the Scriptures as being the *end of the world* and the time of the Lord's presence that there can be no reasonable doubt about it."—*Our Lord's Return* (1929), pp. 34, 35.

3. "The earth will never be destroyed by fire."—*Ibid.*, p. 45.

4. "The . . . epoch of creation . . . covers a period of *seven thousand years* of our time."—J. F. RUTHERFORD, *Creation* (1927), p. 24.

### REFUTATION

1. "The manner of His coming will be the manner of His going."—*Our Lord's Return* (Brooklyn: International Bible Students' Assn., 1929), p. 17.

"Appearing in a *body* suitable for the occasion, He assembled His disciples on the Mount of Olives. . . . 'And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.'"—J. F. RUTHERFORD, *Creation* (1927), p. 282.

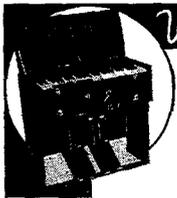
"Behold, He cometh with clouds; and *every eye shall see Him*." Rev. 1:7.

2. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Compare 2 Peter 3:10-12.

3. "The earth also and the works that are therein shall be burned up. . . . The elements shall melt with fervent heat." 2 Peter 3:10-12.

4. "For in *six days* the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:11.

(The books quoted in both columns are published by the International Bible Students' Association, Watch Tower Bible and Tract Society, Brooklyn, N.Y.)



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F. Waite, retired judge of the district court for the fourth district of Minnesota. He listed thirty-one cases in which verdicts rendered to Jehovah's Witnesses have widened the area of freedom of speech, broadened the conception of freedom of the press, and made far more sweeping the protections accorded the exercise of religious freedom.

In spite of the concessions granted them in the above matters, the Supreme Court decided against them in the case of their power to impose magazine canvassing upon children as a religious duty. They claimed that a line had to be drawn between "genuinely religious and commercial activity." And so they go about their canvassing, day by day, selling millions of pages of their literature in over thirty-five languages and baptizing by immersion those who accept their doctrines.

SOURCES: NEVE, *Churches and Sects of Christendom*, pp. 581, 582; U.S. Department of Com-

## CLASSIFIED ADS

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merce, Bureau of the Census, *Religious Bodies* (1936), Vol. I, p. 7; FERGUSON, CHARLES W., *The Confusion of Tongues*, p. 88.

## THE RELIGIOUS PRESS

Valuable Current Excerpts

**PENETRATING QUESTIONS.**—Every good minister ought to be humbled as he faces his congregation on Sunday. Here are busy people, intelligent people, people with a purpose in life, and perhaps with success already achieved in their chosen field. They sit waiting for him to break the bread of life for them. Who is he that he should speak to them? Why should he be thus signally honored as they sit quietly while he speaks? Has he that vital something to say to them about God that they are waiting to hear? When he is through will they say, "That was a nice sermon"? Or will they walk out in silence feeling that they have had contact with One infinitely greater than the minister is or ever can be? These and similar questions have run through my mind scores of times as I have looked out over my congregation prior to speaking. This preaching business is a humbling one.—*Religious Digest*, July.

**TAYLOR'S REAPPOINTMENT.**—Myron C. Taylor was reconfirmed as Presidential representative to the Vatican by President Truman on April 16, according to a Vatican dispatch to the *New York Times* of April 17.—*Converted Catholic Magazine*, June.

**SUNDAY SCHOOL LOSSES.**—In the past ten years losses in Sunday school membership are registered as follows: Northern Baptists, 14%; Disciples, 12%; Episcopalians, 19%; Lutherans, 9%; Methodists, 13%; Presbyterians, 19%; and Congregationalists, 20%.—*Watchman-Examiner*, June 21.

**TRUTHFUL FORECAST.**—The following words are taken from a 500-year-old tombstone at Kirby, England: "When pictures look alive with movements free; When ships like fishes swim beneath the sea; When men outstripping birds shall scan the sky, Then half the world deep drenched in blood shall lie."—*Prophecy Monthly*, June.

**NUMBER OF CHURCHES.**—Negro Baptists have the largest number of churches of any denomination in the United States, with a total of 23,093; Roman Catholics come next with 18,406, and the Methodists with 18,349, according to *Collier's* magazine of March 31.—*Converted Catholic Magazine*, June.

**TRAVEL REGULATION ODDITIES.**—We do not believe ODT is trying to get under our skin deliberately, but the patience of religious people is definitely being strained. How does ODT think church people feel in picking up the metropolitan newspapers which announce that over 67,000 people attended the Kentucky Derby to watch a horse win \$86,875, not to speak of the millions of dollars traded in public and private gambling? The press reported: "A record total of \$770,408 was wagered on the race, and the recorded 'nine-race handle' was \$2,380,796." And yet, if a thousand Baptists should want to get together for mutual edification to the glory of God and the good of the Christian cause in this and other lands, they would be interdicted by the Government. It does not seem to us that religious people are the only ones who ought to exercise self-denial in these times. Horse and dog racing cannot mean more for public morale than would enormous assemblies of Christian people in prayer and divine worship and studious planning for the cause of Christ and public benevolence.—*Watchman-Examiner* [Baptist], June 21.

**KINGDOM UNLIMITED.**—One of the devil's latest inventions for creating religious confusion is the new organization being advertised in large spaces in Cana-

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dian newspapers, known as "Kingdom of God on Earth, Unlimited." Edward F. Olmstead announces himself as "Chief Executive" and the advertisement states that he holds this office, "not by election or adoption, but by reason of direct descent from King David."

The basic teaching of the cult is that the British Empire is the fifth or stone kingdom of Daniel 7:14, therefore England will always be. But the United States is "Babylon the Great," being a mixture of all nations. "All British subjects are advised to come out of her" before the final destruction due by 1948. Chief Olmstead fills much space with arithmetic problems, having something to do with time reckoning, which seem to run from Noah to the end of the reign of Roosevelt.—*Prophecy Monthly*, June.

**INFLUENTIAL VATICAN.**—The Vatican, smallest state in the world, is considered by Russia as one of the most influential because of its "secret diplomacy," its "countless resources," its "channels of information from ambassadors and 1,300 bishops all over the world," and its "armies of subordinate priests controlling 348,500,000 Catholics," according to Boris Stein in *Bolshevik*, the Communist party's magazine in Moscow. . . . It also listed the Pope's political intrigues against Russia with Mussolini, Hitler, and Franco.—*Converted Catholic Magazine*, June.

**CONSCIENTIOUS OBJECTORS.**—According to an announcement made by Major General Lewis B. Hershey, director of Selective Service, a point system patterned after the Army's demobilization program has been adopted for the discharge of the 8,368 conscientious objectors in work camps or other projects. It is expected that about 900 conscientious objectors will be released during the next year, starting sometime in August.—*Watchman-Examiner*, June 21.

**BAPTIST GROWTH.**—E. P. Alldredge . . . has released figures indicating the remarkable numerical growth of Baptists in the south during the century. In 1845 there were 352,950 affiliated with the Southern Baptist Convention, 112,950 of whom were Negroes. In addition there were 669,663 Anti-Mission Baptists, 61,372 Free-Will Baptists, 3,055 Six-Principle Baptists, and approximately 10,000 Church of God Baptists. In 1945 (based on 1944 statistics) there are 5,493,027 white Baptists affiliated with the convention, 3,510,000 Negro Baptists organized in a separate convention, and 485,000 other Baptists divided into 13 distinct groups. During the century Baptists in the south have increased from approximately 497,040 to 9,488,027.—*Christian Century*, June 13.

**DIFFERENCE DEFINED.**—The contrast between the Protestant and Roman Catholic position on religious liberty was clearly defined at the *Earl Lectures* at the Pacific School of Religion last March by Dr. Paul Hutchinson, managing editor of *The Christian Century*, as follows:

"When Protestants talk about religious liberty, they have in mind liberty for the individual conscience. When Catholics talk about religious liberty, they have in mind liberty for the church. The issue is almost as simple as that. A Roman Catholic is not concerned with liberty for the individual conscience; he rejects that as leading to what he insists is the doctrinal anarchy of Protestantism. What he wants is liberty for the church. And when he is logically pressed, he is forced to admit that since there is only one true church, according to this view, there is only one church whose liberty must be secured."—*Converted Catholic Magazine*, June.

**PLANS FOR NIEMOELLER.**—Martin Niemoeller is being boosted for the post of minister of education in any government that may be formed in Germany. It is reported that he read three hundred volumes of English literature during his internment.—*Gospel Minister*, June 14.

## Getting Hearers to Take Notes

(Continued from page 14)

nounces the text, which they are to write in. He then either reads or quotes the text to establish the proposition.

This will certainly help to make a more lasting impression on the minds of the hearers. Very few in the average audience know how to take notes, or can fully realize at first the interesting character and value of the truths which will be unfolded. The distribution of such prepared outlines for the first three or four meetings will definitely help in getting people to begin taking notes. There would be no objection to having outlines for distribution on all the sermons, but three or four at the beginning of the effort are a distinct aid in teaching the people how to take notes, and the value of note taking.

Each minister should, of course, make his own outlines to fit his sermons. It would be a great help to have outlines for distribution to the audience on such key subjects as the Sabbath and the state of the dead.

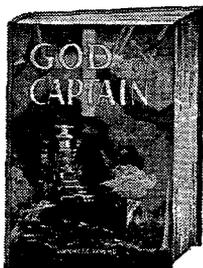
One of the most attractive features of our message is the interesting and worth-while information which we have to impart. Let us capitalize on this by inspiring the people to take notes and to record the Scripture texts. This simple method may help in securing "a large number loyal to the precepts of God's law, where now there are comparatively few. Sample outlines follow, with blanks for filling in texts.

### Scriptural Notes on

#### WHY DOESN'T GOD KILL THE DEVIL?

1. There is a real devil, who is fighting against all who follow Christ. \_\_\_\_\_
2. The devil, or Satan, is a personal being. \_\_\_\_\_
3. The devil is a fallen angel from heaven. \_\_\_\_\_
4. His name was Lucifer. \_\_\_\_\_
5. His position was that of covering cherub to the throne of God. \_\_\_\_\_
6. He was cast from heaven to this earth because of rebellion. \_\_\_\_\_
7. He goes to and fro in the earth. \_\_\_\_\_
8. Christ's death on the cross gives Him the right to destroy Satan. \_\_\_\_\_
9. Satan's destruction will take place at an appointed time. \_\_\_\_\_
10. There is victory over sin for everyone who will surrender his will to Christ. \_\_\_\_\_

# Outstanding Books for Workers



## GOD IS MY CAPTAIN

by Commander Lawrence E. C. Joers (Medical Corps), USNR

Out of the perils of war comes this volume recounting God's providences and direct answers to prayer. "There is a vast difference," declares the author, "between a belief in God and believing God. When one learns to believe God, true religion is found to be both logical and reasonable."

From the viewpoint of a man of medicine, Commander Joers discusses the creation of man, the problem of sin, and the hope of salvation in Jesus. Science and Bible doctrine meet and are given their true relationship in this timely book. The author presents a blueprint of Christian living which both young and old can understand.

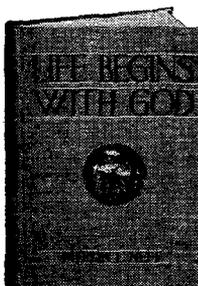
In tropical lagoons, in arctic moonlight, in the smoke of battle, in the crisis of the operating room, this book had its origin. A timely answer to the question of faith, by a man who has put God to the test and found Him true in his own daily experiences. (Nearly 10,000 copies already sold.) 174 pages. Clothbound. \$1.50.



## CONQUERING PERSONAL PROBLEMS

by ARTHUR L. BIETZ

The principles governing your habitual mental attitudes are vital to your success. Fear is your enemy. It is manifested in timidity, nervousness, despondency, or moodiness. The author analyzes these manifestations of fear and points out the remedy. He shows you how to regain confidence, composure, and self-assurance. In a word, you may be free again from the specter of fear. Designed to help both young and old. 160 pages. Clothbound. \$1.50.



## LIFE BEGINS WITH GOD

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facts are made in your evangelistic work, these books will be found very suitable to place in the hands of those who are interested in present truth.

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Scriptural Notes on  
WAYS YOU WILL KNOW YOUR FRIENDS  
IN HEAVEN

1. The saints in heaven will be like Christ. \_\_\_\_\_
2. Their bodies will be changed to be like Christ's glorious body at His appearing. \_\_\_\_\_
3. Christ had a real body after He passed through death. \_\_\_\_\_
4. He was known by His voice. \_\_\_\_\_
5. He was known by His appearance and features. \_\_\_\_\_
6. He was known by certain habits of life. \_\_\_\_\_
7. Our identity will be preserved in heaven. \_\_\_\_\_
8. We will know each other not only by our voices, features, and individual characteristics but by the open manifestation of character. \_\_\_\_\_



## The Minister As a Counselor

(Continued from page 16)

more than psychology or psychiatry. Mental problems are largely spiritual. Hence the minister can be of tremendous service if he is prepared for the task. Religion—the true gospel—has the solution for many personality problems. Religion brings unity and sanity into a man's life. The clashing interests and competing desires must be ruled over by God. He must be the center of life. Self must be dethroned. The Christian life is a God-centered life. Salvation is deliverance from selfishness. A Christian is one who has stopped living for self. Christ "died for all, that they which live

should not henceforth live unto themselves, but unto Him which died for them, and rose again."

The law of the kingdom of God is the law of unselfishness. In service for others self is forgotten, and real joy comes to the soul. In the turning away from a life of self-interest to a life of service for God and humanity, the neurotic soul can find an escape from self-pity and find happiness and freedom. There is in the person of Jesus Christ an inexhaustible reservoir of spiritual power. To come in contact with Him means a new current of life for the healing of the soul.

Dr. John Rathbone Oliver, in his book *Fear*, says that there is one group of persons who are never found in his clinic at Johns Hopkins, and they are the true Christians. The man who has faith and trust and dependence on God is free from fear. The problem is basically spiritual.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26:3. (See also 2 Tim. 1:7.)

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50	Jan. 15	Matthew 24
51	Feb. 1	General Signs of the Advent
52	Feb. 15	Daniel 2
53	Mar. 1	Second Advent (Ingathering Special)
54	Mar. 15	Nature of Man
55	Apr. 1	State of Man in Death
56	Apr. 15	Hard Texts
57	May 1	World Conditions
58	May 15	Law of God
59	June 1	The Two Laws and Two Covenants
60	June 15	The Sabbath
61	July 1	Sunday Observance
62	July 15	Daniel 7 and Change of Sabbath
63	Aug. 1	Seal of God and Mark of the Beast
64	Aug. 15	Sanctuary Service
65	Sept. 1	Judgment and 2300 Days
66	Sept. 15	Religious Liberty
67	Oct. 1	Armageddon and Millennium
68	Oct. 15	The Resurrection
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70	Nov. 15	Obedience
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72	Dec. 15	Baptism and Church Membership

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# **Non-Adventists Recommend THE MIDNIGHT CRY**

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"I am not a Seventh-day Adventist, but if I were I should want to keep a copy of *The Midnight Cry*, . . . handy on my desk where I could lay hold of it every time a prospective proselyte entered my door. I found it, to say the least, intriguing. . . . Any possible question as to the integrity and forthrightness of the author is dispelled in his introduction. . . . As propaganda in support of a religious movement which, for more

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episode is frank and factual. He seems to have left no stone unturned to get at the facts. His research is most thorough. We are glad for the appearance of this book."—*Watchman-Examiner*, May 24, 1945.

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**TEAMWORK!**—It is not difficult to follow one's own way and will when working alone. It is easy to do what one personally wishes to do—if no one opposes or differs with him. But achievement through teamwork calls for wholly different qualifications and relationships. It involves a totally different technique. And the really great things in our cause are and must be achieved by group action. In this there must be a certain give and take. There must be a yielding upon certain points, a blending and harmonizing of certain personal views. Infinitely better is the hearty and united support of all on a program not quite as advanced and complete as desired, than the forcing of a fuller program upon unwilling associates. Some may call this compromise; others prefer to recognize it as common sense. In unity there is strength, but true unity comes not through the imposition of a single will or idea upon others. Church work is group work. Group progress may be slower, but it is surer, safer, and better. Actually it is much faster in the end than precipitous action with friction, internal division, and then reaction. Happy the worker who has learned to be efficient and happy in teamwork whatever the personal adjustments involved.

**PROGRESSION!**—Things worth while are seldom achieved without opposition. There are always conservatives who never want to change from what has been to what ought to be, even if it means advance or improvement. There are those who so venerate the ways of the past that any change, or the correction of even some minor error, is looked upon as almost sacrilege. "It can't or it mustn't be done," is the countering cry. Such slaves to the past may be needed as brakes or balance wheels. But thank God for men of vision and daring, of imagination and conviction, who do not fear ridicule, who allow nothing to deter them, and who never give up. Such are the men who keep us from ruts, stagnation, and atrophy. Such are the ones who furnish the dynamic, the life, and the growth that are the law of all progression.

**FITTED!**—The fine art of fitting men into the posts for which they are individually adapted by training, natural aptitude, and preference is one of the prerogatives and responsibilities of successful administration. Some men are natural promoters, with an aptitude for creating enthusiasm, fostering activity, and marshaling group forces for the accomplishment of certain objectives. Others are naturally shepherds, solicitous for the lambs as well as tactful with the sheep, sick or well. These are usually of the more quiet, teach-

ing type, with a capacity and a concern for details. Still others are primarily evangelists. They are persuasive speakers, with a knack of reaching those not of our faith. They are usually good visitors, good writers, and often good musicians. Such are at their best on the evangelistic platform, pleading for God with men. Let us put and keep men in the place for which they are best fitted. This is one of the tests of good administration. There are too many misfits in the ministry—the right man in the wrong place.

**BLENDING!**—The powerful appeal of the revival meeting lies in its emphasis upon the basic offers and provisions of the gospel. Revivals do not spring from a mere rehearsal of the usual evangelistic themes, or from an intensified preaching of our distinctive doctrines. They come from the strong, persuasive uplifting of Christ, and the leading of sin-laden and sin-weary men and women step by step to victory over sin and into living fellowship with Christ. For this many are waiting and longing. The greatest single advance that could come into our evangelism would be the intrinsic blending of the two, but they have too often been divorced. Then our converts to the faith will be truly converted to Christ. Then the world will know that we are fundamentally Christian as well as doctrinarian. Then our converts will be brought under the keeping power of Christ in triumphant living. These revival features may be concentrated in special meetings scattered through an evangelistic series. Better, perhaps, would be the true blending of the two—uplifting Christ in every doctrine, in the true and full sense of the term. Then the song of triumph will be upon the lips, and the peace and power of Christ in the life.

**FABRICATION!**—We inveigh against the use of forgeries and fabrications by the Roman Catholic Church to support or advance their claims. But is it less heinous for workers in the remnant church to employ fabricated stories of the description of Jesus, and other forgeries, in our presentation of the truth? Yet such have been brought by some into public addresses, radio broadcasts, and even into our publications. With such, the penchant for the novel, the unique, and the startling seems to have overpowered the canons of carefulness, accuracy, and fidelity to truth that usually characterize our public teaching. We should never seek to support the truth with lies. We should spurn every unworthy piece of evidence, every unsound argument, and every fraudulent statement. The spawn of error should have no fellowship with the propagation of truth.