

"SEND ME!"

**Canvassing
manual**

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José Vicente Giner

Introduction

Dear reader:

By the grace of God we are able to put into your hands this canvassing course. Its preparation was motivated by petitions received from many Unions, Associations and Missionary fields.

We have not only taken the selling techniques approach, otherwise this book would have been only a course on marketing, and it would not have been necessary to write it for there are already thousands of books on the market about the subject. You will observe, while studying the course that we have put great emphasis on the spiritual aspect of canvassing.

Canvassing is missionary work. If this distinctive part is removed and the colporteur centers his work on the commercial part only, then he loses the purpose of the work and finally becomes disheartened and abandons this important labour.

Jesus gave a command to His disciples of all times: "Go into all the world and preach the gospel to every creature" (Mark 16:15). In the beginning, Jesus followers spread the message of salvation by means of mouth and letters. Writing has always been an extraordinary way to promulgate God's revelation so it could go down from generation to generation with the guaranty of the immutability of its content. But this manual process was costly and laborious. Few were the hand written Bibles and only the upper class of society could benefit from its light. Printing came to save this difficulty and with massive production of the Holy Writ plus the commentaries of the Reformators the divine plan started to fly with paper wings and reach thousands of homes around the world. The colporteurs were those who distributed this literature even at the cost of their lives. Many sealed their testimony with their blood and slowly slowly the world was receiving the precious knowledge of the gospel. Today canvassing is the best way to give the last message of warning to a world that is perishing in the darkness of sin. Many churches and groups were formed through this work, that is why we give it such a special importance. When canvassing languishes, the work in general suffers.

This present course has been prepared to cover three purposes: a) to serve as material to help the canvassing directors when they are holding seminars; b) to serve as a study book; c) to serve as a correspondent course to study it from home. Many don't have the opportunity to participate in seminars and on the other hand in many places there is a lack of necessary infrastructures so that everybody can receive instruction in attendance. In short the main objective is to prepare brothers and sisters for the distribution of the printed page.

As you will observe the course is divided into units which in turn has subjects. Subject 0 is an introduction and will help you learn the best way to study. Please read it with reflection; what we would like to achieve with this subject is simply guide you so you may acquire good studying habits. Before each subject the specific goal is presented. In this way you will be able to study the subject in function of the goal you want to attain. At the end of each subject there is a summary with the title "Gold ingots" which contains all the principal specifics of its content. This resume will be a great help when you want to review the subject. "Self-evaluation" will indicate your level of knowledge about the subject. These answers together with the exercises we give you under the title "Educational proposals", will have to be sent to us, and in a very short time will be sent back to you corrected and marked. You will also be able to consult us in writing about your doubts or other aspects in relation with your studies. When you will finish the course you will receive a diploma with your final marks. It is very important that you practice what you have learnt. If you want to dedicate yourself to canvassing, this course will serve you as a guide, but you will have to obtain your own experience; if you are already an active colporteur, may these pages enrich you some more. We hope this present course will be a great blessing to all those who will realize it. If we reach our goal and help develop this very important branch of the work, and with it help our society to be better through the knowledge of divine revelation which is found in our books, we will feel greatly rewarded.

José V. Giner
Director of the Canvassing Department
of the General Conference



Ellen G. White's books' abbreviations:

AG	Amazing Grace
AH	Adventist Home
CD	Counsels on Diet and Foods
CG	Child Guidance
CH	Counsel on Health
CM	Colporteur Ministry
COL	Christ Object Lessons
CS	Christ in His Sanctuary
CSW	Counsels on Sabbath School Work
CT	Counsels to Parents, Teachers, and Students
DA	Desire of Ages
Ed	Education
Ev	Evangelism
GC	Great Controversy
GW	Gospel Worker
HP	In Heavenly Places
HR	History of Redemption
LS	Life Sketches of Ellen G. White
MB	Mount of Blessing
MCP	Mind, Character and Personality
MH	Ministry of Healing
MYP	Message to Young People
OHC	Our High Calling
PK	Prophets and Kings
PP	Patriarchs and Prophets
SDABC 1-7	Adventist Bible Commentary, 7 vol. Ellen G. White's commentaries
SDG	Sons and Daughters of God
SM 1-3	Selected Messages 3 vol.
SR	Story of Redemption, The
T 1-9	Testimonies for the Church 9 vol.
TDG	This day with God
TMK	That I May Know Him
TT 1-3	Testimony Treasures 3 vol.
WM	Welfare Ministry
VEUC	La voz: Su educación y Uso Correcto

BRIEF CONTENT

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Brief content
Complete content
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FIRST UNIT: ORIGIN AND DEVELOPMENT

SUBJECTS:

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- II. God with us
- III. Written communication
- IV. History of canvassing
- V. Canvassing and Adventism

SECOND UNIT: WORK AND FORMATION

- VI. A great work
- VII. Called to serve
- VIII. Preparation
- IX. Conquering health

THIRD UNIT: PROPER COMMUNICATION

- X. Communication process
- XI. Body communication
- XII. Persuasive voice
- XIII. Apples of gold
- XIV. Do I need qualifications?

FOURTH UNIT: STEPS TO SUCCESS

- XV. Planning
- XVI. The hearer's psychology
- XVII. Phases of presentation
- XVIII. Money administration

FIFTH UNIT: FISHERS OF MEN

- XIX. Christ methodology
- XX. Medical missionary work
- XXI. Practical counsels

LOGOTYPE OF THE CANVASSING DEPARTMENT OF THE GENERAL CONFERENCE

Explanation:

The world subject to the darkness of sin, must be illuminated by the divine message of salvation contained in our publications.

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EDUCATIONAL SIGNIFICATION OF THE SYMBOLS

An arrow pointing to the center of the target tells us about success, of something that can be attained; But not without effort and preciseness. The archer knows that if he wants to reach the center he has to aim at his goal with determination. Nothing and nobody can distract him; he alone keeps his eyes fixed to the center. He concentrates himself, pulls on the bow, aims and shoots without hesitation. Do the same with your studies. Memorize the objective you want to attain, before you start studying a subject.

Someone who is reading a book with an attitude of concentration tells us that the hour to make an effort has arrived. You know which is your objective, now is the moment to study it. As you are reading, search the answer in each sentence or paragraph that will give form to what you proposed yourself to achieve. Dedicate a fixed time to study every day.

Who wouldn't like to possess a few gold ingots? Gold makes its possessor rich. Under this symbol you have a summary of the subject, the most important points that will help remind you what you have studied; as well as all those things that can make you rich with practical and useful knowledge to complete your mission with success.

With a ballpen, which apparently looks insignificant, you can write thousands of words that can enclose the whole world. Well, now you have to write the answers to the questions which are given to you. What do you remember? Self-evaluation will tell you if you have studied correctly or not; Also it tells you which concept or concepts you have to revise. Write down your answers to the questions of self-evaluation and send them to the teacher with whom you are appointed, in case you are doing the correspondance course.

Hands working with clay tell us about creativity, of work well done. In the same manner, after having studied each subject, you will have to start working and actualize the important educational activities which are proposed to you in each subject. The first activities are more easy, because you can look up in the text when you don't remember something and find the answers there. But in this part we desire some creativity, something that comes from you. We suppose you are the protagonist, and the knowledge you have acquired has to be mixed with your own experience. So now, hands at work; read, think and write.

If you have any doubt about your studies, write them down in a notebook. There you will jot down only your doubts. Then, when you send in the answers to each realized subject, add your question or questions, and we will answer you as quickly as possible. That's all, may God bless you.

FIRST UNIT:

BEGINNING AND DEVELOPMENT

Studying isn't just accumulating a cluster of knowledge at random. It is knowing how to use and find the knowledge at a determined moment.

0. PRODUCTIVE STUDY

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will know and use the basic studying techniques, so he will have a successful intellectual formation.

1. Learning to study

Not everyone knows how to study. To study the Bible, the Testimonies, the books published by the church, or any other book useful for our formation, isn't simply reading its contents. Studying isn't just accumulating a cluster of knowledge at random. It is knowing how to use and find the knowledge at a determined moment. To study well is a technique which has to be learnt and this is important not only for those who have reached university and desire to follow a profession, but for all those who want to learn for their own account. You will be surprised if you knew how many young students don't know how to study, and this is the reason for their scholastic failure. We don't pretend that with this subject you will know everything about the studying techniques; we only desire to give you a practical orientation we are convinced will be very useful when the time comes to study books or other matters.

2. Influence of the surrounding

2.a. Choice of place

In which place am I going to study? This is the question you have to ask yourself before you start studying. The location is of great importance. It is better if it is a private place, if possible. It has no importance how humble it is, what is important is that it will be far from distraction and disturbances. A quiet place helps to concentrate.

2.b.Reduction of interference

Interferences can occur during the studying moments. If you desire the study to be productive and pleasant you have to reduce the outside interferences altogether, for noises have always negative effects on your hearing system, on your psychosomatic balance and as a result, reduces the adequate concentration. Tests have been done in firms, reducing the noise 20% resulted in work accidents being reduced to 1/3. The noises which distract us come from the radio, television, voices, shrieks, vacuum cleaners hair dryers, exhaust pipes from cars on the street, etc. The human voice disturbs most because it encloses messages, the mind has to make efforts to understand and it interferes with concentration.

Another outside interference could be the thin ambient air of the room where you study. It dulls the mind because the brain uses a lot of oxygen while doing intellectual work, that's why the room should be well aired but without a feeling of either cold or hot, for both impede concentration. Air the room once in a while.

Light has to be excellent so as not to tire or damage your eyes.

Choose a good chair and avoid bad body posture that can cause pain to the spine. Sit straight and don't bend your shoulders. Clear your desk from everything that could disturb you.

Preoccupations like affective, social or family problems, etc., generate inner interference. In this case prayer offers you the means to acquire peace of mind. Jesus invites you to go to Him to obtain internal peace.(Mat. 11:28). Let us say as Christ said: "Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble." (Mat. 6:34).

Don't alternate your studies with other tasks. Dedicate your total attention to your studies. Remember: "He who hoards much, gathers little".

3. Being motivated

Why should I study? This is the most important question at the moment of being motivated, it will promote and keep your interest alive. These motivations have to be of primary character (this is how they are called by modern pedagogy): To learn to cultivate the mind, to develop personality, to be able to do good to your neighbour and collaborate more and better for the church, for example.

Specialists in education speak about connecting the centers of interest while studying which is the same I told you in the above paragraph. Our mind assimilates better those things that seem important to us, comprehensible and useful; don't forget these three expressions.

What better motivation is there to know what the Scriptures tell us about God, life, happiness, internal peace, our children's education, success at work, mankind's destiny, etc? You don't have enough interest with the subject of caring for your body to study with eagerness? Continue to pull at the reel's thread and you will come across many centers of interest that will motivate you to realize more productive studies.

4. Having a system

4.a. Weekly study schedule

Each one has to find his own personal studying method. First prepare a weekly study plan; to know how much time you are going to invest each day, and the moment of your studies. I will extend more on this point when I will treat the subject about work planning. When you have fixed the time you need, you have to strive to keep it; you must discipline yourself, don't surrender to thousands of excuses that will arise and never say "tomorrow".

4.b. Divine guidance

Before you open the books, pray to God and ask for the assistance of the Holy Spirit. (James 1:5). Sometimes mistaken or deceitful material can fall into your hands and you must have a circumspect eye so you will not be "carried about with every wind of doctrine" (Eph.4:14). You could reach erroneous conclusions not only in the spiritual field, but also on health matters. Many are the publications hiding spiritism under the cover of natural healing.

4.c. Reduce fears

Some people, when they look at the thick book they have to read, are frightened beforehand. In this case it is important to reduce fears while creating confidence. This is done by short limits, small achievements. Instead of studying a whole chapter in one go, study for example the first paragraphs and don't continue until you have understood them well. This is known by the technical term, step by step.

How do mountain climbers reach the top? Step by step. They know very well it would be impossible to reach the top with one step. They arm themselves with patience and each day climb a stretch, looking carefully where they are treading, and fixing the spikes strongly in order to fasten the ropes firmly. They don't attempt to climb in one dash, in one day, they know they cannot make it. In this manner, without noticing, they reach the top of the mountain.

4.d. Active study

The study has to be active in order to be efficient. What does this mean? It doesn't consist learning everything by heart, but underlining, taking notes, making files, using drawings or symbols, diagrams, or any other kind of activity in which you will be involved and kept occupied.

Underlining is simply the technique to draw lines under certain words in the text, to emphasize them. Don't be afraid to underline your books, you will see how it will help you concentrate better and fix your attention in a more selective manner. It is like fishing the main concepts. Underlining is an activity that will help you be attentive and will simplify the revision of the studied or read material, even after a long time. Using the underlined parts you can write summaries, study outlines or diagrams that will synthesise the reading, and are useful as references when revising.

You have to underline only the fundamental and do it the least possible. I have seen pages in books totally underlined. Can this help in any way? Which was the idea that had to be emphasized if everything was underlined? You have to learn to underline ideas and not words. When you underline, the first thing you have to do is "weigh" the word or words that could be the synthesis of the paragraph; if there is no weighing concept, underlining doesn't help at all.

There are different ways to underline. You can underline the outstanding ideas with a double line (=), and with a single line the secondary ideas (--). Colored underlining can be very useful. You will choose your own criterion for each color. For example, green for essential

ideas, blue for the secondary, etc. You can also use colors to trace a signification and this can be done with the Bible and the Testimonies. For example, the underlined in green tell us about hope; blue about love; black is sin and death; red for the justice of Christ, etc.

Another technique inserted in underlining would be the margin, which consist in jotting down short notes in the margin of the text of each paragraph. Of course you mustn't write a lot, just three to four words, an extract of the content, that's all.

You can use conventional signs in the margin, usually on the right hand side. These signs will help you to allow constancy while you are reading: of your thoughts, your objections, your doubts, etc. Let's see some of them: (!) importance, admiration; (?) doubt, or something not understandable; (o) or (*) of fundamental character; (---) material that will be used to realise a work, etc. The sign repertory can increase according to the choice of each person and you can also create your own. Someone who has drawing abilities can draw simple, small pictures, with a signification; don't forget, pictures have much more value then a thousand words. For example, when a small lamb appears, we know it points to Christ. A cloud suggest trials and difficulties. An open umbrella symbolize the rejecting of the Spirit. A dove: the Spirit of God, etc.

The creation of diagrams develop active study and it is the result of underlining. It helps you express in synthesis the essential ideas that you have emphasized and put into relation with the secondary ideas. It will become as the soul of the subject, which is explained in the chapter or the book. It is important to create diagrams because they help you economize efforts and time. Finally diagrams help you to : understand, assimilate, relate, connect, retain, revise and use all the studied contents.

The benefits are many:

- a) They help us to intercept at first sight the structure of the subject.
- b) Dialectical memory is developed when the exercise to have order in thoughts, ideas, concepts and other aspects, according to the order of importance, is constantly put into practise.
- c) At any moment we can put our hands on them and remember everything we studied without necessarily revise the whole book or subject.

There are many kinds of diagrams. Those that are done with keys or with graphic elements; the numeric system uses numbers to put ideas in order; the system with letters and the system with letters and numbers combined. This last one is used in homiletics. You can, of course, create your own sign systems and with these realize your own diagram.

4.e. Essentializing

As I have told you, in all the texts essential and secondary ideas are found. Among the secondary you can find relevant ideas and others with limited importance. You will also find explanations that effects, in a small measure, the fundamental concepts. Among the synthesis techniques of the topics, essentializing includes them all. Many are the advantages that proceed from this method. Let's see a few of them:

- a) It is like an exercise of the mind and favorable for instruction.
- b) It sharpens the selective attention and perception that enables aiming and memorizing as a consequence of practising the "weighing" of the essential and secondary ideas.
- c) It increases the grade of mental concentration.
- d) It notably helps to develop oral and written wording, making it more concised and clear.
- e) One can read more rapidly, without losing attention and the reading is more rewarding and fruitful.
- f) The organisation, connection and structure of ideas develop while preparing mental faculties.

A summary will help us prepare a diagram to be able to study or revise the above concepts. Let us see how essentializing can be realised:

The first step is to go over the whole subject and read it. It is not necessary for the moment to underline or take notes; simply explore and see what the author wants to tell you. Read the titles and the subtitles, the pictures commentaries and with an overall reading, give a glance to the whole text, so you can go to the second step which is to dig into the matter. During this second reading you will now begin to emphasize and underline the fundamental ideas, the secondary and other aspects, asking yourself questions about the text and giving answers from the text. Take notes of the most important things, lay out the ideas by order of importance and write down a summary with your own words and try to remember and repeat what you have just learnt.

In 1960, ROBINSON, an American author, gave the basics of what I'm trying to explain: the S-Q-3R method. The first letter is the initial of the word -survey-. To read, jumping with the eyes, through the text, the paragraphs, the photos etc. to see what it is about. Documentaries and film "trailers" are based on this system.

The second letter is the initial of the word -question-. You have to convert titles and paragraphs into questions. For example: "What is trophotherapy?", "What is grace?", "Why do we have to forgive?" etc. When you are reading you will find the answers in the text. This second step is fundamental if we want the third step to have a signification, that's why you mustn't go further until you've understood what you've just read.

At this phase a reference table can be of great utility. This is called: standard questions. It consists in formulating questions with a logic order: "Who were the most important prophets?", "What were their major contributions to the people of God?", "How and when did they come into action", etc. To make things essential when you read the Bible or the Testimonies, these four questions can help you:

- a) Who is speaking or writing?
- b) With whom or about whom is he talking or writing?
- c) What is the subject he is speaking or writing about?
- d) In which occasion is he talking or writing?

The number 3 and the letter R of the third step concern three words which start with the letter R "Read"; "Recite" and "Review"

Now you will read the text examining it thoroughly (Read); by now you have translated it with your own code and you can recite the summary with your own words (Recite) and in the end check if you are able to give answers to the questions when you are reviewing it (Review). When doing this, you are strengthening and revising the process. If you were not able to answer the questions, revise the process to see where you failed.

Other educators simplify it more and speak of -Understand, Assimilate, Retain and Repeat-. In the end, what is important is that you are learning to have a studying system. I am sure that with some practice, you will create your own system from all these counsels.

4.f. Taking notes

Surely you will have the occasion to attend canvassing, evangelization and missionary work seminars. Maybe you were a student in one of our theological schools, or you took a course on health or other matters when the contents were given orally. Probably you like the Sabbath's sermons very much. What are you going to do to remember the valuable knowledge offered to you? Simply by taking notes. This intellectual exercise is very useful, quick and practical and helps a lot the teaching-training process. What are the benefits notes will bring you?

- a) They keep your attention active, and oblige you to concentrate.
- b) They help you further your studies and remind you of the subject.
- c) They exercise comprehension, attraction and synthesis of the fundamental concepts.

Notes have to contain the principal ideas of the lecture in logic order, the examples which are given to illustrate the explanation, the Bible and Testimonies references or whatever other bibliographies. Three key words exist to take good annotations: listen, think, and write.

To know how to listen implies concentrating during the lecture, and adopting a selective attitude. When we let our mind wander upon distractive thoughts, we lose the opportunity to catch the most important parts. When you hear words such as "in short", "this is most important, or basic, or fundamental...", "concluding", "said in another way", "in one word", etc., it's because the lecturer is going to clarify something basic. You also have to be attentive at the end because the conclusion can present the basic summary of all that was said.

To know how to think when taking notes of a lecture is to have an attitude of reflective hearing. Mentally you have to follow the line of the speaker: the title of the lecture, the goals and the arguments presented and their relationship, what is being demonstrated, the steps upon which are based the subject's structures, the conclusion etc...

Knowing how to write is the faculty to put down on paper key words and sentences, and to do it in such a way they can be used later on, it also means you can understand what you have written. Recopy everything neatly as soon as possible, discarding or adding your own contributions. You mustn't write down everything you hear word for word. Be concise and use

abbreviations. It is good also to know how to use a personal code prepared by yourself or use an existing one. For example, I'll give you some ideas: That:t. We:w. You:y. For:f. Why:wy. Up:u. Down:dn. More, positive:+. Less, negative:--. More than>. Less than<. Equal:=.

4.g. The training curve

When you study keep in view the training curve. Some authors speak about three study phases: Warming up, level off, and cooling down. Stop working before you get tired or introduce intervals while studying.

LEARN TO STUDY!
IT WILL HELP YOUR PERSONAL GROWTH

GOLD INGOTS

* To study does not mean storing a lot of knowledge, but to know how to use and find it when we need it.

* Our surroundings have a positive or negative influence on us, during the moments of studying: the place has to be suitable, private if possible, without noise and aired once in a while, with enough light and nothing on the table to distract us.

* We have to be propelled by a noble motivation, we have to ask ourselves: why am I studying?

* Studying requires a system: preparing a weekly study plan, asking help from God, reducing fears with the step by step technique, studying actively with the underlining technique, and the use of conventional signs and diagrams.

* Essentializing is the "weighing" or the valuation of the words we hear and use in the study and in the taking of notes.

* Taking into consideration the training curve, we must rest before we get tired or change activity.

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SELF-EVALUATION

1. What is an outside interference? Name one.
2. What is the study motivation?
3. If a subject looks much too long which method can I use to fight the fears of studying?
4. What do we have to underline in the text?
5. What is a margin?
6. What is essentializing?
7. What does S-Q-3R mean?
8. Which are the three key words when taking notes?
9. Execute the educational proposal of this subject.

EDUCATIONAL PROPOSALS

1. Do you have a private place to study?
2. Is your study room sufficiently quiet?
3. What are the noises you hear?
4. Can you air your room?
5. Is your sitting position as always? Are you bending over? Do you lean back? Do you keep your back straight?
6. Before studying do you have the custom to pray even if they are not spiritual subjects?
7. How many pauses do you have while you study?
8. Write why you believe it is important to study.
9. Read the following text and do the exercises:

"The education given in our schools, in our churches, in our sanatoriums, should present clearly the great work to be accomplished. The need of weeding from the life every wordly practice that is opposed to the teachings of the word of God, and of supplying its place with deeds that bear the mark of the divine nature, should be made clear to the students of all grades. Our work of education is ever to bear the impress of the heavenly, and thus reveal how far divine instruction excels the learning of the world." (CT, 56). "There is a great deal of talk concerning higher education, and many suppose that higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words, 'That they might know Thee the only true God, and Jesus Christ, whom Thou has sent.' (Jn.17:3)" (CT, 45).

10. Underline the principle ideas; using the margins, write some comments. With a small mark, signal your doubts, your thoughts, your objections, etc. Prepare a short summary of the text. Try to repeat the text using your own words.

I. DIVINE PLAN

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will understand and be able to explain God's plan for mankind's condition.

1. Our glorious origin

How wonderful it is to think that we, human beings, have a divine origin! Our ancestors were not beasts without mental powers; the gospel of Luke informs us that starting from Jesus, and by an ascending order, we arrive at Adam, "son of God" (Luke 3:38).

The enemy of God and man, using scientists, has always tried to discredit the truth. In 1871 the English naturalist, Charles Robert Darwin (1809-1882), published a book "The Descent of Man and Selection in Relation to Sex", in which he sustained that man had developed from simple life forms, to what he is today. This theory revolutionized the scientific world, and gave birth to the theory known as "theory of evolution", which asserts that we descend from apes.

Other absurd theories have come forth since then until now by the so-called science: Sometimes we descend from dolphins, sometimes our ancestors are lizards. There is no limit to speculation. It's something we can ascertain, there are always new explanations about our origins, always dark and uncertain.

Our conviction is not based on speculations. We come from God! We have a glorious origin, our Creator is God. The inspired Word tells us so and we cannot mistrust it:

"In the beginning God created the heavens and the earth...So God created man in His own image; in the image of God He created him; male and female He created them." (Gen.1:1,27).

"The Lord created man out of the dust of the earth. He made Adam a partaker of His life, His nature. There was breathed into him the breath of the Almighty, and he became a living soul. Adam was perfect in form--strong, comely, pure, bearing the image of his Maker" (SDABC1, 1881).

2. Sin and its consequences

The sin of our first parents opened the door for the degeneration of mankind. When Adam and Eve disobeyed, they hid themselves from the presence of God when they heard His voice in the garden; they saw themselves naked and they were afraid to come forth before their Creator. One of the consequences of their sin was the loss of their holiness and their innocence. The garment of light and glory which enshrouded them, disappeared after sin.

"So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself" (Gen.3:10).

"The robe of light which had enshrouded them, now disappeared, and to supply its place they endeavored to fashion for themselves a covering; for they could not, while unclothed, meet the eye of God and holy angels" (PP, 57).

"The fig-leaves represent the arguments used to cover disobedience. When the Lord calls the attention of men and women to the truth, the making of fig-leaves into aprons will be begun, to hide the nakedness of the soul. But the nakedness of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy work will come to naught" (SDABC1,1084).

"Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God" (SDABC1, 1084).

Man and woman acquired a sinful nature. From that moment, for them it wasn't anymore a pleasure to obey; work wouldn't be anymore a continual recreation, they wouldn't be able to submit their thoughts to God in a natural way; their sense of justice would be perverted; to remain always on the side of justice would be an impossibility. To obey God in a spontaneous manner, as they had before, wouldn't be achieved. They started to taste how terrible it is to live with antagonistic desires, which we know as dualism. The apostle Paul describes it very clearly in the book of Romans 7:18,19.

Since the beginning of disobedience, they became by their own choice subjects of the prince of darkness. Because "while they promise them liberty, they themselves are slaves of

corruption; for by whom a person is overcome, by him also he is brought into bondage" (2 Pe.2:19).

Another consequence of sin is fear. Before the fall it was something wonderful to meet with their Creator; but now, when they heard His voice, they were afraid. This feeling so strange and full of anguish entered into their lives. The dictionary defines fear as a distressing emotion aroused by impending pain, danger, evil etc. whether real or imagined.

In their case it wasn't something imaginary, they had transgressed the divine law and knew the consequences. What was going to happen now? Would they die forever? They were trembling with fear behind a tree in the garden, they were afraid of the destiny awaiting them.

Christ's disciples also felt fear when they saw Someone unknown walking on the sea. "And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear" (Mat.14:26).

When their Teacher was crucified they were afraid of the reprisals of the Jews and went into hiding. "Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews..." (Jn.20:19).

Fear is a common ingredient in people's lives. They are afraid: Fear of the unknown, fear of sickness, of pain and death; fear to lose someone, or things they like and appreciate; fear of ridicule, of scorn. Fear has settled in man as a consequence of sin.

The spirit of accusation introduced itself into their lives. When God asked: "Have you eaten from the tree of which I commanded you that you should not eat?" (Gen.3:11), the man answered that his wife had induced him to do it, she was responsible, not he. He justified himself by accusing.

Eva presented the same behavior: "The serpent deceived me, and I ate" (v. 13). She accused the serpent and justified her fault. But who put the serpent in Eden? Who gave the woman to Adam? Wasn't it God? Whom were they accusing in reality?

"Adam could neither deny nor excuse his sin; but instead of manifesting penitence, he endeavored to cast the blame upon his wife, and thus upon God Himself...So terrible is the power of sin...Thus, like Adam, she charged God with the responsibility of their fall. The spirit of self-justification originated in the father of lies; it was indulged by our first parents as soon as they yielded to the influence of Satan, and has been exhibited by all the sons and daughters of Adam. Instead of humbly confessing their sins, they try to shield themselves by casting the blame upon others, upon circumstances, or upon God, making even His blessings an occasion of murmuring against Him" (PP, 58).

One of the major problems in our societies and also in the church, and does sometimes provoke the worst consequences, is the spirit of accusation. It originates from the devil, who is known in the Bible as "the accuser of our brethren" (Rev.12:10).

Another accursed consequence is sickness and death. The Lord had told them that the day they would eat from the tree of knowledge of good and evil, they would die. (Gen.2:17). But if they didn't die on the same day, however they started to die, and through the centuries they felt the loss of their Edenic vitality, until in the end they descended into their tomb.

In a court trial there are two distinctive aspects of the condemnation: Its announcement and its execution. When a convict is condemned to the capital punishment, the execution of the punishment can be postponed for some time; but the offender deprived of freedom, locked up in prison, waits with despair the day and the hour when he will cease to exist. Is that not being dead already?

The execution of God's sentence was postponed nearly a thousand years in the case of Adam and Eve, but in the end the terrible moment arrived. They had seen their beloved son Abel die, they themselves had to kill innocent animals to postpone their execution; they contemplated with their own eyes how the people got sick and then died. Seeing how the dead leaves were falling from the trees to the ground filled their hearts with pain. This is how the human race weakened through the ages.

"The warning given to our first parents: 'for in the day that you eat of it you shall surely die' (Gen.2:17), did not imply that they were to die on the very day when they partook of the forbidden fruit. But on that day the irrevocable sentence would be pronounced... That very day they would be doomed to death" (PP, 60).

Direct communication was broken through disobedience. Dialogue face to face with the Creator wasn't possible any more. After the sin, man couldn't stay in the presence of God and live, the divine glory couldn't be tolerated by the couple stained by transgression.

Some have had the privilege to contemplate the divine glory (Jn.1:14), but nobody has seen God, if not in vision (Is.6:5). Moses, Israel's great leader, was not permitted to contemplate

God face to face; when he asked to contemplate God's glory, He replied: "You cannot see My face; for no man shall see Me, and live" (Ex.33:20).

"No one has seen God at any time"(Jn.1:18).

"Since the sin of our first parents there has been no direct communication between God and man" (PP, 366).

3. Universality of sin

A terrible picture is presented here. A man and a woman created in the image and likeness of God with extraordinary privileges are suddenly changed into beings condemned to die.

However the saddest thing was the fact that their sin wasn't an act which caused injury to them only but the consequences fell on their sons and on the sons of their sons and in the end to all mankind.

"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned" (Rom. 5:12).

"As related to the first Adam, men receive from him nothing but guilt and the sentence of death" (SDABC6, 1074).

"...for as in Adam all die" (1 Cor. 15:22).

"The sin of Adam belongs to the heritage he handed down to his descendents, not as an act, nor as an influence but as a tendency which deforms their psychological organism. This legacy has given to all mankind since Adam, an inferior state which correspond to the committed sin, but it is not sin itself.- The whole posterity is thus victim of Adam's sin, because Adam with his free personal psychological disposition, having converted himself into a sinner, couldn't have anything else than sinner descendents with an inherited psychological predisposition-. As a consequence every man is born with a predisposition to sin, which doesn't consist at all in worsening his culpability, as the ancient doctrine understood it, but on the contrary alleviates it." (1) FULLIQUET, Georges: La doctrine du second Adam. Geneva. 1915. pp. 147,148.

"It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example, the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation" (PP, 306).

This is how our race became in such a deplorable state. Mankind is diseased unto death, and we are, with our feeble efforts, incapable to contain our inherited or acquired tendencies, we can only weep and lament about our desperate situation. Let us read our own diagnostic:

"The earth mourns and fades away, the world languishes and fades away; the haughty people of the earth languish. The earth is also defiled under its inhabitants because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore the curse has devoured the earth, and those who dwell in it are desolate. Therefore the inhabitants of the earth are burned, and few men are left" (Is.24:4-6).

What was going to happen to man and his glorious destiny? Would God let the human beings He created suffer the consequences of their sin?

4. Man's redemption

In spite of everything God couldn't let His creatures without hope, because He loved them with an infinite love. Conscious that the freedom given to Adam and Eve could bring them to disobey, He had provided a plan of love before the creation; He would engage Himself through His Son Jesus Christ to save us from the guilt of sin making expiation with His blood. What wonderful love! A love that we cannot understand! "You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created" (Rev.4:11).

"Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world..." (1Pe.1:18-20).

That's why, in the same context where the death sentence appears, the Creator gives them a wonderful promise:

"And I will put enmity between you and the woman, and between your seed and her Seed, He shall bruise your head, and you shall bruise His heel" (Gen.3:15).

In this verse the divine plan is condensed, the coming of Jesus and the liberation from the guilt and power of sin is predicted. But also the enmity that would always exist between men and the serpents was predicted, they would never sympathize; the natural aversion we feel towards this reptile is a confirmation of the accomplishment of this other aspect of the prophecy.

Well now, let's analyse the prophetic aspect that belongs to this triangular relationship: God-man-Satan. Before the fall, God and man were closely united, nothing separated them. After the sin someone enters into this sacred circle to break this wonderful relationship, as it happens in a married couple when it falls apart because of adultery. Now Satan is Adam and Eve's new "god" because they decided to obey him. They are his friends and therefore enemies of God.

"While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage" (2 Pe.2:19).

Actually many young people fall into the abyss of moral and physical corruption because of their friends. They are induced by them to try drugs and if necessary steal and kill to obtain them. In reality, are these friends or enemies? People who are drowning want others to drown with them. In a hospital, a male-nurse who had hepatitis, was infecting other people with a syringe contaminated with the virus. Many were infected until the police found him out. In his despair he wanted to take others with him. Satan decided to draw man with him in his fall and with his sophisms he succeeded.

Therefore God said to the serpent that He would crush his infatuated spell and the destroying friendship he had started to exercise upon the distressed Adam and Eve. He would be in the person of His Son Jesus, the one who would mediate between the woman (the children of God who would form His church) and the serpent (Satan).

The people who delight in sin are the seed of the serpent. Let us see what the Lord Jesus said to the Jews:

"You are of your father the devil, and the desires of your father you want to do" (Jn.8:44 first part).

By antonomasia, the seed of the woman is Christ (Gal.3:16-19). Jesus will one day come to this world so "that He might destroy the works of the devil" (1Jn.3:8). "...that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage" (Heb.2:14,15).

Christ would wound the head of Satan, other versions speak of crushing, in counter part Satan would wound Christ at His heel. It's clear that the worst wound would be the one given by Christ to the devil; it has been confirmed that while the devil would be able to injure Christ, it would not be of death, and so he would lose the battle, and at the same time his power against mankind. God was prophesying the complete destruction of the devil and the absolute restauration of the human being.

This is how and only so, that mankind would regain the gifts lost in Eden; holiness, joy to be in the presence of God, absolute love towards God and man, health and eternal life. This is known as the gospel: the good news, the plan of redemption. This is the divine plan. Adam and Eve were not to despair; even though they would suffer, they wouldn't have to abandon themselves to discouragement, God would redeem them through Christ. In the promised seed was power to overcome the devil.

The promise in Genesis would be repeated in all the ages and would reach our days. The sacred writers, throughout the Bible, would repeat the fact that God has a plan of salvation and thousands of promises sprout from every page to reaffirm and revive the promise given in paradise.

"This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken...Though they must suffer from the power of their mighty foe, they could look forward to final victory" (PP, 65, 66).

"But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion he had forfeited. All that was lost by the first Adam will be restored by the second" (PP, 67).

Before going out of Eden the Lord fitted them with tunics of skin (Gen.3:21) more in accord with the work they were going to perform in the future; but in a special way, they were a symbol

of the vicarious death of Christ and of His perfect justice. Two lambs died so that Adam and Eve could live. Therefore this symbol represented the death of Jesus as the Lamb who takes away the sins of the world. The sacrificial services were installed at that time and Adam transmitted them to his sons. These sacrifices would be a constant reminder of the result of sin, and of forgiveness through Jesus. He could now look to the future with hope: "And there shall be no more curse, but the throne of God and the Lamb shall be in it, and His servants shall serve Him. They shall see His face, and His name shall be on their foreheads. And there shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever" (Rev.22:3-5).

"And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away...And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying; and there shall be no more pain, for the former things have passed away" (Rev.21:1,4).

5. The colporteur's privilege

We as Christians, have received the joy of salvation. How wonderful to experience the redemption of Jesus! We don't receive only the forgiveness of our sins, but also the power to overcome them. Christ breaks the chains which enslave us. "Old things have passed away", says Paul in 2 Cor.5:17. Hate, bitterness, jealousy, impurity, egoism, fear, vices, etc., all the human scum is burnt in the furnace of God. Truth makes us free. (Jn.8:32).

Having received the gospel of salvation, we have the obligation to bring it to others. Everybody must receive the good news, the divine plan must be made known. The whole church must engage in this noble task. It is a command from heaven: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age" (Mat.28:19-20).

One of the methods established by God so that His plan can be known in the whole world, is canvassing.

"The church must give her attention to the canvassing work. This is one way in which she is to shine in the world" (CM, 7).

"There is no higher work than evangelistic canvassing, for it involves the performance of the highest moral duties" (TT2, 547).

"We have a work to do. Educate, educate, educate young men to give themselves to the ministry of the word. Educate them to become canvassers, to sell those books which the Lord by His Holy Spirit has stirred minds to write" (CM, 19).

This is precisely the main objective of this manual. Only with the help of God and your collaboration can it be attained. Everything we are trying to explain in these pages are to help and enable you to accomplish the great command of our Lord Jesus Christ. Our unique desire is that God's name may be glorified. The true Teacher is God, and we are going to be His students. Selling techniques, knowledge of our books, or whatever human ability we will learn, have to be laid at the Teacher's feet, so He can sanctify them and give them the germinating power making the seed grow.

We don't want to stop at the cold aspects of the theory of selling, like the secular enterprises. We have to avoid falling into a business routine. Only if our objective is to learn how to bring others to the message of salvation in a efficient way, then we will feel that we have accomplished the purpose of writing this book.

THE LORD INVITES YOU TO ACCEPT THE GOSPEL OF SALVATION!

GOLD INGOTS

- * Our ancestry is of divine origin: We have been created in the image and likeness of God.
- * Sin separated us from God and provoked, apart from the loss of holiness, fear, a spirit of accusation, sickness and death. Direct communication with our Creator was also broken.
- * Through the sin that our first parents committed we are all born with a sinful nature.
- * God, in His infinite love, had before the foundation of the world a divine plan so that if His children decided to sin: Jesus Christ would die instead of man. This plan is the gospel.
- * The colporteur has the privilege to announce the gospel through the printed page he distributes. There is no higher work.

SELF-EVALUATION

1. What is our origin?
2. What were the consequences of sin?
3. Do the sons inherit the sins of their fathers together with their culpability?
4. In which way do we say that all die in Adam?
5. Which plan did God prepare before the foundation of the world to redeem mankind in case of disobedience?
6. Explain Gen.3:15.
7. Which attributes does the Spirit of Prophecy give to canvassing?
8. Can canvassing work help with the divine plan to restore humanity?
9. Explain in what way.
10. Realise the educational proposals of the present subject.

EDUCATIONAL PROPOSALS

1. Find in the Bible five texts which say that God is man's Creator.
2. How would you speak to a person to convince him (her) that God created everything? Imagine that this person does not believe very much. Write something briefly.
3. What would you say to a person, who believes he (she) is good, that we all have a sinful nature? Write something briefly.
5. What are, in your eyes, the worst things existing in our modern society? Write them down in order of seriousness.
6. What did you like best in this subject?

II. GOD WITH US

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will know the different ways God established to communicate with mankind and be able to discover which ones have intervened in his life.

1. Divine communication: discernable historical fact

In the previous subject we saw that one of the consequences of sin is the chasm in direct communication with God. Dialogue, face to face with the Creator, was no more possible. Divine nature cannot harmonize with sinful nature as they are totally contrary to each other.

Nevertheless, God provided in His unfathomable wisdom, several ways of communicating with fallen mankind, according to circumstances and times. His love devised methods through which he could make Himself visible to man, and this revelation is a discernable historical fact, as we can verify in the Word of God.

Sin has separated us from God, it has taken us to a "far country", to live uselessly. But the abounding love, overflowing from God's bosom, propels Him to wait every day for our return to the celestial home; He desires to begin again a close and familiar relationship with His prodigal children.

In order to be able to love God we have to know Him, believe He exist, that He isn't a myth, the fruit of some imagination. Through our own experience we can get to know Him, because He is near those who search Him.

"You are near, O Lord..." (Ps.119:151).

"But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him" (Heb.11:6).

Faith is the fundamental ingredient in a believer's life. Of course, God doesn't claim that we believe in Him, get to know Him and love Him, without having given a revelation of Himself; this would be an injustice from His part. How can I love and know someone who was not presented to me? If I don't know who he is, his name, his character, what kind of ideas will I form in my mind about him? Would it be correct? No, for sure. But if one day I come into contact with this person, then things change and I will be in condition to value him by the evidence.

This person can reveal himself through letters, phone calls, personally, or someone who knows him can speak about him, or in any other manner. What is important is that now I dispose of judging elements to have more or less clear ideas about him.

If God hadn't, in any way, manifested Himself to men after the fall, we wouldn't be able to believe in Him, we wouldn't know exactly what God wants from us, we wouldn't know His plan of redemption. We can thank Him that it wasn't so. Divine revelation embraces:

- a) Rules of conduct, for our happiness (Lev.18:1-5).
- b) Attributes of His character (Ps.136:1-2; 1Jn.4:8).
- c) He lifts up the curtain on the future so we are not in ignorance about what is going to happen (Amos 3:7; Dan.2:28; Rev.1:3).
- d) He gives us His promises, that invigorate our hope for a better world (2 Pe.1:3,4; 1 Cor.2:9,10).
- e) He offers us His grace to secure our transformation (2 Cor.9:8).

Isn't this something wonderful? However, in which manner did God communicate and continues to communicate with us today? Why is it so important that we, as colporteurs, know these means of communication?

2. The divine communicator

The Spirit of Prophecy tells us that since the fall, there was no direct communication between God and man. How then was the contact reestablished between the divine and mankind? Through Christ; He was and is the divine communicator, the speaker and the Word of God the Father made audible. That is why Jesus said that whosoever saw Him had seen the Father.

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made" (Jn.1:1-3).

The Verb or living Word (gr.Logos), Christ, (v.14) made known the Father that no one has ever seen (v.18). The word has two phases: the thinking and the expressing phase. The word that is thought is the concept, as it is the immediate result of what we mentally conceive. The word we express towards others is the mean to communicate what we think. These two aspects are found in Christ: the concept of God and the expression of God's character.

"Christ has manifested the Father's mind in respect to us in the same way that the word or discourse of a man disclose us his thoughts. Only Christ could manifest with such preciseness, exactitude and depth the mind of God because: a) He only knows the Father exhaustively (Mat.11:27); b) In everything He did and said Christ was "God manifested in the flesh." (1Tim.3:16), the Word of God Incarnate (v.16), which means the most exact revelation of God in human language, so that whoever sees Jesus, has seen the Father (Jn.14:9)." (1) HENRY, Matthew. Comentario Biblico, Tomo del libro de Juan. Editorial CLIE. Terrassa 1987. Pág.10.

"The Father has given the world into the hands of Christ, that through His mediatorial work he may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ" (PP, 366). (We emphasize).

"In all these revelations of the divine presence the glory of God was manifested through Christ. Not alone at the Saviour's advent, but through all the ages after the Fall and the promise of redemption, 'God was in Christ, reconciling the world unto Himself' (2Cor. 5:19)" (PP, 366).

2.a. He gave the promise of redemption to Adam and Eve. "It was the Son of God that gave to our first parents the promise of redemption" (PP, 366).

2.b. He revealed Himself to the patriarchs. "It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face" (PP, 366).

2.c. He revealed Himself to Moses and to Israel.

"And all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ" (1 Cor.10:4).

"Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him...for My Angel will go before you..." (Ex.23:20-23).

"This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us" (Acts, 7:38).

"They forgot that the Angel of the covenant was their invisible leader, that, veiled by the cloudy pillar, the presence of Christ went before them, and that from Him Moses received all his directions" (PP, 396).

"Christ was not only the leader of the Hebrews in the wilderness - the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host- but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave Moses the law engraved upon the tables of stone...The ceremonial law was given by Christ" (PP, 366,367).

2.d. He revealed Himself to the prophets. "It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets 'prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow' (1Pe.1:10-11) " (PP, 366-367).

2.e. He revealed himself to mankind through His incarnation. "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (Jn.1:14).

"In the plan of redemption Christ is the Alpha and the Omega -the First and the Last" (PP, 367).

Which are the means of communication used by God?

3. Theophanies

God has communicated with mankind through His Son Jesus Christ, using peculiar ways and forms. Theophany is the first form of revelation in the time of the patriarchs and also in the time of Moses. The word theophany means literally God appears (gr. Theo=God; phaino= to appear), meaning, appearance or revelation of divinity.

God and His invisible realm, through these apparitions, or prodigious interventions, presents Himself to men with the purpose to convey communication with a determined end.

3.a. God's glory

At the door of Eden. "And they had a silent witness to the truth, in the garden of God, which for so many centuries remained among men. At the cherubim-guarded gate of Paradise the glory of God was revealed, and hither came the first worshipers. Here their altars were reared, and their offerings presented. It was here that Cain and Abel had brought their sacrifices, and God had condescended to communicate with them" (PP, 83-84).

In the Sanctuary in the wilderness, "Shekinah". "Then the cloud covered the tabernacle of meeting, and the glory of the Lord filled the tabernacle" (Ex. 40:34).

"And you shall make a mercy seat of pure gold...You shall put the mercy seat on top of the ark...And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, of all things which I will give you in commandment to the children of Israel" (Ex.25:17, 21, 22).

"Above the mercy seat was the Shekinah, the manifestation of the divine Presence; and from between the cherubim, God made known His will. Divine messages were sometimes communicated to the high priest by a voice from the cloud. Sometimes a light fell upon the angel at the right, to signify approval or acceptance, or a shadow or cloud rested upon the one at the left to reveal disapproval or rejection" (CS, 27).

In the wilderness. "But truly, as I live, all the earth shall be filled with the glory of the Lord, because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice..." (Num.14:21,22).

All the Israelites could in many occasions contemplate the glory of God through prodigious deeds during their pilgrimage in the wilderness: The ten plagues that fell upon Egypt, the parting of the Red sea, the protection and guidance with a cloud during the day and a pillar of fire during the night, etc.

3.b. Urim and Thummim

God communicated also with His people through two stones called Urim and Thummim, that the high priest kept enchased on the breastplate when he officiated in the Sanctuary.

"So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy place, as a memorial before the Lord continually. And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the Lord" (Ex.28:29,30).

"At the right and left of the breastplate were two large stones of great brilliancy. These were known as Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation" (CS, 30).

"And the governor said to them that they should not eat of the most holy things till a priest could consult with the Urim and Thummim" (Ezra 2:63).

"And when Saul inquired of the Lord, the Lord did not answer him, either by dreams or by Urim or by the prophets" (1 Sam. 28:6).

3.c. Dreams and visions

God can communicate with a human being through a dream, while asleep, or through a vision while awake. A dream is an inferior way of revelation in respect to a vision and it can be manifested in men and women who are not prophets, not even pertaining to the people of God; but in these last cases, the faculty to explain the dreams belongs to the children of God. Let us remember the butler and the baker of the king of Egypt, as well as Pharaoh and Nabuchadnezzar who had dreams of divine origin, but to none of them was given the capacity to reveal them; that's why the heathens had to accept the fact that only Jehovah is the owner of mysteries and He only reveals them to those who serve him.

The Bible predictions are sustained and take form through dreams and visions received by the "enlightened" of God. These men and women are inspired (inspire= to blow into) by the Holy Spirit, to transfer the message they receive in written or oral form.

The term prophet, comes from two Hebrew words that have different aspects, according to Arthur G. Daniells in his book "The Permanent Gift of Prophecy". One of these is roeh, which means to see and the other is nabi, which means to declare. The first word is related to how the prophet receives the message; the second is applied to the proclamation of the message he received.

The most recent signification of the word "prophet", comes from the Greek language and is one who speaks in the name of another, and as we just mentioned it is the union of those two Hebrew words.

"The word "seer" by which the prophet was named originally, implies that visions were the original way of the revelations to the prophets. These visions, in the case of prophets of the Old Testament were nearly always presented in images, peculiarly appropriated to the age or the person to which they appeared, and nearly always infused some sublime concepts of divine nature". (2) DANIELLS, Arthur G.: El Permanente Don de Profecia. ACES. Argentina 1980. Pág 27.

"The prophet is the spokesman of God. His words are not the production of his own mind, but they came from a higher source. Because at the same time he is also a seer, who sees things which are not in the range of the natural vision, or he hears things that human ears don't commonly perceive." (idem,29).

"Sometimes the prophet falls into a state of lethargy and receives a dream, or is caught up into a state of ecstasy when a vision is presented to him. Through enigmatic scenes the divine though is manifested more or less obscurely to him." VAUCHER, AF. en La Historia de la Salvación. Editorial Safeliz. Madrid 1988. p.81.

Prophetic inspiration has a great importance in the story of the people of God throughout the ages; because it lifts up the curtain on the future, as we have already said, to show us the events to come and also to give messages of admonition, of instruction, of reproof, of encouragement and edification.

One of the fruits of prophecy is the Bible we possess today. The Word of God was written by inspired men who received the commission to write those things that God had shown them in dreams and visions.

Throughout all the pages of the Bible, God speaks to us, He communicates with us. It is a love letter to mankind. In it, His will for us is revealed, together with the origin of sin and the glorious destiny of the redeemed.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Tim.3:16,17).

"You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me" (Jn.5:39).

"In its pages are found history the most ancient; biography the truest to life; principles of government for the control of the state, for the regulation of the household, principles that human wisdom has never equaled. It contains philosophy the most profound, poetry the sweetest and the most sublime, the most impassioned and the most pathetic... The central themes of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God" (Ed, 125).

Before opening the Word of God to receive the message He wants to give us, we have to ask God in prayer for guidance and light. (James.1:5).

Let us see a few examples of individuals in the Bible who received dreams and visions:

Abraham (Gen. 15:1).
 Jacob (Gen.28:10-15).
 Joseph (Gen. 37:5-11).
 Pharaoh's butler and baker (Gen. 40:5-23).
 The Pharaoh of Egypt (Gen. 41:1-36).
 Moses (Ex. 3; 33:1-23); Deut. 34:10).
 Samuel (1Sam. 3:1-21).
 Daniel (Dan. 7 and 8).
 John (Revelation).

However, some dreams and visions are given but they are not of God, they are satanic communications (see Deut. 13:1-5; Jer: Jer.23:25). To prove their origin we have to apply Isaiah 8:20.

We have to be careful not to fall into the error of believing that each dream we have is a message from God. It is possible that through a dream the Lord desires to communicate us something, but most of the time our dreams have nothing to do with spiritual consequences.

Another gift of prophecy that we, as Adventist Christians, have the privilege to possess, are the Testimonies, given by the Lord to his remnant church.

During the 1844 crisis, God choose a feeble woman as His messenger in the adventist movement, Ellen Gould Harmon, of Portland Maine, through which, until her death, He encouraged and guided His people of the end times. At the end of December of the same year, while visiting the Haines family in Portland, and praying with other women, Ellen lost consciousness and received a vision of the future things the believers were to experience, such as the coming of Christ, which gave hope to the small group of people who had been faithful and who were asking for more light, after the great disappointment they had suffered at the end of October of the same year.

From her first vision until the day she died at 88 years old, on the 16 of June 1915, she dedicated her life to the service of God. She received more then 2.000 visions, through which were revealed truths about religion, history, medecine and nutrition. She wrote a library of more then twenty voluminous books. Her influence was a great blessing, not only for her time, but also for ours. In an other subject we will discuss more about her work.

3.d. The angels

The angels faithful to God have received the mission to collaborate actively in the plan of redemption. Jacob's dream illustrate very well their designed task. Please, read in Genesis chapter 28, verses 12 to 16. The ladder represent Christ. God the Father is at one end, in heaven; the lower part of the ladder is on the earth, and symbolize the human race. Christ unites mankind with the divinity and the angels have a important part serving in the work of redemption.

"Are they not all ministering spirits sent forth to minister for those who will inherit salvation?" (Heb. 1:14).

"The angelic agencies are messengers from heaven, actually ascending and descending, keeping earth in constant connection with heaven above" (SM1, 96).

"The angels of heaven are sent forth to minister to those who shall be heirs of salvation...but angels of heaven are passing throughout the length and breadth of the earth, seeking to comfort the sorrowing, to protect the imperiled, to win the hearts of men to Christ. Not one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created" (DA, 639).

Following are a few examples of divine communication led by the angels:

They visited Abraham (Gen.18:2).
 They visited Manoah (Jug. 13:3-21).
 They announced the conception of John the Baptist (Luk.1:13-36).
 They announced the conception of Jesus (Mat. 1:20,21).
 They announced the birth of Jesus (Luk. 2:9-12).
 They announced the resurrection of Jesus (Mat. 28:5-7).
 They announced the ascension of Jesus (Acts. 10:3-6).
 They visited Cornelius (Acts.Acts 10:3-6).
 They visited Paul (Acts. 27:23).

4. God's other witnesses

Apart from the ways we have just mentioned, God uses other means to communicate with us.

4.a. Nature

Nature helps God's people to contemplate the Creator through His works. Nature is not God, it is His creation; in the same way we cannot say that the work of an artist is the artist himself, but a creative expression of the artist's character.

"The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where the voice is not heard. Their line has gone out through all the earth, and their words to the end of the world" (Ps.19:1-4).

"For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse" (Rom. 1:20).

"Yet the works of creation testify of God's power and greatness" (PP, 116).

"Nature is filled of spiritual lessons for mankind. The flowers die only to spring forth into a new life; and in this we are taught the lesson of the resurrection" (SM1, 291).

4.b. His providence

God is near those who search Him with sincerity and He surely manifests Himself, through many things that happen to them. Divine providence is the direct result of the grace and love of God. Each day He draws us to His bosom with invisible ropes.

Thousand of believers in this world can testify positively of their experiences. During canvassing numberless moments arise in which the presence of God can be felt. Many time we have experienced how His invisible hand moved to help us, to encourage us, to guide us or to reprove us. In my mind are recorded many scenes and occasions in which God's providence was made manifest. He keeps us from dangers, He helps us to sell where nobody sold before, He touches the heart of the people so they accept the gospel; He protects us from sickness, He takes us to places where someone is waiting for us without knowing us. He puts words into our mouth that we never thought saying. He gives us unusual strength against difficulties, He opens doors and closes the mouth of angry dogs.

I remember one day, I went to visit a house which stood among the vegetable gardens of Valencia (Spain), when an enormous dog came towards me barking like mad and I believed he was going to jump at me at any moment, but he stood a meter from me, as if someone had stopped him. He was glaring at me and barking continually, and as I thought he was going to bite me, I was praying to God for help. Then another dog, even larger, came out to stand next to the first one and threatening me with his barking. We stayed like this for a few minutes. "O Lord, have pity on me!", I prayed in my heart. Suddenly a woman came out of the house and shouted to the dogs, giving them a command they obeyed immediately, leaving me in peace. I took a deep breath and thanked God. The woman told me angrily: "Why did you enter on this land? How strange that my dogs didn't mangled you!" Her husband came out also and asked his wife what was happening and she told him. The husband took a look at me from top to bottom and asked: "The dogs didn't do anything?". "Thank God, no", I answered.

This event puzzled these people and they asked me what I wanted. I told them I had a very important matter to talk with them and showed them our books. They bought two collections of the Natural Medecine Guide, three volumes each, one for them and one as a gift. When I left them they were still talking about their dogs strange attitude. "They are trained to protect our property from intruders and they didn't hurt you... It seems you have a gardien angel". To tell you the truth, there was no sign warning me of the presence of the dogs, if I had seen one I wouldn't have entered.

I believe it was the Lord who contained these animals because I didn't have any experience with dogs and I didn't know what to do in this circumstance; I only trusted in God. This experience gave me confidence in my life of faith and sustained me in my labours as a colporteur.

"God...will not permit any soul to be disappointed who is sincere in his longing for something higher and nobler than anything the world can offer. Constantly He is sending His angels to those who, while surrounded by circumstances the most discouraging, pray in faith for some power higher than themselves to take possession of them and bring deliverance and peace. In various ways God will reveal Himself to them and will place them in touch with providences that will establish their confidence in the One who has given Himself a ransom for all, 'that they might set their hope in God, and not forget the works of God, but keep His commandments' (Ps.78:7)" (PR, 378).

"The marvelous providences connected with Israel's deliverance from Egyptian bondage and with their occupancy of the Promised Land led many of the heathen to recognize the God of Israel as the Supreme Ruler" (PR, 369).

5. How to receive divine communication?

All these methods of communication used by heaven to be in contact with mankind doesn't have any value if we don't sharpen our spiritual ears to receive God's message. How can this be? Through prayer.

It has been said that when we pray we are talking with God. During this dialogue we speak and God answers through the means He has established as we have already studied. How should our attitude be while praying?

5.a. To be disposed to receive His revelation

God's purpose for us is expressed in His Word. The testimony of the prophets is the voice of God speaking to mankind. We have to accept all the divine revelation found in the inspired pages. When we study the Bible with the desire to be disposed to accept God's will, whatever it may be, and asked for the guidance of the Holy Spirit, then the light of revelation will increase, to its fullness.

"But the path of the just is like the shining sun, that shines brighter unto the perfect day" (Prov. 4:18).

"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you" (Jn. 14:26).

When we go to God in prayer we have to ask ourselves: "What does God want from me? How do I have to live? How do I have to think? What do I have to believe? Which is the path to follow in this or that matter?". Let us say to God: "Lord! Speak to my soul through Your Word, that I may contemplate Your glory in the works You have created, manifest Yourself in Your divine providence."

5.b. To be disposed to live in harmony with His will.

When the Holy Spirit writes a message from God in our minds, we have to be disposed to live according to the revelation received.

"Jesus answered and said to him, 'If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him'" (Jn.14:23).

"Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near" (Rev. 1:3).

"There are conditions to the fulfillment of God's promises, and prayer can never take the place of duty... Those who bring their petitions to God, claiming His promise while they do not comply with the conditions, insult Jehovah. They bring the name of Christ as their authority for the fulfillment of the promise, but they do not those things that would show faith in Christ and love for Him" (COL, 143).

It is certain that with our own strength we cannot live in harmony with the will of God, and He doesn't ask from us such a thing. Jesus has promised to be with us and help us to carry our load. If we let Him put inside us His perfect obedience and as long as we are in contact with Him through the studying of His word, prayer and contemplation, the fruits described by Paul in the fifth chapter of Galatians, will be reproduced in our lives.

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing" (Jn.15:4-5).

"Receiving Christ, we are clothed with power. An indwelling Saviour makes His power our property. The truth becomes our stock in trade. No unrighteousness is seen in the life. We are able to speak words in season to those who know not the truth. Christ's presence in the heart is a vitalizing power, strengthening the entire being" (TT3, 111).

What happiness we have as Christians! God has communicated with humanity. How we will receive the message depends on us.

LISTEN TO GOD'S VOICE!

GOLD INGOTS

* In spite of the fact that sin interrupted our direct communication with God, in His infinite love, He provided many methods to reveal Himself to His children.

* All communication between heaven and the fallen race has been through Christ.

* The methods used have been very peculiar: Theophanies are the revelations of divinity in many ways and peculiar modes.

* God manifested His glory at the gate of Eden and later on in the Sanctuary in the wilderness. He spoke to His people through the "Shekinah" and the Urim and Thummim. The prophets received dreams and visions which became the Holy Scriptures. The angels are active agents in the work of redemption. Nature and providence also speak to us of God.

* When we pray according to God's will, we receive the divine message that transforms our life.

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SELF-EVALUATION

1. In which way does the Lord claim to make our faith grow?
2. What is revelation?
3. How much does divine revelation embrace?
4. Who communicated with mankind after the fall?
5. In which sense is the incarnation of Christ the highest expression of divine revelation?
6. What is a theophany?
7. Describe the different manners of divine communication?
8. Have you experimented God's revelation in your life? Which were the methods used?
9. Realize the pedagogic proposals of this subject.

EDUCATIONAL PROPOSALS

1. Search in the Bible for some passages in the Old Testament where Christ appears revealing Himself to man.

2. Search for some texts in the New Testament where some theophanies are mentioned.

3. Write which methods of communication are the most important and why.

4. Write briefly about some event which happened in your church that can be clearly listed as divine communication.

5. Describe the most significant experience you had while canvassing in which divine communication could have happened. It's all right if it didn't happen while canvassing.

6. Did you have an experience about a prayer answered immediately? Was it positive? What was it?

7. What did you like most in this subject?

III. WRITTEN COMMUNICATION

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will know the trajectory the written communication has taken since its beginning until today and understand the importance of the printed page.

The written word is immovable; it resists the passing of time and always reaches the new generation fresh as ever.

1. The gift of communication

Communication is as old as man; we could say it is the fruit of the necessity he experimented when he wanted to convey to others his ideas and feelings. By nature we are sociable communicative beings; let us remember what God said about Adam: "It is not good that man should be alone" (Gen. 2:18). God has put this necessity in us. The word communication comes from the latin *communicare* (Make common).

From the moment man was created, he received the faculty to communicate with his Creator and his fellow creatures through speech, traditionally known as language or tongue. Adam and Eve could relate their knowledge, ideas and emotions with each other and with God. In the book of Genesis, in the creation context, chapter one and two, the Creator appears speaking to the first couple.

"Then God blessed them, and God said to them..."(Gen. 1:28). "And God said..."(Gen. 1:29). "And the Lord God commanded the man, saying..."(Gen. 2:16). "And Adam said..." (Gen. 2:23); etc.

From these texts it is deduced that communication was verbal. Until the construction of the tower of Babel, they all spoke the same language. But while they were building the city and the tower in the land of Shinar, the Lord confounded their speech and so other kinds of languages and tongues appeared.

"Now the whole earth had one language and one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. Then they said to one another, 'Come, let us make bricks and bake them thoroughly.' They had brick for stone, and they had asphalt for mortar. And they said, 'Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.' But the Lord came down to see the city and the tower which the sons of men had built. And the Lord said, 'Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. 'Come, let us go down and there confuse their language, that they may not understand one another's speech.' So the Lord scattered them abroad from there over the face of all the earth, and they ceased building the city. Therefore its name is called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of the earth" (Gen. 11:1-9).

God's command was clear, men were to spread and settle upon the face of the whole world and possess it. While establishing nations in different places of the earth, they had to take with them the knowledge of the true God and His plan of salvation. However the builders of this metropolis pretended to procure themselves a safe place in case another flood would come; they wanted to establish a kingdom that would rule the whole world, and exalt their pride with the building of a monument with such characteristics that it would make possible their names to stand forever. This attitude was of course contrary to the divine plans and brought them to commit idolatry and forget the true God.

However, how was the divine plan to be made known to the future generations? This rebel attitude was a severe obstacle to the pursuit of this end, consequently, the Lord intervened provoking confusion among them so they couldn't understand each other any more and had to interrupt the construction of the city and the tower; All those who could understand others united in groups and departed, each group taking another direction. There was no other resource in order to colonize the earth.

The written word didn't exist at that time. It was not until two thousand five hundred years after creation that God's revelation started to be transmitted through writings, in the Hebrew language of course. Nevertheless many centuries had to pass in order for God's message to reach all the nations upon the face of the earth, in a language all could understand and in a easy manner of diffusion.

"During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses" (GC, (v)).

"The antediluvians were without books, they had no written records; but with their great physical and mental vigor, they had strong memories, able to grasp and to retain that which was communicated to them, and in turn to transmit it unimpaired to their posterity" (PP, 83).

Before there was ever a written language, throughout the ages man developed other ways of communication and these came to expend his resources for the transmission of thought. These conventional systems of symbols or signs were the forerunners of handwriting and although they would enter one day fully on the scene of communication among people, they didn't put aside the communication systems already in place, but enriched and made the shaping of thoughts more easy and their comprehension more significative. Let us see some of them:

1.a. Communicating with signs or gestures

In ancient times, when the nations didn't speak the same language and among these some still undeveloped, people had to use gestures to communicate with each other.

We can verify even today that this atavistic system continues to be used in many different ways; for example, to control traffic, in sports, etc. When we visit a country and we want to communicate but we don't know the language, what do we do? We use signs and gestures. For example, to indicate that we would like to drink we put our thumb near our mouth and we do as if we were drinking. If we want to say no, we move our head or move our finger, and so on. The deaf-and-mute communicate between themselves basically through signs, using a manual alphabet. This class of communication needs the sense of sight in order to be used, that's why it is called visual communication.

1.b. Auditive communication

Sounds have played a predominant role in the history of communication, for the first form of thought transmission was through the human voice, known as spoken language or oral transmission. Not all the tongues use the same sounds, that is why in order to learn them it has to be done through listening; this is how children learn their own language or an adult, who wishes to learn a language which is not his own.

Some tribes communicate with each other with drums or special sounds uttered from the mouth. On the island of Gomera (Canary Islands, Spain), the inhabitants, for many years, communicated among themselves with a whistle system of their own conception. It is believed that to this day there are still people on the island who know these sounds and their signification. Another example would be the order calls given by the bugle to the military infantry troops.

1.c. Tactile communication

A simple handshake between two persons, a slap on the shoulder, a kiss, etc., are simple tactile communication systems. We could name other more complex tactile systems used in case of both blindness and deaf-and-mute, such as with the famous North American writer Helen Keller. Louis Braille invented an universal code known as the Braille System, and it consists in tangible dots representing letters. By means of this ingenious invention, blind believers can read the Word of God with their fingertips.

1.d. Communicating with objects

Mnemonic systems have always been used (intended to assist the memory), to keep count with the help of objects. The most known is the one once used by shepherds to keep count of the flocks they looked after; they marked a piece of wood or counted with beans or pebbles introduced into a bag. The Peruvian Incas registered facts with knots on ropes of different length and color called the quipu. In the same way the North American Indians made belts with rows of sea shells which they used as a decorative element and a mode of communication; these were known by the name of wampum.

In the Bible we can also see communication through an object or thing. We read the following: "Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it" (Gen.28:18). The pillars of stone Abraham set up to worship the true God during his pilgrimage, were in a great manner a method of communication, for when other people would come to these places, the stones "testified" of the patriarch's faith.

1.e. Communicating with pictures

In many parts of the world, cave drawings and pictures have been found, these drawings are called pictographs if they are painted and petroglyphs if they are engraved. For example we can mention some drawings of sacred beings representing the days of sacrifice or the different months of the year. These were engraved on stone pillars in buried temples in the Guatemalan and Honduran jungle. The Mayas were their authors. These drawings and pictures can be considered as predecessors of handwriting in its descriptive and representative phase. Today, they both exist in an enriched symbiosis; we have as an example, the pictures appearing together with the text in books and reviews.

1.f. Communicating with signs

With the passing of time painting was developed in many areas: a) Painting as an art, which primary purpose is to reproduce with more or less fidelity the things or scenes in the painter's surroundings, having nothing to do with language; b) Handwriting, whose representation, keeping its pictorial form or not, finally converted into symbols with linguistic value.

Traffic signs of universal character are an example of communication by signs. Among groups, such as the Boy Scouts and others of similar character, a conventional system of signs and symbols has been developed helping them to communicate when they meet on the mountain.

As I was saying, these signs or symbols are the precursors of written communication, called also pictographs or ideographies, conventional drawings or pictures of objects that should be explained with words that is to say they suggest the name of the represented things.

In New Mexico there was a sign that said: "Passage prohibited", painted upon a rock on the side of a mountain path. The symbol in question was a mountain goat painted upright and a rider on his horse upside down. The Indians who passed there received the following understated message: "Don't pass with a horse, dangerous path, fit only for goats."

2. The written word

The sign repertory, even of pictorial character, increased so much that it was used for the transmission of messages which described historical facts, artistic or professional instructions, discoveries or revelations of all kinds, especially religious and political. These signs, increasing in numbers were more and more different from the ancient drawings. For example, in Mesopotamia, the public clerks used a very inventive method. With a wooden wedge they engraved some signs on slabs of soft clay, which they then put in the sun to dry or cooked them in fire. These writings were known by the name of cuniform writing.

It is believed that it was the Sumerians who invented this writing system during the years from 3500 to 3000 B.C. and it is considered as the oldest. Sumer was a league of independent cities which had its center of political power in temples and royal palaces. When Sumer canalized the Tigris and the Euphrates the region became a very fertile and prosperous land and there was a necessity to control and register the commercial activities. Later on, the Babylonians, the Hittites and the Persians used the cuniform writing. During archeological excavations in the ruins of Nineveh, Ur of the Chaldeans and Babylon, thousands of clay slabs and marble columns were found with this type of writing.

The hieroglyphic writing invented by the Egyptians consisted of conventional signs that could be deciphered thanks to the discovery of the Rosetta stone, found by Napoleon's army officials in 1799 in the city of Rosetta, in low Egypt in the Nile delta. It is a fragment of a slab of black basalt, on which an edict of the Egyptian king Ptolemy V was chiseled in the year 193 B.C.

On the stone appears engraved writings in hieroglyphic demotic (language of the people) and Greek characters. This fact permitted to the French linguist Jean François Champollion, in

1822 to decipher the Egyptian hieroglyphic writings. Today this stone can be seen in the British Museum. Its measurements are 113cm high, 62cm wide and 28cm thick.

As time went by other written forms developed, undergoing transformations; cultures such as the Hebrew, the Phoenician, the Greek, the Roman and others adopted their particular writing styles, being influenced in some cases by other nations.

The Phoenicians, of Canaanite origin (descendants of Canaan, Gen.10:15), developed a writing system precursor to the modern alphabet, this is the reason they are considered its inventors. They used a system with no more than 20 signs, consonants that didn't convey the meaning but the sound of the spoken word instead of using complicated images and symbols.

The Greeks adopted this Phoenician system and improved it, adding to these other signs, those equivalent to vowels, achieving in this way a more faithful representation of the spoken word from a phonetic point of view. The Greek speaking nations came to the point to convert the written alphabet into a very powerful element such as to allow written stability of the opinion of men about whatever subject.

The materials used for writing were many: Stone, metal, clay, wax, papyrus, parchment, wood, paper, etc. In India, palm leaves were used.

The first manuscripts that appeared had the form of a scroll, later on the book took the shape it has today and it was called a codex. This manner of written compilation, allowing to put the loose pages in an order and to bind them together, made them more easy to handle and practical to use. In another subject we will give a few notions about the different parts of a book and the binding process.

3. God's written message

The evolution of writing prepared the way for registering divine revelation. Something so highly important such as the origin of life, the fall of man and the plan of God to redeem him, couldn't remain uniquely to oral revelation, because through the centuries they could be susceptible to suffer transformations and distortions.

The written word is immovable, it resists the passing of time and always reaches the new generations fresh as ever. There has been nations or people who wanted, in times of persecution, to destroy the Holy Scriptures, but the children of God who kept the written pages and guarded over this precious treasure of incalculable value, making it possible for them in this way to reach posterity

"The grass withers, the flower fades, but the word of our God stands forever" (Is. 40:8).

The Lord certainly didn't need that we should write anything; He could have written His message in the sky with golden letters; He could have sent His angels proclaim it to the four winds or He could have used any other method; but He conferred us the privilege to do it and He chose the written communication system because it is one of the most ideal for mankind, because of the characteristics it possess to endure the passing of time.

God was the first to write His Law on tablets of stone and gave them to Moses: "And I will write on the tablets the words that were on the first tablets, which you broke; and you shall put them in the ark...And He wrote on the tablets according to the first writing, the Ten Commandments, which the Lord had spoken to you in the mountain from the midst of the fire in the day of the assembly; and the Lord gave them to me" (Deut. 10:2,4).

When God considered it convenient, He ordered Moses to write the things He was going to reveal, and so he converted himself into the first writer of the Bible. The Hebrew language was used to write the Old Testament, except for some short portions of Daniel and Ezra written in Aramaic. The Hebrew text is sometimes called the Masoretic text; this name is derived from the Masoretes. These were Jewish wise men who, since the sixth century A.D. added vowels to make the reading of the Hebrew language more fluent which, such as the Arab language, is written only with consonants; they earnestly protected the inspired Scriptures. The New Testament was written in Greek and Hebrew.

"The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years - from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel" (GC,(v)).

The Scripture history and everything related to the plan of salvation, was registered in writing by the prophets, who were not only limited to receive the message but had to spread it also, as we already said in the previous subject; in this way these mute characters were converted into witnesses for posterity. The inspired Scriptures were always (and are still today)

light and guidance for the children of God at all times. Jesus referred to the Scriptures in many occasions as the believer's compass and source of power:

"...It is written, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Mat. 4: 4).

"And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself" (Luke. 24:27).

Let us see more texts where God commands that His words be written so they may remain for ever through the Scriptures:

"Then the Lord said to Moses, "Write these words, for according to the tenor of these words I have made a covenant with you and with Israel" (Ex. 34:27).

"And Moses wrote all the words of the Lord..." (Ex.24:4).

"Now go, write it before them on a tablet, and note it on a scroll, that it may be for time to come, forever and ever" (Is. 30:8).

"Write the things which you have seen, and the things which are, and the things which will take place after this" (Rev. 1:19).

The canon of the Old Testament would confirm to the believers of the new dispensation, the truths that Christ had made clear and evident and would serve as a constant reference to prove His messianity.

"But these (things) are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (Jn. 20:31).

The work of writing the revelation was done by hand for many centuries. Clerks were commissioned to copy the Holy Scriptures. The instrument mostly used for writing was a goose feather, to which a small oblique cut was made at the end and filled with ink, and was very useful for tracing. The feather has become the emblem of writing. So that you can consider the slow process of elaborating books in the old times, just think of the case of an Italian prince, who during the fourteenth century made an agreement with 45 copyists to prepare him a private library. They worked arduously during two years and they were only able to produce 200 volumes of different subjects.

4. The printing press

With such an expensive and slow system to copy by hand, it made it very difficult to expend the work of revelation. On the other hand, it was costly because the basic material used was parchment, a membrane taken from animals that was tanned in order to make it fit for writing on.

If the world had to be illuminated with the glory of the gospel, how was it going to be done if to copy the Bible could take years? Would the Lord allow that only a small group of people would benefit from the message of love? How would He face this difficulty?

Then around the year 1200 AD, when the European monks and clerks wrote on parchment, the Chinese had already invented paper. From China, the system of manufacturing paper reached Persia passing through India and spreading to the Ottoman empire. Its wise men, in contact with Spain's Moslem universities and merchants who exchanged their merchandise with others from Asia Minor, introduced this wonderful invention in Europe.

Now was missing a system that could make possible the quick reproduction of the writings in greater quantities. Again the Chinese gave the key with an invention improved later in Europe.

The Chinese were using wooden stamps on which they engraved designs to print material. Later they used them to print figures on play cards. This invention was used by the Japanese who used wooden boards to print the portraits of the most famous Buddhist teachers. When it reached Europe, this system was used to print pictures of saints and play-cards.

This invention, more advanced and improved, revolutionizing the world of communication would come from the hands of a German master printer named Johannes Gutenberg (1400-1468) who, 40 years before Columbus started his voyage, was able to print with movable types, the first book of this kind.

Johannes Gutenberg associated himself with Johannes Fust and Peter Schöfer to realize this task. This association was recognized with an act dated 1455, where it is registered that this collaboration would be to print books with movable types of metal (lead) that could be combined and recomposed at will by the printer. During that year the first book was printed: The Gutenberg Bible or the forty-two lines Bible, as each page had this number of lines.

In the fall of 1549, the printer Cromberger of Seville sent to Mexico his official Juan de Pablos, who installed his printing press in the Casas de la Campanas. A hundred years later, printing arrived to North America with Stephen Daye. In this way the new technique was extended from the Rhine valley to the whole of Europe and later, to the whole world.

When the light went forth with the invention of printing in Europe, a movement in favor of the truth was bearing fruit, standing strong and decided against the abuses and errors of the papacy: The Reformation.

Printing was to become the tool used by heaven to convey knowledge of the divine plan, in the beginning in an Europe submitted to unbelievable darkness and superstition by the Roman church and later on, the gospel would travel in its paper house to all the continents, bringing peace and hope to all those who always had searched God sincerely.

GOD'S REVELATION IS PROGRESSIVE AND PERMANENT!

GOLD INGOTS

- * God created man with the faculty to communicate.
- * In the beginning communication was done through the spoken word; through the means of oral transmission God's message was passed from one generation to the other. Two thousand five hundred years later revelation started to be written.
- * Before writing was developed there was other methods of communication: gestures, signs, drawings, paintings, etc.
- * From the invention of the cuniform writing until the modern alphabet there was a development and evolution, passing through hieroglyphics and other languages. The Phenicians created the basics of the alphabet.
- * God ordered His revelation to be written.
- * The invention of printing supposed a great step forward in the field of communication, but especially for the spreading of the gospel.

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SELF - EVALUATION

1. When did God's revelation started to be written?
2. Mention a few examples of auditive communication and also with objects.
3. What class of communication are transit signs?
4. What is the cuniform writing?
5. What did the Rosetta stone bring about?
6. Who invented the alphabet?
7. Why is written communication so important?
8. Did God write something that reached mankind?
9. How was the Bible written in the beginning and what kind of material was used?
10. What did printing become for the whole world?
11. Realize the educational proposals of this subject

EDUCATIONAL PROPOSALS

1. Search in the Bible for a few texts where the Father, the Son and the Holy Spirit appear to be communicating with each other.
2. Why is it so important that man received the faculty to communicate?
3. Realize with your fellow students or with a friend, the following exercise: You have to communicate that you are hungry, with:
 - 3a. signs and gestures communication,
 - 3b. auditive communication,
 - 3c. communication with objects,
 - 3e. written communication.You can choose any other message and try to convey it with the communication systems already mentionned.
4. Which is the communication system used mostly when canvassing?
5. Use three communication systems with your fellow student and he will have to tell you which one you chose.
6. Search for five Bible texts where writing is mentionned as a way of communication.

IV. HISTORY OF CANVASSING

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will have a panoramic vision of the history of canvassing and will be able to narrate synthetically the work done by the most eminent persons or groups.

Wherever the Waldenses colporteurs passed through they left behind them established churches, and many of them died as martyrs giving testimony for the truth. Thousands were converted by the faithful and abnegated work of these young torch bearers.

1. Spreading the written message

As we were saying in the previous subject, the invention of printing was for the world a extraordinary technical step forward which opened the way for the knowledge of science and literature, and in a special way for the massive production of the Bible and writings of the Reformators. Now the message could reach many homes.

"With the invention of printing, the Bible circulated in the homes of the people, and as many learned to read the Word of God for themselves, the light of the truth scattered the darkness of superstition working for a new revelation" (GC, 252-253, Spanish edition, chapter 12a).

However before this new device saw the light, the Word wasn't emprisoned. Men enlightened by God wrote down on paper their pious thoughts, others copied parts of the Bible and added their commentaries, and others dedicated themselves courageously to distribute them, even at the cost of their lives, suffering many losses and calamities. We read a short review of biographical notes of a few of these figures:

1a. Columba (545-615AD)

"Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanist from carrying out their purpose.

"No church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of freedom of conscience. No sooner had the papacy obtained power than she stretched out her arms to crush all who refused to aknowledge her sway, and one after another the churches submitted to her dominion.

"In Great Britain primitive Christianity had very early taken root. The gospel received by the Britons in the first centuries was then uncorrupted by Romish apostasy. Persecution from pagans emperors, which extended even to these far-off shores, was the only gift that the first churches of Britain received from Rome. Many of the Christians, fleeing from persecution in England, found refuge in Scotland; thence the truth was carried to Ireland, and in all these countries it was received with gladness...

"From Ireland came the pious Columba and his colaborers, who, gathering about them the scattered believers on the lonely island of Iona, made this the center of their missionary labors. Among these evangelists was an observer of the Bible Sabbath, and thus this truth was introduced among the people. A school was established at Iona, from which missionaries went out, not only to Scotland and England, but to Germany, Switzerland, and even Italy" (GC, 62).

1b. The Waldenses (Twelfth century)

The Waldenses where the ones who started the canvassing work during the Middle Ages. In 1173, a rich merchant from the city of Lyon, France, by the name of Peter Valdo, felt the call to go and preach to the people. He possessed a good fortune he had earned while doing prosperous business; however this didn't make him happy. After having consulted with a few priests, one of them counseled him to read the Bible where he would find the peace his soul was searching for.

And so it was, he found the most precious gem a man could ever possess. But he didn't keep the message of salvation to himself, he shared it with friends and acquaintances, to whom he explained the texts that had brought peace in his life.

At this point he took the decision to sell everything; he shared his wealth with the poor and gave his family enough money so they could live comfortably for the rest of their lives. He

dedicated himself to copying parts of the Scriptures and taking them with him to the homes he visited, he explained their signification and gave them practical spiritual applications.

As he was doing this work, others accompanied him in his missionary labor and not only did they explain the texts but sold them also; this is how canvassing work started.

In 1181 the Waldenses were excommunicated by the Pope and they fled to the rest of Europe; Peter Valdo went to Bohemia and others to Germany, Italy, France and Spain; from the thirteenth century onward, they concentrated in the valleys of the Piedmont (a region north-east of Italy, bordering with France at the west and with Switzerland on the north-east, both countries being separated by the Alps), where they have lived their faith to this day.

Among the Alps' solitary places, they created schools where the youth were taught; They copied whole parts of the Bible which they sold. If someone wanted to become a minister he first had to canvass during three years in a foreign land. Others dedicated themselves to this work only, so dangerous in those times.

"...the Bible was made the chief study. The Gospels of Matthew and John were committed to memory, with many of the Epistles. They were employed also in copying the Scriptures. Some manuscripts contained the whole Bible, others only brief selections, to which some simple explanations of the text were added by those who were able to expound the Scriptures. Thus were brought forth the treasures of truth so long concealed by those who sought to exalt themselves above God.

"By patient, untiring labor, sometimes in the deep, dark caverns of the earth, by the light of torches, the Sacred Scriptures were written out, verse by verse, chapter by chapter...

"The missionaries went out two and two, as Jesus sent forth His disciples. With each young man was usually associated a man of age and experience, the youth being under the guidance of his companion, who was held responsible for his training, and whose instruction he was required to heed. These collaborators were not always together, but often met for prayer and counsel, thus strengthening each other in the faith.

"To have made known the object of their mission would have ensured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of merchant or peddler. They carried silks, jewelry, and other articles, at that time not easily purchasable save at distant marts; and they were welcomed as merchants where they would have been spurned as missionaries.'-...They secretly carried about with them copies of the Bible, in whole or in part; and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. Often an interest to read God's word was thus awakened, and some portion was gladly left with those who desired to receive it" (GC, 68-69, 71).

When they were asked if they had other jewels, to rise an interest they would answer: "Yes, we have jewels much more precious than these. If you promise not to give us up we will show them to you". After having secured their confidence, they would go on: "We have a precious stone so bright, that its light allows you to see God; and so radiant, that it can kindle God's love in the heart of the one who possesses it. We are talking in a manner of speech, however what we are saying is the pure truth". Then they would bring out from under their clothing a portion of the Bible to explain it and sell it to the people.

Wherever the Waldenses colporteurs travelled, they left behind them organized churches, and many of them died as martyrs having given testimony for the truth. Thousands were converted to the gospel of our Lord Jesus Christ by the faithfulness and abnegation of these young torch-bearers; in Austria, the Waldenses were about 80,000, and in the north of Spain the number was so huge that two councils and three kings of Aragon fought to expulse them out of the country during the twelfth and thirteenth century.

This is how the method of canvassing came into being and the right term comes from the French language, "col" or "cou" which means "neck"; and "porter" which means "to carry"; meaning a person who carries a bag with his wares around his neck. The Waldenses carried their bags hanging from their neck underneath their clothes. The word "colporteur" was used later on by the Reformators, then by the Bible Societies and it took also great importance among the Adventists.

"Scattered over many lands, they planted the seeds of the reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for "the word of God, and the testimony of Jesus Christ" Revelation 1:9" (GC, 78).

1c. John Wycliffe (1324-1384)

"In the fourteenth century arose in England the 'morning star of the Reformation.' John Wycliffe was the herald of reform, not for England alone, but for all Christendom. The great protest against Rome which it permitted him to utter was never to be silenced. That protest opened the struggle which was the result in the emancipation of individuals, of churches, and of nations" (GC, 80).

"He saw that Rome had forsaken the word of God for human tradition; he fearlessly accused the priesthood of having banished the Scriptures, and demanded that the Bible be restored to the people and that its authority be again established in the church" (GC, 81).

"As a professor of theology at Oxford, Wycliffe preached the word of God in the halls of the university. So faithfully did he present the truth to the student under his instruction, that he received the title of the 'gospel doctor.' But the greatest work of his life was to be the translation of the Scriptures into the English language" (GC, 87).

"The doctrines which had been taught by Wycliffe continued for a time to spread; his followers, known as Wycliffites and Lollards, not only traversed England, but scattered to other lands, carrying the knowledge of the gospel" (GC,94).

Wycliffe not only translated the Bible in English, he also wrote many treatises and leaflets which he distributed through a group of missionaries known by the name of the wandering priests, who had made a pledge of poverty and went from towns and cities to villages as colporteurs, that is, selling books of the reformator and the Bible. His evangelic labor raised the ethics of that time and thousands converted to the gospel.

1d. John Huss (1369-1415)

"It was through the writings of Wycliffe that John Huss, of Bohemia, was led to renounce many of the errors of Romanism and to enter upon a work of reform...From Bohemia the work extended to other lands" (GC,96).

John Huss studied at Prague's university, where some years later he was named professor and rector. After that, he entered into the orders and soon as a priest became attached to the king's court.

His faithfulness and his eagerness to live and teach the pure doctrines of the Bible brought him to the pyre at Constance (Germany). When his body was completely consumed by the flames, his ashes were gathered up with the soil upon which they rested and casted into the Rhine.

1e. Jerome of Prague (1365-1416)

Jerome, native of Bohemia, was John Huss' compaignon and became a reformator who stood out for his eloquence and erudition. Like Huss he attracted the severe reproof of the clergy of that time for propagating the doctrines of Wycliffe. Together with Huss, he revived the fight for religious reform in Bohemia. He was considered an heretic and was burnt ten months after his friend Huss.

2. The printing press during the Reformation

As I mentioned in the introduction, until the invention of printing "it was only by slow and wearisome labor that copies of the Bible could be multiplied. So great was the interest to obtain the book, that many willingly engaged in the work of transcribing it, but it was with difficulty that the copyists could supply the demand" (GC, 88-89). But when Gutenberg succeeded to print the first Bible and produce them in quantities and in a short time, an era started that would open the door to new spiritual horizons.

Now the Bible could be put within the reach of many people, and these books, like mute witnesses, could be present where the preacher couldn't go.

2a. Martin Luther (1483-1546)

He was born in Saxony (Germany), in his father's cottage who was a miner. Luther was to become the most outstanding of all Reformators. At the age of eighteen he entered the

university of Erfurt, and in the library he discovered a Bible in Latin. Until that moment he had never seen the Holy Book and ignored it existed.

He was very much preoccupied to free himself from sin and was searching to reach a state of purity and holiness; even though he obtained a philosophy degree, his spirit couldn't find peace, so he decided to enter a convent of the Augustine order in Erfurt. He was by then nearly twenty-two years old.

The friars received him with joy but they treated him harshly and gave him to do the most menial chores. They sent him to beg in the cities to humiliate him and to show him that all his science and knowledge didn't give him superiority over his brethren. The young monk was searching sincerely for salvation and he dedicated himself to observe strictly the monastic rules: Vigils, fastings, prayers and the wearing of sackcloth, etc. But the peace he was so much longing for didn't reach his heart. If he had gone on like this, he later explained, he would have surely died.

Luther was ordained priest and called from the cloister to become a lecturer at Wittenberg's University, where he received a degree in theology. However he didn't attain the safety of salvation until he discovered in the Bible the text in Romans 1:17 where it says: "The just shall live by faith". Much later he would say the following, remembering the experience of discovering this wonderful gem of truth about justification by faith: "This text in Paul's Epistle was truly for me the very door of Paradise".

At that time, Rome with the pretext to gather funds for the construction of Saint Peter's church, sent out a dominican monk John Tetzel to travel from city to city to gather funds from the parishioners. Tetzel offered indulgences to all who would give money; everytime he arrived in some place, he would be greeted with pomp and music; he would start to harangue the congregated multitude to later fill up his coffers.

This attitude of the church provoked Luther and he wrote 95 theses against the indulgences, which he nailed to the door of the Wittenberg temple. From that moment would start his battle in defense of the pure gospel, in opposition to the catholic lies and errors based on traditions. At the same time he put the Scriptures into the people's reach when he translated the Bible into German. He produced a prolific number of literature and his writings were read in many countries.

"The Reformer's writings and his doctrine were extending to every nation in Christendom. The work spread to Switzerland and Holland. Copies of his writings found their way to France and Spain. In England his teachings were received as the word of life. To Belgium and Italy also the truth had extended. Thousands were awakening from their deathlike stupor to the joy and hope of a life of faith" (GC, 139).

This blessed divulgation work was done by the colporteurs. Merle D'Aubigné said: "Germany was full of these courageous colporteurs".

Luther organized that his students at the Wittenberg University, where he lectured, together with students from other universities, would go out canvassing during the school's recess. These young people received a salary for selling the books that helped them defray the costs of their studies, and at the same time they were learning to distribute the message of salvation through the printed page.

Without the massive production of the Reformer's writings, such a divulgation would have been impossible, and the invention of printing contributed to this purpose. Luther also recognized its potential when he commented: "The printing press is the greatest gift through which the Lord permits us to spread the gospel".

2b. Ulrich Zwingli (1484-1531)

Zwingli was born a few weeks after Luther in an herdsman shed in the Swiss Alps, and since his childhood he lived surrounded by the imposing nature of the Swiss mountains and these circumstances helped him consider God's majesty and power, through His works. When he was thirteen years old his father sent him to study in Bern, Switzerland's best school, but the friars persuaded him to enter the convent. Later he became a priest and he was given an alpine parish.

His sincere investigation of the Bible brought him to the conclusion that Rome was teaching numberless heresies and errors.

"When...I began to give myself wholly up to the Holy Scriptures, philosophy and theology (scholastic) would always keep suggesting quarrels to me. At last I came to this, that I thought,

'Thou must let all that lie, and learn the meaning of God purely out of His own simple word'. Then I began to ask God for His light, and the Scriptures began to be easier to me" (GC, 174).

"About that time a new agency came in to advance the work of reform. One Lucian was sent to Zurich with some of Luther's writings, by a friend of the reformed faith in Basel, who suggested that the sale of these books might be a powerful means of scattering the light. 'Ascertain,' he wrote to Zwingli, 'whether this man possesses sufficient prudence and skill; if so, let him carry from city to city, from town to town, from village to village, and even from house to house, among the Swiss, the works of Luther...The more they are known, the more purchasers they will find.' Thus the light found entrance" (GC, 178).

The Reformer wrote also to Luther to ask him to send to Switzerland as many student colporteurs as possible. Soon after 40 colporteurs arrived in the country with their bags full with books. Their work was so satisfactory that Zwingli wrote another letter to Luther with comments about his positive impressions of the work they were doing. He wrote something like this:

"I've never seen young people as these. Their hearts are full with the power of the Reformation, and they are moving forward into the Swiss valleys as burning torches. Oh, if there could be a hundred of them instead of only forty! Then we could put all the mountains of Switzerland ablaze".

2c. Lefevre (1506-1546)

"In France, before the name of Luther had been heard as a Reformer, the day had already begun to break. One of the first to catch the light was the aged Lefevre, a man of extensive learning, a professor in the University of Paris, and a sincere and zealous papist. In his researches into ancient literature his attention was directed to the Bible, and he introduced its study among his students" (GC, 212).

He found out, just like the other Reformers, that the Bible is full of wonderful teachings that the Romanists had distorted and kept hidden from the people. So he consecrated himself completely to the work of revealing the precious rays of light coming from the Word of God, not without suffering because of them, as the clergy gave order to fight him and to bring him in disrepute, as it was always done to the people with whom they couldn't affirm their biblical arguments with an "it is written".

"Lefevre undertook the translation of the New Testament; and at the very time when Luther's German Bible was issuing from the press in Wittenberg, the French New Testament was published at Meaux. The bishop spared no labor or expense to circulate it in his parishes, and soon the peasants of Meaux were in possession of the Holy Scriptures" (GC, 214-215).

"The light kindled at Meaux shed its beams afar. Every day the number of converts was increasing. The rage of the hierarchy was for a time held in check by the king, who despised the narrow bigotry of the monks; but the papal leaders finally prevailed. Now the stake was set up...Many witnessed for the truth amid the flames" (GC, 215).

2d William Farel (1489-1565)

"There were some among Lefevre's students who listened eagerly to his words, and who, long after the teacher's voice should be silenced, were to continue to declare the truth" (GC, 213).

Among them was William Farel. He had been taught in his religious education to accept the church doctrines and was led to convert himself into a devout worshipper of the saints, as his teacher Lefevre. Strong defender of the church, he opposed himself energetically to all those who contradicted him. One day the true message of the gospel touched his heart. "...the bold and ardent Farel had been forced to flee from the land of his birth. He repaired to Switzerland, and by his labors, seconding the work of Zwingli, he helped to turn the scale in favor of the Reformation...With the assistance of other exiles, the writings of the German Reformers were translated into the French language and, together with the French Bible, were printed in large quantities. By colporteurs these works were sold extensively in France. They were furnished to the colporteurs at a low price, and thus the profits of the work enabled them to continue it" (GC, 231).

2e. John Calvin (1509-1564)

John Calvin was born in Noyon (France) and died in Geneva. He belonged to a middle class family. He stood out by being a good student of notable precocity. His prodigious talent was a motive of pride for the school where he studied.

Calvin was a sincere and honest investigator of the truth, and likewise as the other Reformers, he was confronted by the arguments of his cousin Olivetan, who had joined the Reform. After a great inner battle and a deep biblical investigation he met Christ.

In Paris, he wrote in favor of the Reform and came across such opposition that he had to flee to Basel, where he wrote in Latin, *Institutions of Christian Religion* (1536). Here he discusses the subject of predestination, the papacy, the chosen ones and the principal norms of christian life.

"For nearly thirty years Calvin labored at Geneva, first to establish there a church adhering to the morality of the Bible, and then for the advancement of the Reformation throughout Europe. His course as a public leader was not faultless, nor were his doctrines free from error. But he was instrumental in promulgating truths that were of special importance in his time, in maintaining the principles of Protestantism against the fast-returning tide of popery, and in promoting in the reformed churches simplicity and purity of life, in place of the pride and corruption fostered under the Romish teaching.

"From Geneva, publications and teachers went out to spread the reformed doctrines" (GC, 236).

2f. Julian Hernandez (Sixteenth century)

We wouldn't like to forget in this gallery of portraits of men who gave such an impulse to the work of the Reformation those who worked to introduce the reformation literature in Spain. One of them was a Spaniard Julian Hernandez also known as Julianillo for his small size, and a hero of the Spanish Reformation.

He was born in Villaverde, a town in Castilla la Vieja. His origin and education was very humble. As a youth he moved to Holland and later on to Germany where he worked as an apprentice in a printing house as a typesetter. While working, he came into contact with the writings of the German Reformers which impressed him and impelled him to accept the gospel of our Lord Jesus Christ and to share it with others. His objective was to introduce the message to his native country.

"The strong measures taken by the authorities at the borders, both on land and sea, to catch smuggled protestant books brought into the Peninsula, seemed that this kind of literature would never be able to pass through. Because of the difficulty to obtain such books, the thirst in Spain to read them became even stronger and more and more people were interested in the Reformation Movement. Those who already had imported reformed literature in Spanish, now refused to attempt to do so before such terrible risks of reprisals. Nevertheless, Julianillo dared Charles (king of Spain 1516-56), the church and the custom-house officers. In Geneva he loaded his mules with books and dressed up as a muleteer, he crossed the Pyrenees with his precious luggage". (1) VILA, Samuel. *Historia de la Inquisición y la Reforma en España*. Editorial CLIE. Terrassa 1983. p.288.

His working methods in order to bring the literature into the country were many; the most important part was to evade the harsh control of the Inquisition. "Sometimes the publications were hidden in bundles of hay or jute, or in barrels with wine from Burgandy or Champagne... Sometimes they were packed in a smaller water-proof barrel inside a larger barrel full of wine. Year after year, during most of the sixteenth century, many efforts were made to provide the people with New Testaments and Bibles in Castilian, together with the Reformers writings. It was an era in which "the printed Word had taken flight to the most far away countries like the wind carrying the seeds" (GC, chap.12a, pp.258-259. Spanish edition). A catholic historian, Fray Santiáñez, a Jesuit, commented on Julianillo:

He taught men and women the foul doctrines of the Reformers, succeeding with great ability, especially in Seville, where, thanks to him, a real nest of heretics was formed. "He was very cunning and clever (the true condition of heretics)... He came and went everywhere with great assurance in his schemes and frauds, lighting fire wherever he trod" (GC, chap.12a, p.260. Spanish edition).

Samuel Vila writes that Julian was an untiring agent who bonded together the different groups of believers who had embraced the Reformation, distributing the books he himself had brought into Spain, so strong was the influence of the publications. Unfortunately, a black-smith to whom Julianillo had sold a New Testament, denounced him. Later, in October 1557, Julianillo would die as a martyr on the pyre after having suffered cruel torments inflicted upon him by the Inquisitors.

Julianillo's self-denying and courageous work, together with all the other anonymous Christians who didn't spare their efforts to introduce the precious light printed in the books, helped the banner of the gospel to be lifted up in Spain, and many accepted the truth as it is found in Jesus: Juan Ponce de León, Alfonso Valdés, Casiodoro de Reina, Cipriano de Valera and others. The list of Reformators and colporteurs who worked to spread the message of the cross throughout Europe could continue; but the lack of space, makes us stop here; however we would just like to add a few more names: Menno Simonis (1496-1561) of Holland; Tausen (1494-1561) of Denmark; Tyndale (1484-1536) of England, and also John Bunyan the author of the famous allegory "The Pilgrim's Progress" and others.

2g. Bible Societies

"In 1804 the British and Foreign Bible Society was organized. This was followed by similar organizations, with numerous branches, upon the continent of Europe. In 1816 the American Bible Society was founded. When the British Society was formed, the Bible had been printed and circulated in fifty tongues. It has since been translated into many hundreds of languages and dialects" (GC, 287).

"In 1804, according to Mr. William Canton of the British and Foreign Bible Society, 'all the Bibles extant in the world, in manuscript or in print, counting every version in every land, were computed at not many more than four millions...The various languages in which those four millions were written, including such bygone speech as the Moeso-Gothic of Ulfilas and the Anglo-Saxon of Bede, are set down as numbering about fifty.'

"To this may be added over 600,000,000 Bibles or Scriptures portions distributed by the British and Foreign Bible Society. During the year 1955 alone the American Bible Society distributed a grand total of 23,819,733 Bibles, Testaments, and portions of Testaments throughout the world.

"The Scriptures, in whole or in part, have been printed, as of December, 1955, in 1,092 languages; and new languages are constantly being added" (GC, 689, Appendix).

In 1991 The United Bible societies produced and distributed 18,000,000 Bibles and more than 13,000,000 New Testaments written in nearly all the languages and dialects. With God's help, what looked in the beginning like something impossible, has become a wonderful reality. The Lord Jesus had said to His disciples that the gospel would be preached in the whole world. With the invention of printing the message took flight rapidly with paper wings to reach millions of homes in all the world. In the next subject we will see how the canvassing work started among the Adventist people.

MEN ARE NEEDED WHO ARE FAITHFUL TO DUTY AS THE NEEDLE TO THE POLE

GOLD INGOTS

* Before the invention of printing saw the light, there were men who dedicated themselves to put in writing the divine plan and others to distribute it.

* Columba, the Waldenses, Wycliffe, Huss, and Jerome among others, were those who stood out in this work.

* The word "colporteur" comes from the french language and means " to carry around the neck".

* With the invention of printing and the work of hundreds of anonymous faithful colporteurs, the message of the Reformation reached many homes in Europe and subsequently other nations.

* Luther, Zwingli, Lefevre, Farel, Calvin, etc., stood out as morning stars who made the truth shine in a time of darkness and superstition. Colporteurs like Julian Hernandez dedicated themselves to distribute their writings.

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SELF-EVALUATION

1. Who were the initiators of canvassing?
2. Who was Peter Valdo?
3. Which origin has the word "colporteur"?
4. Who translated the Bible into English?
5. What name took his followers?
6. Where did Luther find the peace he so much longed for?
7. Who translated the Bible into German?
8. Who did Luther use to spread his writings?
9. Who translated the New Testament into French?
10. Why the opposition of the clergy was awakened against Julianillo?
11. Realize the educational proposals of this subject.

EDUCATIONAL PROPOSALS

1. Realize a compendious schema based on the Great Controversy, with the names of those who worked with the printed page; Write also the names of those who wrote and distributed the writings.
2. Write underneath each name a short summary of his most outstanding labour.
3. Write five of Luther's 95 theses.
4. If possible, visit a printing shop and observe the work done there.

V. CANVASSING AND ADVENTISM

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will be able to explain how the publishing and canvassing work started in the Adventist Church, to mention and do a short summary of the most important books of the Spirit of Prophecy.

In the beginning canvassing wasn't rooted among the Adventist people, but the Lord gave messages through His maidservant, to deliver to the leading brethren pressing them to set up publications for canvassing work.

1. The hour of judgment has come

When after the fall Adam and Eve received the promise of a Saviour, the gospel continued to be announced throughout the ages. The divine plan had a beginning, went on developing through the centuries, and at the end will have a culmination with the second coming of Christ to this world. The scenes Enoch saw, as well as those of Isaiah and others will be realized one day.

"Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, to execute judgment..." (Jude, 14,15).

"And it will be said in that day: "Behold, this is our God; we have waited for Him; we will be glad and rejoice in His salvation." (Is. 25: 9).

Christ also predicted to His beloved ones that He would come again, but not as a defenseless babe, to suffer and die on the cross like the first time. When Christ comes for the second time it will be to take us with Him to the celestial mansions and put an end to sin. (Jn.14:1-3).

From the time of the apostles until the Reformation, the divine plan followed its course; the Reformators accomplished the part which belonged to them announcing the message of salvation; through canvassing, and as we have seen, thousands of persons were caught up and brought to Jesus feet. But nevertheless the moment hadn't come yet for the church to announce the coming of Christ with power and glory.

"The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." 2 Thessalonians 2: 3. Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord... This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed.

"No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day" (GC, 356).

Every Advent Christian knows that at the end of the eighteenth and the beginning of the nineteenth century an unusual interest for the investigation of the prophecies came forth which pointed to the second advent of Christ. Many believe that adventism was born uniquely in America, but this isn't certain. "In both Europe and America men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near" (GC, 357).

2. The announcement of the second coming and the printed page

2a. Manuel Lacunza (1731-1801)

Manuel Lacunza, a jesuit theologian of chilien origin, was expelled from his order in 1767 and went to Italy. He studied in depth the prophecies of the second coming of Christ, and exposed his conclusions in a work entitled *The coming of the Messiah in glory and majesty*, which was translated into the principal european languages.

His biblical researches were most beneficial for Christianity of his day; thanks to the fact that they were printed and circulated, they extended to all South America and Europe.

2b. Europe's investigators

"An editor made a surprising list of 2.100 writers whose articles and treatise about prophecy were published in english, french and german during the years since the Protestant Reform until 1835, the majority of which appeared with the indication "end time". The Advent hope was awakened in the hearts of multitudes through the herald of the prophecies". (1) Daniells Arthur G.: El Permanente Don de Profecia. Asoc.Casa Editora Sudamericana. 1980. Pág. 270.

"John Wood, Louis Way, Archibald Mason, James Hatle Frere, Edward Irwing, Joseph Wolf, Henry Drummond, Robert Chalmers, James Begg, Matthew Habershon, McNeil, Hutchinson, Bayford, Frye, Noel Vaughan and Cuningham are just a few of a long list which appeared in Great Britain. There was also a wonderful production of publications on the old continent" (Ibid. 271).

"In 1821, three years after Miller had arrived at his exposition of the prophecies pointing to the time of the judgment, Dr. Joseph Wolff, 'the missionary to the world,' began to proclaim the Lord's soon coming. Wolff was born in Germany, of Hebrew parentage, his father being a Jewish rabbi" (GC, 357).

"During the twenty-four years from 1821 to 1845, Wolff traveled extensively: in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He also visited the United States, on the journey thither preaching on the island of Saint Helena. He arrived in New York in August, 1837; and, after speaking in that city, he preached in Philadelphia and Baltimore, and finally proceeded to Washington" (GC, 360).

"In Germany the doctrine had been taught in the eighteenth century by Bengel, a minister in the Lutheran Church and a celebrated Biblical scholar and critic... The date which he fixed upon as the time of the second advent was within a very few years of that afterward held by Miller... Bengel's writings have been spread throughout Christendom... At an early date some of the believers went to Russia and there formed colonies" (GC, 363, 364).

"The light shone also in France and Switzerland... Gaussen preached the message of the second advent... His works on prophecy also excited much interest. From the professor's chair, through the press, and in his favorite occupation as teacher of children he continued for many years to exert an extensive influence and was instrumental in calling the attention of many to the study of the prophecies which showed that the coming of the Lord was near" (GC, 364, 366).

"In Scandinavia also the advent message was proclaimed, and a widespread interest was kindled" (GC, 366).

2c. North America's investigators

"To William Miller and his colaborers it was given to preach the warning in America. This country became the center of the great advent movement. It was here that the prophecy of the first angel's message had its most direct fulfillment" (GC, 368).

William Miller was born in Pittsfield in the state of Massachusetts, U.S.A. on the fifteenth of February 1782. His father was a captain in the North American army. Due to the precarious state of the family, William's education was interrupted and he had to revert to a self-educational formation. His source of studies were the books his father's friends lent him, but the philosophical theories he found there made of him a sceptic deist who looked to the Bible with incredulity and he mocked the believers. As a soldier during the war between the United States and England (1812-1815), he went through many dangerous moments and many thoughtful questions sprang up in his mind about the meaning of existence and he felt the necessity to search for God in the Bible. However he didn't make a superficial search, his hunger and thirst for the truth was such that his investigation was very meticulous.

"I saw that the Bible did bring to view just such a Saviour as I needed... I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend"... Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with

Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment" (GC, 319, 320).

He studied attentively the books of Daniel and Revelation, using the same system of interpretation he used with the other books of the Bible, and when he found out that the symbols of prophecy could be understood, his soul filled up with joy. His studies brought him to the conclusion that the second coming of Christ to the earth would be approximately in the year 1844 at the end of the 2.300 mornings and evenings.

"The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel: "Fear God, and give glory to Him; for the hour of His judgment is come"... Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended" (GC, 368, 335).

This movement, originating in the United States, together with the work which was developing on the other continents by the preachers already mentioned, took the name: the first angel's message of Revelation 14: 6, 7.

The message of the second angel of Revelation 14: 8 started also to be proclaimed at the same time.

"In the summer of 1844 about fifty thousand withdrew from the churches" (GC, 376).

William Miller's collaborators were Josias Litch, Joshua V. Himes and Charles Fitch, they became known as the great four of the 1844 movement.

Joshua V. Himes was the principal collaborator; he gave the impulse to the printing work, printing different kinds of reviews, leaflets, even books. Josias Litch's collaboration was through conferences and writings. Charles Fitch stood out for having designed a figure of Daniel 2 in detachable pieces and prepared a few charts with prophetic diagrams, which he used when he gave some very educational conferences.

The mentioned "luminary host" was composed by a great number of ministers who renounced their posts in their churches, joined by laymen, giving themselves wholly to the work of divulging the message of the second coming of Christ.

As the date of October 22, 1844 approached, the believers gathered in their temples, churches, groups, private homes, forests etc. They spent the whole day waiting in hope but the Lord didn't come. This is known as the great disappointment.

3. The gift of prophecy and Ellen G. White

Among those who were waiting with great expectancy Christ's second coming was Ellen Harmon. She was born in Gorham, a town in the state of Main, United States, on November 26, 1827 and at that time she was seventeen years old.

Her parents, since their youth, were fervent and devoted members of the Methodist Episcopal church; they carried out important duties and worked there for about forty years. Their eight children were also converted and joined the ranks of the Methodist believers.

At the time her parents moved from Gorham to Portland (in the same state of Main), Ellen was nine years old; she suffered from an accident which consequences effected her the rest of her life. As she was crossing a waste land, together with her twin sister and a school friend, a thirteen year old girl, angry about something unimportant threw a stone at them that hit Ellen on the nose and left her unconscious. This accident prevented her from further studies and to take part in the activities normal to children.

In March 1840, William Miller visited Portland to give a series of conferences on the subject of the second coming of Christ, to which Ellen and some friends were present. What she heard impressed her very much. She didn't feel worthy of being called a child of God, but after a long period of prayer and internal struggle, the next summer, as she was kneeling and praying with other people, she felt that her burden had left her and the Lord had given her His blessing and the forgiveness of her sins.

On June 26, 1842, she was baptized in the Methodist church, but as she, her siblings and her parents sympathized with the Advent cause, they were excluded from the congregation; the argument was that they went contrary to church rules.

The family united with those who were waiting for the coming of Jesus; after having gone through the great disappointment, the Lord manifested Himself in a marvellous way to the small remnant who had remained faithful and united in prayer.

God granted them through the gift of prophecy the explanation of their mistake and the hope they all needed so much.

Some time before, the Lord had wanted to give the gift of prophecy to two other persons, William Foy and Hezem Foss, but they both rejected it. Finally, He chose the weakest of the weak, as she named herself. In December 1844, two months after the great disappointment, during a prayer meeting, while Ellen was together with five other women praying for some light, she was raptured in vision for the first time, and she saw the Adventist people on their way to the New Jerusalem.

"I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were travelling to the city which was at the farther end of the path... If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe... I related this vision to the believers in Portland, which had full confidence that it was from God. They all believed that God had chosen this way, after the great disappointment in October, to comfort and strengthen His people" (LS., 64, 68).

4. The publishing work

After this wonderful experience, she didn't cease to receive messages from God; these messages were published and distributed to all parts of the world. Let us see how this work started.

Before the Adventist church was organized, and before it took its distinctive name, the pioneers started to use the printed page. In 1845, Joseph Bates recognized the importance of this work, saying: "I cannot go everywhere, but a book can".

The Sabbath was recognized as the Lord's day thanks to the publishing work. Until 1844 the Adventists kept Sunday; the Seventh-Day Baptists already existed during that period and they were claiming the holiness of the Sabbath. In March 1844, Rachel Preston, a Seventh-Day Baptist went to visit her daughter who was a member of a church in Washington where the believers were expecting the second coming of Jesus. After having heard the advent message, she accepted this hope with joy and at the same time she distributed some leaflets among the Adventists about the seventh day of the week. After having read the leaflet the majority of the members of that particular church, together with their minister, Frederic Weeler, started to keep the Sabbath.

"The first Seventh-Day Adventist publication was published in February 1845; it was a pamphlet about the Sabbath, written by T.M. Preble. The following year three Adventist publications were written, one by Ellen G. Harmon, relating her first vision, and two by Joseph Bates". (2) CHAIJ, Nicolás: El Colportor de Exito. Asociación Casa Editora Sudamericana. 1981. Pág.35.

However the historical moment which signals the beginning of the Adventist publishing work would take place some time later with a vision the Lord gave to Ellen G. White: "At a meeting held in Dorchester, Mass., November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway. After coming out of vision, I said to my husband: "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear around the world" (LS, 126).

In 1849, James White, Ellen G. White's husband, published one thousand issues of the review *The Present Truth*; it was edited as a result of the former vision. From that time onward he continued without interruption the publication of an infinite number of writings, books and articles which were spread to all parts of the world, just as sister White had predicted. Here is a list of the most important titles of the books she wrote:

Early Writings (1882). During the first fifteen years of her ministry, Ellen wrote seven pamphlets and books. From these, the first two and the last constitute the book *Early Writings*. The other four were pamphlets containing testimonies and were published in 1855, 1856 and 1857. In their original form these pamphlets had 97 pages altogether and can still be read today

in Testimonies for the Church, vol.1, and some selected portions including her most important visions in Testimony Treasures vol.1.

The Great Controversy (1888). Until it was published as we know it today, this book was sold with the title: The Great Controversy between Christ and Satan, in the form of pamphlets; later when these pamphlets became more important they were finally published under the present title. This book relates the history from the destruction of Jerusalem to Christ's second coming.

Patriarchs and Prophets (1890). The preparation process of this book until it was finally published was similar to the Great Controversy. In the beginning pamphlets were written and then joined together to produce the book. It contains the history from the fall of Satan to the death of king David.

Step to Christ (1892). Originally it had twelve chapters to which sister White added one more. Its central theme is Christ and His transforming work in man. Since its first edition it has been translated into more than 124 languages and published in various formats, becoming a worldwide best-seller. More than fourteen millions copies have been distributed.

The Mount of Blessing (1896). In six chapters, Jesus' teachings on the Mount are developed.

Desire of Ages (1898). It is an enlargement of some publications issued in 1877 with the title, Spirit of Prophecy vol. 2 and vol. 3 in 1878. The story of our Lord Jesus Christ is narrated in a most beautiful and lively manner from the manger to the cross and His ascension to Heaven.

Christ Object Lessons (1903). It contains Christ's parables not included in Desire of Ages.

Education (1903). It replaces the book "Christian Education", and is a compilation of material prepared for the book "Counsels to Teachers".

Ministry of Healing (1905). It is a universal presentation of a healthy way of living, which replaced "Christian Temperance" (1890) and was used as a help for the Adventist medical institutions.

Acts of the Apostles (1911). This book is an enlargement of the last part of the Spirit of Prophecy vol. 3, and is the fourth book included in the Great Controversy series; it narrates the story of the apostles.

Prophets and Kings (1917). Fifth book of the series "The Great Controversy". At the death of the author, the last two chapters were not finished but were completed exclusively from documents contained in the archives. This book narrates the history from king Solomon to the first advent of Jesus.

There are many more publications but in great part they are compilations of her writings. At first, canvassing wasn't common among the Adventist people, but the Lord gave messages to His maidservant for the leading brethren, to progress the canvassing work through publications.

"Some things of grave importance have not been receiving due attention at our offices of publication. Men in responsible positions should have worked up plans whereby our books could be circulated and not lie on the shelves, falling dead from the press" (CM, 85,86).

"By judicious calculation they can extend the light in the sale of books and pamphlets. They can send them into thousands of families that now sit in the darkness of error" (CM, 87).

"In all parts of the field canvassers should be selected... from among those who have good address, tact, keen foresight, and ability... Men suited to this work undertake it, but some injudicious minister will flatter them that their gift should be employed in the desk instead of simply in the work of the colporteur. Thus this work is belittled" (CM, 28).

5. Ministers of the printed page

On September 12, 1875, sister White received the first of many visions about the circulation of our publications, and with these God called to prepare evangelists colporteurs.

"There should be men trained for this branch of the work who will be missionaries, and will circulate publications. They should be men of good address..." (LS, 217).)

In 1879, sister White motivated the leading brethren to make more definite plans for the spreading of literature and that the publishing houses should sell doctrinal books to the public at large through canvassing from door to door. Until then the publications were given away free of charge.

5.a. George King (1847-1906)

God called George King, a man who wanted to be minister but lacked the gift, to sell the publications from door to door. During the General Conference's congress at Battle Creek, in October 1880, King asked from the church leading brethren to publish larger books to sell; he suggested also that the books would be charged and half the money would be for the colporteur.

At that time the only adventist books available were Daniel and Revelation, of Uriah Smith, and some books of Ellen G. White. The Review agreed to try, and prepared a small edition of 500 copies of Daniel and Revelation; this happened on April 3, 1882. They enlarged the size of the pages, included illustrations and binded them with cloth and leather. The same day George King sold a copy and in a few months the edition was exhausted. Others came to join this new venture and so the canvassing ministry was born and extended to the whole world, accomplishing the Spirit of Prophecy predictions: "...From this small beginning it was shown to me to be like streams of light that went clear round the world" (LS, 125).

The publishing work hasn't stopped. The Reform Movement continues to publish books, reviews, leaflets and other material, and through the colporteurs' work, these have been spread and are still being distributed in the whole world. Thanks to this work, new territories and new churches have been established, and has brought help to many people. Here are a few more names of men who motivated the canvassing work and have contributed with their pen to the creation of books, thus greatly helping mankind:

5.b. Carlos Kozel (1890-1989)

Carlos Kozel was born in 1890 in Germany; he was president of the General Conference for many years. When he was a child he suffered a sickness that brought him to do some research in natural medicine. He accepted the Lord when he was still young and took the decision to serve Him. In 1927, Kozel arrived in Buenos Aires (Argentina), together with his wife Rosa Kozel, his daughter Ruth and an aunt of sister Rosa. He was the first Reform Movement missionary the General Conference sent to South America, following a call from the brethren who had already emigrated to that continent from other countries.

Carlos Kozel arrived in Buenos Aires with his family and a few belongings. They rented a small room in the same city, which they cleaned and whitewashed. The floor was made of dirt and commodities shone by their absence. The family resigned itself with the meager conditions for they had come from a country with much higher living standards. For three years, br. Kozel sustained himself with some savings he had brought with him and didn't receive any help from the church. As he didn't speak Spanish, he looked for people who spoke German; contacts were made with some people with the same origin, who accepted the message and joined the church. Immediately he saw the necessity to prepare some literature to start canvassing work. Br. Kozel found a translator who prepared a few leaflets and pamphlets he had brought from Germany. One of these had the title: "What does the future hold for us?" containing the complete message of our faith. The new believers, together with the family Kozel, distributed the literature, and the Lord blessed them with new souls who accepted the message. Br. Kozel didn't limit his work to the city of Buenos Aires, he also travelled to other countries. Brazil was the first country with a firm grounded work. In 1927, Kozel visited the city of Apucarana where he made contact with a group of German emigrants. They accepted the message and joined the remnant. As time went by, br. Kozel's books were translated and Brazilian colporteurs dedicated themselves, distributing literature throughout the country.

From Buenos Aires, br. Kozel moved to the outskirts of San Nicholas, a small town in the province of Buenos Aires, where he bought land and built a house that would serve the work all the time he stayed there together with the publishing house "Present Truth", name that Kozel himself gave and is still the same today. There he wrote many books on health and the message, and also a monthly review entitled "How can I be healthy?".

He produced many titles; here are few of them: "Health is at hand!", "For a happier life" (a small book with 31 Bible studies), "Life and health giving plants", "For children", "For your happiness and edification", "Why aren't all families happy?", "A happy family", "A world cataclysm...and a glorious new era", "Guide to Natural Medecine", in two volumes, "From where do the UFO's come from?", "Drink to recover your health!", etc.

Thanks to this vast production, the colporteurs who had taken the decision to sow the seed of truth, had in their hands very good material which they took with great joy and enthusiasm to all Argentine and later on, spread it to other countries of the world.

During this same period came forth one of the most prolific and famous colporteur the Reform Movement ever had, Br. Craviotto.

5.c. Angel Craviotto (1912-1987)

Angel Craviotto Ulizano, together with his father, some brothers and other collaborators, canvassed all Argentine with tons of books and as a result a lot of people accepted the advent reform message. Br. Craviotto was married to sr. Ruth, br. Kozel's daughter. He sold his father-in-law's books. During their honeymoon, from San Carlos de Bariloche (Argentine), br. Craviotto called the employee at the printing press: "Send me some books!", without specifying how many he needed. The printing press responsible, knowing the selling capabilities of br. Craviotto sent him so many books that the boxes nearly filled up the room of the honeymoon's couple. They were soon all sold.

What caught the attention to this intrepid colporteur, was his attractive personality. He always carried a briefcase filled with books and he sold them in practically every house he visited. He wasn't easily discouraged, and for him, every place was favorable turf for sowing seeds of truth. He sold books and even realized sales without the books, in buses, trains, airplanes, boats, etc. Br. Craviotto was a brother with a charming character, and a sweet voice. He was very friendly and met with people easely, his presence alone inspired confidence. His work gave fruit as many souls joined the church, some of them even became colporteurs and Bible workers.

Later he became president of the Argentine Conference, and after that president of the Union of the South, president of the South American Division and the General Conference vice-president.

His enthusiasm was such when he spoke lively to young people during conferences in the different fields he visited, that everybody felt the desire to become colporteur and many youths took their decision during these occasions.

5.d. Siegmund Gutknecht

Among the European colporteurs who took the decision to bring the printed page to Germany, we can name Siegmund Gutknecht, born in Radomsko (Poland), in 1918. He grew up in a lutheran family, and at an early age, br. Gutknecht felt in his heart the desire to serve the Lord; when he was 18 years old he came in contact with the Seventh-Day Adventist church. He worked for two years in the town of Wilno, which was then in Poland and today is in Lithuania. He went out every day to sell literature and especially sister White's books.

The war put an end to his hopes and while the terrible conflict lasted among the nations, he went through many experiences which later in life, he narrated in his book "Never alone".

After the Second World War, while he was living in his parents' country of origin, Germany, br. Gutknecht came into contact with the Reform Movement which had taken the stand against war and bloodshed. He accepted the message with great joy and immediatly prepared himself to enter the Missionary School in Baden, Wüttemberg.

While studying in the school and after, our brother canvassed in cities such as Mannheim, Heidelberg and others. Later he continued this blessed work together with his wife, sr. Margareta, with whom he was happily married until the Lord put her to rest in June 2001.

Br. Gutknecht and his wife worked actively to spread the message of salvation and many are the souls who accepted Christ as their personal Saviour. From morning to evening, they

visited homes, where they sold books with Bible educational stories for children. As the work was developing, new publications came to light and the number of colporteurs reached to approximatively a hundred.

In 1966, after having had many responsibilities, br. Gutknecht became president of the General conference. He wrote books published in Europe and America. Books about the family, such as "Happy Home" which was translated into different languages, "Never alone", "The Reconstructed Wall", "Here is the Lamb of God", and some books about ministerial instruction, that have been used as text books in our seminars.

5.e. Other collaborators

I could give you more names of colporteurs and colabourers in the canvassing work, but as they are many and each of them has lived wonderful experiences with the Lord, I have preferred to prepare a book especially about this subject where the reader will find the condensed history of the canvassing work in the Reform Movement.

However I wouldn't like to pass over certain names of people who played an important role in this great work, such as: br. Ringelberg, of Dutch origin, who was colporteur and later minister, until he became president of the Reform Movement. From his pen, the church received and published many books.

Joaquin Escobar Estrada, son of an adventist pioneer in Peru, br. José Luis Escobar, quoted in the book "The Successful Colporteur", written by Fernando Chaij and also in the Adventist Encyclopedia vol.10, where it is written that he canvassed in Peru, Bolivia and Chile. Br. José Luis Escobar baptized the first souls in Peru. His son, Joaquin Escobar, received the message of the Reform when he was about thirty years old from br. Kozel and br. Maass, of Dutch origin, who was then president of the General Conference, and later received a ministry with responsibility in his local Adventist church.

Raúl Escobar, from Chile, son of br. Joaquin Escobar. An active colporteur in many countries. Today, even now he is a pensioner, whenever possible, he goes out to distribute our literature. He was head of the canvassing department of the General Conference and wrote vol.3 of the serie "Guia de la medicina Natural", of which br. Kozel wrote the first two volumes.

Augustus Pizarro, from Peru, who became a colporteur, worked in many Peruvian cities and towns and other countries.

Felipe Caputo, from Italy, also became a successful colporteur.

Daniel Hunger, born in Germany, at the young age of twenty five was already head of the colporteurs of the German Union which had quite a large number of members. He continued this work in South America and together with Felipe Caputo sold thousands of books.

The list is very long and, once again, I refer you to the book already mentioned.

GOLD INGOTS

* The divine plan had its beginning, was developed throughout the ages and at the end, will have its culmination with the second coming of Christ.

* The second coming of Jesus has been preached since 1798, in many places and continents and by different people. The publishing work contributed in a large manner to the propagation of this message.

* By studying the prophecies many investigators came to the conclusion that Christ was coming back to the earth in the nineteenth century. They fixed a date but He didn't come back, so they suffered a great disappointment.

* The Lord gave the gift of prophecy to Ellen G. White to encourage those who had remained faithful to the teachings of the Word of God. Through her published writings, she not only exhorted, comforted and guided the Adventist people until today, but she also contributed through her writings, distributed by the colporteurs, to the edification of millions of persons throughout the world.

SELF-EVALUATION

1. From which date was the message of the second coming of Christ to be proclaimed with more emphasis?
2. Who was Manuel Lacunza?
3. Who was Joseph Wolff?
4. To whom was given the mission to preach the message of Christ's second coming in the United States of America?
5. After the great disappointment, whom did the Lord choose to give the gift of prophecy?
6. From where did the first Seventh-Day Adventists come from?
7. Who was the first Adventist colporteur who distributed literature systematically from house to house and what kind of books did he sell?
8. Realize the educational proposals of this subject.

EDUCATIONAL PROPOSALS

1. Search for ten Bible texts about the second coming of Jesus.
2. In what way is the second coming of Christ the culmination of the divine plan?
3. Realize a short biography in a synoptic form of Ellen G. White.
4. Write all the steps that have to be taken from the moment a book is written until it is sold. Don't worry if you don't know the technical words of the different parts of the process.
5. Have you read some books of Ellen G. White? If your answer is affirmative, name which one and what you liked most in it.
6. Tell a story, if you know one, of someone who, through the literature, accepted the Adventist message.

SECOND UNIT:

WORK AND FORMATION

"There is no higher work than the canvassing ministry, for it involves the performance of the highest moral duties" (CM, 12).

VI. A GREAT WORK

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will know the objective of the canvassing ministry, learn by heart which are the seven gold coins and be able to discover other advantages not appearing in the subject

1. There is no higher work

The colporteur spreads the knowledge of the present truth contained in the Word of God by means of publications edited by the church. This message characterizes the people of the Lord: if believed and obeyed it produces blessings of untold value. Christ's second coming to this earth, the ruling Ten Commandments, health reform, justification by faith, etc., are, among others, the subjects contained in our publications. Their distribution has a manyfold objective: "...to exalt God, to call men's attention to the living truths of His word" (TT3, 152) and show the proper guide-lines to follow in order to have physical and mental equilibrium.

"There is no higher work than evangelistic canvassing, for it involves the performance of the highest moral duties" (CM, 12)

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work - introducing our publications into families, conversing, and praying with and for them - is a good work and one which will educate men and women to do pastoral labor" (CM, 7)

"The canvassing work, properly conducted, is missionary work of the higher order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time... God has ordained the canvassing work as a means of presenting before the people the light contained in our books, and canvassers should be impressed with the importance of bringing before the world as fast as possible the books necessary for their spiritual education and enlightenment. This is the very work the Lord would have His people do at this time. All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world" (TT2, 532).

"The canvasser is engaged in an honorable business..." (CM, 62)

"Those who are fitting for the ministry can engage in no other occupation that will give them so large an experience as will the canvassing work" (TT2, 550).

2. A great responsibility

The Lord Jesus commanded His disciples to go in all the world to preach the message of salvation, and as soon as someone had understood and accepted it, to be baptized. A great responsibility rests on all those who are engaged in the work of spreading the gospel!

Dr. Charles L. Goodell said: "It is a great moment when a surgeon, with a scalpel in his hand, has at the other end the life or death of a patient; it is a great moment when a lawyer presents himself before the jury knowing that if he commits an error, an innocent will die and a family will be forever helpless and disgraced; but the most crucial moment to which any human being can be confronted with is, to come into contact with men and women running forward towards their condemnation, and offering them the forgiveness that will last forever and ever".

Yes, to enter canvassing work implies a serious responsibility, because God makes us His collaborators in the solemn task to make known His great plan of love: "...that whoever believes in Him should not perish but have everlasting life" (Jn.3: 16).

"The book work should be the means of quickly giving the sacred light of present truth to the world" (CM, 3).

What would we say if the king of our nation commissioned, to us personally, to carry a message of peace, love and hope to all the countries of the world? For sure we would feel on our shoulders the weight of such a great responsibility! Isn't it so? Well how much more when this commission comes from God Himself!

3. A great privilege: Seven gold coins

If we pause only to think about the great responsibilities weighing upon the colporteur and we don't look at the countless benefits this work gives in return, then no one would ever have the desire to do it. But we have to keep in mind that: "Those who at this time take up the canvassing work with earnestness and consecration will be greatly blessed" (CM, 15). Let's talk

then about the profit the colporteur obtains when he labours with enthusiasm, endurance and faithfulness in the canvassing work: The seven gold coins.

3.a. Gold coin of increase of souls

Is it not a great privilege to bring souls at the foot of the cross? This was the work of Jesus and of His disciples. Any kind of work is respectable and good when it is done with honour and faithfulness, but have we thought what it means to bring knowledge of the truth to the people? Its repercussion is eternal. To see men and women free from the chains of sin because one day they bought one of our books where they found the water of life, is this not just wonderful?

A brother of our church, to whom a colporteur sold one of our books, and after a while was baptized, commented: "It was when I was in my worse moments, even thinking of committing suicide, that a gentleman knocked on my door and presented me some books about physical health. What was my surprise to find in its pages the way to obtain health for my soul; and now here I am". How many cases like this can we find in the world!

If we could only know how many are the persons who were converted thanks to the colporteurs abnegated labour, we would see that they are many. My wife and I came to the knowledge of the truth through canvassing work. The church to which we belonged for many years was composed of people who came to the knowledge of the truth through canvassing work. It will be wonderful to meet in heaven with those into which hands, one day, we put one of our publication!

"Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever" (Dan. 12:3).

"...How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!" (Rom. 10:15)

3.b. Gold coin of spiritual increase

Every day the colporteur prepares himself to go and meet souls. It isn't an easy task, that's why he has to take roots in the Word of God and in prayer so he won't become discouraged. This constant contact with heaven, brings the colporteur into a higher spiritual atmosphere and supplies him with a greater knowledge of the Bible. "And in many cases when the canvasser makes known his business, the door of the heart closes firmly; hence the great need to do this work with tact and in a humble, prayerful spirit" (CM, 63).

The various difficulties will bring the colporteur to the throne of grace to find help in time of need, and this relationship will give him the capacity to know by experience, how good God is toward those who search Him.

"Oh taste and see that the Lord is good; blessed is the man who trusts in Him!" Ps. 34:8).

3.c. Gold coin of substantial increase

The Lord has promised to be with His children unto the end of the world. This means much for Christians; God's presence through His Holy Spirit is real, alive and working. The gospel teaches us that if we do everything possible on our part to serve the Lord faithfully, our substantial necessities will be added to us.

"But seek first the kingdom of God and his righteousness, and all these things shall be added to you" (Mat. 6:33).

The context of this verse speaks of concern about food, drink and dress, meaning material needs. The Lord Jesus promises he will cover all our needs if we search to do His will. I can confirm this positively by my own experience and also from others. During the many years I labored with consecration exclusively for canvassing work, I gathered many material blessings. A sister colporteur commented on this point: "Canvassing signified much for my husband and me (her husband is also colporteur); we were able to win souls for Christ and also buy our own house".

Canvassing is a mean to obtain very productive financial increase, and although this mustn't be the colporteur's objective, it is a direct result of his labour. Of course, when the substantial increase becomes the only aim and stops to be an instrument, canvassing loses its signification even for someone who had been impressed by God. The colporteurs who labour in such a way will finally become tired and abandon the work.

"There is danger of entering into commercialism and becoming so engrossed in worldly business that the truths of the word of God in their purity and power will not be brought into the life" (CM, 9).

3.d. Gold coin of physical increase

The fact that the colporteur has to walk to go and present his books, implies a moderate and constant exercise keeping him always active, helping him to enjoy good health. Climbing up and walking down stairs, walking through villages, hamlets and towns, keeps a person in good shape. Inactivity is very bad, movement induces a good blood circulation, helping the whole body.

Being constantly speaking about the health reform, the love of God, hope, etc., imbues the colporteur's soul with a positive influence over his whole mental state, which then reflects on the body. When helping others one helps oneself.

3.e. Gold coin of educational increase

As the colporteur is acquiring experience, his brain is exercised and cultivated. Some people buy the books because they are impressed by the colporteur's educational preparation. A lady said to the colporteur who sold her some books: "I have bought them because I see you know a lot of things, young man, and you explain them very well".

Many of our colporteurs hold lectures about health in schools, in neighbourhood associations, for housewives groups, for the police, the firemen, etc., Here are excerpts of thanks letters received after some of these lectures:

"... at our request, Mr... held a public lecture on natural medicine... and left the public enthusiastic and very agreeably surprised by the knowledge and charming behavior of Mr... , whom we thank very much for his disinterested collaboration with our association". Place, date, stamp and signature.

"In our gymnasium hall... a public lecture about natural medicine took place in charge of Mr... with a good number of people interested in the subject. After the brilliant exposition of the subject, a dialogue went on with the public and many questions were asked, and as a result a clearer and larger knowledge was acquired about the ways to care for our bodies. The public and I wish to express our gratitude with the hope that Mr... will continue with this important task". Name (Teacher of Physical Education), signature and stamp.

When the colporteur studies in order to have a better comprehension about the subject, he will possess a better knowledge of himself and greater will be the help he will be able to provide. Let us not forget that a good selling point is to be able to answer in a satisfactory manner to the questions asked. I remember the case of a natural healing booksalesman, who was asked by a member of the public during a lecture, wanting to test him, if lemons could cure "flat feet"; the salesman, neither laconically nor carelessly answered, yes. You can imagine what happened.

3.f. Gold coin of professional increase

Canvassing is spiritual as well as professional labour. The colporteur, as he is selling books, is performing the work of a salesman or commercial agent, as they are known in some countries. Selling from door to door is one of the most difficult job, but when the colporteur has consecrated himself to the Lord, he is not alone in the performance of his labour and success is guaranteed.

Work has been offered to many colporteurs in secular enterprises for they have been considered very good professionals. "Who has taught you?". "How many sales lessons did you take?". "I would like you to work in my business". Our colporteurs hear these sentences and others once in a while.

One could think that he who canvasses doesn't have a profession, but is it so? Certainly not. If it was so then we would have to say that insurance agents, salesmen of secular books and other thousand and thousand of salesmen who are employed or earn sales commissions, don't have a profession.

3.g. Gold coin of character increase

For the fact of being a very competitive task, a mechanism comes into function giving place to creativity, effort, excellence, knowledge of human nature and of the product sold, etc., and all these qualities are essential in order to sell. Social and spiritual talents are especially developed in canvassing work. Contact with such diverse people, from distinct cultural and social backgrounds, gives the colporteur openness and tolerance. Due to the large number of personal contacts, as time passes, canvassing produces a substantial personal enrichment: it improves, shapes and forms the character. The fact that one has to enter into official surroundings, homes, enterprises, etc., develops confidence and personal assurance, learning how to treat everyone in order to reason and win them over.

There is no better method to conquer shyness. When I started to canvass I was very shy. I remember that when I had to enter the stores, I would stop at the entrance, turn back and leave. Such was my shyness that I would tell myself: "Here nobody will buy anything". "This person doesn't show much interest". "It would be best if I went to the next store". But when I arrived at the next place, I would repeat myself the same arguments over again, and so I was going from place to place without entering anywhere. With much persistence and prayer I was able to master my fears, and reach the point to introduce myself with determination and without fear in any place whatsoever. The fact that the colporteur is his own boss, makes him more responsible, methodical, active and abnegated. The character is refined and the person becomes stronger. The bland, coward and languid are soon discouraged.

We have been able to see what are the colporteur's wages: Seven gold coins. Is it not worthwhile to venture forward in this wonderful experience?

4. High ministry labor

Even though the colporteur isn't a minister or a preacher, the believers mustn't belittle the importance of his mission, for in the Spirit of Prophecy it is compared to the ministry.

"The importance of this work is fully equal to that of the ministry. The living preacher and the silent messenger are both required for the accomplishment of the great work before us" (CM, 8)

"God looks upon the faithful evangelistic canvasser with as much approval as He looks upon any faithful minister" (CM, 45).

Canvassing must be considered very earnestly in the church and undertaken with much confidence, courage and faith. "The church must give her attention to the canvassing work. This is one way in which she is to shine in the world" (CM, 7).

5. Solemn call

Do you love Christ? Does your heart burn with the desire to help souls when the minister exhorts the congregation? Do you like to talk about your faith to the people you come into contact with every day? Are you happy and cheerful? Do you battle every day to overcome your carnal tendencies? If your answers are positive then you can become a good colporteur.

All those who can, should take their briefcases full of books containing the message for our time, and go out into the highways and byways of this world to spread literature, just like the sower goes out to sow in his field, sowing the seeds containing the source of life; because: "...the harvest truly is great, but the laborers are few..." (Luke, 10:2).

Many times you will think you aren't able, you aren't worthy; however remember how God commissioned Moses to go and speak to the Pharaoh of Egypt, how he became Israel's leader and what he said about himself: "... O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue" (Ex. 4:10). And God answered him: "... Who has made man's mouth?... Have not I the Lord. Now therefore go, and I will be with your mouth and teach you what you shall say" (Ex. 4:11,12). And God worked through Moses. When Jeremiah was called to the prophetic vocation, he reasoned he lacked the necessary eloquence: "... Ah, Lord God! Behold, I cannot speak, for I am a youth!" (Jer.1:6). Just like Moses, Jeremiah felt in his soul the overwhelming weight of his indignity and the need of capacities to perform the duty. But this wasn't a problem for God, as we can see in His answer: "... Do not say, 'I am a youth,' for you shall go to all to whom I send you, and whatever I command you, you shall speak. Do not be afraid of their faces, for I am with you to deliver you, says the Lord" (Jer.1:7,8). And God worked through Jeremiah.

Nobody is born instructed, says the popular proverb; recall the extraordinary work of Christ's disciples. Who would have thought such a thing seeing them throwing their nets into the sea! Looking at their curriculum vitae no one would have foretold what they realized. Was it their own capacities which molded their lives that led them to success? No! It was the chisel and hammer of the Spirit of God. The same enabling power is available today.

Who desires to help save souls from eternal ruin? Who will accomplish this noble task? Who will go with the valuable publications to the people? Who wants to respond as prophet Isaiah: "... Here am I! Send me!?" (Isa.6:8). May God bless each sincere vocation.

THE SEVEN GOLD COINS CAN BE YOURS!

GOLD INGOTS

* Our publications contain God's message to mankind.

* Through canvassing work these following objectives are pursued: a) To glorify God; b) To teach His truth; c) To show the steps to follow to achieve physical and mental balance.

* It is true that canvassing implies great responsibility, however it represents a high privilege for whomsoever carries it out.

* The colporteur's wages are seven gold coins: increase of souls, spiritual increase, substance increase, physical increase, educational increase, professional increase and character increase.

* Canvassing is as important as ministering and all those who can should carry the work forward consecrating themselves to this important labour. The Lord will give them the capacities to do so.

SELF-EVALUATION

1. How important is the canvassing work and why is it a task with such moral and spiritual repercussions?

2. Which are the seven gold coins the colporteur receives for consecrating himself faithfully to his work?

3. Which one do you consider the most important?

4. If you have already canvassed once, or you were a colporteur, have you been able to witness as your own experience, the mentioned above benefits?

5. Realize the educational proposals of this subject

EDUCATIONAL PROPOSALS

1. Think why the pursued multiple objective of canvassing is so important.

2. Can canvassing be positive if it is done only for substantial increase? Why?

3. Do you consider that the colporteur can obtain other benefits while performing his task faithfully? If your answer is positive, mention which ones.

4. Do you believe the church takes an interest in this branch of the work?

5. If you are already a few years in the church you will probably be able to tell us, which are the needs existing in your church about canvassing, and which positive aspects you were able to observe.

6. If you know a brother or a sister who has abandoned canvassing work, can you tell us briefly his or her reasons?

7. Do you believe that a colporteur can be trained or he has to be born for the work?

The well coordinated functions of the human body, result in life: movement, growth and thought. The good performing functions of each believer generate growth and supply spiritual life to the church.

VII. CALLED TO SERVE

SPECIFIC OBJECTIVE OF THE SUBJECT

That the student will understand that we all received at least one spiritual gift from God, and to accept that the success of its application depends on his grade of consecration and performance in harmony with the rest of the fraternity.

1. The body of Christ

The human body is the most perfect creation existing in nature. When the Lord created it He said: "... indeed it was very good..." (Gen. 1:31), and it is so because man was made according to the image and likeness of his Creator (Gen. 1:26).

When we study human physiology we cannot but admire and cry out: "How wise is God!". We observe the digestive process, the blood circulation, the nervous system, the respiration, the eyesight, etc., all very complex functions and absolutely perfect.

Each organ has its function, or functions, but at the same time all the body is interconnected and its activities interdependent; it means that in order to perform normally it has to be able to count on the collaboration of other organs. This is easy to understand. So that our heart may be able to accomplish its mission of pumping blood to every corner of the body, other organs have to help it in this labour. The vision of traditional medical treating a peculiar affected part of the organism without considering the others, is a big error; for when one organ is ailing, it affects more or less, the rest of the body.

Paul, in most of his Epistles, when he speaks of the church (the believers as a whole), takes the human body as an example. "...so we, being many, are one body in Christ, and individually members of one another" (Rom.12: 5).

You and I, and all the other believers, form the body of the church, and as every human body, the church has also its Head which is Christ. "And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence" (Col. 1:17.18)

The permanent and harmonious development of the church depends on the following factors: a) that each member may know and accomplish faithfully the mission committed to him; b) the special plan of service (gift) has to be realized considering the principle of interdependence; c) none must dominate the other as we are all members; d) Christ is the Head who leads us all. Without Christ, the church dies, as a body without its head. We imperiously need Christ, He says: "... for without Me you can do nothing" (Jn.15:5).

2. Functions of the Body of Christ

The well coordinated functions of the human body, result in life: movement, growth and thought. The good performing functions of each believer generate growth and supply spiritual life to the church. The Bible calls this evolution, sanctification.

"In whom the whole building, being joined together, grows into a holy temple in the Lord" (Eph. 2:21).

As members of the church we have one or many specific functions to accomplish, or could accomplish, in the church. My function, your function, this is the permanent and faithful exercise of our spiritual gift.

"And each one has received a gift, minister it to one another..." (1 Pet. 4:10).

There are three lists of gifts found in the Bible: Rom. 12:6-8; 1Cor. 12:8-10 and Eph. 4:11. The fact that the word "canvassing" doesn't appear in this list doesn't mean that it isn't a gift of God for His church. It is of course, as it is a method established by heaven, to make known the gospel to this world, through the sale of the printed page; prayer doesn't appear in the Bible as a gift, but we know it is one also. The ability to go up to people and convince them to buy our books, is really a true gift of God, because a series of qualifications have to come together, some of them can be developed, and others are given by the Lord. This is why it is an error to think that everyone can serve as colporteurs.

"Some are better adapted than others for doing a certain work; therefore it is not correct to think that everyone can be a canvasser. Some have no special adaptability for this work; but they are not, because of this, to be regarded as faithless or unwilling. The Lord is not unreasonable in His requirements. The church is as a garden in which is a variety of flowers,

each with its own peculiarities. Though in many respects all may differ, yet each has a value of its own" (CM, 27).

There are many brothers and sisters who don't do anything in the church because they aimed at canvassing and wished to be like brother 'X' who is doing an extraordinary work selling our books. They aren't even capable of selling a sewing needle and although they tried to do it with real concern, they didn't have any success.

This is something normal, we just finished reading about it in the above paragraph from the Spirit of Prophecy. Is everyone qualified to preach? Is everyone capable to teach? In the past, were all God's people prophets? Did all the Christians in the time of Christ write some part of the Bible? No. "All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised" (COL, 327). Of course this doesn't mean that the believers who don't canvass actively have to fold their arms and assist solely to the Sabbath religious services, and nothing else. They can hand out leaflets, or recommend our literature to their friends, relatives and acquaintances; or they can accompany someone who knows about canvassing and go out with him or her, when there is a missionary outreach at the local church, or very simply, sustain those who are working. This also is a form of canvassing. There are many other ways to collaborate with God's people. Not everybody can preach from the pulpit but yes, all can speak about the love of Christ to those they meet, to their colleagues at work, to their relatives, etc.

Maybe a sister's gift is music. Wonderful! She can dedicate herself to collaborate during the religious services with music, during outreaches, conferences, etc.; she may sing well and has the faculty to teach others. Other sisters like to take care of children, they have patience and understanding, then in this case they can collaborate as teachers for the children's Sabbath school, etc.

"From the endless variety of plants and flowers, we may learn an important lesson. All blossoms are not the same in form or color. Some possess healing virtues. Some are always fragrant. There are professing Christians who think it their duty to make every other Christian like themselves. This is man's plan, not the plan of God" (Ev, 99).

"One worker may be a ready speaker; another a ready writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special power to explain the Word of God with clearness. And each gift is to become a power for God, because He works with the labourer. To one God gives the word of wisdom, to another knowledge, to another faith; but all are to work under the same Head. The diversity of gifts leads to a diversity of operations; but ' it is the same God which worketh all in all ' " (Ev, 99).

Although this course is addressed to those who have dedicated themselves to the canvassing work or desire to enter it, we aren't discouraging anybody to study it. There are various motives: In the canvassing theory there is a lot of knowledge that can be applied to other areas. Another reason: It could be that a person, without really thinking of doing this work, when studying about it will come to the conclusion that with the help of the Holy Spirit, he or she must give it a try. Another motive: The church must do missionary work and many of the advices and instructions printed in these pages can help.

3. The definition of gift or charisma

There are a few definitions of what a spiritual gift is. We will use the following: A spiritual gift is a special aptitude that according to God's grace is imparted to each child of God with the objective of being used for the church edification.

"These gifts or capacities have been given to the church...with the purpose that the church may be united and in a condition such as to please the Lord". (1) Comentario Biblico Adventista: Publicaciones Interamericanas. EE.UU.1984. TVI. Pág. 763.

The etymological meaning of the word gift or charisma is that of an undeserved present. That is why God doesn't give the gifts as a consequence of our merits, spirituality or faithfulness, they are given according to His will and purpose, it is by grace, if He considers it convenient. Consequently no one should feel proud or express the least inkling of conceit; our functions develop successfully only by God's grace; let's not forget that the power of our influence, together with the increase of our spiritual strength, isn't ours. How sad it is to fall into the error of exalting self. Let's accustom ourselves to give all the glory to God. The merits aren't ours. We don't have anything that we didn't receive. Our gifts belong to the Lord, there couldn't be any increase without the deposit. "Had not the Saviour bestowed upon them His love and grace, they would have been bankrupt for eternity" (COL, 361).

"The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God" (COL, 327).

4. The dispensation of the talents

With the parable of the talents, the Lord Jesus illustrated the bestowing of the gifts to His church. Let's see in detail the explanation of this teaching:

"For the kingdom of heaven is like a man travelling to a far country, who called his own servants and delivered his goods to them" (Mat. 25:14).

The man represents Christ, and the far country the place where Christ would go after His death and resurrection: to heaven. The servants are those who profess having accepted to serve Christ; they are the children of God. It is a privilege to have been called. The goods represent the gifts and blessings bestowed by the Holy Spirit.

"And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey" (Mat. 25:15).

We see that he didn't give to all the same, to each he gave a different quantity. As Christians, we don't receive the same gifts, as we said before, they aren't bestowed whimsically but according to God's will who knows what each one of us will be able to work out in the church (please, read 1 Cor. 12:8-11, 14-27). The capacities of each one aren't the same; however in our diversity we can supply to one another. It is very important to understand this: We don't receive the same gifts. Let's not go through life thinking about the gifts the others received; you and I, have received exactly the gift we needed, corresponding to our capacities.

5. The use of the talents

"Then he who had received the five talents went and traded with them, and made another five talents. And likewise he who had received two gained two more also" (Mat. 25: 16,17).

The principal question is the following: What are we doing with the talents God gave us? We can use them in two ways: a) Develop the talents heaven has given us; b) Spend our time leisurely. The first two servants traded with the talents, they used them for God's glory and each one according to his possibilities.

When God urges us to do something, it is because He knows we can do it with His help. When a father asks something from his child, it is normally something the child can put in practice easily; if the order contained some difficulties, the father wouldn't let his child destitute, but he would stimulate him, giving him some advice and, if necessary, he would help him accomplish the commission. God will never do for us what we can do for ourselves. The same talent can be used by different persons with quite different results; in fact, while canvassing not everyone renders the same but what is important though, is to render, meaning, to trade with the talents received. We have to work the best we can. We mustn't compare ourselves with the rest. It's nice to learn and hear from others but let's not go through life trying to be like them.

"But he who had received one went and dug in the ground, and hid his lord's money" (Mat.25:18). What does hiding the money mean? It is an allegory of defeat, of inactivity, negligence, thoughtlessness, pessimism, failure of purpose in life, infidelity. "The man who neglected to improve his talent proved himself an unfaithful servant. Had he received five talents, he would have buried them as he buried the one" (COL, 355).

"He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much" (Luke, 16:10).

6. The restitution of the talents

"After a long time the lord of those servants came and settled accounts with them" (Mat. 25:19). In this verse we are given the hope of the second coming of Jesus to this earth. Although some think Christ will delay, He will come for a second time. Then He will ask us about the talents we received. "... the return from every talent will be scrutinized" (COL, 360).

"So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents, look, I gained five more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you have been faithful

over a few things, I will make you ruler over many things. Enter into the joy of your lord.' " (Mat. 25: 20-23).

If we do our best and trust in the justice and merits of Christ, we will receive the requisite ability to develop our work successfully, and one day, enter into eternal life.

Each servant worked according to the talent he had received. It wasn't asked of the one with the two talents the same as the one with the five; For his lord he was equally a good servant. What is then the difference between the faithful servant and the unfaithful one? The sincere desire to serve God the best he could.

Let us read the following inspired texts: "When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with his own divine merits" (SM1, 382)

"Many feel that their faults of character make it impossible for them to meet the standard that Christ has erected, but all that such ones have to do is to humble themselves at every step under the mighty hand of God. Christ does not estimate the man by the amount of work he does but by the spirit in which the work is performed.

"When He sees men lifting the burdens, trying to carry them in lowliness of mind, with distrust of self and with reliance upon Him, He adds to their work His perfection and sufficiency, and it is accepted of the Father. We are accepted in the Beloved. The sinner's defects are covered by the perfection and fulness of the Lord our Righteousness. Those who with sincere will, with contrite heart, are putting forth humble efforts to live up to the requirements of God are looked upon by the Father with pitying tender love; He regards such as obedient children, and the righteousness of Christ is imputed unto them" (MCP, 787)

In the end, the servant who had receive one should have given the talent back to his lord, together with the increase of his trade. But, on the contrary, he only gave back the same he had received, resting his attitude upon the basis of fear provoked by the harsh treatment of the lord. The lord's answer is an evidence that his attitude was unjustified and reprobable.

"But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. Therefore you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. Therefore take the talent from him, and give it to him who has ten talents. For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.' " (Mat. 25:26-30).

I have already said that hiding our talent is equal to not cultivate our gifts, to reject the responsibilities we are called to perform in the church. When we don't use the talents given to us, whether great or small, it is like stigmatizing God of being a hard master. It is as if we said: "God has given me a work that I'm not capable to accomplish".

The servant was found unfaithful and careless just for the fact of not having used his talent. Are we using ours? We have to think that faculties not used become debilitated and will finally be lost. "Shut up to self-serving they diminish, and are finally withdrawn" (COL, 364). The Jews received much but they didn't give God anything in return, they just monopolized the religion and its blessings. Many, like them have mistaken, "...the enjoyment of their blessings for the use they should make of them" (COL, 365). This is the origin of the spiritual downfall of the Jewish people; Jesus had to tell them with great anguish: "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it" (Mat. 21:43).

6. An united body

All the eloquence and wisdom of the world, all the knowledge of the best existing sales techniques, won't be of any help if we don't consecrated ourselves to the Lord and remain united with our brethren in order to perform in the church's midst.

We all are members of the body of Christ and each one of us must strive to perform our tasks in harmony with the rest of the believers. The dissociated churches live with the dryness of a cold theory, but on the contrary, where there is unity, there is God's blessing; I believe that we all have had this experience at least once. We need each other. What would the church be without ministers or deacons, without treasurers or teachers? The specific function of each member is effective only in the measure that it is pursued together with the brethren.

The colporteur mustn't destroy his fellow-believer's work, he mustn't go wherever he wants, sell at a price convenient to him, forget to pay the publishing department for the books, work as he pleases and stop giving reports of his work to the canvassing director. Why?

Because our cells don't function this way, we mustn't forget we are a body. Organization and order exist and it has to be respected for the good of all. When a work is done without order, the whole church suffers; remember what I said in the beginning about interdependence to which all the members of the body are subject.

Don't hide your talents, use them for God's glory and the good of your fellow-men!

GOLD INGOTS

* In the Bible, the church is compared to the human body as these following analogies are accomplished: Diversity of gifts exist in the church and as they grow, these functions have to be developed in harmony with other members.

* A gift is a present of God to His church and nobody must boast about what he is doing with it.

* It is God who decides which is the function that each member of the body must perform, and it is illustrated by the parable of the talents.

* God gives His grace so that our physical, mental and spiritual faculties may be developed.

SELF-EVALUATION

1. To what is the church compared to?
2. Why does the apostle Paul use this comparison?
3. What is interdependence?
4. Write down some of the gifts God gave to His church.
5. Do all the gifts serve the canvassing work?
6. What does charisma or gift mean?
7. With which parable did Jesus illustrate the dispensation of the talents to His church?
8. What was the problem of the one who received one talent?
9. Realize the educational proposals of this subject.

EDUCATIONAL PROPOSALS

1. How many talents do you believe you received?
2. Ask trusted brothers what kind of talents they see in you and take note of them.
3. Write the talents you believe you see in the minister of your church.
4. Find three characters in the Bible and describe which where their talents.
5. Which are the most usual problems in the church, originating as a consequence of division?
6. Can a natural capacity convert itself into a spiritual gift? Give the reason for your answer.
7. Which are the gifts found in your church?
8. Do you know people who ignore they have talents? How do you think they could discover and develop them?

Learning is the process through which a person modifies his conduct as a consequence of experience and exercise. In spiritual life, success is obtained when we unite our frail efforts to divine power.

VIII. PREPARATION

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will be stimulated to realize an accurate preparation, through biblical examples and logical reasoning.

1. Training

In the former subject we studied how the Lord dispenses His talents with the purpose that they may contribute to the edification of His church. However, a talent not cultivated will eventually die. What do we have to do to develop the talents we have received? How can we become good colporteurs for God's glory?

When we study the lives of known biblical characters, we find in them a common denominator, an interesting element: training. They all had to learn and prepare themselves in Christ's school. We may have received natural gifts, but now we have to learn how to use them in harmony with God's plan and at the higher possible degree of capacity. Psychology defines training as the process through which a person modifies his conduct as a consequence of experience and exercise. This course doesn't pretend to be a substitute for the experience you have to acquire in your everyday labor; it is simply to guide you in your experience.

The church has a great responsibility in this respect; the Spirit of Prophecy tells us: "We have a work to do. Educate, educate, educate young men to give themselves to the ministry of the word. Educate them to become canvassers, to sell those books which the Lord by His Holy Spirit has stirred minds to write" (CM, 19).

"The secret of success is the union of divine power with human effort. Those who achieve the greatest results are those who rely most implicitly upon the Almighty" (CM, 106).

2. Moses' example

The Lord has promised to teach us and to give us the necessary means to acquire adequate knowledge making us capable to better realize our work: "Thus says the Lord your Redeemer, the Holy One of Israel: 'I am the Lord your God, who teaches you to profit, who leads you by the way you should go'" (Is. 48:17).

2.a. He received special education in Egypt

Because of lack of space we cannot amplify with many biblical characters, however we will concentrate ourselves on one: Moses. He can very well be the prototype of every Christian who has to perform vital tasks in his life. At Pharaoh's palace, Moses received the highest civil and military education. In the book of Acts we are told that "...Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds" (Acts. 7:22). It isn't a wonder, that as successor to the throne he had to be prepared to occupy this high position.

2.b. He was chosen by God to free Israel

Moses learnt from the angels of God that he had been chosen to free Israel from the slavery of Egypt. Angels also communicated with the elders of Israel that the time of their deliverance was near and that Moses was the one to bring forth God's plans. However, Moses believed that God was going to untie the chains of slavery with the power of weapons.

Conditioned by the education received in Pharaoh's palace, he came to the conclusion that he was to lead the Hebrew army into a war against Egypt. As this thought filled his mind, it isn't strange that one day, seeing an Egyptian abuse an Israelite, Moses, wanting to start his rescuing work, threw himself on the man and killed him. The same happened with Christ's disciples who hoped Israel would take up arms against their mighty foe.

However what he did was to put aside Israel's true Leader and conceive human plans which didn't serve the divine purpose. Moses wasn't ready yet to start his great work.

2.c. Entering God's school

This hasty action and the divulcation of his belicose plan put him in a dangerous situation before Pharaoh; that's why he had to flee to Arabia. It seemed that everything had ended, but no. God wished to educate Moses in His school and teach him lessons of self-denial and faith; he had to learn that God's promises are fulfilled when the clock of heaven strikes the hour and not when man uses his intelligence and strength.

From a merely human point of view, he could have thought that the years spent in the desert were unproductive, however we can give evidence from the latter history that it wasn't so. In the seclusion of the mountains, in contact with shrubbery, thorns, animals and the rigorous climate, Moses realized an excellent training, as he learnt to be patient and dominate his passions. One who is to lead others has first to learn to be obedient to the precepts he wants to communicate.

During forty years he performed his humble work of shepherd of the flocks; he acquired very precious lessons about self-denial and developed tender, caring habits that he later would apply, while dealing with the "flock of Israel". God wanted Moses to forget most of the wrong concepts and years of learning received in Egypt, and the desert's harshness was ideal to erase from his mind all those impressions that for sure would have brought him to lose his soul.

He was trained in God's school. What was the result? He wrote the book of Genesis and became "...very humble, more than all men who were on the face of the earth" (Num. 12:3). "His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator" (PP, 246).

Now Moses was prepared to realize the work God had commissioned him forty years earlier. His training was very dynamic; as a proof we just have to read his story as leader of Israel.

During the three years spent with their Teacher, the disciples realized a training that would later help them to perform with success the task Jesus was going to give them. They, Moses and many others, needed to enter into God's school to be taught; only there could they be trained and prepared under the supervision of the Holy Spirit. Will we do the same? Will we receive from the divine Master's school the teaching we need? Let's cherish in our hearts the sincere desire to improve and excel, God will help us. Let us look at some counsels that can inspire our canvassing education.

3. Practice

Every talent can be developed. In regard to practising our talents, we want to put into evidence two aspects:

a) You can play piano very well, but if you don't practise a little everyday, soon your capacities will diminish. Let's apply this to canvassing: It is possible you have a predisposition for eloquence and persuasion, but if you don't exercise these abilities regularly, your faculties will always be feeble. This example brings us to the inevitable conclusion I wanted to reach: We need to practise, practise and practise what we are learning, otherwise what is not practised is forgotten. Practice generates experience and forms craftsmanship.

To learn from the experience of others is an obligation, because we can take advantage, in a relatively short time, of the errors and successes obtained by others during their lives. However there is nothing best as to learn from our own experiences, as the saying says, "It is better a thorn of experience than a forest of counsels" (James Russell Lowell). We can give other phrases that will uphold what we are saying: "Experience is the name we give to our mistakes" (Oscar Wilde). "Experience is the sum of our disillusiones" (P. Auguez).

The Bible also gives us an interesting text from David : "It is good for me that I have been afflicted, that I may learn Your statutes" (Psalm 119:71). David's mistakes brought him to search with all his heart for a higher spiritual level.

The colporteur will learn a lot if he practises a lot. To go out into the streets every day will teach you what you will never learn while just studying this course or reading books about selling techniques. Practice is the key to development.

I've seen tremendous changes in canvassing brothers. In the beginning they were shy and restrained, and as they were practising they changed into open personalities, pleasant and knowers of our publications' subjects. I remember when I did my first presentation, it was a disaster. I became very nervous, I couldn't find the pictures I had with me, neither my words.

When we begin, it is good to make a first presentation in front of members of our own family, to people who are capable to counsel us and give us a constructive point of view. Stand in front of a mirror and make a presentation to yourself. Observe your eyes, your hands, your movements, learn to be self-confident.

b) The other aspect of practice has to do with the motivation that impulses us into action. Practice is good and necessary, however if we don't link our souls with divinity, and don't impart the knowledge and abilities we acquire, together with practical devotion, it doesn't help. Said in another way more simply: We can become good salesmen, but missing the necessary

consecration. What happens then? Canvassing is soon abandoned. Knowledge, experience, has to be filled with love for God and His cause.

4. Integral formation

The colporteur has to cultivate two very important areas: spiritual and technical. While deepening his knowledge in those two aspects and putting them into practice, he will acquire a very enriching spiritual formation.

There is no progress in the life of faith without spiritual growth. In order to grow as Christians we have to keep in mind what our Lord Jesus tells us: "Abide in Me, and I in you. as the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me" (Jn.15:4). To be in Jesus means to live in relationship with Him. We have a relationship with Jesus through prayer, when we meditate and think about holy themes; we have also a relationship when we study His word and when we share with others the reason of our faith, while living what we have learnt.

To pray is opening our hearts to God as we would do with our friends. The colporteur has to be a man or a woman of prayer. "If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him" (James 1:5).

Moses' secret was his relationship with God through prayer. The canvassing work isn't something simple, it needs courage and a strong will to go out everyday into the field. The colporteur meets many difficulties and prayer will be his shield and sword to overcome discouragement and avoid pride.

"Put your trust in God. Pray much, and believe. Trusting, hoping, believing, holding fast the hand of Infinite Power, you will be more than conquerors" (TT3, 195).

"The strength acquired in prayer to God will prepare us for our daily duties. The temptations to which we are daily exposed make prayer a necessity" (MYP, 248).

"In order to receive God's help, man must realize his weakness and deficiency; he must apply his own mind to the great change to be wrought in himself; he must be aroused to earnest to earnest and persevering prayer and effort" (PP, 248).

The colporteur must search for communion with God everyday; and not only when getting up or going to bed, but at any moment of the day. Before presenting the books, when we had success or when something went wrong, at all times, places and circumstances, the colporteur can and must go to his Heavenly Father in prayer, with an open heart.

We see Jacob prevailing because he was constant and decided in prayer. We see Daniel facing the hungry lions with prayer. Moses asking for wisdom to lead a numerous people through the desert. Joseph praying not to fall into temptation and later not to be discouraged in prison where he was thrown in spite of his innocence. We see David communicating with heaven to receive power and strength for his kingdom and forgiveness for his mistakes. Paul made prayer his shield and spear to fight the enemy and taught "pray without ceasing" (1Thes. 5:17). And finally, we see our Saviour Jesus Christ pouring out His soul in prayer in the garden of Gethsemane, a short while before giving up His life for mankind.

"...but it is secret communion with God that sustains the soul life" (Ed. 258).

"Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive embellishments in the world...Then pray and work, and work and pray, and the Lord will work with you" (CM, 80,81).

Each day we have to put apart a moment to study the Word. That's what the Bereans did, to find in them living nourishment. (Acts 17:11).

"God will be with everyone who seeks to understand the truth that he may set it before others in clear lines" (CM, 10).

"Those who will put on the whole armor of God and devote some time every day to meditation and prayer and to the study of the Scriptures will be connected with heaven and will have a saving, transforming influence upon those around them" (CM, 82).

The colporteur has as mission to bring the message of love to a perishing world and he will often find himself giving the reason for his faith or to encourage and help the many persons who are suffering and are without hope whatsoever. How will he be able to give if he doesn't receive beforehand?

There are situations when we recite a Bible text to the people we come in contact with, it is as if we pour balm into their soul. The colporteur must have his Bible with him at all time and know its contents.

You mustn't neglect the study of the Testimonies, for they are a gift from God to His church of the end times.

In subject 0, I gave a few guidelines for the study of the Bible and a methodical option to accomplish this study or whatever other subject. Please look it up again.

To tell others the great things God has done for us has a great educational power in faith: We grow and those listening are thus stimulated to go to Jesus' feet. Personal testimony is very effective for the canvassing work. To share the experiences we have with God with the persons we visit, generates very positive reactions; There is more power coming from our own statement of what happened to us than from relating the experiences of others. Jesus said the same to the possessed man at Gadara: "...Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you" (Mark. 5:19).

4.b. Technical formation

There are persons who never took a marketing course and in spite of that know how to sell things to people, they have this natural gift. However, without a doubt, this capacity can be much more developed if it is enriched by an adequate formation.

The colporteur will have to be acquainted with social culture, that is, to acquire general knowledge and learn the secrets of marketing. We live in competitive societies demanding more and more better formation and actual knowledge. Once a man visited a bank director, and during the conversation, the subject about the universe came up. The director discoursed fluently about the subject, but his visitor was quite divagating. At one moment during the conversation, the man affirmed with authority, under the director's astonished look, that the earth didn't turn around on its axis! Whow! I don't know what kind of business came out of that office but I suppose the director's opinion about the man was nothing positive.

In order to acquire general knowledge you will have to read books about different subjects, search encyclopedias, technical magazines, etc. It wouldn't be bad to read some books about the art of selling, although you mustn't become obsessed about it, because there are thousands of books presenting many psychological techniques to crown sales with success, and not all offer quite the correct persuasion we want. We would like to bring a message of honesty and love. Sometimes the technical counsels are inappropriate for the activities we pursue of Christian character; not pursuing the same objectives encompassing the missionary work would look like dishonesty and fraud. Their goal is to sell at whatever cost, and furthermore subterfuge and certain tricks are used to convince the client.

This course is an attempt to put into the colporteurs' hands a useful tool according to our faith, so as to impart those positive values and attitudes which will help us to reach our noble end.

General knowledge has to be united together with the exhaustive knowledge of the books you are selling. "Canvassers should thoroughly acquaint themselves with the book they are handling and be able readily to call attention to the important chapters" (TT2, 554).

Can you imagine the results a vendor of electrical home appliances would obtain if he didn't know the name of the brand he is selling, or wouldn't know where the plugs are, or couldn't explain to his clients the main services of the appliances, the material they are made of, the warranty period, etc.?

Once I ordered some books. If it hadn't been me calling the salesman, and if I hadn't been so interested in the subject and knew about the question, for sure I wouldn't have bought him anything. To the many questions I asked him, he answered: "I don't know", "I don't remember", "I don't know what to tell you", "To tell you the truth I find it hard to keep updated on the contents of this book". He was going nervously through the pages and he didn't have any idea about the subject. He didn't have any knowledge of the products he was selling. Do you know well the books you are selling or want to sell? Do you know the subject of each of them? Start today to become familiar with the literature you are offering for sale.

Knowing the contents doesn't imply only to know what it's about, you have to know how it is said and where it is written. This obliges us to read the books we sell. For this work you have to keep in mind the following advices:

- a) First read all the illustrations commentaries, so as to have a panoramic view of the book.
- b) Read the book at least once.
- c) When you read it for the second time underline those thing you find most important. Take notes in the margin and write a summary of the book or its most important chapters as I have explained in subject 0.
- d) You have to learn to locate the most important chapters.

- e) Read as frequently as you can these chapters.
- f) Practise until you find them easily.
- g) You have to learn to find quickly a determined subject, with the help of the index.
- h) Learn by heart certain details of the books, as for example:

Natural Medecine Guide

It contains more than 1000 medicinal herbs
 More than 10.000 practical health counsels.
 First-aid index.
 Scientific names of the herbs index
 Phytotherapy compendium (medicinal herbs therapies).
 Large letters for better reading
 Simple explanations, in a language deprived of technical terms.
 Colour illustrations and others in black and white.
 Luxury binding, in vinyl, resistant to use.
 Binding in form of note books sewn and glued.

Easy and Healthy Cookery Book

Has 194 pages full of culinary advices
 Practical recipes with easy to find ingredients.
 Explanations that even children can understand.
 40 suggested menus for every day.
 Easy to use index by alphabetic order.
 Colored illustrations.
 Plastified cardboard binding.

- g) In the presentation of each book you have to introduce its technical characteristic, together with the points of selling which are the appropriate arguments that will help you to sell them. It wouldn't be to much if you learnt the basic terminology of book binding, and its process. Here is an illustration of the most important parts of a book, so they won't be unknown to you.

The differents parts of book binding

Cabezada	head-band
Cabeza	top or upper part
Lomo	back of a book
Nervios	shoulders
Entre nervios	between shoulders
Cola o pie	bottom of a page
Cajos	joints, flanges
Lomera de piel	leather backing
Esquina	corner, edge
Tapa	cover
Página de guarda	fly-leaf
Ceja o cejilla	protecting parts in the binding of books
Cantos	fore-edge of a book

You have to learn by heart the book presentation. This isn't a easy task, but you will secure it with efforts and perseverance. Later you will be able to diversify and modify it as you like, as time goes by and you are acquiring experience. Once more: Learn the presentation by heart.

To help you, record your presentation on a audio-cassette and listen to it as many times you'll need to learn it. You can also read it again and again until you will find it easy to repeat it without glancing at the text.

In short, a good technical formation will help you to:

- * Know better the subject you are presenting.

- * Feel secure and eliminate the sensation of insecurity you could convey to the people giving a very negative result.
- * Be able to help more and better.
- * Give an impression of seriousness towards the work you are doing, in order to benefit our institution.
- * Remain in the canvassing work.

GOLD INGOTS

- * A training period is necessary to perform any kind of work. Moses learnt in God's school, he was taught in the wilderness how to lead the people of Israel.
- * One has to practise a lot to acquire experience in any branch of the work.
- * The colporteur has to cultivate himself in two areas: spiritually and technically.
- * Spiritual formation is gained by: prayer, implying contemplation and reflexion; study of the Bible and testimony.
- * Technical formation means contemplating to obtain knowledge on the subject contained in our books, their characteristics and a general knowledge.
- * The presentation has to be learnt by heart.

SELF-EVALUATION

1. Why preparation is necessary for the canvassing work?
2. How did Moses act in the beginning and how did he understand he had to free Israel?
3. What did he have to learn in the wilderness?
4. Why practise is so important to perform any kind of activity?
5. In which two areas does the colporteur have to improve self?
6. What is the most important about spiritual formation?
7. Give a few aspects about technical formation.
8. Realize the educational proposals of the present subject.

EDUCATIONAL PROPOSALS

1. Apart from Moses example, give a biblical case in which an individual is seen going through a training period.
2. Starting from this case answer the following questions: How long was his preparation period? Who taught him? What did he learn in a special way? What did he need to learn? Did he put in practise the acquired knowledge? Did he have success?
3. What do you have to learn to have success in the canvassing work?
4. Do you think there are other aspects which were not approached in this subject and would be important to consider as training?
5. Take all the books you have for canvassing and try to do a summary of each one of them containing the following data: Number of pages, the subject treated, the most important aspects of the book, the kind of material used to make it, the name of the author, some significant facts about him, or her, the most important points on selling, etc.
6. Do the following experiment: Take a book and give it to someone you know, that he may ask you to find rapidly for him a concrete subject (tell him beforehand the subjects contained in the book).

Knowledge and respect of the laws ruling our health are of vital importance in order to perform the canvassing work with success, and having even more in mind, that the health reform is an important part of the message we have to make known to a suffering mankind.

IX. CONQUESTING HEALTH

Specific objective of the subject:

That the student will understand that knowledge and practise of the health reform is of vital importance in order to perform his labor with success.

1. The right hand of the body

The Word of God teaches us to take care of our mind and body. "Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers" (3 Jn. 2). "Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?" (1 Cor. 6:19, 20).

Knowledge and respect for the laws ruling our health are of vital importance in order to perform the canvassing work with success, and having even more in mind that the health reform is an important part of the message we have to make known to a suffering mankind.

"True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind" (CM, 131)

"I was again shown that the health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body" (CD, 69)

2. Personal implications

It is evident that if the colporteur is to give the knowledge of the gospel, he has to live it first hand; the same happens with the health reform as it is part of the message. Inconsistency between what is being taught and practised, between what one says he is and what one is in reality, can be the cause of many conflicts and mistakes. God cannot bless those who pretend to be promoters of health of body and mind when they fail to study about it and aren't willing to obey.

Once a young salesman selling books about health called at my home. He didn't have a good appearance and his breath was stinking of tobacco. It was difficult to stand it. Right from the start I was prejudiced against listening to him. However, as a Christian, and being conscious of the difficulties of his job, I wanted to help him and counseled him about how to quit smoking. I explained him that I also sold health books and that I was a vegetarian. He listened to me quite enthusiastically.

The young man was selling books about health but he didn't benefit from them, he wasn't living up to what they were communicating. His appearance wasn't convincing; he lacked enthusiasm, personal conviction, deterrent power, consistency... The result?: total failure!

How many times I have entered health food stores, finding a young woman or a man smoking behind the counter, or eating a ham sandwich! Their breath was smelling of tobacco, the shop was full of smoke and the foodstuffs were saturated by the odor of tobacco. The result?: total failure! I would walk out of the shop without buying anything.

Many stores of that kind have to close for lack of business. This can be attributed to many factors, such as a lack of good advertising, wrong location of the shop, etc. However, one of the elements that mostly provoke the shutting down of such stores is the lack of knowledge about the subject and not living up to the principles of health; they focus merely on business, and are destitute of ideals. Is this not the problem of many who work in political, educational and religious institutions?

Can a colporteur fall into this deep pit? The work of many a colporteur has been unproductive because they weren't up to the concept they were trying to transmit. Can we lead the blind if we ourselves don't see? (Mat. 15:14).

"Teach by example. Let your self-denial and your victory over appetite be an illustration of obedience to right principles. Let your life bear witness to the sanctifying, ennobling influence of truth" (TT2, 552).

3. Divine help

The best shield we can use to defend ourselves against the venomous darts of ignorance and inconsistency is submission to God's will. Let the colporteur immerse himself as much as

possible in the study of the health reform, asking God for the guiding of the Holy Spirit to realise such an investigation (James, 1:5), together with a good portion of His sustaining grace to stand firm on the platform of eternal truth (Jude 24).

Daniel and his three companions were faithful to the principles of health reform they had received from their parents, even in the worst circumstances. Confronting their first trial, during their Babylonian captivity, they searched for divine help and decided to abstain themselves from those unsuited foods king Nebuchadnezzar was offering them.

"And now as Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. They decided that as flesh meat had not composed their diet in the past, neither should it come into their diet in the future. (HP, 261).

In the midst of the excess, luxury and license of the court, they shone as precious gems and their light has gone forth throughout time until our days.

"And at the end of the ten days their countenance appeared better and fatter in flesh than all the young men who ate the portion of the king's delicacies...And in all matters of wisdom and understanding about which the king examined them, he found them ten times better than all the magicians and astrologers who were in all his realm" (Dan. 1:15, 20).

4. What does health embrace?

In order to glorify God in our body and mind the light of health reform was given to us. To be in good health is important for those who have taken the message of salvation to the streets and squares of this world. However the health reform doesn't concern only dietary habits, it has a much wider realm. It concerns other aspects such as temperance, rest, exercise, etc. "...whatever promotes physical health, promotes the development of a strong mind and a well-balanced character" (Ed, 195). A good physical health is the result of observing the following advices:

4.a. Healthy dietary habits

Body and mind are both the beneficiaries of a correct diet. We are what we eat, popular wisdom says, and it has a scientific basis. Physical resistance and mental power are necessary to face the demands of the canvassing ministry, for on the contrary, how could this daily work be endured. How can a productive study be realized? Study claims intellectual efforts and is conditioned to good physical health.

Mind and body are related. Thoughts, intelligence, together with physical strength, depend in great measure of the health of the stomach. The quality of our blood depends of which class of food we ingest.

However, what must be the diet habits of the colporteur? We don't pretend to treat exhaustively this subject in this book. This topic is too large and long to be sufficiently dealt with in a few lines and it doesn't concern this course. We simply want to give some guidelines. It remains to each colporteur, as we already said, to investigate the matter. To this end we recommend the following testimonies: Counsels on Diet and Foods, Health Ministry, Temperance, Counsels on Health. It is understood that you have to read these health books and others specialized in the matter.

4.a.a. Eat from the four food groups:

"Vegetables, fruits, and grains should compose our diet" (CD, 380).

4.a.b. Milk and eggs aren't on the same level as meat:

"Milk, eggs, and butter should not be classed with flesh meat" (TT3, 138).

4.a.c. Learn to combine food judiciously:

"...in proper combination, contain all the elements of nutrition..." (Ed, 204).

4.a.d. Prepare the food with pleasure and hability:

"It is a religious duty for those who cook to learn how to prepare healthful food in different ways, so it may be eaten with enjoyment" (CD, 260).

4.a.e. Eat at regular periods:

"...should be partaken of only at regular periods..." (CD, 229).

4.a.f. Don't eat more than three meals a day:

"...not oftener than three times a day..." (CD, 229).

4.a.g. Let five to six hours pass between meals:

"Five hours at least should elapse between each meal..." (CD, 173).

4.a.h. Don't eat any kind of food between meals:

"Not a particle of food should be introduced into the stomach till the next meal" (CD, 179).

4.a.i. Take a good breakfast:

"At breakfast time the stomach is in a better condition to take care of more food than at the second or third meal of the day... Make your breakfast correspond more nearly to the heartiest meal of the day" (CD, 173).

4.a.j. Dine sparingly and early:

"The stomach when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping hours" (CD, 175).

4.a.k. Eat with joy:

"Let mealtime be a cheerful, happy time. As we enjoy the gifts of God, let us respond by grateful praise to the Giver" (CD, 231).

4.a.l. Eat slowly:

"Food should be eaten slowly, and should be thoroughly masticated. This is necessary in order that the saliva may be properly mixed with the food, and the digestive fluids be called into action" (CD, 107).

4.a.m. Reject all unhealthful food:

"Nothing that will serve to encourage a desire for stimulants should be placed on the tables. I appeal to old and young and to middle-aged. Deny your appetite of those things that are doing you injury. Serve the Lord by sacrifice" (CD, 403).

4.a.n. Drink a lot of water in between meals:

"In health and in sickness, pure water is one of Heaven's choicest blessings. Its proper use promotes health...drink freely of pure soft water...But if anything is needed to quench thirst, pure water, drunk some little time before or after the meal, is all that nature requires" (CD, 419, 420).

4.a.o. Temperance while eating:

"Intemperance in eating, even of healthful food, will have an injurious effect upon the system, and will blunt the mental and moral faculties" (CD, 131).

4.b. Resting habits

So that sleep may be deep and refreshing, we should sleep 7 to 8 hours a day. We mustn't bring our problems to bed with us. An early and light dinner will help us to find better sleep and it will be of better quality, for digestion will have ended. Appetizing foods impede refreshing sleep. Avoid sedatives or somniferous pills. If there is a lot of tiredness, a warm shower or bath will bring a sedative effect on the nervous system. The bedroom has to be well ventilated and we have to go to bed early in order to get up early. Ah! Let's not rob any hours of the night, working.

Life isn't work only. Even God rested on the seventh day from His creative work, and our Lord Jesus Christ also considered rest important, and in the midst of the intense fatigue of His activity, He said to His disciples: "...Come aside by yourselves to a deserted place and rest a while..." (Mark, 6:31). The wise Solomon teaches us that: "To everything there is a season, a time for every purpose under heaven" (Ecl.3:1).

Recreation can also renew our strength lost during our arduous work. Find yourself moments to be with your family, with brothers and sisters, to go out to the countryside and contemplate the works of nature. Organize trips and outdoors youth meetings, go camping with them. Have a hobby such as painting, poetry writing or relating your canvassing experiences, etc. Occupy yourself with household chores, play an music instrument, etc. This is also resting, even if it isn't sleeping. Variation refreshes the mind and strengthen the body. We have to learn to make good use of our time. Soon we will study about this subject.

4.c. Exercise habits

"Who moves his feet, moves his heart". This was the theme of a publicity campaign in Spain promoted by a firm selling bicycles. They were right. However exercise isn't only an auxiliary factor for the prevention of cardiovascular ailments; its beneficial repercussions upon the whole organism are extensive.

"Physical inaction lessens not only mental but moral power. The brain nerves that connect with the whole system are the medium through which heaven communicates with man and affects the inmost life" (Ed, 209).

"Exercise is important to digestion, and to a healthy condition of body and mind" (CD, 103)

There is no need for rough, intense or competitive exercise. This would lead things to extremes. When you get up in the morning and before washing yourself, it is good to go out for a short walk or to do a few simple exercises. Some charts have been set up by specialists in the matter that can be used as guidelines.

Practising some sport such as climbing, jogging a few miles in pleasant surroundings, swimming, or tending a plot of land (whenever possible) will impart the colporteur with the necessary physical preparation to confront his work without stress. We recommend the humblest of exercises: walking each day, for it is simple, direct and harmless.

To breathe well is life. Our health depends in a great part on good respiratory habits. I would like to dedicate a little more space to this so important subject. Breathing exercises, done especially in the morning after getting up, will oxygenate the blood and benefit our whole organism.

"The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. It refreshes the body, and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind imparting a degree of composure and serenity" (CD, 104).

"In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright color and send it, a life-giving current, to every part of the body. A good respiration soothes the nerves; it stimulates the appetite and renders digestion more perfect; and it induces sound refreshing sleep" (MH, 272).

Dr. A. Vogel, the well known medical doctor, relates his own experience in which he explains how correct breathing helped him to get well from a disease he was suffering: "First I dedicated myself to abdominal breathing, inhaling while at the same time relaxing my stomach, and then expelling the air while contracting the abdomen. When I was doing this exercise a few minutes, then the gases would disappear and my stomach wasn't hurting so much...First thing in the morning I would do my respiratory exercises; when I was resting after lunch I would do them again, and the same in the evening, before going to bed. I started to sleep better, for through these intensive respiratory exercises I felt a agreeable relaxed sensation and natural tiredness. My sleep was calm and the problems, the troubles and irritation didn't wake me up anymore during the night. I was thankful to note that these respiratory exercises had such good results and also a good influence over the mind. As to my physical well-being, my abdominal muscles got the best of it. They became stronger, the diaphragm developed itself, the digestion became better and I didn't notice any more the inflammations and pains I had suffered from for many weeks...If the respiratory exercises are done correctly and if you are careful to breathe always through the nose, certain headaches will disappear... Correct breathing produce also an effect on the brain, for it goes through the superior osseous part to reach the most important cells of the brain. There is a reflex effect moving over the cells and stimulating them...Correct breathing will not only reflect uniquely on the head and the stomach...but on all the sympathetic and parasympathetic system... Even angina pectoris can benefit from such breathing exercises...Constipation is set right as a consequence of ingesting natural foods, however proper breathing habits will help put everything in order". A.Vogel El pequeño doctor. Editorial Ars Médica, S.A. Barcelona. 1966. Págs. 685-689.

4.d. Hygiene habits

Daily hygiene of the body musn't be thought as something tedious or bothersome, but very much as a beneficial and an essential habit. When bubonic plague was spreading all over Europe, it was thought in those days that diseases came from corporal sanitation. An article from that period said the following: "To take a bath is something very harmful, because it open the pores of the body through which poisoned air can enter, producing strong impressions in our body or on our mood". Any child today knows this is an erroneous affirmation.

A daily bath is imperative for the colporteur. A cold shower in the morning stimulates, and strengthen the organism; a warm shower at night relaxes the nervous system. Of course if the colporteur, for whatever reason can't stand cold water, he can start with warm water and finish with cold. This is not compulsory. What is important is to wash oneself. In tropical countries, or when summer comes, perspiration is very comun. A good shower and a fresh set of

underwear will prevent the bad odor of perspiration, which is so unpleasant for those nearby, as well as being all sweaty. The subject of clothing, while it should be included in the health reform, will be spoken of in another chapter. Daily hygiene, apart from being a beneficial practise towards health, is also an act of social respect. Let us see a few advices:

- * Well trimmed and clean fingernails.
- * Clean and well combed hair, without any ostentation; avoid dandruff.
- * Perfumes and strong scented lotions aren't convenient because they divert the attention of the listener.
- * Men should always be well shaved.
- * If one has a beard it has to be trimmed regularly. A very long beard is of no use to the colporteur. It can be that one looks like a patriarch, but in our industrialized society this shows a symptom of neglect and excentricity. Oh! be careful when you eat.
- * If one has a mustache, it has to be cut short over the lips.
- * Teeth have to be brushed correctly, not only to be clean and give a good image of oneself, but also to avoid caries and bad breath that can be very repulsive. Healthy teeth are the result of good buccal hygiene and a balanced diet.

Study the laws of health, live up to them and share them with others!

COLD INGOTS

- * The Lord wants us to have physical and mental health, that's why He gave us light about the health reform.
- * The cause of many conflicts and mistakes in canvassing are met in the incoherences between what is taught and what is done. The colporteur has to live up to the principles that he promotes and of course, know them well.
- * In our conquest for health and in promoting it, we are not alone. We have divine help.
- * Health reform embraces: diet, rest, exercise and corporal hygiene.

SELF-EVALUATION

1. What has the Lord given us so that we can reach physical and mental health?
2. How can we glorify God in our bodies and minds?
3. What can be an important factor for our literature to be rejected?
4. Can theory and practice be dissociated in the colporteur's life without this causing prejudice to his evangelical labour?
5. Is it easy to remain faithful to health principles?
6. With whose help the colporteur can count on to be able to live up to what he teaches?
7. Write five diet habits you consider most important.
8. How many hours a day does one have to rest?
9. What kind of exercises can be prejudicial?
9. Why are respiratory exercises so important?
11. Realize the educational proposals.

EDUCATIONAL PROPOSALS

1. Prepare a dietetic map developing the following items: at the top of each column put the names of food categories and underneath write all those you know and are discovering. (Fruits, cereals, vegetables, pulses, dried fruits, milk, eggs).

SCHEMA

2. In the column "D", in the middle of each box, tick the foods you consume most.
3. Search their protein content for each 100g, and note it in the other half of the second box of the column D.
4. Colour in yellow the boxes of the column D for fatty foods.
5. Underline with red the foods containing minerals and with green those with many vitamins.
6. Suggest a complete menu, for one week.

THIRD UNIT

Active communication

By nature we are social beings; God has created us so. That's why we have to learn to communicate among ourselves. Communication implies transmission and comprehension of what has been said. In order to have communication there must be on one hand, the idea or the information, and the adequate transmission of such, and on the other hand the comprehension of the said concepts.

X. THE COMMUNICATION PROCESS

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student can understand how communication between two persons can be achieved and the mechanism ruling it

1. Sociable beings

By nature we are social beings; God has created us so. Adam's loneliness, when he was created, didn't last long. Soon he had his wife Eva by his side. "Man was not made to dwell in solitude; he was to be a social being" (PP, 46).

God had said about his state : "...It is not good..." (Gen.2:18), and immediately created the woman to be man's companion and share her life with him. Now he had by his side someone with whom he could communicate. Communication implied to share his thoughts, his plans, his joys, etc., in short, the happiness of paradise. She was "...a helper comparable to him" (Gen. 2:20).

The happy couple received a divine order: "The God blessed them, and God said to them, 'Be fruitful and multiply; fill the earth and subdue it...'" (Gen. 1:28). They had to have descendants; their children also, and the children of their children and so on, century after century, millennium after millennium, until they would fill the whole earth. This was the divine plan. Their happiness was going to be based on communicating with God, with their fellowmen who would dwell on this planet, with the angels and the beings of other worlds.

Oral and gesture language have their origin in Eden. When God blew "the breath of life" (Gen. 2:7) into Adam's nostrils, He was giving him the faculty to think intelligently, to convert his thoughts into symbols, through speech and gestures; to use a channel to send the message, through the language God taught him, which in the beginning was spoken. Much later after thousand five hundred years, this revelation started to be written together with the possibility to understand the message and the capacity to respond.

This was really something wonderful; they had a special gift which distinguished them from the animal kingdom and reminded them that they were made in the image of God (Gen. 1:26, 27). We mustn't forget that in God is the fountain of cosmic communication. Divinity is perfectly united by a superior order of communication, that we cannot grasp. The Father, the Son and the Holy Spirit, communicate among themselves, and communicate also with created beings.

"...and that which they prized above all other blessings, was the society of the Son of God and the heavenly angels, for they had much to relate to them at every visit, of their new discoveries of the beauties of nature in their lovely Eden home, and they had many questions to ask relative to many things which they could but indistinctly comprehend" (SR, 29).

Although sin separated man from God and deeply hurt the relationship between individuals, divine-human communication has continued until today, as we were able to verify in subject number two; that's why man's sociable nature, with its communicative capacity, continues to be his most outstanding characteristic.

Superficial relationship with our fellowmen doesn't need great knowledge about the communicative theory; however it isn't so with those who would like to create a happier, healthier, more equitable and liveable society; a society which puts its hopes in the eternal life that God has promised, and also one that reproduces Christian values which are the only ones that can bring us to a deep lasting love and respect. How can this be realized if the threefold angels message isn't proclaimed? How can we have any success if we don't know how to communicate? We are going to see a few basic aspects about the communicative process.

2. What is communication?

By nature we are sociable beings; God has created us so. That's why we have to learn to communicate with each other. Communication implies transmission and comprehension of what is being said. What's the use speaking about thousand wonders if the person doesn't hear us well? What's the use of writing a lovely letter in English if the person who receives it doesn't understand that language? First it will have to be translated. What's the use of making efforts to communicate something if the terminology we are using is too complicated and incomprehensible to the hearers?

In order to have communication we must have on one hand, comprehension of the said concepts. If the receiver understands what the sender has transmitted him, such as he conceives it, then we can say that he gave the ideal and perfect communication.

Well now, does this mean that the hearer accepts our criteria without discussion? No. We may have been well understood, but our point of view hasn't been received as valid. To reach

this point, we need the key to understand the receiver's psychology, the capacity to persuade him and the good use of the means we use to EMPATIZAR?O?O?O?O?O, is key. But which are the steps communicative process takes?

3. Communication process between two persons

With the help of the shema we will analyze the communicative process according to P. Robins.

SCHEMA

Explanation of the schema. Before a communication can be verified there must be a message (2) from the sender (1), and of course someone to whom the message will be sent to, the receiver (6). The message comes from the sender's source converted into a symbolic form, which is called codification (3), and, through a channel (4), reaches its destination, where it is codified (5), producing a reverse process, called feedback (7). During the whole process some disturbances (8) can occur and prejudice the communicative process.

Now we will analyze in more details, each one of the elements playing a role in the communicative process:

3.a. The sender (1)

The sender is the person who sends a message. When the colporteur is presenting the books, he becomes a sender. What are the deficiencies a sender can have, making it difficult for the communication to be a success? Let's see some of them:

Skill deficiencies: Lack of reasoning capacity, language deficiency, bad pronunciation, lack of vocabulary, imperfect presentation, imperfect reading, weak voice, poor writing comprehension - in case the communication is verified by this mean - lack of knowledge about human psychology, etc.

Attitudes deficiencies: Poor presence: dirty clothing, torn, wrinkled, of inadequate shape and color. Lack of hygiene. Ignorance of basic human psychology: lack of tact, good manners, respect, etc.

Knowledge deficiencies: Low or lack of preparation of Bible and Testimonies' subjects or of health reform.

3.b. The message (2)

The message is what we want to transmit: What we believe, what we like, our points of view about a subject, etc. When the books are presented, then the message is the presentation itself.

3.c. The codification (3)

Codifying is converting a language into symbols, to transform, through a code's rules, the formulation of a message. When we decide to transmit a communication through oral language, in writing, in painting, with gestures or lights, etc., we are codifying.

3.d. The channel (4)

The medium through which a message is taking form, one that already has been codified, is called a channel: My vocal cords, the air carrying my words, the paper on which I'm going to write, the canvas, my body, my hands, my ears, my arms, a lamp, etc., are channels through which my ideas can flow.

3.e. The receiver (5)

The receiver is the addressee of our message. Just as the sender, the receiver can have deficiencies that will prevent a perfect communication: Lack of good level of concentration, negative attitudes about life, beliefs, values, physical deficiencies such as deafness, negative state of mind, etc. In the next lessons we will study in depth the subject of the receiver's

psychology. We must say that during the communicative process the sender converts himself also into a receiver when the receiver answers him.

3.f. The decodification

The interpretation of the symbols into a comprehensive form is the decodification.

3.g. The feedback (7)

The feedback is the act of sending the message back to the sender, giving him the opportunity to verify its comprehension. If there is no feedback then it is a monologue.

3.h. The disturbances (8)

The disturbances impeded comprehension. The disturbances can be of intern or extern character. We have already mentioned some intern ones related to the sender. We have also noted some extern ones from the receiver. But let's see some other distinct disturbances. Bad acoustics, noise coming from machines, TV's, radios, cars on the street, interruptions by other people, unreadable hand-writing, improper book binding, dirty books, lack of attention on the receiver's part, etc.

4. Divine communication

The communicative process we have just studied, can be applied to a much higher level, to the communication between the divine and the human. Let's see.

- * The Source, the Sender, would be God.
- * From Him proceeds an extraordinary message: the gospel.
- * The codification is versatile: He reveals Himself through dreams, visions, the Urim and Thummim, the angels of the mercy seat, His own voice, etc.
- * The channel, His Son Jesus Christ, men of God and systems used to transmit the message: books, for example.
- * The decodification: knowledge of the gospel which is the result of the Holy Spirit working in our lives.
- * The receiver: The church and through the church the world.
- * The feedback: Our response to God. (By their fruits you will know them).
- * The disturbances: Our lack of consecration, the devil's temptations, and unwillingness to listen to the message.

We live in a communication era and it is all and more imperative to learn how to communicate our ideas, and keep in mind that if these are inspired by the Word of God, they will be an influence for good.

Our most urgent task is our consecration to God for which we have to exert ourselves, as we profess serving the gospel cause. In this way, during the communicative process of the truth, "Christ will be close beside them, teaching them what to say and do" (CM, 22).

"The heavenly universe is waiting for consecrated channels, through which God can communicate with His people, and through them with the world. God will work through a consecrated, self-denying church, and He will reveal His Spirit in a visible and glorious manner..." (AG, 340).

SPREAD THE GOSPEL !

GOLD INGOTS

- * We are by nature sociable beings. To be sociable we need to communicate with each other.
- * Communicating is transmitting a message that can be understood by someone else.
- * The aspects which are present during a communication between two people or more, are the following: Sender, message, codification, channel, receiver, decodification, feedback, disturbances.
- * Divine-human communication follows the same process.

SELF-EVALUATION

1. Why do human beings like to live in society?
2. To what are we referring to when we speak about communication?
3. Does communication exist when the receiver doesn't understand my language?
4. If we don't pronounce the words well, it is said that there is a deficiency in _____.
5. If my receiver doesn't accept my point of view, can we speak of communication?
6. If I don't have a good knowledge of the subject I'm speaking about, it is said that a _____ exist in the communicative process.
7. What does the feedback enable us to do?
8. How would you name the stage when a blind person reads with the Braille method and understands?
9. During the communicative process, in what does a book convert itself when we are selling it?
10. In which sense does the communicative process help our consecration?
11. Realize the educational proposals of the present subject

EDUCATIONAL PROPOSALS

1. Read the following case we are presenting:
"It's a warm day. John is canvassing. He has already visited many people and he is feeling tired; He got up a little late this morning and didn't have time to wash himself neither to iron his shirt and trousers, and to tell you the truth, he doesn't have a good appearance. The people who live in this residential neighbourhood are accustomed to receiving visits of all sorts of door to door vendors, but dressed correctly. John rings the bell of the door with the number twenty; without much willingness he takes a step backward and forces a smile on his face. A lady from the house, which has an audiophone, opens the door and John in a very dull voice, presents a book that he isn't able to sell".
2. Answer to the following questions:
Did disturbances arise during this communicative process?
Which were the skill deficiencies?
Which ones in attitude?
Which ones in knowledge?
3. Search for a dialogue in the Bible and, using it, answer to the following questions:
Who is the sender?
Who is or are the receiver(s)?
How is the message codified?
Which is the channel used to send it?
Is there a codification?
Is there a feedback?
Are there some disturbances?

People judge us according to our appearance, which embraces our way of dressing, moving, gestures, expressions, etc. Our appearance is the first information our interlocutor receives from us. Before we can even speak a word to our potential client, he has already made up his mind about us, emanating from our appearance.

XI. BODY COMMUNICATION

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student can be conscient of the influence the colporteur's appearance exercises on the receiver during the communicative process

1. Outward appearance

People judge us according to our appearance, which embraces our way of dressing, moving, our gestures and expressions, etc. Our appearance is the first information our interlocutor receives from us. Before we can even speak a word to our potential client, he has

already made up his mind about us, emanating from our appearance. The same words said by the same person in the same situation, will have a different effect according to how the person is seen, the color of his clothes, his personal neatness, his gestures, etc. With this we want to say that our outward appearance determines in great manner the positive or negative effect of our words.

After a bank robbery, one of the employees commented to the police: "He was so well dressed and so pleasant, that we didn't suspect him at all and that's why we let him in". The thief had deceived the security guard who was at the door to stop any suspect.

"Giving a first impression (positive, negative or neutral) is a question of a few minutes. The initial evaluation of the interlocutor we have just met is done in the first moment of the meeting... investigations have shown that, once we have formed our opinion of if we like a person or not, it will resist any kind of change. Instead of changing it, we will distort any new information in order to uphold our first suppositions. When during a first meeting someone responds favorably toward us, the first impressions work in our favor. But if it isn't so, then it will be very difficult to undo this first impression".(1) MINGEZ VELA, A: La otra comunicación, comunicación no verbal. Editorial ESIC. Madrid. 1999. Pág. 17.

We cannot subtract the importance of this subject, putting it aside, and believing that the only important thing that the colporteur must have is to be consecrated and nothing else. Some quotations from the Bible and the Spirit of Prophecy, will convince us of the importance that the outward look of a Christian has, and especially of those who preach the gospel either from the pulpit or through canvassing.

2. Dress

To speak about dress is something serious. "This is no trivial matter to be passed off with a jest. The subject of dress demands serious reflection and much prayer" (TT1, 596)

A popular proverb says "Don't judge a book by its cover", however we have to add that a book without a cover is just a bunch of loose sheets of paper. The colporteur must have the appearance of what he is: A messenger from God. The people must see that we pay attention to our outward appearance, for this also will help them understand, when we speak to them of God, that we take care of our lives of faith. "We judge of a person's character by the style of dress worn" (CG, 413).

When we speak with people, they receive two kinds of impressions: an auditive and a visual one. Experts on this subject say that both have to complete each other; that is, we have to dress and speak adequately. But if one of the two is deficient, the visual impressions will dominate, what I'm saying is, what enters through the eyes is more prejudicial. From this comes the saying "a picture is worth more than a thousand words". Sr. White says the same in the last text we read. In the time of the Old Testament, God gave great importance to the priests' apparel who officiated in the sanctuary (read Exodus 28).

"Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence" (CS, 30).

We mustn't think this is a worthless matter. Commercial companies know about this very well; that's why they ask from their employees to wear clothing adapted to the functions they perform, and unnumberable manuals and rules exist about this. They are conscient that their workers' appearance has a way to promote their business.

On the other hand, if the dress is an indication of who a man or a woman is, we will understand better the necessity to dedicate some time on this subject. Let's see some practical advices the colporteur must keep in mind:

2.a. Modesty and simplicity

The apostle Paul gave us some clear instructions about dress: "...that the women adorn themselves in modest apparel, with propriety and moderation..." (1Tim. 2:9).

"Do not let your beauty be that outward adorning...of wearing gold, or of putting on fine apparel; but let it be the hidden person of the heart, with the incorruptible spirit, which is very precious in the sight of God" (1Pe.3:3, 4).

"How charming, how interesting, is simplicity in dress, which in comeliness can be compared with the flowers of the field" (CG, 413).

Keep away from empty display. May your clothes be simple and decent. Don't wear clothes that cling to the body, indecent low neck-opening, unnecessary trimmings which turn the receiver's attention to them, stealing power from the presentation.

2.b. Quality

"But our clothing, while modest and simple, should be of good quality.... It should be chosen for durability rather than display. It should provide warmth and proper protection." (MYP, 351).

2.c. Taste and beauty

"(The dress)...should have the grace, the beauty, the appropriateness of natural simplicity" (CG, 398).

2.d. Appropriate colours

"Taste should be manifested as to colors. Uniformity in this respect is desirable as far as convenient. Complexion, however, may be taken into account. Modest colors should be sought for. When figured material is used, figures that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided" (CG, 420). Flaring colours distract the client's attention and reflect bad taste. To use a black shirt and a black coat together with a white tie is a disagreeable combination and should be avoided.

2.e. Hygiene and health

"Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul...In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted" (MH, 288, 293).

"All should be taught to be neat, clean, and orderly in their dress" (CG, 427).

The clothes must be clean and well ironed. Be careful with the shirts' collars and cuffs, they mustn't be stained or frayed. Shoes must be shined before going out to work. Sisters: don't use high-heel shoes, they are bad for your health. When you travel, it is best you take your coat off, to spare it from getting wrinkled while sitting down. Don't put keys, coins or other objects in your pockets, they deform the clothes.

2.f. To suit the age and position

"It is always right to be neat and to be clad appropriately in a manner becoming to your age and station in life" (T4, 142)

2.g. Distinction between man and woman's apparel

"A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an abomination to the Lord your God" (Deut. 22:5).

"God designed that there should be a plain distinction between the dress of men and women, and has considered the matter of sufficient importance to give explicit directions in regard to it; for the same dress worn by both sexes would cause confusion and great increase of crime" (CG, 427).

3. Body language

Our gestures, movements, attitudes. etc., affect the contents of our message, they can as well reenforce or remove power from it; They transpire our emotional state, they project our inner self. Stephen P. Robins writes:

"We cannot exaggerate the fact that every oral communication has a non-verbal message. Why? Because the non-verbal component will probably have the major impact. An investigator found out that the 55% of an oral message come from the face expressions and the physical posture, 35% from the verbal modulation and only 7% come from the words used in reality".

Verbal communication is effective when it is in harmony with the gestures of the body. Gesture will reinforce our verbal expression and can reach where the word isn't capable to. Imagine an exposition of admirable contents, but presented without any hand movements and a face without any expression. What would the result be? We are going to look at some of these aspects that have to be considered in our presentations:

3.a. Hands, arms, feet and head

When you meet a person you have to shake hands properly. Ellen G. White wrote: "Much depends upon the manner in which you meet those whom you visit. You can take hold of a person's hand in greeting in such a way as to gain his confidence at once, or in so cold a manner that he will think you have no interest in him" (GW, 189).

Some writers such as Jean T. Auer, in his book "Pleasure of selling", goes much further and argues that a handshake can help us recognize a person's character. He describes the different ways of shaking hands and gives a description of the individuals' character. For example, in the paragraph about "the limp hand" he says: "It belongs to those persons who have fingers that make you think of overcooked pasta. They don't have a character and I think that those persons have quite a negative outlook on life and the future. They are mostly pessimists. I have often noticed that people who shake hands in such a way always wear dark glasses". (2) JEAN T. AUER: El placer de Vender. Editorial Hispano Europa, S.A. Barcelona, 1993. Pág. 66. The author continues his list with very titillating titles such as "the hesitating hand", "the excessively powerful hand", "the official hand", etc. Although we can't believe everything he writes, there isn't any doubt that in some aspects he is right. When we shake hands, we are realizing body communication and we have to be careful to give a good impression, and try to understand the message we are receiving from the receiver's hand. We are going to look at some useful suggestions about hand, arms, feet and head:

- * When you shake hands, while touching the skin texture, you will have an idea about what kind of work the person is doing.

- * Damp hands suggest a nervous person.

- * When a person gives you his hand with the palm turned upside down from a straight and rigid arm, it tells about a distrustful, overbearing and aggressive person. With this kind of gesture, he is telling you not to invade his personal area.

- * Don't squeeze the hand too much, especially a woman's hand, just hold it lightly.

- * The pressure by which a person holds your hand gives you his grade of authority. The stronger the pressure, the more authoritarian.

- * Don't press the hand too much, this could give the impression of threat or desire to dominate.

- * Neither give your hand in a limp manner, it could be interpreted as a lack of character.

- * Don't pull at the arm of the person as if you wanted to wrench it from the body.

- * Don't drop the hand neither keep it for too long. A short handshake gives the impression of lack of enthusiasm and interest. On the contrary, a handshake lasting three to four seconds will communicate the sensation of enthusiasm, interest, friendliness, affection, a desire to cooperate. When the handshake lasts too long, you are giving your interlocutor the message you are going to constrain, dominate and manipulate him.

- * If you are meeting with mechanics or persons who have dirty hands due to their work, don't shake hands with them. Greet them verbally, it is sufficient. In some countries the handshaking custom doesn't exist.

- * Don't squeeze your client's hand if yours is dirty.

- * Don't touch your client neither shake off his dandruff, hair, dust, etc.

- * Don't touch his personal belongings.

- * Don't keep your hands always behind your back, neither put them in your pockets, it gives the impression that you are indifferent.

- * Neither put them on the table or on the counter of the person you are visiting, it shows a lack of respect and of excessive familiarity.

* Don't cross your arms because it gives an informal impression and it isn't very elegant, when it doesn't make a show of superiority.

* Don't put your hand in your mouth when you talk because your pronunciation will be impaired.

* Don't pick at your nose or ears neither scratch your head or ears, it displays bad manners.

* Don't play with objects such as your pen, keys, coins, etc.

* Don't always touch your hair, beard, mustache, etc.

* If you are having a lecture, don't always touch the microphone.

* Don't make any rough or exaggerated movements with your arms like a puppet.

* Don't move your head too much.

Keep an adequate distance from your client and don't spittle at him when you talk.

* Keep your head straight and don't stoop when you talk.

* Don't hold it too high though, so as not to give the impression that you are proud and haughty.

There are gestures done with the hand that will help you strengthen your message. Most of these conventional gestures are universal. We have seen in subject III, that communication with signs and gesture was anterior to writing. Let's study some of them:

To show something splitting or in a form of judgment. When we make a movement with the palm of the hand from top to bottom, vertically, with the fingers close together, we want to emphasize something imperative or conclusive: "diseases must be cut short" (move the hand when saying the words written in *italic*). "I'm fed up", "Put the chairs on this side and the beds on the other", etc.

To show exactitude, approbation. To illustrate exactitude with the hand, or an important part in our presentation, we must unite the index with the thumb. For example: "Each year there are 600.000 persons who die from heart disease in the USA", "This guide is very good".

To show that we give or receive. The hand is extended toward the person or the public, with the palm turned upward and the fingers a bit apart.

To show warning or emphasis. The index stands out with the other fingers closed. "Be careful! We cannot neglect our spiritual life". We mustn't abuse with this gesture because it can be interpreted as superiority. There is no need to tell you that pointing your finger towards people is out of place altogether.

To show rejection or refrain. We will lift the hand up to the shoulder with an open palm. "One moment please!", "I don't want to continue talking about this subject".

To show determination and power. A closed fist can signify defiance, aggressivity, but also determination and conviction. Some people close their fists when they are speaking of personal accomplishments. For example: "I was able to reach my goal". We mustn't bang on the table with our fist, neither on a book. We will never extent our fist towards the public.

To show honesty, loyalty, truthfulness. When in a court of justice, it is asked of a witness to put his left hand on the Bible and lift the other one open with the palm facing the public, he is showing that he is going to say the truth. To show the palm of one hand or both can signify that we are telling the truth or that it really happened. For example: "I'm going to tell you frankly what happened".

As for the feet and the rest of the body consider the following:

* Don't stand with your feet too wide apart like a western cowboy, neither too close together like in military position.

* The correct position is to have them slightly apart and parallel.

* Don't cross your feet like a schoolboy.

* Don't stand only on one foot.

* In some places it is a lack of education to cross ones legs when sitted.

* If you are a woman, keep your feet together when sitted.

- * It is better to sit on the edge of a chair.
- * Keep your body straight, with the shoulders and the abdomen flat, and relax your muscles.
- * Don't move yourself, neither swing to and fro. Keep away from clumsy postures, random movements that can look like circus contortions.
- * When you walk, bring the weight of your body a little bit forward; don't walk in zig zag or with the legs too far apart. Your steps must be parallel, long and flexible.

3.b. The look

The look is a mirror where the soul is reflected. When we study in the Testimonies what kind of look Christ had, we will find many qualificatives such as these: gracious, shining, fearless, quiet, eloquent, merciful, pleasing, affectionate, comprehensive, inquiring, etc.

Jesus was a born observer and he searched into the look of His hearer the response to His words. "Not a look, not a thought of contrition, escapes His notice "(DA, 656). "Jesus watched with deep earnestness the changing countenances of His hearers. The faces that expressed interest and pleasure, gave Him great satisfaction. As the arrows of truth pierced to the soul, breaking through the barriers of selfishness, and working contrition, and finally gratitude, the Saviour was made glad" (Ev. 295). Following the example of our Teacher, we will try to discover in our hearers' look their feelings and we will offer them looks full of sympathy, respect, comprehension and love.

"The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did "(DA, 254).

The brain receives a lot of information through the eyes, that's why as colporteurs, we mustn't undervalue the information found in the look. To discover the receiver's reactions, you have to look at him most of the time, however don't forget that during the first moments, when you have just come into contact with your client, a sustained and fixed look can be seen as a threat for the hearer, with very negative effects; you just need to look at him two or three seconds, then turn your look to the book. Beware of shyness! Br. Botchev from Bulgaria, told me during a canvassing seminar in Sofia, about a friend colporteur who was so shy that he never lifted his eyes up to look into the people's eyes, he kept glancing at the floor. One day he entered into a clothes store, walked forward with his eyes fixed to the floor; then suddenly he brought the book out of his satchel and started to speak with his potencial client. A voice came from the counter saying: "Eh! You! Listen, what are you doing speaking with the mannequin?!

As you will speak, some interaction with your receiver will take place, then you will be able to look at him more. If two colporteurs are together, the one who doesn't do the talking will look with attention to the one who is presenting the book. But don't keep your eyes fixed on the book as if you were chained to it, neither to the floor or into space, unless you want to suggest you are concentrating, thinking about an answer, or that you are taking the commentaries you are hearing very seriously. But you have to be careful not to extend the length of time, two to three seconds are enough. "Correct communication is dialogue, not monologue; and it is so only if the sender, while he is speaking, receives already a response from those who are listening to him, response that he can only detect if he is looking at them and if he knows how to interpret the sense of the looks he received". (3) Diccionario Enciclopédico Lexis 22: Gramática, Lengua y Estilo. Circulo de Lectores. Barcelona. 1980. Pág. 261.

If you are being spoken to, you have to look at your interlocutor showing him that his words aren't falling into a torn bag; agree with the head and smile without showing your teeth. Don't look at your watch, this attitude shows you are impatient to leave, or simply that you aren't interested in what you are hearing; You mustn't yawn of course. Avoid the attitude "it enters into one ear and goes out through the other". When you are speaking to a group of people don't fix your eyes on one person only, because the others will feel displaced and lose interest.

The famous Spanish psychiatrist, doctor Vallejo-Nágera, relates an experience that happened to him during a lecture he was giving. In the front row was a man moving his head approvingly, so the doctor didn't take his look away from him believing that the man was very interested in his exposition. When the lecture was over, he asked about the man and learnt that he had a nervous tic, obliging him to move his head up and down. You have to give your attention to the whole public, that's why you have to look at all the receivers, moving your gaze

upon all the audience, and especially those who are near you. If the hearers are two or more you will manifest interest to all of them.

A sad look depresses, on the contrary a happy face inspires joy and will cheer those who see us. A cold look, forbidding, lustful, empty, accusing, distrustful, insensible, spiteful, deceitful, rancorous, etc., isn't christian. The Word teaches us that one of the six things God rejects is the haughty look. (Prov. 6: 18,17).

3.c. The smile

We mustn't confuse smiling with laughing. This must be limited to group of friends and people we trust and of course it will always be a discrete laugh, and not with strange sounds as if imitating certain animals. I have known some people who laugh in such a strident manner that it is painful to the ears.

A natural smile, without simulation, has an extraordinary powerful charm. In the sad and gloomy world such as ours, a smile is like a glass of fresh water to the thirsty. It doesn't cost much to smile and brings back great advantages. Nobody is so poor that he doesn't have a smile to offer, and furthermore, in order to smile we need less muscles than for crying. Jesus is also an example in this, that we, as Christians must follow.

"Christ was often heard singing hymns of praise; and yet I have heard persons say, "Christ never smiled." How mistaken their ideas in regard to the Saviour! There was joy in His heart. We learn from the Word that there is joy among the heavenly angels over one repentant sinner, and that the Lord Himself rejoices over His church with singing" (WM, 93).

One day I went shopping with my wife in a large department store, and I observed that behind each cashier's desk, a piece of paper was hanging with different drawings on it. The first drawing was a smiling face, and underneath it was written "smile". I asked an employee about this and she told me that the store managers penalized them if they didn't smile and didn't greet the clients with amability. The managers knew the power of a smile.

There is a very interesting chinese proverb, about smiling: "A man who cannot smile mustn't open a shop". We could say: "A unsmiling colporteur shouldn't present a book".

A smile doesn't cost much but can conquer the world.

A smile lightens up a home and surrounds husband and wife into a loving complicity.

A smile encourages children and guides them to positive attitudes.

A smile is so cheap, but enriches those who receive it!

A smile can cure the sick, and make the elderly feel young again.

A smile cheers up those who suffer and struggle in life's stormy sea.

A smile can cut short torrents of tears and pain. Smile!

4. Preserving individuality

I don't pretend imposing rigid rules. It is of vital importance that each individual keeps his own personality and acts in a natural way, while moving in a correct frame. Sometimes, a determined gesture doesn't annoy somebody but can someone else and can be ridicule. Don't copy the manners of others. Be yourself. During the years I've been in the church, I've known many colporteurs and preachers. Sometimes I fell also into the error of imitating the gestures and manners of those I admired, and I remember that it didn't suit me well, I felt uncomfortable adopting a style that wasn't mine. These attitudes and manners were attractive with them, but not with me. Well at least I learnt my lesson.

I remember a colporteur to whom I taught to canvass. One day, a person who knew us both, told us: "When I see..... presenting the books it is as if I see you". The young man had fallen in the same error as I had. This, in the beginning, is nearly inevitable, but as we sharpen our observation and common sense, we will soon find out which gestures and behavior styles can serve as reference. Furthermore, how would this world be if we all walked, talked, moved, gesticulate in the same way? What a bore! God has made us all different for a reason. Try to develop your own personality!

Don't forget that your way of dressing, moving, speaking are in themselves a message!

GOLD INGOTS

* People judge us according to our appearance, this is the first information they get from us.

* A person's character can be judged by his dress style. This must be simple, modest, graceful, hygienic, chosen with taste and according to age and position.

* The gestures we have, the body position (hands, arms, feet and head), our look, etc., communicate undoubtedly positive or negative messages to our receiver.

* We have to learn to be ourselves in a correct frame.

SELF-EVALUATION

1. What is appearance?

2. Why is it so important to know how to choose our clothes?

3. Write about clothing qualities:

3.a.

3.b.

3.c.

3.d.

3.e.

3.f.

3.g.

4. What is a non-verbal message?

5. Which has the major impact on the receiver: the verbal or the non-verbal message?

6. Give some advice about how to shake hands.

7. Show some conventional gestures.

8. How was Jesus look?

9. What does it mean to keep our own individuality?

10. Realize the educational proposals of the present subject.

EDUCATIONAL PROPOSALS

1. Give some Bible texts where the following ingredients are found:

The person is induced to think positively of someone for his appearance.

The person is induced to think negatively of someone for his appearance.

Because of his appearance he attains his purpose.

His appearance is the motive of his failure.

2. What do you consider negative in the dress of a man or a woman? Why?

3. Do you understand that there must be a difference between man and woman's clothing?

What is the motive, according to your point of view?

4. Practise the following: Shake hands in different manners with someone you know. Ask him to comment his impressions for each style.

5. In a group if possible, or with just one more person, realize different kind of conventional gestures and ask them or he, to tell you their signification.

6. How can it be explained that a look can have such power for good or for bad?

7. Do you believe a smile can be negative? In which situation?

8. Find a poem or write one yourself about the smile.

As we strive to learn to drive a car, write with a type-writer, play a musical instrument, etc., we have to learn also to use our voice adequately, for it is through the gift of speech that the colporteur can attain the desired success with the best probabilities.

XII. THE PERSUASIVE VOICE

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will discover which are the voice basic necessary elements to obtain the capacity to persuade the hearer

1. A great orator: Demosthenes

During the fourth century BC, in ancient Greece, when the oratory art was at its zenith, lived a famous orator, philosopher and politician whose name was Demosthenes (384-322 BC).

It is said that he suffered from a pronunciation handicap: he stuttered. Living in such a society supposed a disgrace for him, for dominating the oratory art was a reason for success.

Demosthenes didn't give up, but wanting to solve his problem, he dedicated himself to exercise his tongue with eagerness putting a small pebble under it, and repeating, until he got tired, the most difficult and intricate words he knew. With much effort on his part, united with the system he used, he came to be known as the most eloquent and persuasive Athenian orator.

If one had heard Demosthenes when he spoke with his handicap, one would never have thought that he would become what he became.

2. Cultivating the voice

If Demosthenes learnt to dominate his pronunciation problem, and he wasn't engaged in the noble task of divulging the message of salvation to mankind of his time, how much more should we strive to cultivate our voices to be able to influence positively the people we come in contact with each day!

Today, opera singers, radio and television professionals, actors and movie stars, etc., dedicate a lot of time to educate their voices. It is their indispensable work tool! They cannot neglect this preparation because the effect would be catastrophic. Can we imagine an actor representing a kind character, with a bullying and rough voice? Can we allow ourselves as messengers of the printed word, to neglect to cultivate our voice?

The Spirit of Prophecy tells us that "every person should learn to control the voice" (GW, 87). The well known Baptist preacher Charles H. Spurgeon, who lived during the nineteenth century, and known as the "prince of preachers", commented fitly: "Strive to educate your voice. Don't refuse to do the most possible to attain that end, having in mind what has been said and with reason: 'So marvellous are the gifts that nature has given to its elects, that these can be developed and perfectionated but through a lot of work and study'. Remember Michelangelo, who worked the whole week without once changing his clothes, and Handel, who consumed all the keys of his clavichord until making them look like spoons, because of his ceaseless practising... We have to make good use of all the means we have within our reach to perfectionate our voices, for with it we have to spread the glorious gospel of our blessed God".

(1) C. H. SPURGEON: *Discursos a mis estudiantes*. Casa Bautista de Publicaciones. 1979. Págs. 218-219.

As we strive to learn to drive a car, write with a type-writer, play a musical instrument, etc., we have to learn also to use our voice adequately, for it is through the gift of speech that the colporteur can attain the desired success with the best probabilities.

Your voice can attract or distance the receptor; it can also influence the sender positively or negatively, conferring a lot, some or no confidence in yourself. A disagreeable voice can be improved. "Take all the ugly features out of the voice" (AH, 436).

You have to consider various important aspects about the voice. Let's see them now:

2.a. Volume and tone

The dictionary's definition for tone is "inflection of the voice and a particular way of saying things, according to the intention or the state of mind of the speaker" and for the volume it says "voice intensity".

When you present a book you mustn't speak so low that you can only hear yourself; neither so loud that you bother those who have to listen to you. Your pronunciation mustn't be dull, neither piercing like a magpie, but agreeable; both ways aren't appropriate to persuade, but provoke in the hearer the desire that you would get over with your presentation the most quickly possible, and to send you away with a "I'm not interested", in case he lets you finish.

The Testimonies are full with texts describing Christ's voice; there are so many that I'll limit myself to a summary of the most important characteristics:

- * He didn't lift up His voice to shout.
- * He used a natural tone, sweet and melodious.
- * His tone was persuasive and gentle.
- * The tone of His voice was full of love and sympathy.
- * It was appropriate for every circumstances.

"Some destroy the solemn impression they may have made upon the people, by raising their voices to a very high pitch, and hallooing and screaming out the truth. When presented in this manner, truth loses much of its sweetness, its force and solemnity. But if the voice is toned right, if it has solemnity, and is so modulated as to be even pathetic, it will produce a much better impression.

"This was the tone in which Christ taught His disciples. He impressed them with solemnity; He spoke in a pathetic manner. But this loud hallooing--what does it do? It does not give the people any more exalted views of the truth, and does not impress them any more deeply. It only causes a disagreeable sensation to the hearers, and wears out the vocal organs of the speaker. The tones of the voice have much to do in affecting the hearts of those that hear" (Ev, 666, 667).

The volume of your voice must be sufficiently strong that those listening can hear you without wounding their ears. It is better you speak in a distinct and impressive manner. There are different situations when the intensity of the voice has to be changed and be adapted to the acoustic conditions of the surroundings. It isn't the same to speak with one person, than to a group; if you find yourself in a large hall with no microphone at hand, you will have to speak loud and clear; it will be the same on a street full of people and cars, or in the underground train. On these occasions, come closer and ask the people you are talking to if they hear you well.

If you are alone with a person on his doorstep, then of course the volume will be moderate. It depends really on each circumstance, on how to regulate the volume of your voice; be sure you are using correctly the gift that God gave you. We are now going to give some advices:

- * Changes in the volume and tone have to be used intelligently to produce the right effects.
- * We must dwell on the key words and separate them, using the volume and tone of the voice, so they can make their effect.
- * Pauses add to the importance of what is going to be said in continuation.
- * Lifting the volume and tone of the voice emphasize what we are saying.
- * To lower suddenly the volume of the voice awakes intrigue and refreshes the hearer.
- * To speak softly, as if we wanted to relate something confidential, awakes the interest and increases the hearer's concentration.

/" There is a plant that when we touch it, stings,/ but taken in infusion/ works wonders in our body... / Do you know which one? // the stinging nettle!/"

You have observed that this phrase is intentionally divided with forward slashes. The first part must be spoken with a moderate volume, low, in an intriguing tone. Try! The second part must be said with a higher intensity and slowly, but emphasizing each word enthusiastically: but - taken - in - infusion..., and then the next words with a moderate volume and using a kind tone. You will say the words "do you know which one?" in an intriguing and inquiring tone. Make a pause and say: "the stinging nettle!", in a higher volume and a tone producing security. You can vary this exercise. The secret to dominate the technique is to practise, as I have already said. I counsel you to practise a lot with other texts, especially with the book presentation. You have to be careful when you are giving a public lecture and using a microphone. Check beforehand that the entire hall hears you and that no bothersome voice's distortions exist.

"The canvasser who can speak clearly and distinctly about the merits of the book he is introducing, will find this a great help to him in securing a subscription. He may have opportunity to read a chapter; and by the music of his voice and the emphasis placed on the words, he can make the scene presented stand out as clearly before the mind of the listener as if it could in reality be seen" (CM, 71).

"The ability to speak clearly and distinctly, in full, round tones, is invaluable in any line of work. This qualification is indispensable in those who desire to become ministers, evangelists, Bible workers, or canvassers. Those who are planning to enter these lines should be taught to use the voice in such a way that when they speak to people about the truth, it will make a

decided impression for good. The truth must not be marred by being communicated through defective utterance" (CM, 71).

"Extremely precious truths, can lose much of their merits when they are expressed with a monotonous tone. Once I heard a comparison about a respectable preacher who mumbled a lot, like a wild bee caught into a jar, without a doubt quite a vulgar metaphor, but it expressed with great exactitude the monotonous sound, which I can reproduce in my head in this moment... Oh! Oh! what an tiresome voice; buzzing and buzzing just like a millstone, giving always the same dissonant tone, even when its owner spoke about heaven or hell; of eternal life or of eternal wrath. It could have been somehow a little bit higher or lower according to the sentence, but its tone was always the same, that is, a world void of sounds, a terrible wilderness of speech, in which there was no possible relief, no variety, no music, nothing, just a painful monotony. When the wind blows through an Eolian harp, all the cords sing, but when the heavenly wind wishes to pass through certain people, it can touch only one cord, and this one in general is the most dissonant of all". (2) C.H.SPURGEON: Discursos a mis estudiantes. Casa Bautista de Publicaciones. 1979. Págs. 196-197.

2.b. Rhythm when speaking

One of the most usual mistake people make, they speak too quickly. It is then difficult to understand what is being said, because the sentences tend to be confused. The colporteur who speaks like this becomes nervous, he makes mistakes more easily, and repeats his words, because the brain can process a lot of information (More than a thousand words a minute) but when it is time to speak, the tongue which is a muscle, cannot follow the same rhythm as the thought.

It is better you speak slowly, but not so slow that you'll put your hearer to sleep or in the worst of cases, you'll exasperate him. If you speak with a normal rhythm you will be able to think better about what you want to say, you will economize a lot of words and avoid presenting the image of a mere babbler, so common and negative. Using between a hundred to a hundred and fifty words per minute is an ideal rhythm. A person is tachylectic when using more than two hundred words a minute, and bradylectic when the words are less than a hundred.

"Some seem to think they must race right straight along or else they will lose the inspiration and the people will lose the inspiration. If that is inspiration, let them lose it, and the sooner the better" (Ev, 670)

Avoid saying "eueueueue" or "hemmmhemmm..." or coughing nervously, to fill up the blanks. It is better to keep silent, take a deep breath and go back to the rhythm of words, before introducing any kind of action that could disturb the hearers.

I would like to share with you a text from the Spirit of Prophecy about what we are just commenting: "The Saviour's voice was as music to the ears of those who had been accustomed to the monotonous, spiritless preaching of the scribes and Pharisees. He spoke slowly and impressively, emphasizing those words to which He wished His hearers to give special heed" (CM, 74)

2.c. Diction and reading

Pronunciation must be clear. Even though we find in the history of canvassing and among the secular salesmen, some people who, in spite of their bad pronunciation, were able to have much success, it is sure that they are but a few. These are cases when the deficiency was compensated by a large dose of friendliness and enthusiasm. However in general, we can say that the colporteurs who speak clearly in respect to the books qualities, receive much more buying orders than those with poor diction.

"No man should regard himself as qualified to enter the ministry until by persevering effort he has overcome every defect in his utterance. If he attempts to speak to the people without knowing how to use the talent of speech, half his influence is lost, for he has little power to hold the attention of a congregation" (T6, 381). If we keep in mind that for many, canvassing is the antechamber to the ministry, then it is time to go to work.

Different organs intervene for the pronunciation of the consonants and the vowels, the consonants being more difficult to pronounce. The vowels are the result of the vocal cords vibrations, amplified by the mouth and nose. The teeth, tongue, lips, jaws and palate intervene for the consonants. For example, to pronounce the consonants: "b", "f", "p", "v", the lips play their role. For the pronunciation of "g", "ch", "l", "z", the tongue is responsible.

A good control over the phonetic organs has much to do with correct respiration. We are going to speak about that now.

What is the respiration mechanism? When we breathe there is a process going on, we inhale oxygen and carbohydrate is exhaled from the tissues. The blood transports these gases: the oxygen from the lungs goes to the tissues and the carbohydrate, from the tissues goes to the lungs. This is called external respiration when this exchange of gases takes place in the lungs and internal respiration when the exchange takes place in the tissues.

The mechanical function of the lungs is to push the air into and from the thorax. This function depends on the respiratory muscles which are the diaphragm, the intercostal muscles placed between the ribs and attached to them, and the sternomastoid muscles, which are on each side of the neck reaching down to the sternum and the clavicles, helping to lift up the upper part of the thorax during a deep breath. The diaphragm is a thin muscle sheet fixed to the side of the body, in the zone between the ribs and the abdomen and separates the thorax from the abdominal cavity.

This is what happens when we breathe: inspiration, or breathing in, is brought about by a) contraction of the diaphragm, which increases the depth of the thorax, and b) contraction of the intercostal muscles which swing the ribs outwards and upwards and thus increase the diameter of the thorax. Both movements combine to increase the capacity of the thorax and thus suck air into the lungs through the respiratory passage. The air drawn in mixes with the air already present; therefore the air in the lungs always contains less oxygen and more carbon dioxide than the air actually drawn in.

Expiration, or breathing out, is brought about by elastic recoil when the muscles relax.

To do the respiratory exercises we have to place ourselves in front of an open window, especially in the morning, as soon as we get up from bed, or better still outdoors, and do a deep and slow inspiration by the nose with the mouth shut. The lungs will fill up, distending first the abdomen and then the thorax, while you will simultaneously lift the arms up to the shoulders. The air will go out gently from the mouth, while bringing down the arms slowly. This exercise can be done while walking, sitting or even in bed. When we start these exercises in the beginning it won't be possible to fill up the lungs, but as we go along we will be able to achieve it. There are many plans with respiratory exercises. We recommend those which are in Raúl Escobar's book. (3) RAUL ESCOBAR: Guía de Medicina Natural. Tomo III. Editorial OMEDIN. Barcelona. 1995. Págs. 55-62.

Sr. White dwells upon the fact that when a text is read, the person has to breathe correctly. Let's see: "If those who have defects in their manner of utterance will submit to criticism and correction, they may overcome these defects. They should perseveringly practice speaking in a low, distinct tone, exercising the abdominal muscles in deep breathing, and making the throat the channel of communication. Many speak in a rapid way and in a high, unnatural key. Such a practice will injure the throat and lungs. As a result of continual abuse, the weak, inflamed organs will become diseased, and consumption may result" (CT, 239).

"Voice culture is a subject that has much to do with the health of students. The youth should be taught how to breathe properly and how to read in such a way that no unnatural strain shall come on the throat and lungs, but that the work shall be shared by the abdominal muscles. Speaking from the throat, letting the sound come from the upper part of the vocal organs, impairs the health of these organs and decreases their efficiency. The abdominal muscles are to do the heaviest part of the labor, the throat being used as a channel. Many have died who might have lived had they been taught how to use the voice correctly. The right use of the abdominal muscles in reading and speaking will prove a remedy for many voice and chest difficulties, and the means of prolonging life" (CT, 297).

"And while the importance of deep breathing is shown, the practice should be insisted upon. Let exercises be given which will promote this, and see that the habit becomes established" (Ed, 198)

Christ didn't consider the pronunciation subject a worthless question. In the Bible, we read that when He started His ministry, He entered the Nazareth synagogue; they gave Him the book of Isaiah and He stood up to read. For sure He read slowly, clearly and solemnly, full of enthusiasm, the words written in Isa. 61:1, 2. "So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth..." (Luke. 4:22). Would He have made the same impression on His hearers if He hadn't read correctly? Nobody lost one detail, the contents of the reading reached the inmost parts of their hearts. Isaiah's words had received that day a new signification for those old Pharisees, accustomed to listen to the monotonous voices of those who read in turns.

In the Old Testament we find a good example of clear reading and of concentration of what is being read. It is told that "...they read distinctly from the book, in the Law of God, and they gave the sense, and helped them to understand the reading" (Neh. 8:8).

When you have to read or speak, breathe correctly, in a leisurely manner. There are many ways to learn how to pronounce the words better. Let's see. Place a marble, or a small round pebble, underneath your tongue and read out loud. You can also exercise with the book presentation. Remember, you first have to inhale the air and then start to read. One more advice: when you expire you have to help with the abdomen. Like this the diaphragm will be compressed, and will be lifted up. When all the air has gone out return to inspire and go on with the reading.

All this has to be done quickly and without making any noise with the nose. Do the same exercise but without the marble, and it can last from five to ten minutes each time.

THE RESPIRATORY SYSTEM

1. Intercostal muscles. 2. Clavicle. 3. Sternum. 4. Lungs. 5. Cartilage. 6. Ribs. 7. Liver. 8. Liver, left lobe. 9. Bladder. 10. Stomach. 11. Diaphragm during expiration. 12. Diaphragm during inspiration. 13. Spine. 14. Nasal passages. 15. Tongue. 16. Larynx. 17. Trachea. 18. Oesophagus. 19. Vocal cords. 20. Trachea. 21. Bronchis. 22. Bronchial tubes. 23. Left superior lobe. 24. Right superior lobe. 25. Right inferior lobe. 26. Left inferior lobe. 27. Diaphragm when expiring. 28. Diaphragm when inspiring. 29. Diaphragm when expiring. 30. Diaphragm when inspiring.

air comes out

air goes in

What is important is that you exercise every day during one month or until you have managed to read more fluently.

You must dedicate enough time to reading. Oblige yourself from time to time, to read out loud, with the adequate pronunciation, volume and speed. When you read, keep in mind the punctuation marks. Don't forget that the comma is shorter than the colon, which is longer. The full stop is longer still. Give the right intonation to the exclamation and interrogation marks. Emphasize the words you find in inverted commas and the important concepts. When you read, you have to give the words the adequate tone in function with the text.

Accentuate the words well. Depending which language you speak, there are some words which sometime are not well accentuated. Reading tongue twisters is also useful to exercise the lips, tongue and palate; try to read the following ones:

"Six sick slick slim sycamore saplings".

"A box of biscuits, a batch of mixed biscuits".

"Red lorry, yellow lorry, red lorry, yellow lorry".

"Which wristwatches are Swiss wristwatches?".

"Six thick thistle sticks. Six thick thistles stick".

"A big black bug bit a big black bear,
made the big black bear bleed blood".

"I slit the sheet, the sheet I slit,
and on the slitted sheet I sit".

"How much wood would a woodchuck chuck
if a woodchuck could chuck wood?
He would chuck, he would, as much as he could,
And chuck as much wood as a woodchuck would
If a woodchuck could chuck wood".

"She sells sea shells by the seashore.

"Send me!". Canvassing manual

The shells she sells are surely seashells.
So if she sells shells on the seashore,
I'm sure she sells seashore shells".

"Betty Botter had some butter
"But" she said "this butter's bitter.
If I bake this bitter butter,
It would make my batter bitter.
But a bit of better butter...
That would make my batter better"
So she bought a bit of butter
Better than her bitter butter,
And she baked it in her batter
And the batter was not bitter.
So' twas better Betty Botter
Bought a bit of better butter".

It is important that you read these tongue twisters, or some others, each day, without forgetting the rules you have been given. You can read also with a marble placed underneath your tongue. After having read for ten minutes with the marble, remove it and read ten minutes more. You can do this exercise every day until you see your diction has improved.

3. Health counsels for the voice

Just like a car needs service and certain care for its good functioning and use, your voice also needs to be preserved from certain practices that could be harmful.

- Don't drink anything too cold or too hot.
- Avoid cold air going down your throat.
- Tobacco smoke and car fumes are harmful.
- Don't scream.
- Discontentment and problems are reflected in the voice, it acts like a radar.
- Realize the respiratory exercises.
- Don't wear clothes too tight around the waist and throat.

It is good that you know some natural remedies that can help you with certain mild physical problems that could occur:

1. Halitosis (foul-smelling breath): drink three cups a day of infusion prepared with Parsley (10g), Peppermint, Camomile, Aniseed (30g of each). Sweeten with honey.

2. To strengthen the vocal cords: drink an infusion of hedge mustard (10g for a liter of water). Three cups a day. It strengthens the vocal cords and clears the voice. This herb is known also as the singers herb, and it is much appreciated by them.

Another remedy to help with the tonsils, larynx and pharynx and clear up the voice is the following: A medium sweet pepper red or green; half a cup of water; one tablespoon of lemon juice; a pinch of salt or a teaspoon of honey if salt irritates.

Mix the ingredients together in a liquifier. Strain the juice and gargle in the morning and evening after dinner, for the first three days; if these is no notable improvement, continue with the gargles four times a day: in the morning, after breakfast, after lunch and dinner.

3. Hoarseness, aphony: We recommend the following infusions, sweetened with honey:
Pine needles (20g for one liter of water). Three cups a day.

Agrimony, Adiantum, Commun mulein, Marsh-mallow (mix equal parts). Three times a day.

Eucalyptus (two leaves per cup). Boil for 15 minutes, add the juice of one lemon. Drink three cups a day.

Celery (one stalk for one cup) add some milk and drink three cups a day.

Eliminate from your voice all disagreeable characteristics!

GOLD INGOTS

* Demosthenes suffered from a pronunciation defect. But he didn't give up, he fought until he overcame his handicap.

* Taking care of the voice is imperative for someone who wants to canvass. It needs efforts.

* The sound of our voice can be agreeable or disagreeable. Aspects such as its intensity, tone, rhythm, pronunciation and control of reading, are decisive to impart optimism in the sender and persuade the receiver.

* It is primordial to take care of the voice organs. Some practices are harmful to the voice and we have to avoid them.

SELF-EVALUATION

1. Why is it so important to learn to control our voice?
2. Give the definition of what is the volume and what is the tone of the voice.
3. Complete the sentence: "He spoke _____ and _____ emphasized the words which he desired his hearers to pay attention to."
4. Explain what it means to have a good diction.
5. On what depends in a great measure control over the phonetic organs?
6. Explain in a simple way in what consists correct respiration.
7. Give a few ways by which can be corrected some pronunciation defects.
8. What can harm the voice?
9. Realize the educational proposals of the present subject.

EDUCATIONAL PROPOSALS

1. How would you read to someone, the following text:

"Reading is a mental exercise of excellent quality. Our mind profits when we read; however be careful! Not everything we read produces the same results. There are pernicious readings. Do you know that many have fallen into the abyss of moral degradation as a consequence of having "devoured" cheap and pernicious reading? Just as there are good and harmful foods for the stomach, we can find also good and harmful foods for our thoughts. Let's not fall into the error to consider all kind of reading as useful. Do you want to take care of your mind? Give it good reading! What will the result be? An equilibrated mind! And... educated for doing good!".

2. How did it sound like to the person who listened? Ask him if you respected the punctuation marks such as the exclamation mark, question mark and quotation mark. Now ask him to read and you do the same to him.

3. If you can, practise reading "Desire of Ages" in a group once a week, until you conclude it. Each time you'll meet, the book will be read in turns.

4. Read the following sentence and answer the questions:

"The guide I'm offering you is very useful for your family and it will also help your friends with its enclosed counsels, and all this for a very low price".

How would you read to emphasize the Guide? (underline with a different colour, the parts you want to stand out).

And how to the person to whom you are offering it?

And how for the good that it brings?

And in which manner for the persons to whom it will do good?

And in which manner as to the price?

XIII. APPLES OF GOLD

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will be conscient of the role good use of language plays in canvassing

Speech control is fundamental for success in canvassing. Speech is the most wonderful human quality we possess. Through language we transmit our thoughts. That's why the Bible says that a word fitly spoken is like apples of gold in settings of silver.

1. Sweet or bitter water?

Speech control is fundamental for success in canvassing, for it is with our words that we convince, inform, encourage, help, educate, glorify God, etc. Speech is the most wonderful human quality we possess. Through language we transmit our thoughts, desires, opinions, projects, etc., to our fellowmen. The correct use of words, sentences and paragraphs, is basic to obtain a good understanding. An abundant vocabulary, clarity, conciseness, respect, good manners, etc., is compulsory.

Our language can be compared to a fountain of water: it can give fresh, clear and softwater, that will quench the thirst; or on the contrary, it can offer bitter, untasteful water. Have we asked ourselves sometimes, what kind of water comes out of our lips?

"Of all the gifts that God has bestowed upon men, none is more precious than the gift of speech" (CM, 70)

Depending on the manner you express yourself when presenting the literature, you will obtain different reactions from your hearers. How important is this aspect, especially when the colporteur is realizing a sacred work, for in many occasions he will have to give the reason of his faith!

"The truth must not be marred by being communicated through defective utterance" (CM, 71). "The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected" (Ev, 168).

Jesus, who is our example in everything, took much care of this matter and cultivated his speech in such a way that His words could reach the depth of His hearers' hearts. He spoke in a special and attractive manner. The spies said when they heard Him: "...No man ever spoke like this Man!" (Jn.7:46).

2. Rich and appropriate vocabulary

You must be able to secure for yourself a respectable vocabulary ('o'o'o'o?O?O?O?O in english); this must be one of your objectives. You will attain it by reading a lot and writing down in a notebook every word you don't understand the meaning. After having found out what they mean you have to incorporate them into your vocabulary, making efforts to use them each time you speak or write. Recommended readings are: a) The Word of God; b) The Testimonies; c) Books of pious authors; d) Biographies of great personages; e) Universal history; f) Health books, etc.

The study of grammatical rules of your own language is a must, to accustom yourself with the correct use of the language; you can also listen to good preachers.

Knowledge of certain synonyms (different words expressing the same thought) or paronyms (two or three expressions related or similar for their etymology or their form or sound) and antonyms (words expressing contrary thought), will enrich the mind dictionary and give more colour and beauty to expressed thoughts. It is important that you buy a good dictionary in your own language and another one with synonyms and antonyms. There are not too expensive ones on the market.

3. Escape from repetition

Once I heard a discourse on the radio with a speaker who repeated more than a hundred times the word "really". There is no need to tell you how tedious it was to put up with this downpour of "really's", while all his argument lost all its power and persuasion because of this.

Excessive repetition of certain terms, or phrases, diverts the hearer's attention to the defect, and steals power from the argument. Flee at all cost from repetitive abuse.

The words you will mostly repeat are: Also, in the same way, as you know, you'll see, look, logically, enough, extraordinary, wonderful, etc. "Also" is used frequently during a presentation, because as an adverb it serves as a connecting link between a subject and the next. Search for synonyms and replace them by other words which have the same meaning: likewise, in the same way, alike.

4. Avoid pedantry

Don't fall into the temptation of being pedant. There are enough of them already in this world. The dictionary tells us that a pedant is someone who makes an excessive or inappropriate show of learning. We too can boast of our faculties, and this is an impediment to enjoy success. Let us imagine a "superman", with huge muscles, holding a tube of toothpaste in his left hand and the toothbrush in his right. From the tube, a long spurt of toothpaste is forming an arc jumping over the toothbrush. He looks at himself in the mirror and tears run down his cheeks. What's happening to him? He has so much strength that he cannot squeeze the tube with the right pressure.

Do we want to present our literature or our high knowledge? Do we want to promote our books or ourselves?

5. Use and abuse of technicalities

When the colporteur is performing his work, he is meeting with all kinds of people, of different social and educational levels. People who are not specialized in the subject we are presenting, will need to hear a simple, comprehensible and plain language. In such circles the use of technicalities, or intricate words is out of place.

Expressions such as "renal function" can be said "the role of the kidneys"; "the diaphoretic characteristic of this plant" for "this plant makes you perspire", etc.

When we come to a spiritual subject, we mustn't use certain expressions which are only appropriate among the believers, but inappropriate for unbelievers, who have no knowledge about the subject. "Imputed justice" can be changed to "unmerited favor"; "imparted justice" for "The power God grants us"; "brother" for "friend"; "Spirit of Prophecy, or, sr. White said...", for: "a nineteenth century author, said...".

Well now, there are situations, when, for example, we are having a presentation with a group of people whose technical knowledge is wide, to whom we can use with moderation certain technical terms, however we have to be exact as the subject allows and avoid incorrect terminology.

6. Clearness

To find the right word or sentence, is a challenge you'll have to face. Words mean a lot. They can clear up doubts or increase them. They can bring to the purchase or its rejection. We can bring light to the thoughts or tangle them up. This brings us to the conclusion that we have to avoid confused expressions. For example, instead of saying: "It mustn't be accepted in the sense...", we say: "It doesn't mean...". Instead of saying: "This illustration gives an indication of...", we will say: "This picture shows us...", etc.

7. Logic order

I have known some people who could speak for more than an hour, but when you wanted to know what they were talking about, no one knew. It was like a mixed salad of words. This type of persons can have much knowledge, with a good vocabulary. Those who listen can sometimes say: "Oh such nice words!", but when you ask them what's it all about, nobody can tell.

This happens because a logic order isn't followed during the exposition. Even though we will speak more about this in some next chapter about the presentation, I would like to give you at this point some very useful guidelines, to help you when the time will come to prepare your own theme, presentation or lecture. Some people do it intuitively, naturally, without knowing this rule; however it is good to know that this psychological element exist.

Your exposition must be the development of the following questions:

What is it?

Why and what for?
How?
What will the results be?

Now we will apply it practically. Let's say you have to speak about a chair. Will you start by saying that "it helps to be comfortable"? No. First you will have to say what a chair is. Then what it is used for: To sit, so you don't have to be standing. Next you will explain how a person has to sit, his posture. And you will end your exposition explaining all the benefits this fabulous invention has brought: It helps us to rest, to work comfortably, etc. Of course this is just like a frame description. Now you will have to give it muscles, fibers, flesh and blood.

The famous preacher Lombardi, who spoke nearly all the known languages of the civilized countries, had a plan that he used to follow for the preparation and exposition of his themes, and I believe you can find some use from these counsels, when you will build your own book presentation:

1. Frame: central idea: purpose of the lecture or presentation.
2. Body: integral ideas of the main or principal points: three parts is the ideal.
3. Order of ideas: introduction, development and conclusion.
4. Trimmings: pictures, anecdotes, psychological elements.
5. Flesh in the frame: narratives from real facts.
6. Blood: Feeling. Affective harmony. Knowing how to touch each heart so that everyone will feel well.
7. Soul: That which isn't seen but gives life to the discourse, the intimate life of the speaker.
8. Clothes: It is the affable vocabulary, susceptible to be understood easily.

8. Conciseness

A long presentation, will nearly never be exposed in its fullness. Bored, the hearers will interrupt the colporteur. Use the least possible time and don't introduce unnecessary sentences or words.

If you have asked your hearer for five minutes of his time, don't rob him of fifteen or twenty more. If you have announced a lecture of half an hour for a collective presentation, don't use one hour. This is unpleasant and it can be many times the cause of the colporteur's failure. Sometimes when you have given a lecture in the set time, the hearers will want to ask you some questions; in this case there isn't any problem because it is them who want to lengthen the meeting. This can also happen with one person.

9. Jargon and neologisms

It isn't advisable to use words from the country's jargon or neologisms that can confuse and even bring discomfort. For example: ?O?O?O?O, etc.

On one occasion, as I was talking about the Bible with some young American Mormons who didn't quite yet dominate the Spanish language, one of them said: "This verse is very ?O?O?O", and then added that "he couldn't bother less" with a determined subject. I have to recognize that I was negatively impressed. Understanding they were foreigners, I remarked respectfully that it wasn't appropriate to use such terminology for they could hurt the sensibility of certain people. The young man answered me that he had heard some youths he knew speaking like that, and he thanked me for having helped him. Ah! I'd like to tell you also that some words, which in one country, or region mean one thing, can in another place mean something else quite coarse. I'll abstain from examples!

10. Equilibrium

Once I heard a colporteur who was saying that his books were the best on the market and the author was one who knew most on the subject. The binding was out of this world and the text and the illustrations couldn't be better. Everything was too suspect for words. "He wants to cheat me" -I thought, and I sent him away with a "I'm not interested". Let's not lose our mind. It doesn't pay to exaggerate. Our books are useful and necessary for the society in which we live. But they are not the "only ones", "the best", "the most wonderful", "the best guide in the world". Let's be moderate, and never fall into the trap of talking against other editorial's publications.

The perfect arguments in order not to have success are: "Ours are better", "that book is useless", "our books can't be compared".

11. Form

We cannot allow ourselves to be imperative, hard, rough, authoritarian, bad mannered, rude and unmanageable. Friendliness, respect and love must ooze from our pores.

A door to door vendor visited me once just when I was really busy with my work. I couldn't give him one minute of my time and I asked him to forgive me and to come back at another occasion. With a smile on his lips he answered me nicely: "Don't worry sir, I'll visit you another moment. I beg your pardon. Thank you very much!". Here ended the matter. I was left gracefully impressed for his reaction, in comparison with other encounters I had to go through.

There are door to door vendors who want to outwit you, they are rude, inconsiderate, bothersome, lacking education and respect. I quite understand that it isn't easy to work from door to door, and because of a saturated market, this brings the people to reject you. Door to door vendors with little experience are soon burnt out and, in the end, their real character with wordly and unappropriate impulses emerges, damaging even more their work performance

He who cannot brave the storm mustn't go out to sea. As Christians we have a great advantage upon those who don't have faith: God can help us control our emotions and attitudes. The angels are by our side at every moment. Short prayers in case of need, so as not to fall into the mentioned errors, is like fresh air imparting life to the spirit.

Artificial or conceited form is too obvious to be seen as natural, therefore it doesn't help at all. Some people use a form I call "honeyed", because it is very sticky. The best form in order to interest our hearers is to be moderately enthusiast about the subject which is being developed, sincere and natural. A non-affected smile possesses great magnetism.

12. Selling words

The words we use provoke reactions in the hearer, just as we have been saying. Good words convince, persuade, elevate, enliven, give hope and move to action. On the contrary, inadequate words discourage, seclude, wound, destroy, vex, etc. The power of one word can be measured only by its results. With one word, or many, you can convince the client, or generate in him a refusal. Use positive words, reject negative ones. Keep always in your armoury those terms that, when used at the right moment and in season, will bring you to a successful sale, like a good soldier who takes care of his munition and has it always at hand.

12.a. No to vanity

Don't ever use expressions that make you appear to be vane or categorical: "I want...". "I exclude...". "I don't admit...". "I don't tolerate...". "I always...". "I never...". "I think...". "Look, I...". "I never allowed...", etc.

12.b. Margin of error

You must consider that involuntary errors can always occur. That's why use expressions that give you a margin to correct yourself: "Rest assured that I'll be here this evening...", "Don't worry; as soon as possible I'll be with you...", It is probably one of the best work on the market...", etc.

12.c. Cordial expressions

Some fall into the error to think that in the times we live there is no need to use congratulations and stereotyped sentences. However, in the sale business certain expressions are still valid and will never go out of use. That's why you will use friendly sentences such as these: "Allow me, please...", "As you wish...", "Always at your disposal...", "As you rightly said...", "It was a pleasure to speak with you...", "What you are saying is very interesting...", etc.

12.d. Don't minimize

Avoid the terms which minimize the argumentation: "Small", "a little", "a small thing", etc. "I'd like to talk with you a little...", "This has no importance...", etc.

12.e. Negative expressions

Don't use expressions that have in them a negative root, because the only thing you'll do is to undermine your argumentation: "Don't you have a little moment to listen to me...?", "Don't you think that...?", "Don't you think the same...?", "Don't you believe that...?", "Won't you let me

speak for a moment with you...?", "I wouldn't like to bother you...". From the moment you say you are sorry, you are giving a signal that you are going to bother him. "Would you like to keep the books?" This phrase shows that you are not sure that the client is going to buy the books. It is better to say: "I'm sure you want to keep this excellent work today, what's your name please?". Instead of saying: "Is the director here?" or "May I speak with the director?", you'll say: "I want to speak with the director", etc.

12.f. Boomerang expressions

You know what a boomerang is, don't you? Well, certain words have the same effect as this instrument: They are thrown about and provoke in the hearer a negative reaction that comes back to the colporteur in the form of refusal: "Don't dream of it!", "What now!", "You are mistaken", "I don't agree", "It's not so...", "You are mistaken, let's...but surely...", "Allow me to respectfully correct you...", "Some of the things you said aren't correct...", "No!", etc.

Remember: your objective is to sell books and not to enter in some debate with your client. Will it help you to have your opinion prevail if you lose the sale? Don't contradict the client. Strive to attain your objective and let the literature speak for itself.

12.g. Words that enhance the product

If you want to give importance to the books you are selling, you can use the following words: "Splendid", "eminent", "special", "original", "extensive", "solid", "huge", "plentiful", "useful", "remedial", "excellent", "select", "abundant", "durable", "resistant", "invaluable", "profitable", etc. You can use them in sentences such as: "These books are special, because their pages contain the experiences of a whole life dedicated to natural medicine", "Each page is like a fountain shedding fresh and clear abundant water, that will quench the thirst of the soul", "Their binding is resistant to use".

12.h. Positive words

Certain words are just like music, agreeable to listen to. When you pronounce them, they exercise a positive psychological influence on the hearer and on him who pronounces them: "Happiness", "love", "comfort", "profit", "beauty", "health", "harmony", "unity", "peace", "comprehension", "solidarity", "hope", "youth", "joy", "success", "commodity", "esteem", "friendliness", etc. For example: "Your's and your family's happiness...", "Genuine love goes beyond the value of gold...", "We have to do all we can to be healthy", etc.

12.i. Verbs which promote the sale

Use verbs applied to the products, that will help the sale with their signification: "Benefit", "save", "economize", "improve", "cure", "preserve", "help", "provide", "protect", "assure", "eradicate", "permit", "garranty", "animate", "to give hope", "relief", "consolidate", "lift", "embellish", "explain", "strengthen", "rejoice", "renew", "invest", etc. Such as: "It will benefit the whole family", "You economize when you invest in this work", "You are securing your health and your family's". "You save on doctors and gain in health", "When you buy this work you are investing in a health bank", etc.

12.j. Triumphant arguments

You remember that we spoke of points of selling. We said these were the arguments that make the client buy, because they are directed to satisfy his necessities. In your presentation you must underline clearly the benefit of the books content you are selling, show him also the advantages he will have if he buys, and the necessities or motives "x", "y" and "z", that will be covered and satisfied by the purchase.

Remember this principle: Nobody takes a decision if it doesn't give him some profit, and it doesn't have to be of material character: psychological benefits are also longed for. For example, when someone does a good work for his fellow-man, this action brings him a spiritual satisfaction. That's why it is important you discover the client's necessities and motives (subject XVI) to be able to elaborate a good list of arguments favoring the sale. We are now going to see some of them used by our colporteurs in the whole world:

About the book "Christ Object Lessons":

- "Each page is an hymn to the freedom of mankind, it upholds faith and transmits peace and serenity to the heart".

- "The teachings which are found in this book will give our children the protection needed against evils destroying today's youth".

- "Happiness isn't something casual, but the result of human efforts combined with the divine. In this book are explained the teachings of the greatest Teacher that ever existed, Jesus Christ, to attain happiness".

About the book "Great Controversy":

- "Thousands of human beings are asking themselves: "What happens after death? and terror paralyzes them. In this chapter, the answer to such an alarming matter is found".

- "We and our families can look to the future with hope, contrary to what many say: that this world is going to be destroyed by another world war. In this historical revelation, the author develops her teaching earnestly and proves her arguments based on the prophecies of the Word of God".

- "Much has been written about our origin, the why's of suffering, what is the motive of coming to this world and where we are going. Not knowing the response to these questions can provoke much worrying and emptiness of soul. Their answers, on the contrary, will give us and our families peace and security".

- "Discover who are the angels, from where they come from, what is their mission and what kind of relationship they have with us".

- "This book will give you a impartial vision of church history, since the time of Jesus until our days".

About the book "Steps to Christ":

- "It's a special book to cure wounds of the soul".

- "Many diseases are of psychosomatic origin. The author tells us how to overcome, with success, the negative thoughts that lead us to sickness of soul and body".

- "This little book has helped millions of people; the proof is that it has been published in 124 languages and more than fourteen million copies have been distributed. Each page is a hymn to love, forgiveness, faith, freedom, overcoming self and hope. Few remain indifferent when they read its pages".

About our health books:

- "Of all treasures, the most valuable is health, and although health isn't everything, without health all is nothing. On each page of this guide you will find valuable gems in the form of simple counsels that will help you take care of your health and if you have lost it, regain it".

- "We mustn't be resigned to live a life of sickness, the author of this book didn't give up and lived up to nearly a hundred years old. You have the privilege to be able to possess the experience of a life time, in the field of health from the naturopath Carlos Koziel".

- "Since the most ancient times herbs have been used to cure. Many civilisations and empires have appreciated the healing powers of medicinal plants. Today in our modern societies, we are again searching for natural medicine. In this work you have at your disposition more than a thousand medicinal plants, with their therapeutic proprieties and the dosage for each case".

- "Many housewives are tired of cooking the same over again; in this book, they will find a different recipe for each day of the year. The ingredients are simple, as you can observe in this recipe, for example; the way of preparation is easy and what is most important, they are nutritious healthy dishes for the whole family".

These arguments are just examples. You can elaborate your own in an appropriate and original manner. I recommend you realize a list of arguments for each book you sell and introduce them in your presentation. For this you will have to read and study each book and ask yourself: "From what I'm reading what could interest the people, and could satisfy their needs?". And as the vital arguments emerge, write them down on your list; share them with other colporteurs and exchange them for theirs, this practice is very enriching.

12.k. Speak in the present form

Don't use verbs in the future form, speak in the present form. In this way you will create in the mind of your hearer a need to possess the product. Oh, and don't use the conditional form either! "You can try the unnumberable profits that this guide will give you", "Having this guide in your home is like having a private doctor to whom you can consult about your doubts at any moment", "Imagine that you already have this guide at home and you can consult it!". Don't say:

"If you would buy these books, they would really help you". Say: "When buying this book, you are really taking care of ourself", etc.

13. Apples of gold in settings of silver

The Bible condones the use of impure, vain, harsh, hasty, inflated, false, seducing, flattering words.

Impure, "Let no corrupt communication proceed out of your mouth" (Eph. 4:29).

Vain. "But iddle chatter leads only to poverty" (Prov. 14:23).

Harsh. "But a harsh word stirs up anger" (Prov. 15:1).

Hasty. "Do you see a man hasty in his words; For though he understands, he will not respond" (Prov. 29:20).

Inflated. "For they speak great swelling words of emptiness" (2 Pe. 2:18).

Seducing. "Now this I say lest anyone should deceive you with persuasive words" (Col. 2:4).

Flattering. "For neither at any time did we use flattering words" (1Thess. 2:5).

However edifying speech is favored in the sacred pages: "A word fitly spoken is like apples of gold in settings of silver" (Prov. 25:11). Here we found the title for the present subject. What does this text mean? Let's see two explanations that are taken from two Bible commentaries that I found rather appropriate: "A word pronounced in a correct form and at the right moment is the essence of tact, and has a beauty that resembles a golden fruit with silver settings. (1) Comentario Biblico Adventista. Publicaciones Interamericanas. EE.UU. 1984. T3. Pág. 334.

"A counsel, a correction, a word of comfort and encouragement, or a testimony, when given at the right moment, expressed in the best possible manner, and adapted perfectly to the case of the person to whom it is addressed, together with the personal character of the speaker, are like apples of gold in settings of silver". (2) MATTHEW HENRY: Comentario Exegético Devocional. CLIE. Barcelona 1986. Pág. 334.

Every day the colporteur finds himself with people who need spiritual help. Many feel empty; for them life has no sense. Others are going through hard times, others still, have severe misfortune. Many are searching for the "why's" of life; they ask themselves: "Who am I?", "from where do I come from?", "where am I heading?". Aren't these precious opportunities to help suffering mankind with the gift of speech?

The words of our Lord Jesus Christ were like a balm for the wounded souls. The people who listened to Him, not only were they satisfied by His teaching, but also comforted and encouraged. Isaiah, in a prophetic vision, describes this quality of Christ: "The Lord God has given Me the tongue of the learned, that I should know how to speak a word in season to him who is weary..." (Is. 50:4).

The apostle Paul gives us a precious counsel: "Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one" (Col. 4:6). What he wants to tell us is that our words should reflect God's grace in us, and as a result they will satisfy our hearers. As for the salt, we have to understand, that in the same manner that it preserves food from corruption, pleasant words seasoned with salt, will keep us from abuses, vulgarities and obscenities, etc. They will never be unseasoned, but they will have a taste of life for life.

"Kind, tender, compassionate words will flow from sanctified hearts and lips" (SDG, 180).

"Speak no boastful, self-exalting words" (SM1, 158).

"Never lose an opportunity to say a word to encourage and inspire hope" (TT2, 256).

"Hinder not the success of your work by uttering light, careless words." (CM, 72).

"Kind words...would be to many a struggling and lonely one as a cup of cold water to a thirsty soul" (MB, 23).

"Pleasant, cheery words cost no more than unpleasant, moody words. Sharp words wound and bruise the soul" (OHC, 294).

"Satan puts into the mind thoughts which the Christian should never utter. The scornful retort, the bitter, passionate utterance, the cruel, suspicious charge, are from him" (HP, 174).

"The Prince of teachers, His words will be found a guide to His co-workers till the end of time" (Ed, 81).

The power of a word

May you word cure, not wound.
 May you word draw closer, not divide.
 May your word build, not destroy.
 May your word encourage, not depress.
 May your word be a blessing, not a curse.
 May your word bring peace, not disturb.
 May you word bring hope, not dishearten.
 May your word inspire faith, not unbelief.
 May your word save, not kill.
 May your word teach, not mislead.
 May your word guide, not push away.
 May your word clarify, not embroil.
 How much power is there in a word!
 Upon it is founded our happiness or misfortune,
 our success or our downfall.

Learn to cultivate your language. It is your instrument to contact people.

GOLD INGOTS

* Through the word we communicate with our fellow-men. Wise use of them are essential to have success in the canvassing work.

* We have to enlarge our vocabulary. It is done by: reading a lot, learning new words and their meaning, listening to good preachers.

* Dominating good speech implies: Not repeating the same words, not being pedant, not using technicalities if the moment doesn't requires them, to be clear, follow a logic order, be concise, avoid jargons and neologisms, be balanced in our declarations.

* The manner we present ourselves is like a thermometer giving our hearer the temperature of our character. During canvassing, decorum has to be kept always as well as the use of adequate words and expressions.

* Christ's words must be our guide.

SELF-EVALUATION

1. Which are some of the effects our words can accomplish in the hearers?
2. Until which point correct use of words is fundamental?
3. How can we enlarge our vocabulary.
4. Which are the fundamental questions you have to ask yourself when time comes to realize a presentation, a subject or a lecture?
5. What are jargons and neologisms?
6. Which is the best way to interest our hearers?
7. Which are the words promoting a sale.
8. What can you do so that your words are like apples of gold in settings of silver?
9. Realize the educational proposals of the present subject.

EDUCATIONAL PROPOSALS

1. Try to describe in two minutes the following objects to someone you know, what they look like and what they are for (follow a logic exposition, basing yourself on the counsel given during this subject): washing machine, ballpen, chair, table, window, wardrobe. (Try to describe other things too). Write a short description of each of them and send them to me.

2. Ask the person who listened to you to answer sincerely to the following questions:

Did you understand all the words I used?

Did you understand well the description I made?

Did you have any doubt about the use of what I described?

Do you believe I mentioned all the important aspects during my presentation?

Did I speak too quickly?

Did I repeat some words too many times?

Was I at any moment somehow exaggerating?

Did I give the impression of insecurity?

Did I use a word or a phrase that could have been jargon?

3. Try to write the following text in a different way but with the same meaning; just like a paraphrase:

"For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it" (Luke 9:24).

4. Write all the synonyms you know of the verb TO HELP. Then search in the synonyms dictionary the same verb and write all its synonyms you'll find there. How many did you miss? Write synonyms and antonyms of the following words: Love, battle, good, bad, extraordinary, useful, economical.

5. Prepare ten points of selling of the book "Desire of Ages".

XIV. DO I NEED QUALIFICATIONS?

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will discover the qualifications he needs to develop in order to perform his work successfully and learn the manner to acquire them

Our character can be transformed, but it has to be our own decision. God hasn't put any obstacle before us to obtain, with His help, honest goals. We can develop appropriate qualifications and foment those we already possess, even those we need to be successful in the wonderful work of distributing the printed page.

1. What are they?

Are qualifications needed to start canvassing work? Yes. What are the qualities of a person? The dictionary gives us this definition: "each of the characters, natural or acquired, which distinguish persons from living creatures in general and from things".

It is possible you may or may not possess naturally some of the qualifications that will be explained here. If not, it doesn't matter, because with God's help they can be acquired. The Spirit of Prophecy tells us that:..."actions repeated form habits, habits form character..." (COL, 356). From this phrase, we can understand that our character can be transformed, but it has to be our own decision. God hasn't put any obstacle before us to obtain, with His help, honest goals. We can develop appropriate qualifications and foment those we already possess, even those we need to be successful in the wonderful work of distributing the printed page. The objective of this subject is to share with you the knowledge of such qualifications and the means by which you can obtain them.

1.a. About empathy

There is a word you surely have heard more than once: empathy. This word has a very important signification and application. The dictionary gives us the following definition: "Intellectual identification with experiencing feelings, thoughts or attitudes of another". To have empathy is being able to learn to know about other people, our interlocutor or the receiver; to be able to understand quickly what he likes, what are his most urgent necessities and problems, to be able to put ourselves in the place of others, to see the world as they see it; this is possible thanks to the interactions of the "you" and "I".

One of the first qualification a colporteur must develop is empathy. A lot of people are trying to sell their products and are searching for clients. When they have found one, they have only one objective: to impose their opinion. They aren't interested by the person's opinion neither by his tastes, problems, worries. They interrupt him constantly and realize a work with such pressure that they don't let the receiver exteriorize his ideas, open his heart and let them know just exactly what is fundamental: his true necessities. Once I read a very interesting and appropriate example from the Second World War. It was about a heavy anti-aircraft artillery. When the gunner didn't measure carefully the height, the speed of the ammunition, as well as the winds, all the rounds he shoot didn't hit the target. He was only spending, to no avail, a lot of ammunition without ever reaching his goal. The gunner can be compared to a colporteur without empathy. He isn't capable "of measuring" all the elements which are necessary to crown the sale with success; he doesn't understand, neither is he searching to understand the thoughts of the potential client he is facing. He isn't tactful, and doesn't react wisely to objections, he goes out of his mind, argues and wants his opinion to prevail at all cost. He isn't preoccupied by the individual subjective world, of his possible struggles and intern conflicts, etc. The result is an enormous quantity of ammunition spent without reaching his objective: the sale.

The colporteur with empathy can be compared with the artillery of modern times. The launched missile is attracted by the heat coming from the chased aircraft's reactors. It doesn't matter what the plane is doing, going up, down or turning, the missile goes straight to the target, until it reaches the moment of impact.

The words, looks, gestures, presentation or whatever the colporteur does, must be in relation with his receiver. This is empathy. There is a text in the Spirit of Prophecy resuming what we have just said: "God's word... teaches us to put ourselves in the place of those with whom we are dealing, to look not only on our own things, but also on the things of others" (MH, 187).

1.b. Self-knowledge

We must learn to know ourselves, to recognize our defects so that in prayer we can ask the Lord to transform us. If we aren't capable to recognize our defects, if we don't like others to correct us when we make mistakes, how are we going to overcome? There is none so blind as they that won't see! Our progress is proportioned to the engagement we make to discover our mistakes and in correcting them, for they are an obstacle (if they go on) to our improvement as colporteurs. David's prayer must be ours: "Who can understand his errors? Cleanse me from secret faults" (Ps. 19:12). We also have to be able to identify our virtues, but not to boast about them however, and exhibit them as trophies.

1.c. Faith

The Lord Jesus said to His disciples that if they had faith they would be able to move mountains of difficulties. "...Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there', and it will move; and nothing will be impossible for you" (Mat. 17:20).

There is an interesting commentary about this text: "If your faith, instead of failing, would be as small as a mustard seed, the least of seeds, you would be able to work miracles... It is good to mistrust ourselves and our own strength, but it is bad and offensive to the Lord to mistrust in the power He Himself as promised and guaranteed.". (1) MATTHEW HENRY: Comentario Exegético Devocional. CLIE. Barcelona. 1986. Tomo Mateo. Pág. 333.

Why is faith so important? Because it contains in itself the seed of action. What would have happened if David hadn't have faith when he stood facing Goliath? "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1) and David was sure that God was going to give him the victory in spite of the evidence against him; He was sure that mighty angels of God were at his side, even though he couldn't see them. During canvassing work difficulties arise sometimes, and with faith they can be overcome.

We need faith to learn the canvassing work, faith in God's promises, that's why it is so important to have a good knowledge of them. And please, don't mix faith with feelings, they are two different things.

"We should daily dedicate ourselves to God and believe He accepts the sacrifice, without examining whether we have that degree of feeling that corresponds with our faith. Feeling and faith are as distinct as the east is from the west. Faith is not dependent on feeling. We must earnestly cry to God in faith, feeling or no feeling, and then live our prayers. Our assurance and evidence is God's word, and after we have asked we must believe without doubting" (SM2, 243).

"Faith must be cultivated" (OHC, 67). Let us ask as the apostles asked Jesus: "...Increase our faith" (Luke 17:5). I recommend you read and study with determination, chapter 11 of Hebrews.

1.d. Enthusiasm

I have known some colporteurs who, in their beginnings had received little preparation, but were able to sell nevertheless. They possessed a natural magnetism: enthusiasm. Enthusiasm is contagious, awakens, strengthens, enlivens and nearly always, convinces the hearer; and if we add the truth factor (because it is possible to defend enthusiastically something useless or wrong) then we have at our disposition an excellent ingredient to season our gestures, words, looks and arguments.

Sr. White gave the following anecdote in relation with enthusiasm: "On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, archbishop of Canterbury, the archbishop said to him, "Pray, Mr. Betterton, tell me why it is that you actors affect your audiences so powerfully by speaking of things imaginary." "My lord," replied Betterton, "with due submission to Your Grace, permit me to say that the reason is plain: It all lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real, and you in the pulpit speak of things real as if they were imaginary" (CT, 255).

1.e. Positiveness

It is very important to have a positive attitude towards life. Some people are always seeing the negative side of things; they only see the falling leaves and the cloudy skies. They spread open their sicknesses and their displeasure, all the bad things they have to go through and how difficult is one thing or the other. Can you imagine a colporteur with such an attitude? Can he convey a positive attitude to his receiver if himself doesn't have one?

You surely have heard more than once the expression that a pessimist sees a half-empty glass, and an optimist a half-full one. We have to encourage ourselves to see the positive side of things. A legend relates about a man passing by a dog's carcass and cried out: "How disgusting!". Later on Jesus passed by and looking at the dog, He said: "How white were this dog's teeth!".

We will always have negative thoughts entering our mind, however we aren't obliged to let them invade and paralyze us. Popular wisdom says that "birds can fly around our head, but we mustn't let them build their nest on it". Having a positive attitude in all branches of life is most important, and it is even more so in the canvassing work, because the colporteur comes into contact with people to whom he offers the books, and in the selling business one must have a great dose of optimism when facing a potential client. Concentrate on correcting your mistakes with God's help, before lamenting all day long for having committed them; if you are rejected in one place, go to the next joyfully; if you sell only a little today, analyze why and make plans to sell more tomorrow.

"Those professed Christians who are constantly complaining, and who seem to think cheerfulness and happiness a sin, have not genuine religion. Those who take a mournful pleasure in all that is melancholy in the natural world, who choose to look upon dead leaves rather than to gather the beautiful living flowers, who see no beauty in grand mountain heights and in valleys clothed with living green, who close their senses to the joyful voice which speaks to them in nature, and which is sweet and musical to the listening ear--these are not in Christ. They are gathering to themselves gloom and darkness, when they might have brightness, even the Sun of Righteousness arising in their hearts with healing in His beams" (TT1, 341).

1.f. Courage

Men and women are needed who will make God their strength, who will learn the trade with courage and fearlessly face the difficulties.

The fishers of Galilee who went out to sea everyday, needed a great dose of courage to achieve their tasks with satisfaction. In the same manner, the colporteur will have to face the turbulent waters of life, and will need courage to throw the net of the gospel to bring in souls.

"The path that Christ marks out is a narrow, self-denying path. To enter that path and press on through difficulties and discouragements requires men who are more than weaklings" (MH, 497).

1.g. Humility

During canvassing, you will have opportunities to taste success. However, be careful! don't fall into vain glory about it. When you'll sell don't proclaim it to the four winds as if you had achieved something great. This could awaken rivalry and envy among your companions. If you sell well, give God the glory for His kindness and be humble; this doesn't mean you mustn't tell anybody. You can announce it to encourage your community and your fellow-workers, but with the right tone and attitude, without letting through any pride or vain glory, neither do you have to count all the time how many books you've sold, you'll do that when you'll write your report.

May the people you visit see that you have been with Jesus. Don't go around looking like a "know-it-all", avoid boasting.

"Let nothing be done through selfish ambition or conceit, but in lowliness of mind..." (Phil. 2:3).

"...and be clothed with humility, for ' God resists the proud, but gives grace to the humble.' Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time" (1Pe. 5:5,6).

"Humility is a characteristic of those who have true wisdom, and no matter what may be their attainments, they will not be self-confident and boastful" (CSW, 13).

We mustn't identify humility with compliance, simplicity, poverty or good manners. They are different things. You can encounter poor people full of pride and rich people who are humble; boasting stupid ones and intelligent ones who don't parade their knowledge.

1.h. Knowing how to listen

We have already studied in subject X that the communicative process cannot be a monologue. The sender speaks but he has also to learn to listen. In order for a communication to be efficient, this attitude must exist in the process, especially for those who pretend selling a product, an idea or an image. Epictetus, a Greek Stoic and philosopher, said: "If God gave men two ears and one mouth it is to listen twice and speak once". Socrates asked his student who was the world's greatest orator. They gave him many names of people famous for their oratory eloquence. The teacher was moving his head negatively. In the end he gave them the answer: "The best orator is the one who listens most". A colporteur was commenting that many of the sales he realized were done after having listened to the persons who wanted to tell him something. I was able to make the same experience. Sometimes I had to listen quite a while to persons who had serious problems and needed to "alleviate themselves" on someone. In the end they bought our literature and they even thanked me. "But what for? -I asked myself- I said nearly nothing, the only thing I did was listening".

However, what does it mean to know how to listen? Is it just keeping quiet while the other is speaking? No. One can be silent but not concentrated on what the other is saying. Actually, active listening is spoken about here, and this implies the following attitudes:

1.h.a. Concentration

Don't let anything divert you while you are listening. You mustn't look at other things, but keep your eyes on the person who is speaking; the hands must stay quiet. You have to give priority to what is being said, so you can transmit the message that your primary objective is that you are interested in him. However, be careful! some salesmen, while their client is talking to them, laugh, agree with the head, answer that yes, that no, but their mind is elsewhere, and this can be seen very easily by a good observer, and there is no need to tell you how negative the results will be. In short: Don't lose the thread of what is being said.

1.h.b. Don't interrupt

You have to let the people speak without interrupting them until they can finish with their thoughts. It's normal to want to give counsels immediately with the least insights of our interlocutor's problems; but if we let them express themselves, we will have more knowledge of what it is all about and more elements to be able to judge in order to find the best solution. Besides, nobody likes to be interrupted, because concentration is cut short. We, as Latin people, we are more inclined to speak a lot and find it difficult to let the others do so.

1.h.c. Paraphrase

Paraphrasing during a conversation confirms that the person listened carefully. If we can paraphrase exactly concentration is obvious, especially when we are receiving instructions, confidences and opinions. After having listened we can say: "I understand you. What you just said is that...".

1.i. Amability

Kind colporteurs sell more than those who aren't. We all like to be well treated, that people will be interested in us and respect our point of view. A sincere smile, handshake, courteous greeting, politeness, etc., must imbue our personality. If you aren't treated well, respond always with courtesy. Don't ever lose your self-control. I remember the case of a colporteur who was visiting a neighbourhood in a German city. He knocked on the door of a flat and a man came out treating him very roughly, snatching the Bible the colporteur was showing him and throwing it to the ground as if he had lost his mind completely. "Go away! Go away!", he shouted. The colporteur picked up the Bible and with a kind look he took leave of the man. He continued his work in the other flats and when he had to pass again in front of that door where he had been

unwelcomed, he saw the door opening again and he feared the worst. But what was his surprise when he saw the man with quite another attitude, begging his pardon for what he had done. "I don't know what came over me", he said. He got interested in the books the young man was offering and bought the Bible and if I remember well, some other books too.

"In the advocacy of truth the bitterest opponents should be treated with respect and deference. Some will not respond to our efforts, but will make light of the gospel invitation. Others, even those whom we suppose to have passed the boundary of God's mercy, will be won to Christ" (GW, 373).

1.j. Education and tact

Those who labour with the public must learn good manners and have tact with the people. It isn't necessary to learn by heart a book on good manners to be able to dominate some of the norms which are explicit. There isn't any doubt that we have to know the basic norms of education to be able to have good relations and success. For example: Avoid all indiscrete questions. Once a colporteur asked a stout lady about her weight. He didn't have any success with her. Others have asked about the person's wages, if he or she had a girl-friend or boy-friend, if the car had been paid in installments or cash, if the house was his or rented, etc. There is no place for criticism and less for incompetence.

1.k. Permanent formation and development

This paragraph could be subtitled: "Knowledge of the product". In subject VIII (Preparation), we have already seen together how important it is that the colporteur knows the specific contents of our books. I recommend you study again the paragraph "4.b. Technical formation".

"Be not satisfied with reaching a low standard. We are not what we might be, or what it is God's will that we should be. God has given us reasoning powers, not to remain inactive, or to be perverted to earthly and sordid pursuits, but that they may be developed to the utmost, refined, sanctified, ennobled, and used in advancing the interests of His kingdom" (GW, 291).

1.l. Faithfulness

In what can it help us to earn a lot of money selling books if we lose our soul? In what can it help to learn selling techniques if we haven't learnt to consecrate ourselves to God? The colporteur must be faithful in his conduct, in the administration of his income, in his relation with the publishing house. To owe money to the editorial doesn't help neither. The colporteur must grow more and more spiritually through renewed communion with God. To cultivate a life of faith is an imperative must for those who labour in the work of spreading the message of salvation through the printed page.

1.m. Organization

Organization capacities are the SUSTRATO winners. If the salesmen of secular books need organization and discipline to exercise their work with success, how much more the colporteur who is engaged in sacred labour. To organize yourself implies planning your life, your professional activities and your recreation time. Good organization nearly always generates good results. Bad organization never. In a next subject we will look more into this qualification.

2. A few more words in relation with qualifications

2.a. Search for Jesus' qualifications

It is well to look at others to see their good qualifications, however we mustn't forget that Jesus is the model to copy. "...learn from Me, for I am gentle and lowly in heart..." (Mat. 11:29).

"You need to cherish the precious qualities that existed in the character of Jesus" (TDG, 144).

"Again the life and character of Christ were faultless. His character was composed of moral excellencies, including everything pure, and true, and lovely, and of good report" (TDG, 166).

2.b. Exercise faith in Jesus and His Word

"Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him" (DA, 664). "Let us strive, by receiving His word, to reach the high standard of perfection. We are safe only when seeking the qualities that make us children of God, possessors of sanctified excellence" (TDG, 257).

2.c. Asked it of God

"And if any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him" (James 1:5).

2.d. To be consecrate to God

"Men may think that they are serving God faithfully; their talents, learning, eloquence, or zeal may dazzle the eye, delight the fancy, and awaken the admiration of those who cannot see beneath the surface, but unless these qualifications are humbly consecrated to God, . . . they are regarded by God as unprofitable servants" (TMK, 122).

2.e. It has to be developed

"Moral excellence and fine mental qualities are not the result of accident. The most precious gifts are of no value unless they are improved. The formation of a noble character is the work of a lifetime and must be the result of diligent and persevering effort. God gives opportunities; success depends upon the use made of them" (PP, 223).

2.f. We mustn't recommend ourselves to God

"It is not the position, not the finite wisdom, not the qualifications, not the endowments of any person that makes him rank high in the esteem of God" (SM1, 258,259). Judas had qualities but these didn't save him. Qualities are a gift of God and if we cultivate them they will ennoble us and help us draw nearer to God; but we mustn't consider them as self-merits.

2.g. They are as gold of Ophir

"Refined mental qualities, sanctified, are of more value than the gold of Ophir" (TDG, 100).

Prayer is the adequate means to develop your qualifications!

GOLD INGOTS

* Qualifications are each of the characters, natural or acquired, which distinguish persons from living creatures in general or from things.

* Empathy, knowing oneself, faith, enthusiasm, optimism, courage and humility, knowing how to listen, friendliness, education and being organized are qualifications the colporteur must develop.

* Qualifications must be seen as gold of Ophir, which means, a very valuable possession for the character, but they have to be consecrated to God in order to exercise an influence upon us and others.

* The best qualifications are those found in Jesus.

* Qualifications don't recommend us to God, they are the result of faith and strength of will.

SELF-EVALUATION

1. Describe what is qualification.
2. What is empathy.
3. Can we learn self-knowledge?
4. Why is faith so important in canvassing work?

5. What is courage?
6. What does it mean to be humble?
7. What does it imply to know how to listen?
8. Asking an indiscret question implies not having_____.
9. What other qualifications havn't we come up with?
10. Of the five aspects listed in point number two, which is the most important for you?
11. Realize the educational proposals of the present subject.

EDUCATIONAL PROPOSALS

1. Search in the Bible for a personage and write the most important qualifications of his character.
2. Describe eight qualifications you consider most important. Write them down in order of importance.
3. Can you write other qualifications not mentionned in this subject you consider important for the colporteur.
4. If you know a colporteur write the qualifications you have seen in him or her.
5. Write five hypothetical questions that we shoudn't asked our hearer as a sign of tact and education.
6. Imagine you are speaking to a possible buyer. How would you apply the techniques of active listening?
7. Have you understood how qualifications are developed? Write a short summary.

FOURTH UNIT:

Steps to success

The Word of God tells us that stewards must be found faithful (1Cor. 4:2). Isn't the colporteur a steward of the resources given by God, such as time? Learning how to manage time for God's glory is the obligation of each Christian.

XV. PLANNING

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will understand the value of time and learn to organize himself when planning his work

1. Time: a gift of God

"Our time belongs to God", says the Spirit of Prophecy. Everyone knows the popular words "time is money". Most people are conscious of the importance of time. Some speak about "economizing time", however this is impossible because time cannot be accumulated to be found and used later, as if it was a bank account. Time which isn't used well is lost forever.

Some people, wanting to make use of the day to the last minute, realize a multitude of activities. I've sometimes observed people who never stop even for a second; they are very active, they come and go, stand up, sit down, bring and carry, perspire and gasp and waste up their last drop of glycogen. What is the result? Very poor, they always have a lot more to do and all this because of poor planning.

Planning can be applied on a large level: to scientific research, economic development, functioning of a business firm, colleges and universities, governments, etc... Or it can be applied on a reduced level: at home, in a neighbourhood association, for an individual. In essence, both use the same criterion: to make good use of time.

Business executives and also important salesmen program their work-day well in advance: some of them plan for one year and more. When such a person starts a day's work, he already knows what he has to do, he doesn't leave it to the mercy of improvisation because he knows that time is valuable. If in the secular world, even for the pursuit of wicked ends, planning is used, why don't we benefit from this intelligent and useful strategy to achieve noble objectives such as canvassing?

The word of God tells us that stewards must be found faithful (1Cor. 4:2). Isn't the colporteur a steward of the resources given by God, such as time? Learning how to manage time for God's glory is the obligation of every Christian. This is what the Scriptures tell us: "Redeeming the time" (Eph. 5:16). The Testimonies are also full of quotations about time: "Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time.

"The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste... We are admonished to redeem the time. But time squandered can never be recovered. We cannot call back even one moment. The only way in which we can redeem our time is by making the most of that which remains..." (COL, 342).

2. The correct use of time

How can we use our time efficaciously? Of course by planning it well. Although this subject can become complex, we will try to make it the most simple possible. When we speak of using our time well we have to keep in mind various factors.

2.a. Effective planning

First it is necessary to take note of all the objectives you are thinking of attaining during the year. You can realize two lists if you wish: a) Personal objectives; b) Professional objectives. Personal objectives are all these which have nothing to do directly with canvassing, for example: Paint the house, buy a new table, learn to play the guitar; take a trip to...etc..

Secondly, as the Unions, Associations of Missionary Fields have their own planning (work plan), and in the space corresponding to canvassing they will have some objectives (those they want to achieve) and some activities showing how they want to attain them, keep in mind these objectives and activities when you are planning yours about canvassing. For example, consider the Missionary Field's objective to reach a higher level of preparation for colporteurs and have planned to realize two canvassing seminars. Well then, on your personal plan titled "Objectives for the year... you'll write "improve my canvassing work", and on the other list entitled "activities"

you will write the activities you have to realize to reach your objectives; for example: "participate in both Field seminars". I remind you once more, that each objective has to be written. I already gave you an example before, another example could be "improve my reading capacities, my pronunciation", etc. And remember! To achieve each objective you have to plan one or more activities. As an example for the objective "to improve reading", you'll have to note in the space of activities what you are thinking of doing in concrete form: "Each day I'll read out loud during 15 minutes, for one month." Do you understand?

Example of objectives and activities

Objectives for the year _____

1. Improve canvassing preparation.
2. Improve my reading.
3. Improve my diction.
4. Memorize the presentation.
5. Sell 1000 Steps to Christ.
6. Hand out 5000 leaflets...
7. Find 10 interested souls for Bible studies.
8. Active collaboration with the local church.
9. Learn english.
10. Learn book-keeping.
11. Increase my knowledge about the books I'm selling.

Activities for the year _____

For objective number 1:

- Participate at both Field seminars.
- Go out once with the Field colporteur's leader.
- Go out twice with br. Peter.

For objective number 2:

- Read out loud each day for 15 minutes.
- Read while waiting for public transport.
- Read some Testimonies on Sabbath afternoons.
- Listen to others reading.
- Ask others to evaluate me.

For objective number 3:

- Exercise my pronunciation for two months.
- Record my voice on a tape and listen to it.
- Ask others to evaluate me.

For objective number 4:

- Record the presentation on an audio cassette.
(and so on)

Well now, as you have observed, until now only activities have been formulated but without having set any dates, it is not said when you will realize them or how; this belongs to the daily planning. In your notebook, you'll have to write all the activities you are thinking of realizing during the day, together with the amount of time you are thinking of dedicating for each of them. Here follows an example.

Example of a list of daily activities

Monday, May 17

- | | |
|------|--|
| 7am | Bible study and reading aloud a portion of the Testimonies |
| 8am | Breakfast and preparation to go out to work. |
| 9am | Canvassing. |
| 10am | Canvassing. |
| 11am | Canvassing. |
| 12am | Canvassing. |
| 1pm | Canvassing. |

2pm Pause for lunch. Rest.
 3pm Walk. Prepare the books for delivery.
 4pm Go out to work.
 5pm Canvassing.
 6pm Canvassing.
 7pm Canvassing. Assist to music lesson.
 8pm Guitar lesson.
 9pm House work.
 Pay the rent to mr. Perez.
 Correspondance.

Week 21
 Other entries:

Establish a priority system for each activities according to the following scheme:

Importance

- A. Very important: has to be done (IA)
- B. Important: it should be done (IB)
- C. Not so important: can be usefull, but not necessary (IC)
- D. It isn't important: nothing will be accomplished (ID)

Urgent

- A. Very urgent: Has to be done now (UA)
- B. Urgent: should be done now (UB)
- C. It isn't urgent: can be done latter (UC)
- D. It doesn't matter when (UD)

An activity's importance or urgency can be modified by many factors and circumstances, for example: a last minute visit, a phone call, an unexpected event, an incident, etc. That's why you'll have to constantly revise your priorities. I recommend you keep in mind the following counsels which are related to the daily list of activities:

- Prepare your list in the evening.
- Look it up every morning.
- Cross out the realized activities.
- The urgent ones are not always the most important. Make sure that the urgent matters don't absorb your time so as to leave aside the really important matters.
- You can put together similar activities tagging them with the same symbols
- Prepare another list of domestic chores to save time at home.

As for the objectives it is better if you formulate them along the following guidelines:

- Mark the short and long term objectives.
- Consider and think of your possibilities with "commonsense"

I have known people who had wonderful objectives and extraordinary plans, but no means to realize them. Specialists in the matter have a key word to define how an objective should be:

SMART. It corresponds to the following terms: Specific, Measurable, Attainable, Realistic, Tangible.

* It is better to have a few objectives and realize them than too many that cannot be realized.

* Plan in concrete and realistic terms to reach your objectives.

* Objectives must always be the back drop to your activities, helping you to remember them.

* Objectives must be noble and always according to God's will.

* You must put your objectives into God's hands so that His will may be done and not yours. This means accepting that providence changes your objectives and plans.

* Revise your objectives periodically; it may be that you have to add new ones, modify those you have or simply remove them from your list because you already have attained them or because they have been of no effect.

* It would be convenient that an experienced person guides you in the realization of your plans, if you haven't done anything like this before.

2.b. Order

The Word of God tells us that everything has to be done with order (1 Cor. 14:40). If in heaven there is order and we hope to live there one day, shouldn't we first learn here first to have order in our lives? A disordered home or office reflects a disordered mind. As we have already said, there are people who do a lot but in a disorderly way, they don't have objectives and the activities they have proposed themselves to do don't have a determined time to be executed neither a priority, and perhaps they don't even know how to go about doing them. Order is knowing what to do, when to do it and how. If you want to have success in whatever branch of life, you have to learn to have order. In canvassing it is necessary to have order in everything.

- Order in time administration.
- Order in cleanliness of the home and of oneself.
- Order in putting things in their places.
- Order in meals.
- Order in money administration.
- Order in worship.
- Order in work.

"It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch... He needs to exercise his mind in planning how to use the time... Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in the given time" (COL, 344).

"God is not glorified by those whom He has called out of darkness into His marvelous light being untidy, careless, and slovenly. We want to copy the heavenly Pattern as far as order and neatness are concerned, and, if heaven is desirable and attractive, I want that my premises shall be attractive in their simplicity and order. We all need to consider that thoroughness, neatness, and order should prevail among those who love and fear God, for in this we are recommending our faith" (TDG, 331).

Jesus is our example in everything, and He was ordered and clean. Can you imagine Jesus Christ throwing things around, not putting them back in their places, not having a work timetable, neither an appointed time for prayer or wearing dirty clothes, etc. Of course not!

"The disciples hurried to the tomb, and found it as Mary had said. They saw the shroud and the napkin, but they did not find their Lord. Yet even here was testimony that He had risen. The graveclothes were not thrown heedlessly aside, but carefully folded, each in a place by itself...It was Christ Himself who had placed those graveclothes with such care... But it was the Saviour's hand that folded each, and laid it in its place. In His sight who guides alike the star and the atom, there is nothing unimportant. Order and perfection are seen in all His work" (DA, 789).

When a colporteur has no order in his life, not only does he harm himself but also all those around him. For example, he may have his objectives and activities clearly planned; he decides to leave at 8.30am but he gets up late and doesn't go out to work because he changed his mind and wants to do other things. Or he doesn't have a determined place to keep his editorial bills;

he leaves his receipt booklet laying around and never finds it when he needs it. Where will this confusion lead him to?

2.c. Time distribution

For good time distribution, some authors suggest to cut the day into three parts of eight hours each. What I'm going to give you in this paragraph is a guide, nothing else. You can prepare your own timetable. It would be good though to take the next page as a guide.

3. How to improve time administration

3.a. Planning

The time you use planning your work will never be lost, on the contrary it will help you make a better use of your time. Note the objectives you want to achieve; write the activities you think of realizing to achieve them; write in your notebook all the activities you are thinking of doing during the day, give them time and priority and strive to respect your plan. If you drift away from it for one reason or the other come back to it.

Time distribution

1-24 = The twenty-four hours of the day

S= Sleep

FT= Free time

- work preparation
- family
- visitors
- home activities
- study
- relaxation
- recreation activities

W= work

3.b. Concentrate on one activity

You have to concentrate on one activity only and after you have realized it go to the next. Remember what wise Solomon said: "To everything there is a season, a time for every purpose under heaven".

3.c. Work respecting the timetable

If you have a timetable you have to respect it, you have to exercise your will in this direction. You have to go out canvassing when activities start in the cities. A colporteur was telling me: "If I sell or not, my custom is to go through my eight daily hours; in this manner I accomplish my duty and develop discipline. If I sell during the first hour, I continue until the last moment. So my selling possibilities increase. If after having worked for seven hours without having been able to sell anything, I continue until the last moment, thus there is a selling possibility. If not then my conscience doesn't bother me, this means I'll not attribute my failure to laziness or lack of efforts. In reality, I sell nearly always".

Don't give room to laziness and don't let anything for tomorrow when you can do it today. Remember the example Solomon gives us in Proverbs about the ants. Laziness plays bad tricks. A lazy colporteur will end having to experience for himself the following words: "Slothfulness casts one into a deep sleep, and an idle person will suffer hunger" (Prov. 19:15).

Be especially careful with punctuality. It is bad manners to arrive late for an appointment, we have to consider it as robbing time from others. When we arrive late we become nervous, accidents can occur and we lose our concentration. Many sales are lost by this attitude.

3.d. Work with a system

"Send me!". Canvassing manual

When there isn't any order in our work, but we go where we want and where we like, very soon the territory will be "burnt out". The colporteur receives a specific zone to work in from his missionary leader. If there are more than two colporteurs, the zone needs to be divided in as many parts as there are colporteurs. After having parted the territory, each colporteur will be responsible to canvass in his zone and respect the others zones. All the canvassed zones will be marked on a map.

Best is to start from one side of the zone and continue visiting all the places. We can start by the entrance of a condominium, canvass all the flats and offices in that building then the stores giving on the street, and so on until reaching the next building.

3.e. Make use of empty moments

There are moments during the day, I'm referring to the working hours, when you'll have left over moments as for example: When you have to wait for a meeting with an enterprise's director, or when you are travelling from one place to the other on public transport, etc., during which you can read, look at your notes, etc.

3.f. Don't think it, write it

Each contact, each interested person, every idea or plan etc., has to be written, don't leave it to the mercy of your memory. Later on you will lose a lot of time trying to remember and you'll have forgotten many things. Write down the names and addresses of the people who bought books. If you have a personal computer, you can create a data-base and if not make one with simple files. This system will help you in the future to visit the same people with our new publications. It is a way to gain time.

4. What do you need for canvassing?

You really don't need many things to canvass. In the beginning you will need the following:

4.a. Briefcase

Your briefcase has to be one of those which stand upright and open at the top, not the classic attache-case. The reason is simple, to take your books out from the latter, the attache-case has to be opened completely, leaving its contents to be seen by all. When people see many books they get "upset". On the other hand it has to be opened on a flat surface and it isn't convenient to open it on your client's table. It is even less esthetical to lean it on your body. The ideal briefcase is one that stands and opens at the top. You can bring out a book without the others being seen.

The briefcase must have different compartments where you can keep some leaflets, the receipt booklet, the books, etc. Accustom yourself to put the books always in the same position and have a place for each thing. The briefcase must always be ready and clean; don't place stickers on it and take care of it so it will last you a long time. Before going out canvassing, check that nothing is missing. Remember: It is your indispensable weapon to go into "battle".

4.b. Note-book

It is important you have a note-book. Write the names of the people you are going to visit, your activities for the day, the timetables, your notes, names of interested people, etc. Try to find one of a medium size, manageable and be careful not to forget it anywhere.

4.c. Ballpen

Use a sure ballpen, one of those that doesn't stain the clothes, and have a spare one with you in your briefcase. Don't chew on it and choose one that will give a good impression. You don't need to spend a lot of money, you'll find a good looking one at a reasonable price.

4.d. Receipt booklet

Our publication offices dispose of receipt booklets; have always one with you in your briefcase. They may be different from country to country. Normally, you'll write the buyer's name, address and phone number, together with the titles of the purchased books, their price and the manner of payment. The receipts should be stamped by our editorials.

4.e. Literature

There are some colporteurs who carry all their books with them and replace them as they sell. Others carry only small books, they sell the large ones from the catalogue or with the presentation dossier. They deliver the books later or on another day. It is important to have leaflets to hand out to those who don't buy. Be careful not to spoil the books when you bring them out and put them back in your briefcase. A dirty book cannot be sold.

4.f. Portfolio and book presentation file

There are files with plastic pages where you can introduce illustrations and photos of the books, and when you turn the pages it is as if you were making a presentation with the books. The advantage of this system is that it keeps the books from being spoiled, and the psychological impact on the receiver is more positive for the only thing you have in your portfolio are illustrations. These portfolios can be organized according to each colporteur's taste, however in some Missionary Fields, Associations and Unions, the editorials lend already prepared files. I remember when I created my first file. Since then until now I've made many changes. In the portfolio you can also keep articles of news events found in newspapers and magazines, they will come handy to reenforce your arguments. Another advantage of the portfolio is that you don't have to carry around all the books with you. In same manner, some editorials have at the colporteur's disposal a well bounded book containing some of the most representatives pages of each book.

4.g. Acknowledgment of our labor

Many colporteur have the habit, when they make a collective presentation to ask a dedication from the people in charge. This helps to receive other invitations for books' presentations in different places and it is a document that endorses your activity and the work in general.

4.h. Support material

As you will acquire more and more experience you will be able to realize public lectures, or group presentations, for which it would be very useful to have some educational material, such as slides, flannel-board pictures, TRANSPARENCIAS, posters or larges picture frames, etc. For this you will need, or will have to borrow a slides' projector.

Use your time for God's glory and the good of mankind!

GOLD INGOTS

- Our time belongs to God and we have to use it to His honor and glory.
- Planning has to be based on the objectives, which are the goals we want to reach; the activities are the means to attain them.
- The objectives have to be listed with order of priority and for each objective, one or two activities have to be proposed. These activities will be attained by daily labor.
- God keeps the whole universe in order; the colporteur must learn to have order in his life.
- We have to divide our days in three parts of eight hours each.
- We manage our time better when we: a) Know our objectives and activities; b) keep them; c) concentrate on one activity at a time; d) respect our timetable; e) work with a system; f) make good use of left over time; g) take notes of all the useful data.
- To canvass we shall need; a) A briefcase; b) a notebook; c) a ballpen; d) literature; e) a portfolio and a book presentation file; f) acknowledgments from different groups.

SELF-EVALUATION

1. What are objectives and what are their characteristics?
2. How can an objective be attained?
3. Why is order so important?
4. Which are the points improving time management.
5. What is indispensable to have in one's briefcase?
6. Realize the educational proposals of the present subject.

EDUCATIONAL PROPOSALS

1. Search for five Bible stories related to bad time management and five others where good time management is the main point.
2. Realize a one year hypothetical planning, keeping in mind the following features and qualities of a person, and the circumstances surrounding him. You'll have to give the objectives and the activities you have to realize to achieve them basing yourself on the items I'm giving you.
 - The colporteur doesn't know the book contents.
 - Doesn't have any experience in canvassing.
 - Doesn't dominate the language well and cannot read fluently.
 - Has enthusiasm and will-power.
 - Possesses empathy and is very friendly.
 - His general knowledge is average.
 - Has to canvass in a rich zone.
 - Is married and has a family.
3. Realize a day's hypothetical time management and write what you would note keeping in mind the following circumstances:
 - You have a prayer meeting in the evening, at 7pm.
 - Yesterday a person asked you to visit him again during the morning to tell him about a plant you didn't know about.
 - In the evening you have two Bible studies, one at 6pm and the other at 7.30pm.
 - You have to wash some clothes and cook for your two room-mates.
 - You have a collective presentation at 2pm.
4. Do you believe this system important or on the contrary do you consider it tedious and maybe a better one exist? How would it be?

We are all different from one another, with a concrete pattern of necessities, impulses and desires. Each human being is a miniature world and we possess a psychological profile that characterizes us.

XVI THE HEARER'S PSYCHOLOGY

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will know the most characteristic psychological features of the human being and will learn the purchase psychological mechanism

1. Individual agents

Everybody can sell something sometime; but to sell continually and with success is more difficult and it needs the knowledge of the potential buyer's psychology. I remember when I was twenty years old, as I wanted to economize some money to get married, I decided to find an extra job. With the help of a relative, I started a business selling water filters, (those with activated carbon and other substances). I just had to buy a certain number of filters and start selling them. "O, this is easy", I thought. The clever salesman, who convinced me to do business, presented me the product in such a way that he totally captivated my interest. "Nobody will be able to refuse to buy such a marvelous thing", I said to myself.

What were the results? Of the large number I had bought, I sold one to my parents, one to my in-laws -they were eager to help me secure the savings- another one to a friend who hasn't paid me to this day. I was never able to sell the remainder, with the financial loss this supposes. It is true that I had little knowledge of the client's psychology, or to be honest none at all. The product was good, but I hadn't learnt to reach, with the darts of motivation, the center of interest, I didn't know how to awaken the necessity.

Why does a person buy at a determined moment, could it be a car, a house, a cleaning product, a book or whatever, while another person in the same place at the same time and with the same argumentation, doesn't take the decision to buy. This is due to psychological differences. We are all different from one another, with a concrete pattern of necessities, impulses and desires. Each human being is a world in miniature and possesses a characteristic psychological profile.

We mustn't fall into the error to think that everybody reacts in the same way to a standard argumentation. Each individual is the fruit of his heredity, his education and his social surrounding. The amalgam of these factors have a specific weight upon the character, the behaviour, for good or bad. "...what we do is the result of what we are" (Ed. 146).

Our inherited and acquired tendencies distinguish our psychology and behaviour in different ways and it is this particularity that makes that all kinds of opinions and reactions exist.

The grace of Christ moving in the believer's heart, makes it possible that the bad tendencies can become subject to the control of the Holy Spirit. But even so we still are individual agents, with a specific psychology, "...for every mind is not constituted to run in the same channel" (MCP, 504).

2. Discovery of individuality

Well now, let's move on to the practical aspect. Imagine you are facing a potential client. How are you going to discover his psychology? I'll say it again in a more simple way: How are you going to know what he likes and wants? Keep in mind the following counsels:

- Make him talk.
- Listen to him.
- Analyze his answers.
- Consider the non-verbal components.

2.a. Make the client talk

If you are able to make your client talk and express his opinions, it will be easy to direct your arguments, because only like this will you learn to know his tastes, opinions, worries, fears, desires, etc., and you will be able to use the appropriate motivation to awaken his interest in the product. You can use phrases needing an inevitable answer: "Surely you like flowers. Don't you?". "I have no doubt that you are preoccupied about the health of your relatives. Isn't it so?". "It seems to me you are a person who hates injustice. Isn't it true?", etc. These phrases are like the tugs given to a waterspout to unroll it from the wheel where it is kept. The tug makes the wheel turn to unroll the waterspout without any effort. In the same way, the "tugging phrases"

provoke in the receiver the desire to confirm and amplify with his own words the favorable opinion the colporteur has of him. In this way you will be able to obtain the material you need to create the necessary arguments and the solution arguments (see the following subject). One more time: Discover what makes your client happy, to do it you have to provoke him to talk and sharpen his sense of observation. Sometimes, in the beginning, you will find it difficult, but you mustn't relax your determination, continue practicing until you'll dominate this technic. While working, you will meet people who don't need to be coached to express their opinions, by nature they are very talkative. From the beginning it is very important that the person says "yes". You could see in the sentences I gave you as examples that there aren't any "no's" as an answer. If you are able to obtain from your hearer some "yes's" as answers, it is more certain he will purchase, because, according to the selling psychology, a few "yes's" during the presentation, will give a final "yes" as response. Don't forget that a "no" is a very difficult obstacle to overthrow.

2.b. Listen to him

It is of great importance to know how to speak; this quality is enriched, re-enforced and improved, when accompanied by knowing how to listen. It's useless to make the client speak and express his opinions if you don't know how to listen to him. We all like to be listened to and if we are being interrupted, we feel our "ego" has been agressed. It has been proved that "I" is the word we use most. I this, I that, I always...This happens because the deepest impulse of human nature is the desire to be important. Someone said: "The expression of the "ego" is the dominant need of the human character".

A few more words: We mustn't forget that canvassing is also medical-missionary work. Many people are suffering frustrations, struggles and problems that are expressed by depressions and physical illnesses in the reclusion of their homes. They need someone who will listen to them and who will sincerely care for them. The attitude of knowing how to listen implies being sincerely interested in the problems of others and to respect their opinions. A good listener helps the other express himself, makes him feel important and comfortable. Please read again subject number XIV, "Do I need qualities?", paragraph "1.h. Knowing how to listen".

2.c. Analyze his answers

Each response from the receiver, (remember what we were saying about feedback, subject X), can contain the seed of his desires (tastes, anxieties, yearnings, hopes, etc.), and it is important to be able to analyze them quickly. The responses usually help us to understand the psychological desires. Analisis of the answers can be a simple decodifying tool. And why is it so important to know what kind of desires the buyer has? Simply because the desire is the purchase engine and it is also a open window to the individual's most secret motivation. Analyze the answers and search for the purchase signals.

2.d. Consider the non-verbal componants

Don't forget the non-verbal componants, we have already spoken about them in other lessons:

- His outward look: How is he? Tall, short, stout, thin? Is he clean? Does he have trimmed hair and nails?
- His clothing: Are his clothes clean? Are they pressed or on the contrary wrinkled? Do the colors combine? Are they of good quality? Do they have a trademark? Are they of classical style, fashionable, casual, informal, tasteful? Are they decent or indecent?
- His movements: Is he quiet or does he move a lot? Does he move his hands? In what way does he move them? Does he move his feet? In which way? Where is he looking? Does he have a nervous tic?
- His way of speaking: What tone of voice does he have? Is it high or deep? Agreeable or disagreeable? Does he speak loudly or on the contrary the volume of his voice is adequate for the time and place? What rhythm does his speech has? Does he have an abundant vocabulary? Is he learned or does he lack knowledge?
- His attitude: Is he pedant or humble? Is he proud or friendly and reachable? Is he respectful?

- His surroundings: Is his house, office, place where he works clean and tidy? Does he have taste decorating and arranging his things?

In your search to discover the necessities of the people, you'll have to practise a lot and you'll find out that sometimes things aren't so evident as they seem. I'm not pretending you should receive all this information as an exact science. In the daily lives of people many components, circumstances, special situations exist that make each individual act differently as he is accustomed. What to do then? In such situations as in normal ones, let the Holy Spirit inspire and guide you and ask God to work in the hearts and minds of your hearers. God has promised His help and is with His children until the end of the world.

People don't express always their needs in an open way; it can be, as we have just said, that it is done in a non-perceived manner at first sight and you aren't able to discover them without analyzing your hearer's responses or the non-verbal components. Let's look what happens when the necessities are manifested in an implicit or explicit manner:

2.d.a. Implicit necessities

Implicit necessities are expressed in a undecided manner, as half developed. For example: "I feel worse everyday". This is as vague as it could be and underdeveloped because it doesn't reveal the desire to overcome a negative state, neither does it specify what kind of injury this person is suffering from, be it psychological, physical, economical, or social. When responses with implicit necessities abound, possibilities to crown the sale with success are very low. But there is a solution: To convert the implicit necessities into explicit ones.

2.d.b. Explicit necessities

Explicit declarations, contrary to the former, clearly present desires and intentions. For example: "I need to know what kind of medical herb to drink, because since many years I'm suffering from poor blood circulation". As you see there is a concrete problem and desire to find a solution. The need of this person is clear: to recover health. What can be done to help? Bring his attention to the plants and treatments found in our books.

In these cases sales possibilities are high. But what can be done with implicit declarations? Simply convert them into explicit ones. You just need to help the buyer formulate his declaration. Taking the phrase "I feel worse everyday", you'll answer: "You look good" or "You don't seem to be sick". Normally he will give a more explicit answer. "You see I have problems with my legs; I have bad blood circulation". You'll say: "I'm sure you would like to find a solution to your problem". A logic response: "Well, of course". A few things have happened in this case: The need has been converted into an explicit declaration and you were able to discover the innermost desires of the individual. Later through the motivation, in this case a friendly sentence, you stimulated him to take an interested in the books. You have also obtained the conversion of a disarrayed negative thought into a positive and assertive attitude. What I'm sharing with you isn't the development of a theory, or just words written down on paper, no. It is the fruit of acquired experience made by many colporteurs and secular salesmen during their daily labor.

3. Necessity, desire and motivation

Until now we have spoken of desire, necessity and motivation. Why are these dispositions of the mind so important? What role do they have in human psychology? Most of the researchers agree and affirm that humans have natural needs. Don't forget that things are not sold, but the imagination of your hearer desires or needs them. It could be that he doesn't really need something, but the moment desire takes over, that thing becomes a necessity. It isn't the mind but the desire that moves a person to buy. When the mind comes into action, it will later justify the purchase rationally. This is why it is so important not only to discover but to generate desires in the client.

What is being exposed has happened to me on many occasions. After having sold some books, the person had looked at me straight into the eyes and with a thankful expression had said: "When you came in, I had decided to refuse any kind of product you were going to offer me. But after listening to you, I understood I needed these books. This isn't a light matter, it has to do with my health and the health of my loved ones, which is the most valuable thing in the

world. Thank you very much for coming". Other colporteurs have made the same experience. If it is so important to know under which psychological parameters human behaviour is developing during the selling process, why shouldn't we know which are the most important necessities to our human nature, the desires that are generated and the adequate motivation to encourage the client's buying action? What is a necessity in reality? We will first answer to this last question and then we will develop the others.

Among the many definitions of the dictionary, we can find some interesting ones: a) "irresistible impulse that makes things move unfailingly in certain ways". In other words, a necessity means a state of mind that make certain results look attractive. Robbins and Coulter, in their book Management, wrote the following commentary in regard to how the necessity acts in human psychology: "An unsatisfied necessity generates tension stimulating impulses in the individual. These impulses generate a searching behaviour looking for particular goals that when found, satisfy the necessity and reduces the tension". Motivated persons are in a state of tension and to reduce it they have to make an effort; the tension is reduced if the effort made gives satisfaction to the necessity.

Satisfied necessity > Tension > Impulses > Searching behaviour> Satisfied necessity > Tension reduced

Well now, what are these necessities? There are many theories in this respect. Abraham Maslow, a famous worldwide author, affirms the hypothesis of the "hierarchy of the five necessities" and presents man as an "always desiring being", whose necessities are organized according to a scale of levels of importance.

The first necessity, the one at the base of the pyramid, is the physiological one. This necessity englobes all that has to do with the maintaining of life and health: food, drink, residence, clothes, rest, protection, etc. It is tied to the instinct of survival. When this necessity isn't fulfilled, the other necessities remain on a lower level.

On the second level, we find the security necessity. When the physiological necessities are satisfied on a regular basis then surge necessities of higher quality, dominating the attention of the person. Any normal individual likes and needs to live a secure, regular and predictable life; He needs to be sure that his physiological needs will continue to be satisfied; he demands that anything with an unpredictable character be reduced to the minimum, this is normally achieved with a regular job, a work where enough money is earned to live by.

On the third level, we find the necessity of affection and belonging. Once the basic needs and securities are provided for, the individual feels the necessity for affection, love, acceptance and appertaining; this means, he searches relationships and wants to be accepted in the social circle where he evolves. He plans to climb the steps towards love, create a family; in a special manner, he likes the circle where this affection is found: parents, husband or wife, children. The following phrase from president Lincoln illustrates this human cry: "Everybody likes to be praised". William James said: "The deepest principle of the human character is the yearning of being appreciated". Even though Maslow doesn't situate sex on this level, but on the level with the physiological necessities based on the perpetuation of the human race, we don't quite agree with him, for not all human beings feel the irresistible desire to satisfy sexual impulses, as we can see in Paul's writings (1Cor. 7:7, 9); and (Mat. 19:12); on the other hand, sex has to be the result of true love and not just a mere biological conquest. On this level we find also the desire to please the opposite sex.

The necessity of appraisal is found on the fourth level. Nearly all human beings have a great need for personal appraise. When we like ourselves and we respect our bodies, we have a good image of ourselves and this provokes in us a feeling of confidence and usefulness for the world. People, in normal conditions, have the desire to progress in life, to climb steps of personal achievements

On the last level we find the necessity of self-accomplishment. It can be that many achieve to satisfy the necessities of the four levels mentioned; but if we aren't really doing what would satisfy us completely, says Marlow, than we can experience a certain feeling of frustration. A large amount of people aren't working in the branch they would like to. Economical and social crisis, bring many to work in whatever they find. I know qualified people who are picking oranges or working as masons. It could be that a employee in the administration has the desire to write books. He would feel himself fully self-accomplished when during his free time he could write or even when in the future he would be able to dedicate himself fully to writing Each one adjusts better in a place than in another. To find a place in this society is an important and

vital task for each individual. This can be resumed in one word: self-accomplishment. As each necessity is satisfied, the next necessity is converted into the dominant one, that's why a fully satisfied necessity will not motivate anybody. This is in short Maslow's theory, known worldwide, but actually questioned by some specialists. We will stay with the essence, for some if not all have been confirmed by specialists; the fact is that the human being has in his nature the mentioned necessities which influence his psychology, independently of how we place them, if we don't want to follow Maslow's list

Sometimes we encounter other visions as to the motivation necessities of the human being, but in the end they all say the same thing.

Whiting proposes a similar list, but he speaks of desire: (2) WHITING, Percy H: Las cinco grandes reglas de la venta. Ediciones Omega. Barcelona. 1992. Pág.150.

- Desire of keeping life and health.
- Desire to earn money.
- Desire to feel important.
- Love for family. (The desire to protect spouse, children and parents).
- Sexual attraction. (Includes the desire to give a good impression to the opposite sex).
- Desire to progress, to become someone. (Ambition).
- Commercial instinct. (Management, desire to realize a profit).

Desire derives from a necessity. If the client has a desire it is because it has surged as a consequence of a concrete need experimented in his circumstance. As the necessity is nearly always of an inevitable character, the desire converts itself into the purchase engine, as we have already said before. This desire, that we could define as "vigorous movement of the will to the knowledge, possession or enjoyment of a thing", is the intensive that moves the client to buy. It is the impulse or inner stimulation that pushes to take a decision (in this case to purchase). To discover the dominant purchase intensive is the colporteur's challenge for each individual possesses a different amount of these necessities.

Knowing the basis of the inherent necessities to the human nature, now what remains is to discover which is the dominant one in the person we are facing, (now you know how: make him speak, listen to him and analyze his answers) and with the adequate motivation you'll bring the client to the buying decision. To motivate is to "move" the other to do, to think or to say something. We actually motivate a client by "touching" those cords that will make a pleasant sound to his ears. If a discordant note appears it will disturb him and will provoke him to reject our books. Harmonious notes are: Adequate argumentation satisfying the client's desire, the colporteur's good aspect together with his good behavior etc. Don't forget this motivation principle: "Insurances, watches, sportcars, evening clothes aren't sold, but security, fame, youthfulness, fashion, courtesy. This is the key". MOREALE, Paolo: Cómo ser un vendedor de éxito. Editorial De Vicchi. Barcelona. 1996. Pág.87.

On one occasion, for example, I visited the manager of a large business firm. Once in his office I saw on the shelves of his library, next to other books, natural medicine books of great value. I saw they were about ten volumes. Now you can imagine what he told me when he heard the motive of my visit: "Look young man, as you see I'm well informed on the matter. I have a really good collection already". "I congratulate you sir. -I answered-, this shows you are a person who likes to investigate, to learn and to excel. You are preoccupied with your health and the health of your family, and you don't beat around the bush: you choose the best". "If only all the people I visit would have the same vision as you. Our institution has precisely prepared this work, that will complement the collection you possess. It offers you a practical look about natural medicine and presents the results of investigations experienced by its author, Carlos Kozel, who when he was a child was doomed by the doctors and healed himself with natural cures written here for humanity's benefit. All this knowledge is to enlarge and complement yours".

It went like this more or less. The result is that he did buy our Natural Medicine Guide in three volumes edited in Spain. Please analyse the words I spoke to him. What desire did I try to awaken? Primely the desire to progress in the area of knowledge and to be important (pride), etc.

In Whiting's book, the one I told you about further up, appears an interesting experience that illustrates the motivation theme. A secular salesman was able to realize the sale of some books for the amount of about half a million dollars. The client, an important businessman, was

resisting in the beginning because of the high price. One day, after many unfruitful visits, the salesman took one of the collection's manuscript and very decidedly went once more to see his difficult client, who was nevertheless undecided. "I have here one of the collection's poems – said the salesman- and if you'll allow me to step on personal ground, everytime I read it I think of you and of your grand'children". Mr. Morgan put his glasses on and read: "At twilight, when night starts to fall, arrives after daily labor the peaceful moments known as the children's hour". When he finished to read the lines, the distinguished client looked up and enthusiastically exclaimed: "I'm keeping the collection". What really motivated the sale was love towards family. The salesman knew how to light up the purchase engine of desire with the right motivation and succeeded to sell.

THE HEARER'S PSYCHOLOGICAL MECHANISM

Hereditary factors, Educative factors, Social factors

Inherent to our nature (ineluctable)

Purchase engine(will, knowledge, possession or enjoyment of the thing)

Fears (Poverty, sickness, pain, roofless, uncertainty, future, social reject, mocked, ridiculed, despised, unloved, infidelity, bad personal image, frustration)

THE BUYER IS INDIVIDUAL

NECESSITIES physiological, security, affection, esteem, self-accomplishment

DESIRE food, drink, clothes, care, health, rest, a roof over one's head

Live a quiet life, eliminate fears, earn money, predictable life

Relations with others. To love and be loved, start a family, have children, care for them, protect them

Have a good image of oneself

Realize one's wishes

Presentation: (Argument necessity) (Argument solution)
Good appearance, good use of language, sympathy, friendliness.

PURCHASE ACTION

Discover the individuality, Make him talk, Listen, Analyze, Non-verbal components, Adequate stimulation (Make the other act, think or say something),

MOTIVATION

GOLD INGOTS

- Human beings are individual agents with psychological deficiencies, determined by heredity, home education and society's influence.

- The colporteur must discover the individuality of his potential client, making him speak, listening to him, analyzing his answers and keeping in mind the non-verbal components.
- Each human being has some natural inherent necessities that are expressed in implicit and explicit form. Explicit expressions have high sales possibilities, contrary to implicit ones.
- Necessity is a mental disposition that makes that certain results seem attractive, provoking the desire which is the purchase engine. The knowledge on the part of the colporteur of his client's desires will give him the key to elaborate an appropriate argumentation to motivate his hearer. The most common necessities are: Physiological, security, affection, esteem and self-accomplishment.

SELF-EVALUATION

1. Why are there psychological differences among people?
2. How can we discover the purchaser's psychology?
3. What is an implicit necessity?
4. What is an explicit necessity?
5. Explain the terms necessity, desire and motivation.
6. What kind of necessities does the human being have?
7. What does the assurance necessity include?
8. What attitude on the part of the colporteur includes motivation?
9. Realize the educational proposals of the present subject.

EDUCATIONAL PROPOSALS

1. Read the following situation:

John was out canvassing as usual. He made a few presentations but he hasn't sold anything yet. Now he is entering a fruit store. "Good morning", says John courteously. After having realized the approach and the introduction, he starts presenting the book. The client looks at him carefully. Suddenly without the prepared phrases inciting the hearer, he says: "To tell you the truth I don't feel well". The demonstration continues and the client comments to the colporteur: "I always liked medicine plants, when I was a boy I went with my father to the countryside where we would pick some to dry them at home and drink them in infusions. What happens is that I don't know them". Other commentaries follow: "I prefer plants than drugs". "I'd like to have my father's knowledge".

2. In which form did this client express his necessity? What will John have to do? Give an example.

3. What kind of necessities stand out in this client?
4. What arguments would you build to motivate him? Write them and explain why you wrote these words.
5. How does the necessity and the desire interact?
6. What would you do facing a person who just looks at you without saying anything?

Using tactics isn't questionable, wrong would be to use good tactics to obtain dishonest goals, or use dishonest tactics to reach good results.

The colporteur has one objective: The message must reach every soul.

That's why he needs to be able to sell the books he carries and he will do it using all the knowledge and the developed aptitudes that God gave him.

XVII. PRESENTATION PHASES

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will know the different phases of the sale and the psychological mechanisms that rule it

1. The receiver and the tactic

At last we have reached the theme that has to do with the presentation phases. Sometimes I have heard some people say that there is no need to study neither to know any system in order to sell. The best is to do it with all one's heart and let God act. They are right about doing it with all one's heart and let the Lord act, but as for not preparing oneself and voluntarily ignore the psychological mechanism ruling human behavior, is an error. On the other hand it isn't good either to let ourselves be absorbed by the endless set of rules of the vast world of marketing; let us keep the good things, those in harmony with our faith. Many of the things taught by applied psychology, are found in the Bible and the Testimonies anyway, we just have to discover them. With God's help we will do just that.

We are using an interesting word: tactic. What does it mean? The dictionary gives us a few definitions: 1. Art of teaching to put things in order. 2. Method or system to execute or obtain something. 3. Ability or tact to apply the system. 4. Mil. Set of rules for the execution of military operations. 5. Fig. Special system secretly used to reach one's end. 6. Naval tactic: art teaching the position, defense or attack of two or more ships which form an armada".

In reality all these definitions are useful, even the military ones, for they can be used in a spiritual way. To have tactic is to have a concrete system to reach a goal. The military have war tactics to overcome their enemies: knowledge and respect of them is crucial during a conflict. Businessmen have tactics to treat their clients. Salesmen apply their tactics with their potential purchasers. Professors have tactics (methodology) to teach their students; even parents use tactics to educate their children. A lot of people don't realize they are using tactics, they are using them in an intuitive manner.

Using tactics isn't questionable, wrong would be to use good tactics to obtain dishonest goals, or use dishonest tactics to obtain good results.

The colporteur has one objective: The message must reach each soul he meets. That's why he needs to be able to sell the books he carries and he will do it using all the knowledge and the developed aptitudes that God gave him.

"God will not supernaturally endow us with the qualifications which we lack; but while we exert the ability we have, He will work with us to increase and strengthen every faculty; our dormant energies will be aroused, and powers which have long been palsied will receive new life" (T5, 459).

Before giving some guidance about this, let us look at Jesus when he was trying to persuade human beings to depart from their sinful lives and to accept Him as their Saviour. With the samaritan woman, Jesus followed a process to arise her interest. We can see different phases during their conversation: (1) Comentario Biblico Adventista: Publicaciones Interamericanas. EE.UU. 1987. TV, Pág. 915.

- a) He rises the interest for something better (Jn. 4: 7-15). The Lord Jesus uses intriguing and kind sentences to catch her attention and interest. He doesn't enter directly into the subject, he makes an introduction and slowly he introduces more attractive elements in order to attract her to His kingdom. In the end, the samaritan woman is convinced and asks for living water, without knowing that Christ refers to spiritual water, but her heart is prepared to receive a superior revelation.
- b) He awakens the conviction of a personal necessity (vv. 16-20). The Teacher has generated a special interest for something superior and now, the Lord Jesus changes the conversation and asks her to call her husband, he enters straight into the samaritan woman's problem: She had five husbands, and the man she lives with actually isn't her husband. She remains doubly surprised and the conviction that Christ is a prophet starts to take root in her heart.

- c) The exhortation to take the decision to recognize Jesus as the Messiah (vv. 21-26). Now the samaritan woman is ready to receive Jesus direct call: "I am the Messiah, accept me".
- d) The stimulation is an appropriated action for the decision (vv. 26-30, 39-42). Christ's words touched the woman, to the point that she accepted Him as her Saviour and Lord. She was converted into an instrument of salvation for other souls.

Don't we see in this story that Jesus used a calculated action to obtain something? Yes. The objective is marvellous, the means used are wise. "To deal with human minds is the nicest job that was ever committed to mortal man" (Ev. 348).

2. Steps to success

You are now ready to canvass. Very well! Surely you have already gone out with your canvassing leader, or with a brother and you have seen them many times make presentations of our literature. The moment has now arrived for you to do it alone. You must know a few secrets that other colporteurs have used for many years. Primarily, each presentation can be divided in various phases: (2) This explained system is much in use among our colporteurs; although it isn't unique. There are other methods more or less along the same line. What is important is that you use the one with which you'll feel comfortable and obtain the best results. Greetings, Approach, Introduction, Presentation, and Closure; I gave a name to this process "steps to success". To remember all these words, learn the following: GRAPINPRECLO (GR-AP-IN-PRE-CLO). Let's analyze each of these "steps".

2.a. Greeting

You are now facing the door of a potencial buyer (or maybe many). You ring the bell and if it is the door of a flat, take a step backward so as not to frighten the person when he opens it. The first thing you have to do is to greet him: "Good morning sir! I'm...(give your name) at your service" or "Good morning, sir! ...pleased to meet you". As you have seen this phase is represented by a picture of two shaking-hands; every time you'll enter into a place to make a presentation remember that the first thing you have to do is greet everybody shaking hands with everyone, although in some place this custom isn't required. In factories, commercial stores, banks, universities, etc., it's convenient to shake hands with directors, managers and principals. In these circuits this is normally done but not in private homes. The greeting must be natural, full of sympathy and friendliness; be careful though not to abuse of familiarity; be respectful. Someone said that the following behaviors musn't be confounded: Discretion with shyness, joviality with effusion, decision with aggressivity, self-esteem with arrogance, truth with exaggeration,

Place yourself on the opposite side of the door handle, so the client has to pull the door wide open in order to see you and it will be more difficult for him to close it. If you are placed on the wrong side he will just have to open the door ajar to see you and it is much easier for him to close it again. Don't move to and fro when you talk, and pronounce the words clearly to be understood. Adapt the volume of your voice to the place where you find yourself and be careful not to speak too quick or too slow. Look at the person, ask in a friendly manner the permission to have a meeting, but not as if you were begging for it. You can say: "May I address you a few words!". Most of the door to door vendors ask permission to enter into the houses, it is much easier to realize the presentation, however in our days, certainly in some countries, you'll have to make your presentation on the doorstep; you can also sell in this way. Some situations exist when it is easy to know beforehand the name of the person you are going to visit, and maybe details of his personality, tastes and fancies. This is an advantage for you, but if it isn't used judiciously you'll give the impression of being a meddlesome. When you know the name, say it with respect in the greeting phase. Everybody likes to hear his name, it seems to be music. During a collective presentation you'll do the same: Greet all those present. In summary:

What do you want to attain in this phase of the sale?

- * Give a good impression to the client.

How will you do it?

- * Greet in a courteous manner with a natural smile.
- Give you name.
- Don't be too familiar, show some respect.
- Ask kindly permission, but with an affirmative attitude.
- Don't forget your manner of dressing, speaking, moving, and looking are responsible for the client's first impression of you, and it makes the most impact.

2.b. Approach

In the beginning an icy wall exist between the potencial buyer and yourself . You have to brake it to have an effective conversation and this is done in this phase. Use kind , flattering, sincere sentences, friendly expressions: "You have a nice house", "The organisation of your business is evident", "How clean and orderly is this place", "You had good taste to decorate your office with such interesting paintings", "Beautiful paintings you have here", "Oh what a nice dog", etc. Be careful not to fall into the error of sounding artificial. These sentences have to be said naturally and deprived of all that could be felt as flattery. Sometimes it's possible there's nothing to say, in this case the best is to keep silent and continue. To recognize the good things of others isn't a sin, but be sincere about it. Street vendors are accustomed to speak and speak, they don't even think about what they are saying; it gives you the feeling that they speak so quickly they don't have time to think. "Your baby is so sweet, madam...Look, look, look, look! What wonderful knives do I have here! Madam, that's a nice dress you are wearing... Look, look, look, look! You won't find knives like these in the whole city. I'm selling them all this very moment". But the man didn't even glance at the baby neither at the woman's dress. By intuition he knows that flattery makes people come nearer. In this phase of the approach don't say sentences such as these:

- "Forgive me for disturbing you...".
- "May I to rob one minute of your time...?".
- "Allow me to say a few words...".
- "I don't want to disturb you...".
- "I beg your pardon for my visit...".

Remember you have to create a feeling of assurance and confidence in yourself. These sentences note that the motive of your visit isn't important enough; we have studied about this, havn't we?

Let's repeat: Greet and try to brake the ice separating you from your receiver with kind phrases, sincere praise and friendly expressions. In the beginning it will be hard, but as you'll practise it will come spontaneously, naturally: "Good morning sir! My name is...How do you do? I congratulate you for the order I see in your firm". "Good evening madam. My name is... How do you do. What a nice garden! I was greatly impressed by the beautiful flowers and what a variety!" Do you remember what we were studying in the precedent subject? We studied about the deepest human desire, the desire to be important.

One observation. When presentations are done from door to door in condominiums, it is normal that every few minutes you are knocking at a different door, in this case it is better to greet and then go directly to the third phase, because it isn't easy to brake the ice in a hallway, when from an half-open door, the person tells you "What do you want?" in a unfriendly tone. It is normal in our days, for people are tired to receive visits from door to door vendors and they have lost their confidence. You can say: "Good morning madam. I am... pleased to meet you. The motive of my visit is the following...". During collective presentations you can use phrases such as these: "You've all been very punctual". "I'm glad you were all able to come to this presentation, is shows you are interested in health matters". Etc.

You see that the picture representing the approach is a face. Why? Because you have to think about your receiver, he is now the center of your interest. When in your mind you see this face you know that you are in the approach phase. In summary:

What do you want to achieve in the selling phase?

Break the ice

How will you do it?

- With sincere praises, when possible.
- Using kind sentences.
- Being careful that your friendliness and sympathy doesn't decline.
- Center your interest on the client.

2.c. Introduction

In the introduction phase you have to give the name of the institution you are representing and why you are there, this will be a short introduction of the church activities in the whole world: "I belong to..." Depending on the country you are living in, one name or the other will be used: ASDIMOR, OFAMOR, OMEDIN, AKABELE, The Present Truth, Educational Health Reform Center, Christian Adventist Church, International Missionary Society, etc. In continuation give a brief explanation of the plans of your institution: "Our institution exist in many countries and for more than a hundred years it has specialized in social work, family-coaching, education, spiritual and physical health. Thousands are those who have benefited and are benefiting from the developed activities. What you are about to hear in this exposition will be of great use...", or, "You'll be satisfied with this lecture...", or, "You'll be surprised by the many counsels you'll be hearing here tonight, you'll want to share them with your family...", or, "You'll be very grateful tonight...", etc.

- "I represent an institution with an serious obligation towards all of you. For more then a century we are actively working for the well-being of humanity as a whole. Many people have found solutions to their problems during lectures such as this one. You are going to hear useful counsels about physical and psychological health, and we are sure that when you'll leave this place you'll be able to put them in practice and teach them to your family and friends..."

- "Due to the urgent necessity of millions of people with sicknesses such as cancer, AIDS, heart infarct, arteriosclerosis, rheumatoid arthritis, stress, etc., and fighting battles against curses such as drug addiction, tobacco, and alcoholism, our institution has developed an educational plan, that is already applied in many countries with great success. In five minutes I'd like to show you what you can do to avoid such sufferings in your families..."

- "Our institution can be found in the whole world and has as primary objective, to help in health matters. Diseases and many problems are increasing and are reaching each and one of us. Fortunately, practical economical and simple solutions have been found -so simple that when people hear of them they remain surprised- and when applied correctly give great result. That's why we need to be informed and instructed in all these areas; this is what we are doing now here in (give the name of the country you're living in). Our institution has prepared this manual to help you (Bring the book out of the briefcase and realize the demonstration)".

At this point it is essential to captivate your hearer's attention and touch his interest. How to do it? Use arguments that will really touch the hearer, using intriguing and kind sentences, adequate tone, rhythm and voice volume. We studied about this in the precedent subject. This phase is represented with the picture of an open door: You have to "open" his interest, "open" his desire to listen, "open" his curiosity, "open" his attention. Every time you want to remember what you have to say in the introduction, remember the open door and associate the picture with what you have learnt. In summary:

What do you want to achieve in this selling phase?

Captivate the client's interest.

How will you do this?

Give the name of the institution you represent and its mission in the world.

Use arguments that can touch the client

Use intriguing and kind sentences.

Remember the selling words.

2.d. Demonstration

"Send me!". Canvassing manual

The moment has come to present the books. The demonstration has to be short and up to the point, it has to unite all the objective reasons and pursue the conviction and the buying desires of the client. That's why it is good to have a list of all the books strong arguments to use them as you are speaking; clinching arguments, easy to understand and to apply. During this phase, which is very important, for it encloses the substance of all our argumentation, you have to stimulate the eyes of your receiver with photos and illustrations of the books or use the presentation portfolio. Some of our books, such as the Natural Medecine Guide, published in Spain, has a prospectus with all the highlights of the three books. Whatever system will be used, remember that it is important to be able to show pictures that re-enforce your argumentation. You remember what we said in other subjects that, according to some researchers, eighty five percent of the impressions we receive come from the eyes, ten percent from the ears, and five percent from the other senses. Show slides when possible, hang up large posters and other aid material during collective presentations or during lectures.

If you are a good observer, during the presentation you'll be able to understand if your receiver has some problem; try to make a reference to it, in such a way that he will not perceive that you noticed it. When I present books to a large group of people, for example, with a glance I know what kind of people I have in front of me. If I see someone who is losing his hair, I'll introduce something about the subject in my argumentation and I'll look at the person concerned: "Some people lose their hair. There isn't any miracle cure for alopecia, but yes we can avoid losing all our hair when we know the cause. Stress, inadequate diet, lack of sleep, etc., can provoke this problem. In this book you'll find a lot of advices to prevent this dreadful problem". We can speak in the same way of any other matter, however you'll have success only when you have already a lot of practice and you know the books well.

Of course, if we could know beforehand the tastes and customs of the people we are visiting, it would be fabulous, for we could base all our argumentation on them. This can be done when we visit the same people many times, as in the case of vendors who process merchandise on a regular basis to general stores. But the colporteur works each day with new faces. Labouring from door to door will help develop intuition. Anyway, if the demonstration is well elaborated, some of the most frequent problems which bother people will surely come up.

There will be a feedback during the demonstration (subject XI), the receiver will ask questions, will make a reflection or two, or will want to tell you something about himself. This is very important. Don't interrupt him, let him express himself and try to find out how this can help your presentation, to throw your darts straight to the point worrying your interlocutor.

The demonstration must make the advantages and benefits stand out. Arguments must be clear, clinching and exhaustive, they have to follow two aspects: a) The necessity-argument, those which the receiver needs or lacks and b) the solution-argument, that is what the books can give to cover the need. The presentation mustn't last too long and the words spoken must maintain a pleasant rhythm. The demonstration will be written following a logic order and some alarming, intriguing and beneficial sentences will be included to re-enforce the argumentation. Here are a few examples:

Alarming:

- "Today's mankind is sick and resorts to medicine, which often fails and worsens the illnesses".
- "80.000 persons died last year in Spain because of cigarettes; this number is much higher than the year before".
- "In the whole world homes fall apart each day".
- "Crime rates increase".

Intriguing:

- "Do you know there is a very simple remedy to control cholesterol without using medicine?".
- "What happens after death?".
- "Will our world be destroyed by a Third World War?".
- "Many couples would never file a divorce if they followed the advice given by a Man who lived 2.000 years ago".
- "Do you know that many problems can find a solution using five golden rules presented in this book?".

Beneficial:

- “ You’ll find the potato just an ideal remedy for your problem”.
- “ There is no need to resignate oneself to sickness when remedies exist for them in this book”.
- “ Depression can be cured by the power of prayer”.
- “ Christ tells us: “Come to me and I will give you rest”.
- “ Christ isn’t interested in your past life. His forgiveness is complete”.
- “ The most hopeful message is found in the gospel”.

2.d.a. The senses

Many professional vendors have learnt to throw their “arrows” -arguments- towards their client’s senses; they know that it works. When a sense is stimulated then desire awakens. Now you understand better why we recommend to use pictures. Of course we cannot recourse to all the receiver’s senses. Some products cannot be smelled or listened to; for example, can you smell a ballpen? Although with a good description (salesmen speak about painting the words), you can make the client imagine the scene and perceive the sensations in his mind, as we are going to see. In the selling art, using the imagination, evocating visual pictures, help to guide the will of the listener; first the mind imagines and then the will desires. That’s why you’ll have to make some efforts to motivate most of the senses appropriated to the product.

Sense of sight and touch: “Look: -let’s double the book and hold it by just a few pages only- this book is bound in such a way that its pages don’t fall out neither do they tear easily because they have a high GRAMAJE...Try it yourself..take it”.

You’ll give the book so he can touch it. “Touch it for yourself, touch its cover...Doesn’t it have a fine touch? The cover is quilted and its material is very good...”.

Sense of sight: “Look at the interesting pictures...”. “See how easy it is to read the book’s contents, it is printed in large letters and your eyes don’t get tired”.

Sense of smell and taste: “Fruits -showing the picture- have been given by the Creator of smell and taste to stimulate in man the desire to eat them...”.

Sense of hearing: “I would like to read you this paragraph so you can listen to the wonderful words written in it...”. Read the text with music in your voice and follow the rules already given.

Whiting, in his book, gives an example to illustrate how paper salesmen in the United States, call upon the five senses of their clients: (3) WHITING, PERCY H.: Las grandes reglas de la venta. Ediciones Omega, S.A.Barcelona. 1992. Págs. 159, 160.

Sense of hearing:

The salesman tears the paper.

Sense of sight:

The salesman asks the client to look at the close-grained fibers.

Sense of touch:

The salesman invites the client to touch a piece of paper.

Sense of smell:

The salesman says: “a good paper smells clean. Take this one”. He gives the client a piece of paper to smell it.

Sense of taste:

The salesman asks the client to taste the paper to prove that its taste is clean like its odour.

2.d.b. Dramatize the presentation

A theoretical demonstration will in no way convince the client, only one where he can see and touch. It's true some products can be presented better than others, but with nearly all of them a good presentation can be accomplished. In the case of the books, I advise you to always show a book, instead of a photo, especially if it isn't a collection.

Once more I remind you that the product you are presenting must touch all the possible senses, it is much more powerful than if it is presented touching the hearing sense only. That's why it is important to use graphics, photos, illustrations, films, transparencies, recommendations of other clients which testify in favor of our books, etc.

A dramatized presentation will give better results than if the presentation is done in an apathetic, lifeless manner. Dramatizing is recommended by many successful salesmen and consists in presenting the book with flare and interest, just like actors would do. Here follows a few useful advices to dramatize your presentation, according to Whiting: (4) Ibid. Págs 146.

- Speak with animation and sureness.
- Do something never seen, original, surprising.
- Discover proceedings and ways to introduce something spectacular in your demonstration.
- Awaken the hearer's curiosity in something new.
- Consider attentively if you can use during your sale something of the following elements: Action, colour, conflict, curiosity, movement, sound and fancies of both sexes.
- Study the proceedings of other salesmen until you know them well and can use them and adapt them to your personality and product.
- Be careful not to do anything during your demonstration that could harm or ridicule the client and yourself.
- Paint the words with verbal pictures.

I'm going to give you a few examples of real cases I have known personally. While I accompanied some colporteurs during their work to observe their methods, I was able to verify how they dramatize their presentation using proceedings and spectacular means. For example, a brother has built a small smoking machine using the tube of an enema, and a metal box with a special paper coffee filter affixed in it. He would secure a cigarette at one end of the tube and light it, then draw the smoke with the help of the enema pump through the filter and then show it to the public stained with nicotine; you can just imagine the impact this caused. He would then tell them that in the books he is selling there is a treatment to overcome the smoking habit. He was selling many books using his device.

Another brother had always with him a photo of himself as he was before he became a vegetarian. He really looked like a fat old man. When he talked about how important diet is, he would bring out his photo and show it to his client who would take a look at the photo and then to the brother, who has now quite a different aspect. "Thanks –he would say- to the counsels found in this book. You could do the same".

Photos are very useful to make an impact on the client; every colporteur uses them. One picture which appears in the Natural Medicine Guide is used to speak about the treatment to stop smoking, there is a photo of a healthy lung and next to it another photo of a lung destroyed by smoking: black with soot with white stains corresponding to lung emphysema. The photograph makes a real impact. After that the whole chapter describes the treatment.

A good portfolio, with photos and large print appropriated texts, can help immensely to dramatize the demonstration. If you don't have any experience in canvassing, ask your canvassing leader to help you prepare your own portfolio. Then you'll be able to make changes as you wish. In any case I'm giving you some practical orientations for its preparation.

- a) The sequence of the pictures must correspond to the order of your presentation.
- b) Put some "extra" pictures so you can change illustrations and arguments during your presentation.
- c) Don't use photos from other books, for this isn't very honest. Use the most appropriate ones from the books you are selling.

- d) In the last pages include cuttings from magazines, dailies, books etc., to sustain the subjects of our books.
- e) Don't forget to take with you the price list for the public.

Please manipulate the books with care. Be careful not to turn the pages wetting your thumb with saliva. You can lose a sale by doing this. Turn the pages with care and confidence. Hold the book in such a way that the client can always see it correctly. In summary:

What do you want to achieve in this phase of the sale?

Awaken the desire to acquire the book.

How will you do it?

- Using simple and clear language for a short argumentation.
- Showing the client the advantages and the benefits of the book.
- Using clear and clinching arguments.
- Using necessity arguments and solution arguments.
- Include alarming, intriguing and friendly sentences.
- Motivating at maximum the client's senses.
- Dramatize the demonstration.

2.e. In closing

This is one of the most important phase of the presentation. If you don't realize the closing correctly, for sure you'll lose the sale, independently of how good the presentation went on. Most colporteurs, in the beginning, don't go along with this part very well. They are afraid to tell the price of the books. They think that the client when hearing the price will react negatively; so they tell the price with hesitation, quickly, in such a manner the hearer cannot grasp it. This is an error.

When you have showed all the appropriate arguments and awakened the client's necessities, say the price naturally using certain arguments justifying the purchase. Don't forget that the client has to be convinced that what he is about to buy is going to be good for him. Remember: If you aren't convinced yourself that the books have a just price, you will be transmitting your impression to your client, because you will lack convincing power. Your thoughts must always be that you are going to sell. Your client needs our books, his family needs them. Their purchase will satisfy their necessities. You aren't a whatsoever salesman, you are Christ representative. Your merchandise isn't rubbish, it contains a message of life, health and hope. Every home in this world needs our books. If you aren't sure of yourself your fears will accomplish themselves for it is very difficult to transmit with conviction something different that one believes or thinks.

Don't wait for the person to tell you "I want it". Settle down that he is going to purchase; bring out the receipt booklet and start to write. Some colporteur, even when the client has decided to buy, continue to speak and speak without daring saying to the client the simple phrase: "You also want to buy the books. Do you want me to deliver them wrapped up or open?"

The best moment to close isn't always at the end of the argumentation; sometimes you'll be able to close ahead of time. It has happened to me with some clients that, in the middle of the presentation, they were asking the price with enthusiasm and the desire to buy. What did I do?. Simply I told them the price and closed. In these cases it isn't necessary to continue with the argumentation. Take advantage of the favorable psychological moment to crown your argumentation with success; this of course is achieved after a lot of practise of searching in your client the signs showing his interest to buy. On the other hand, sometimes you'll have to lengthen the presentation with new stronger arguments on order to convince the client. It is very important to keep at hand some strong arguments about the product, using them when needed. Good vendors don't exhaust all their ammunition in one go, they always keep a reserve of argumentations.

It is good to mention some reasons helping the client take his decision and not postpone it. For example, a future rise in the price of the books, the time limit of the offer, the price lower than of a bookstore, etc. Of course you mustn't say something that isn't true to insure the sale. Some salesmen having a very superficial conscience, don't have any difficulty saying lies to

introduce their products. It's possible that they get through in some places but sooner or later this way of doing things brings more problems than profit. As Christians, we must be honest in all our transactions. The colporteur must make David's prayer his: "Remove from me the way of lying..." (Ps. 119:29). Auguste Detoef has said: "It is not necessary to lie in business, it is rarely useful and always dangerous".

Bringing out the receipt booklet and showing other realized sales can give quite a persuasive result. Sometimes as a backing, I refer to other cases that can have an analogy with the client I'm facing, with the objective to motivate him to buy. For example: "Mrs X has also two sons, they have the same age as yours; she bought the books with two thoughts in mind: Take care of the health of her children on one hand and give them some consulting educational material on the other; our health guide presents these advantages".

There is a closing technique that many experienced vendors use with quite a lot of success. They call it the "closing scale". Whiting defends this technique based on the following thesis: We all have something like a scale in our head in which we weigh, at the moment of taking a decision the pros and cons of whatever branch in our life. Depending on where the scale pointer goes we will take such or such a decision. Let me explain it better. The client you are facing is weighing in his mind the positive arguments you gave him in favor of the books and compares them with the negative arguments he has which could stop him from buying, if these are heavier, his decision will be "no"; but if the the former are more powerful, his decision will be "yes". You have already deduced, before I can tell you, the following declaration: Make sure that the client possesses more arguments in favor of the purchase than against it.

Well now, what does this technique consists of? Simply in presenting the client the pros and cons presented by the purchase of the books and let it be very clear that the advantages are superior than the disadvantages. As you can imagine it isn't a tactic you can learn in a few presentations. It requires practice, mental activity and effort. I give you an example: "Surely before making a decision, you are analyzing our offer; it's normal, I would do the same. Let's consider the reasons you have for not buying: First you have to spend.....(the ammount in the country's currency). Secondly you are a very busy person who has no time to read. Thirdly, you already have some books on the subject on your bookshelf". It is important to ask the client if he has more reasons against purchasing; some will give you some, others no. Then you have to present him the arguments in favor of the purchase. Of course, it is obvious these will have to be more advantageous then the reasons for not buying. "Let's see now the reasons in favor of purchasing the books. You aren't spending..... you are investing the amount. You are thinking at the cost and it's well to consider your spending. However, if you consider how much it costs to go to the doctor, you'll understand the books investment each time you'll have a health problem and you'll be able to consult it for free. Each time that you or someone from your family has to visit a private doctor you'll be paying the price of the books. Now let's count: If we value each counsel given in the guide as.....(write a small amount) and we multiply it by 10.000 counsels, this makes.....(the sum of money is quite high). You are buying the books for only....."

"We also have said that you have no spare time. It's true, we live in a time when we all are terribly busy. There is practically no time for anything. But let's keep in mind this factor, the books have been prepared in such a manner that you don't have to read them like a narative you have to read each day in order not to lose the thread of the story. As you will see the index is in alphabetic order, in which you can find what interests you and it indicates the page where the valuable counsel is to be found. So, quickly, without losing time (here make a demonstration). As the books are written in clear and simple language, you won't have any problem to understand.

"Now as to that you have already some books on the same subject, I can only congratulate you. You are a person who likes to be informed about things and preoccupied about your health. Remember that every good book you possess is like having at home a wise person showing you his experience

"Every author has had his own personal experience, many things that others havn't been through. In his books the naturopath Carlos Kozel presents the experience of more than eighty years, and this will complement the background you already have and widen your vision.

"As you see the advantages surpasses the inconveniences. There isn't any doubt. Today you'll benefit from these books taking them home with you. I'm sure you are going to enjoy them. How do you want to suscribe to them?" (Bring out the receipt booklet)

The "closing scale" presents many advantages, however there isn't any doubt that it contains also some dangers. If it isn't done properly we can give the client the appropriate

argument for not buying. Remember: When you use this system, you must always present the advantages and the disadvantages; give them in an equilibrated way, without exaggerating, restricting them to reality and logic and make sure that the advantages are superior to the disadvantages.

Most of the colporteurs, when they are new in the canvassing work, prefer not to use this system, but they let their clients present their objections (which are like the disadvantages) when they have finished with the argumentation and then counter attack with the advantages. But I must say that when used with ability, the “closing scale” gives much better results. It’s up to you to discern. In summary:

What do you want to achieve in this phase of the sale?

Obtain the completion of the sale

How will you do it?

- Think always that you are going to realize the sale.
- Think that your client and the whole world need the books.
- Discover the right moment for closing.
- Use some arguments to justify the purchase.
- Give the price naturally, without fear.
- Use some similar example.
- Make a contrast between the pros and cons.
- Encourage the purchase.
- Have always a weighty argument as a backing.
- Take the order.
- Conquer the objections if there are some.

3. Overcoming the objections

Nearly always some objections will arise during the sale and we must know how to face them with success. Some experts say that objections are positive, because they show (at least most of them) that the client is interested for the article and is unconsciously asking to be convinced before taking the decision to buy. It can also be an indication that you have made an error during your exposition, for example you haven’t presented the characteristics clearly enough (Advantages and benefits) of the product and the client is asking for more explanations through his objections. It can arise because of the great competition existing in the market or it can be that the client is affected psychologically by some personal problem or he has religious prejudices or simply he is looking for an excuse for not buying. In some cases, some canvassers have to treat the objections with “tweezers and scalpel”, in order not to lose the sale.

Your attitude and reaction when facing the client’s objections are decisive to overcome them and leave them without effect. You cannot let yourself be carried away, by improvisation. You must have in mind a standard model to be able to face up to the objection of each client.

As I was telling you further up, there are various types of objections and it is really important that you learn to understand them and so at least have an idea of what your client is thinking about. Try to place yourself in his place. Do you remember the subject about empathy? Good, let’s go forward. If you take a few books about sales techniques you will notice that each author presents different kinds of objections: Racional objections, irracional objections, emotional objections, technical objections, trivial objections, indecisive objections, immature objections, authentic objections, etc. In practice it isn’t always easy to discriminate them and to list them all into groups. To simplify the subject, we could divide the objections into two groups:

- Real and true objections.
- Fictitious and pretexted objections.

Ask yourself what kind of objection your interlocutor is using. Is it real? Does he want to get rid of you? Objections mostly used by clients are the following:

- “ I’m not interested”.
- “ I don’t have any money”.

“Send me!”. Canvassing manual

- “ It’s a lot of money, or it’s very expensive”.
- “ I don’t have time to listen to you”.
- “ I have many books”.
- “ I have the same or similar books as yours”.
- “ My husband (my wife) isn’t here. For these things we always decide together”.
- “ This isn’t the right moment”.
- “ I don’t want to buy anything”.
- “ I don’t have time to read. I’m a very busy person”.

Many times we as colporteurs have tried to sell to rich people. Do you know what kind of objections some of them have used? “I don’t have any money”. How would you classify this objection? Fictitious, isn’t it? If someone tells you: “I’m still paying for an encyclopedia I bought three months ago. I still have four instalments to pay. I can’t buy anything before I finish paying”. This client is presenting you a real objection. Among the group of the real objections we should be able to differentiate the objections that can be faced and overcome and those with which there isn’t any possibility to counter attack and however we must be able to realize a sale. An example: “My house has been seized, and next week I have to go out of here and I don’t even know where to go. I don’t have any money, I’m in a very uncertain situation”. In some cases of real and irrefutable objectives a possibility always exist to come back some days later to try again realizing the sale. An example: “These days I have some masons working in the house and I cannot attend to you”. An example of a refusable objection would be: “I have many books”. The fictitious objectives can nearly always be refuted. Let’s see some general rules to oppose the objections:

1. In the first place, pray to the Lord so He may act. “Whenever a book is presented that will expose error, Satan is close by the side of the one to whom it is offered, and urges reasons why it should not be accepted. But a divine agency is at work to influence minds in favor of the light” (CM, 115).
2. Let the client speak and don’t interrupt him. Some new colporteurs continually interrupt their client when he starts to formulate his objections. For sure they’ll obtain something: There won’t be any purchase. Someone said that the best method to face an argument is to let it develop. Remember this phrase: “To speak is good sometimes. To listen is even better”.
3. Don’t contradict the client and be kind always. The best way to lose a sale is to contradict the client when he expresses his objections. To be on the defensive is negative and strengthens the client in his position to prove that he is right and you are wrong. Don’t ever give signals of impatience neither provoke a discussion, even ever so small; you won’t obtain anything.
4. Recognize the objection. Let the client understand that you have listened to him, and you’ve recognized his objection. Otherwise it will look as if you treat him as a fool. Let’s see an example: “I don’t have money”. You’ll answer: “Yes in these days nearly everybody is short of money”. You mustn’t say: “We all have some money”. “What are you saying? Of course you can buy these books”, etc. In case the objections are glaringly false you won’t be able to recognize them. Imagine a rich man telling you the former objection. What can you do?. Experienced colporteurs react in two manners: They look at their client with a smile on their face keeping silent and then continue with their arguments. Or they reply: “I can hardly believe it”. Sometimes you’ll face people who strike cutting and false objections. For example: “you are going around deceiving people”. You can kindly answer: “It’s true and sad that abusers abound”.
5. Neutralize the objections. Now you mustn’t let the objection impede the purchase so let the client know that his objection isn’t strong enough or that simply it hasn’t any consistency. Let’s continue with the last objection. “It’s true and sad that abusers abound. This not only causes prejudices to the abused persons but brings a negative repercussion on the honourable work we and other salemen perform. But there is something that nobody can deceive and it is the product that

you are looking at this very moment; thousands of people in this city enjoy it already”.

Let's see another example to neutralize the objection “I don't have money”. “Yes, in these days nearly everybody is short of money. Tell me sir, if your medical doctor told you that one of your children needed a year long special expensive medical treatment, what would you do? I haven't the slightest doubt that you would afford it and you wouldn't think one moment at the cost because your child's health comes first. Isn't it so? But thank God, the child doesn't need any medical treatment. Yes sir, for a much smaller amount than the cost of the treatment you can have these books within reach and they will provide for you and your family; with all the counsels you can find here you'll hardly ever need medical treatment. Look (show him the receipt booklet), how would you like to receive your books?”.

As to the arguments to refute the objections, I can tell you that each colporteur, as he acquires experience must prepare his own, because some arguments which are good in a specific country, cannot be used in another place. The general principles to encounter objections are valid anywhere in the world; what changes is the content of the argument, which can be used according to the specific country, customs, cultures, education, etc. I recommend that when you discover a successful argumentation to write it and send it to your canvassing director, so he can make a compilation of the best ones from each colporteur in order to better help the beginners. May God bless you when you undertake this task.

That each presentation may be an opportunity to excel !

GOLD INGOTS

- At the moment of presenting the books we have to use a tactic, meaning having a determined system to undertake or obtain something.
- The presentation has to be divided in various phases: Greeting, approach, introduction, demonstration, closing. In order to remember the sequences learn by heart the following phrase: GRAPINPRECLO.
- During the greeting we try to give the client a good impression. During the approach our objective is to brake the ice. In the introduction we desire to captivate the client's attention. In the demonstration we want to awaken the client's desire to purchase the book. In the closing we propose ourselves to complete the sale. To remember which techniques to follow during each phase of the sale, look at the shema on the previous page?O?O??O?O?
- We have to learn to face objections with success. An objection can be real or fictitious. Among real ones, some cannot be refuted others can. Fictitious ones can be refuted.
- General rules to face objections are: 1) Pray. 2) Let the client speak without interrupting him. 3) Don't contradict him, be kind. 4) Understand the objection and 5) Neutralize the objection.

SELF-EVALUATION

1. What word will you use to remember the phase into which a presentation is divided?
2. How do you realize a good introduction?
3. How do you obtain a good demonstration?
4. How to you finalize a good closing?
5. How do you neutralize an objection?
6. Realize the educational proposals of the present subject.

EDUCATIONAL PROPOSALS

1. Mention a Bible story where a person uses a tactic to obtain something concrete and specify the steps to achieve its end. Please, don't use the text used in this book about Christ and the Samaritan woman.
2. Do you believe it is the tactic or the colporteur's consacration that provides success. Give a detailed answer.

3. Prepare a complete presentation of one of the books used for canvassing in your country, following the learnt rules in the present subject. You don't need to extend to much. Two pages are enough.
4. How would you answer to a person who tells you that the books are expensive.
5. Imagine that a person tells you: "Get out of here, I don't want you to deceive me!". What would you do and how would you respond?
6. Elaborate a list of ten necessity-arguments and ten solution-arguments from a book or review of your choice.

XVIII. MONEY ADMINISTRATION

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will learn the basics of good money administration

Correct money administration is of most importance. There are various good motives: a) God's blessings are proportioned to faithfulness; b) Wise administration will ward off debts; c) We will be able to help others; d) We have to be an example to others; e) One day we will have to give account to God.

1. God's resources for man

When God created Adam and Eve, He gave them dominion over all inferior creatures and made them stewards of earthly goods. The Creator put man in the garden of Eden to take care of it. The first couple took pleasure walking through their beautiful home and enjoying the infinity of flowers, colours and fragrances, wondering about the great variety of plants and trees, and rejoicing with the company of thousand of different animal species. They could eat of all the fruits of the trees of the garden except one tree which was reserved for God. They couldn't eat from its fruit under the death penalty (Gen. 2: 16, 17).

Everything went well until they decided to go against their Creator's will. By eating from the forbidden fruit they demonstrated that they were unfaithful stewards. How would the Lord have confidence in them if in such a small matter they hadn't been able to be faithful? After the fall, no one could accuse God of having imposed them an insurmountable test.

In spite of their sin, God didn't abandon them, neither did He take away from them the stewardship of all the earthly properties, except for the garden of Eden, which they wouldn't be able to enjoy until the restauration of all things. Christ would come one day to this earth, take man's nature and die on the cross to redeem the human race; after that He would rise again and ascend to heaven from where He will come back, a second time, to this earth. Meanwhile, Adam and Eve, their children and all their descendents, would have at their disposal the resources of this earth: air, sun, water, food, precious minerals, animals, etc., reaping benefits from them and if administrating them correctly, none would be lacking.

All the earth and all that is in it belongs to God (Ps. 50: 10-12), even money (Hag. 2:8). Correct administration of it is of great importance for everybody, but especially for those who serve God. There are various motives to believe so.

- a) God's blessings are proportioned to faithfulness;
- b) Wise administration will ward off debts;
- c) We will be able to help others;
- d) We have to be an example to others;
- e) One day we will have to give account to God.

The Word of God shows us some important aspects about money we have to carefully take into consideration.

- When we receive it we mustn't forget about God (Deut. 6:10-12).
- We aren't going to take our money with us to the other life (1Tim. 6:7).
- We have to desire just the necessary (Prov. 30:8,9).
- We mustn't put our affection in money (Ps. 62:10).
- The righteous will always have what they need (Ps. 37:25).
- Treasures obtained unfaithfully won't be of any profit (Prov. 10:2).
- Money can be lost easily (Prov. 23:5).
- The root of all evil is love for money (1Tim.6:10).

Now we are going to study how to use money so that the name of God may be glorified and how we can receive His wonderful blessings.

2. The principle of belonging

To believe that all the money we receive is ours is a mistake. Our money belongs to God, however He gives it to us so we can enjoy it and use it correctly. From everything He gives us,

He has reserved one part for Himself and we have to give it back to Him, this is the tithe. As I said before, God kept a tree for Himself in Eden; this means that man could enjoy all things except the tree of knowledge of good and evil. While the first couple respected this principle they showed respect and submission to the authority of their Creator. Their holiness was a direct result of their perfect obedience to this principle. When they took from what didn't belong to them, their immaculate character was stained and their nature became sinful.

We could say that in Eden, the tree of knowledge of good and evil was an anticipated figure of the tithe that would be asked from the children of God. Everything was for man and a least part for the Creator. It is a test for the believers' hearts, a lesson of obedience and a guide to accept God as owner of our lives and of everything we possess. Can we say that all we are and have is thanks to our power, intelligence and strength? Absolutely not; it's thanks to God. Is there anything strange that He asks from us what is His? (Lev. 27:30-32; Deut 14:22, 28-29).

The tithe system was established as a principle of belonging; when we tithe, we are demonstrating that we belong to God, that we love Him and we desire to do His will. God's command to His children is: "Bring all the tithes into the storehouse, that there may be food in My house, and prove Me now in this, says the Lord of Hosts, if I will not open for you the window of heaven and pour out for you such blessing that there will not be room enough to receive it" (Mal. 3:10). Freewill offerings that we have to put aside for special necessities, help us develop goodwill and a merciful spirit. (Ez. 20:40).

"Men are not naturally inclined to be benevolent, but to be sordid and avaricious and to live for self. And Satan is ever ready to present the advantages to be gained by using all their means for selfish, worldly purposes; he is glad when he can influence them to shirk duty, and rob God in tithes and offerings. But not one is excused in this matter. "Let every one of you lay by him in store, as God hath prospered him." The poor and the rich, the young men and the young women who earn wages, -- all are to lay by a portion; for God claims it. The spiritual prosperity of every member of the church depends on personal effort and strict fidelity to God" (CSW, 138, 139).

The colporteur has to be faithful in tithe and voluntary offerings, because of this depends his progress and his success. It is very tempting to use tithe monies for something else. It is easy to fall into the trap to use it with the idea of giving it back later. Many colporteurs have been unfaithful in other points for not having being faithful in this one.

Remember: Tithing is the thermometer of our spiritual life. When you receive money from the sales, the first thing you have to do is put aside what corresponds to the tithe and not touch it at all. Then when you can, (better systematically) hand it over to the church treasurer.

"It is a very poor policy for men to seek to improve on God's plan and invent a makeshift, averaging up their good impulses in this and that instance and offsetting them against all that is required by God.... We are to strike true and faithful figures in tithing, and then say to the Lord, I have done as Thou hast commanded me. If Thou wilt honor me by trusting me with Thy goods to trade upon, I will, by Thy grace, be a faithful steward, doing all in my power to bring meat to Thy house. . .

"Men who have large responsibilities are to be sure that they are not robbing God in any jots or tittles, when so much is involved, as is so plainly stated in Malachi. Here we are told that a blessing is given for a faithful disposition of the tithes, and a curse for the covetous retention of the money which should flow into the treasury" (TMK, 221).

"This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And He desires us to give regularly and systematically. Paul wrote to the church at Corinth, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Let each regularly examine his income, which is all a blessing from God, and set apart the tithe as a separate fund, to be sacredly the Lord's. This fund should not in any case be devoted to any other use; it is to be devoted solely to support the ministry of the gospel. After the tithe is set apart, let gifts and offering be apportioned. "as God hath prospered" you" (CSW, 129, 130).

“The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God’s reserved portion. Some have been dissatisfied, and have said, “I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work.” But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right” (GW, 226, 227).

3. The principle of economy

We are living in a time, especially in developed countries, where the dominating tone is spending. In our consumer society, businesses formulate thousands of ideas and systems to make us climb on the spending train. “Take it and you’ll pay it in three month”. “Buy without money”. “Enjoy today this expensive car and pay it at your convenience”, etc. These and others slogans are everywhere on the streets and thoroughfares of our cities. Surrounded by these circumstances it isn’t strange that people spend more than they earn. It’s imperative to practise the principle of economy: To spend for those things which are necessary and when money is scarce, to refrain from spending. Keep in mind always that it is very easy to become a slave of money. Allow me to share with you a popular maxim: “Money is like time: don’t lose it and you’ll have enough of it”. The famous writer Alexander Dumas said: “Don’t value money more than its worth, for it is a good servant and a bad master”.

The apostle Paul urges us not to conform ourselves to the practices of this world. “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” (Rom. 12:2).

“If you have extravagant habits, cut them away from the life as soon as possible. Unless you do this, you will be bankrupt for eternity” (CG, 134).

“The lessons of economy, industry, self-denial, practical business management, and steadfastness of purpose, thus mastered, would prove a most important part of their equipment for the battle of life” (Ed, 221).

“Economy in the outlay of means is an excellent branch of Christian wisdom” (CH, 280).

If the colporteur doesn’t learn to practise strict economy, he will soon find himself involved in debts; debts that will grow and everytime will be more difficult to settle. A chinese proverb says that: “an obstinated man wastes money as steers their strength”. Flee from debts as from a contagious disease. Note what the Spirit of Prophecy says about this matter:

“There must be a strict regard to economy or a heavy debt will be incurred. Keep within bounds. Shun the incurring of debt as you would shun leprosy” (CS, 272).

“When one voluntarily becomes involved in debt, he is entangling himself in one of Satan’s nets which he sets for souls” (CM, 93).

But, beware! To practise economy doesn’t mean to live in absolute poverty and begging from the brethren. “While we are to be economical, we are not to carry economy to excess. It is one of the sad, strange things in life that great mistakes are sometimes made in carrying the virtue of self-sacrifice to an extreme” (Ev, 90).

4. The principle of saving

If the colporteur practises economy, he will be able to put a part of his earnings into savings. Wise king Solomon guides our attention to the ants and urges us to learn from them, for in good times they are hoarding for winter time (Prov. 6:6-8). Savings don't occur because of more revenues, but because of good administration of earned money. Some people receive more than others, however, they don't have any savings.. When a problem arises they are not prepared to confront eventualities, realise some investments, buy a car or a house, etc. They argue that they cannot save any money because they have small revenues; but it isn't always so. Normally it is noticed that they spend a lot of money for things they could very well go without and don't allow a part, as small as it may be to savings. We can also find a cause in lack of wise and thoughtful administration.

"Money must be made to go as far as possible. By careful management, many dollars may be saved" (CS, 267).

"Every week you should lay by in some secure place five or ten dollars not to be used up unless in case of sickness. With economy you may place something at interest...I have known a family receiving twenty dollars a week to spend every penny of this amount, while another family of the same size, receiving but twelve dollars a week, laid aside one or two dollars a week, managing to do this by refraining from purchasing things which seemed to be necessary but which could be dispensed with" (AH, 396).

"But Christ sanctions no lavish or careless use of means. His lesson in economy, "Gather up the fragments that remain, that nothing be lost," is for all His followers. (John 6:12.) He who realizes that his money is a talent from God will use it economically, and will feel it a duty to save that he may give" (COL, 352).

5. The principle of planning

As I have already told you in the subject about planning, you have to know beforehand how you are going to use the money you receive and the fixed spending for each month. Please don't leave this matter to the inspiration of the moment; sit down, take a piece of paper and a pencil, and plan. Remember what Jesus said about this matter: "For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it" (Luke 14:28).

"Let them study and practice the instruction Christ gave in regard to building a tower. Forethought is of far more value than afterthought--when a neglect of wise calculation and careful management is plainly seen to result in failure" (CS, 274).

How much money do you need to cover the needs of the house? (Water, electricity, rent, community spending, municipality taxes, etc?). How much money do you need for food? How much for travelling? And for clothes? And for your formation? How much are you going to put aside as savings? Write everything down and count, your revenues, your spendings. You'll only need to keep to your budget. To spend more means falling into debts. It's good to have a strong control over your spending, to know at any moment what is your financial situation.

6. The principle of faithfulness

Some editorials give books to colporteurs only if they pay in advance for the merchandise. They don't trust them because they have had bad experiences. In other places, because of the economical and political situation, the colporteur is allowed to pay for the books once he has sold them. This system has positive and negative aspects. The positive ones are that the editorial can have a major quantity of sales, and the negative one is that some colporteurs don't pay for the books they have received, heaping more and more debts, until they cannot pay any more and balance their budget. Let's see what the Spirit of Prophecy says:

"When they get into difficulty, some canvassers expect that money is to be drawn from the treasury to help them out, only to get into strait places again, and again to require help. Those

who are stewards of the means in the treasury must keep a sharp lookout to see that the supply is not exhausted by these drafts. When men cannot by canvassing bring into the treasury every dollar that belongs to it rightly, let them stop just where they are. They should not engage in canvassing unless they can bring means into the treasury, instead of robbing it.

“The canvassing work is not to be conducted in a slack, loose manner. Those engaged in work that calls for the handling of money should keep a strict account of every penny received and paid out. The education in accuracy thus gained will fit them for greater usefulness.

“A worker who sees that he is unable to make a success of the canvassing work should go to the proper persons and tell them that he cannot continue in that line of work.

“Every canvasser should be truthful, honest, and faithful. How many souls might be saved from temptation, and how much sorrow might be avoided, if all our workers were trained to be as true as steel to principle!

“Some canvassers have conducted their business in such a slack, loose way as to be constantly sapping the funds needed for carrying on the work. They have sold books, and given the impression that they were working for the cause; but instead of bringing in the means so much needed to advance the work, they have taken many dollars from the treasury. The means which came into their hands, which was not their own, they appropriated to defray their own expenses, the expenses of their families, or to favor their family connections.

“By appropriating to their own use that which belongs to the cause of God, canvassers involve themselves in difficulties, separate their souls from God, and create a feeling of uncertainty, a want of confidence in those who are laboring with them in the field. At the same time they do injustice to their fellow laborers. Men who do their very best are liable to be regarded with suspicion, and thus are made to suffer because of the course of untrustworthy persons.

“The result is that the cause of God is involved in perplexity and brought into embarrassment, and a heavy burden is cast upon those who were appointed to bear weighty responsibilities. If this loose way of doing business is permitted to continue, it will not only drain the treasury of means, but will cut off the supplies that flow from the people. It will destroy their confidence in those at the head of the work who have the management of funds, and will lead many to discontinue their gifts and offerings.

“The course of these careless workmen has brought upon men in leading positions a burden that grieves them to the heart. They are perplexed to know how they can guard the cause of God from every species of robbery, and yet save the souls of those who have such perverted ideas as to what is true honesty.

“The practice of borrowing money to relieve some pressing necessity, and making no calculation for canceling the indebtedness, however common, is demoralizing. The Lord would have all who believe the truth converted from these self-deceiving practices. They should choose rather to suffer want than to commit a dishonest act. . . . If those who see the truth do not change in character corresponding to the sanctifying influence of the truth, they will be a savor of death unto death. They will misrepresent the truth, bring a reproach upon it, and dishonor Christ, who is truth.

“The question to be considered is, By what means the work can be carried forward, and canvassers be prevented from embarrassing the cause, and casting a burden upon the publishing houses by a careless, selfish way of doing business. This question is of consequence” (CM, 94-97).

7. The principle of service

Money well spent can be a source of joy, as much as for the one who gives as for the one who receives. Remember the words of our Lord Jesus, who said: “It is more blessed to give than to receive” (Acts, 20:35). The colporteur has to ask himself always: “Is this money I’m spending for the glory of God?”, or, “did I spend this money to glorify God or myself?”, or, “how can I best spend my money so that God can bless me?”.

“Money has great value, because it can do great good. In the hands of God’s children it is food for the hungry, drink for the thirsty, and clothing for the naked. It is a defense for the oppressed, and a means of help to the sick. But money is of no more value than sand, only as it is put to use in providing for the necessities of life, in blessing others, and advancing the cause of Christ. Hoarded wealth is not merely useless, it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure” (COL, 351, 352).

“When Christians work as the Head of the church worked, they will not be constantly contriving how they can use the Lord's money for their own pleasure. Is it not honor enough for them to be cooperating with the world's Redeemer? Worldly schemes, worldly investments, made to please and glorify self, bring no returns worth the having. God condemns them, and what God condemns is not safe for any living soul to practice” (UL, 234).

Flee from debts as from leprosy

GOLD INGOTS

- Everything on this earth belongs to God, and we are to be stewards of these resources.
- The tithe is the part God has reserved for Himself. Its restitution is an indication of our submission to His will and a practice that invites God's blessing. Voluntary offerings generates in us a spirit of benevolence, prodigality and gratitude.
- The colporteur must learn the principle of economy: To spend only for those things which are necessary and when money is scarce, restrain the necessities; in this way he will be free of debts, which are like scars in our lives.
- It is important that the colporteur saves a part of his revenues. Always remember this saying: “He who doesn't keep when he possesses, doesn't eat when he wants to”.
- The colporteur must dedicate some time to plan the use of his money. Good planning will save him much trouble.
- The books are to be paid faithfully to the editorial when they have been sold and this money mustn't be spent for other things, for this can lapse into a grievous offense.
- We must learn the correct use of the money received.

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SELF-EVALUATION

1. Why does the Lord wants us to separate the tithe from our earnings?
2. Explain in a few words what does the principle of economy implies.
3. Why is the planning of the expenses so important?
4. What is the principle of faithfulness?
5. Realize the educational proposals of the present subject.

EDUCATIONAL PROPOSALS

1. Write a list of some of the measures given by God to mankind and say which seem to you the most important ones and why.
2. What will you answer to someone who accuses God for the hunger existing in the world?
3. When does money become a curse?
4. How can a person improve the management of his money?
5. Find seven Bible texts in the New Testament about the tithe.
6. Why must the colporteur plan his expenses? Which would be the direct repercussions in case of doing it and which in case of spending the money according to the expenses, without any planning?
7. Have you known someone, a family, an institution, a firm, etc., who had debts and couldn't pay them? What was the conclusion?
8. Why do you believe one lapses into debts?
9. In this subject what made an impact on you and why?

FIFTH UNIT:

Fishers of men

Jesus desires to convert each of His followers into fishers of souls. In His dealing with people, He exercised great care and tact to attract their interest for things eternal. He had a special methodology that all His disciples must adapt in their work for souls, especially the colporteurs.

XIX. THE METHODOLOGY OF CHRIST

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will know and learn to apply the methodology that the Teacher used when He came into contact with souls

1. The method of love

Christ's whole ministry is based on love. He taught that to love God with all the heart, with all the soul and with all the mind (Mat. 22:37), meaning with the will, feelings and understanding (with all our being), is the first and great commandment. All our inward life as well as our outward conduct, must be a reflection of God's love.

The second, is similar: "You shall love your neighbor as yourself" (v. 39). We must love our neighbor with the same interest and sincerity as we love ourselves.

Jesus was love in person. His words, His looks, His actions and His thoughts, were all inspired by love. Paul, when contemplating the excellency of this love, described it in the thirteenth chapter of his first letter to the Corinthians. These are its characteristics: It suffers long, it is kind, it does not envy, it does not parade itself, it is not puffed up, it does not behave rudely, it does not seek its own, it is not provoked, it thinks no evil, it does not rejoice in iniquity but rejoices in the truth. Jesus' attitude towards people was the fruit of His love for them. We must ask God to give us His Holy Spirit so that we may radiate His love, just like Christ did; then the people will see that we have been with Jesus.

Key attitude: Let yourself be filled with Jesus love in all that you do. Show with your deportment that you are a messenger from heaven. Hatred, impolite answers, anger, dishonesty, lack of respect, ironical or harsh responses, deceit, etc., aren't fruits of a true christian tree.

2. The method of sympathy

Other meanings of the word sympathy are: agreement, inclination or analogy of feelings. Jesus was sincerely interested in other people.

"He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence. His strong personal sympathy helped to win hearts" (AG, 335).

In one occasion, some mothers brought their children to Jesus so that He would put His hands on them to bless them. The disciples prevented them, thinking that their Teacher wasn't interested in this matter of secondary importance. However, what was Jesus way of doing things?

"...Jesus heard with sympathy the timid, tearful request...He took the children in His arms, He laid His hands upon them, and gave them the blessing for which they came" (DA, 512).

"In every department of the cause of God, there is need of men and women who have sympathy for the woes of humanity" (ChS, 232).

"We need more Christlike sympathy; not merely sympathy for those who appear to us to be faultless, but sympathy for poor, suffering, struggling souls, who are...tempted and discouraged. We are to go to our fellow-men, touched, like our merciful High Priest, with the feeling of their infirmities" (GW, 141).

Key attitude: “Sympathize with them in their trials, their heartaches, and disappointments. This will open the way for you to help them. Speak to them of God’s promises, pray with and for them, inspire them with hope” (MH, 158).

You can use certain words when you are spoken to, such as: “Yes, of course, I understand, I can imagine what you are going through”, etc.

3. The method of resolution

Jesus showed comprehension toward the heavy laden. His voice, His gestures and words, gave strength, courage and energy. The word “cheer” was always on His lips. “...Be of good cheer, daughter; your faith has made you well...Go in peace, and be healed of your affliction” (Mat. 9:22; Mark 5:34). “Do not be afraid; only believe” (Mark, 5:36). “Be of good cheer! It is I; do not be afraid”.

The rabbis and priests of His time, easily discouraged the people with their condemnations. But Christ lifted up the courage of the humble, of the lonely, of those who felt unworthy, of the hopeless.

Key attitude: When people tell you about their problems, you can speak in season with a Bible text, or read some. It is good to have a list of Bible verses for each circumstances, or you can look up those given in this course.

You can also answer them in such a way: “Don’t worry. Be of good courage. You will see how soon everything will be all right. Have faith in the Lord. God is disposed to help you, as He has done with many others and He will do the same for you. I went through similar situations and the Lord helped me. Don’t despair, there is always a solution. I will pray for you”, etc.

4. The method of comprehension

To comprehend is the faculty to understand, to attain, to penetrate things. Jesus always put himself in the others situation. He didn’t judge hastily, but He always took into account the circumstances of the people’s lives: Their background, their education, the surroundings’ influence, the genetic weight, etc. When He met a soul deformed by sin He tried to see beyond.

The disciples saw only a mad man wanting to kill them in the demon-possessed man, and they ran away. But Jesus read in the eyes of that man his great need for help, because he was possessed by Satan. He understood that what he needed was a decided intervention that would set him free.

“We should strive to understand the weakness of others. We know little of the heart trials of those who have been bound in chains of darkness and who lack resolution and moral power...We need to put ourselves in the place of the tempted ones. Consider the power of heredity, the influence of evil associations and surroundings, the power of wrong habits. Can we wonder that under such influences many become degraded?” (MH, 168).

Key attitude: When you meet someone with great character defects, make efforts to understand him; don’t condemn him, don’t show him his errors. Behind each person a life is hidden we don’t know anything about.

5. The method of patience

To be patient is to wait with serenity things that are very much wanted or to suffer with courage all the infortunes and labors. Jesus showed that He possessed special patience in His life. He showed patience with those who didn’t understand His work, with His own brothers and with His disciples. It is easy to be patient with people we don’t know, but is it the same with those with whom we have close relationship daily?

How did Jesus react with His disciples when they lost courage? Always with patience. John and his brother were very impetuous and strong willed. They had earned the nickname “sons of thunder”. Peter was proud and had great confidence in himself. Juda was blind toward his weak character and had a marked tendency toward greed. These and the rest, had many imperfections of character. But Jesus showed great patience with them all.

Peter told Him he would follow Him unto death. Did he? No. Not only did he not follow Him unto death, but he would deny Him three times, cursing and swearing. Juda betrayed Him.

When He was arrested, all forsook Him and fled. However Jesus was patient with them: He suffered their defects without allowing His courage to be disturbed.

"To be a coworker with Jesus, you should have all patience with those for whom you labor, not scorning the simplicity of the work, but looking to the blessed result. When those for whom you labor do not exactly meet your mind, you often say in your heart, "Let them go; they are not worth saving." What if Christ had treated poor outcasts in a similar manner? He died to save miserable sinners, and if you work in the same spirit and in the same manner indicated by the example of Him whom you follow, leaving the results with God, you can never in this life measure the amount of good you have accomplished.

"Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience" (ChS, 230).

Patience is a fruit of the Spirit. As such, we have to pray God so that He may give it to us in abundance. We need it to perform our work with success.

Key attitude: "...but when affliction comes, the true Christian does not become restless, distrustful, or despondent" (COL, 60, 61). Don't get angry when they shut the door in your face without giving you a chance to speak, or when they don't want to listen or they don't think as you do. Don't answer angrily to those who reject you. Think of the patience God shows towards us.

6. The method of kindness

What is kindness? It is to be courteous, pleasing, affectionate. Jesus was kind with everybody.

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

"All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues; for God does not so regard them. Endeavor not to offend any unnecessarily" (ChS, 226).

Key attitude: Say hello kindly with a smile on your lips. Take care of others.

7. The method of happiness

Many imagine Jesus without warmth or joy, stern, serious, sad and unsociable. This is an error. It is true that He suffered much but He didn't let the terrible trials of His life crush His spirit.

"His countenance did not wear an expression of grief and repining, but ever one of peaceful serenity. His heart was a wellspring of life, and wherever He went He carried rest and peace, joy and gladness" (SC, 120). "He was always patient and cheerful..." (MH, 19)

The Bible tells us about many moments when Jesus manifested His joy: "In that hour Jesus rejoiced in the Spirit..." (Luke, 10:21). "This things I have spoken to you, that My joy may remain in you, and that your joy may be full" (Jn. 15:11).

Key attitude: There are enough difficulties in this world and it is not necessary to go around telling our tribulations to everyone. Be positive with people. Show then a sincere smile. Be joyful, but without conceit. Peals of laughter aren't appropriate for a colporteur.

8. The method of tact

To have tact with others is to show judgement; to manifest consideration, respect and interest for opinions of others. Jesus manifested exquisite tact with people. He could have said many things about their lives, but He kept for Himself the words that could have wounded unnecessarily. He spoke the truth, but He said it in such a way that without hurting, it produced a corrective effect. Those who present things violently and without any consideration toward those who are mistaken or have a different religious point of view as theirs, aren't of Christ.

“The Saviour never suppressed the truth, but He uttered it always in love. In His intercourse with others, He exercised the greatest tact, and He was always kind and thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He never made truth cruel, but ever manifested a deep tenderness for humanity” (GW, 117).

“Those who surrender wholly to God will put thought and prayer and earnest, consecrated tact into their labors” (ChS, 230).

“If a man has tact, industry, and enthusiasm, he will make a success in temporal business, and the same qualities, consecrated to the work of God, will prove even doubly efficient; for divine power will be combined with human effort” (ChS, 231).

“Some rash, impulsive, yet honest souls, after a pointed discourse has been given, will accost those who are not with us in a very abrupt manner, and make the truth, which we desire them to receive, repulsive to them. “The children of this world are in their generation wiser than the children of light.” Business men and politicians study courtesy. It is their policy to make themselves as attractive as possible. They study to render their address and manners such that they may have the greatest influence over the minds of those about them. They use their knowledge and abilities as skillfully as possible in order to gain this object” (1TT, 453, 454).

Key attitude: Be careful not to hurt people’s sensibility. If they have customs or religious beliefs different from yours, be tactful when you approach a spiritual subject. Don’t mention anything during your first contact, if they don’t ask you about it. And if you have to answer their questions, give clear responses but void of details. Don’t attack them. If they smoke, drink or have a censurable vice of any kind, don’t condemn them. Give them solutions, show them how they can overcome their bad habits.

9. The method of witnessing

Jesus used every occasion to speak about God’s love and introduce His hearers into a purer atmosphere. He didn’t lose any time with trivial conversation; He guided the mind of those listening to Him to subjects that had to do with their existence, our history as a race, eternity and God’s forgiveness. He pointed to the prophecies and their relationship with his messianic ministry. He spoke about faith, He taught the people to have hope, to be happy. Many who listened to Him felt their strength renewed.

Jesus didn’t use affected or complicated words, He spoke so that both learned and illiterates could understand Him; rabbis and peasants, children and elders. He connected simple and familiar things with eternal interests: A lost sheep, is like a man far away from God; a house built on sand, is a life without foundation; salt, is good christian influence, etc. Everywhere He went He gave testimony for the truth.

“...For this cause I was born, and for this cause I came into the world, that I should witness to the truth” (Jn. 18:37).

Key attitude: It won’t be possible everytime you visit someone to give testimony for the truth. However whenever you can, share with humbleness and simplicity the testimony of your faith.

10. The method of perseverance

To persevere is to persist in the pursuit of what has been started. Jesus endured until the end and was able to bring His disciples to His Father’s feet; He won over their souls, in spite of all the difficulties that their characters presented.

It would have been easy for Christ to give up because many things were against Him. It wasn’t easy to work with men and women trailing behind them four thousand years of degeneration. He met with the scorn of some, with the indifference of others, the incomprehension of the majority. However He endured them all. He visited once or twice the people who needed His help; He insisted with those in whom he saw an inkling of hope.

“The Saviour was an untiring worker. He did not measure His work by hours. His time, His heart, His strength, were given to labor for the benefit of humanity. Entire days were devoted to labor, and entire nights were spent in prayer, that He might be braced to meet the wily foe in all his deceptive working, and fortified to do His work of uplifting and restoring humanity” (ChS, 232).

“We become too easily discouraged over the souls who do not at once respond to our efforts. Never should we cease to labor for a soul while there is one gleam of hope” (MH, 168).

Key attitude: Don't withdraw from visiting people who show an interest, even small, for the message of salvation.

Love as Jesus loved!

GOLD INGOTS

- Jesus treated people in a special manner, captivating their interest for eternal things. He had a special methodology which all His followers should adopt in their labor for souls, especially the colporteurs.
- The method of love: Love filled His life. He was love in person.
- The method of sympathy: He showed sympathy for the weak and needy, for those who suffered or were going through trials.
- The method of resolution: He lifted up the spirit of the humble, the lonely, those who felt unworthy, the discriminated.
- The method of comprehension: He put himself in other people's place. He didn't judge hastily taking into account circumstances surrounding people.
- The method of patience: He treated His disciples with long suffering as well as all those tempted and dominated by the enemy.
- The method of kindness: He had kind affectionate words for the fallen. To all He showed His kindness, He wasn't rude or rough.
- The method of happiness: He was always happy and He bore a smile on His lips wherever He went; peace and the joy of salvation could be seen on His face.
- The method of tact: He didn't hurt anyone unnecessarily. He spoke the truth, but He said it with respect and tact towards His hearers.
- The method of witnessing: He would profit of any moment to speak about His Father and of eternal things.
- The method of perseverance: He persevered until He obtained His objective. He wasn't discouraged easily, even when the probabilities were against Him.

SELF-EVALUATION

1. Why the method of love is so important?
2. Does sympathy and grace have something in common? Explain the difference.
3. In what does the method of resolution consist?
4. Someone who suffers infortunes and labors without perplexity, it is said of him that...
5. In what does the method of tact consist?
6. In what does the method of perseverance consist?
7. Which of all the methods used by Jesus seems to you the most important for the expansion of the canvassing work?
8. Realize the educational proposals of the present subject.

EDUCATIONAL PROPOSALS

1. Find ten Bible texts that are examples of the ten methods used by Christ in His contacts with people.
2. Write on a small card the ten points summarizing Christ's methodology, place it in your wallet so you can have them always with you.
3. How would you show your happiness to the people you visit?
4. Do you think you should be telling everyone all that passes through your mind as a sign of sincerity? What would you say to a person who keeps the image of a saint in his home when you visit for the first time?
5. Explain why perseverance is so important?
6. Imagine you are facing a Catholic who tells you: "I'm a Catholic, I'm not interested in changing religion". What would be the answer you would give him and your attitude towards him?
7. Do you use other methods apart from the ten mentioned? Which ones?

XX MEDICAL MISSIONARY WORK

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will discover the efficacy of the medical missionary work in the canvassing work and be able to obtain a greater preparation in this area

As Adventists of the Reform Movement we have a medical missionary labor to perform in favor of ailing mankind, in order to relieve its sufferings. The gospel not only restores the soul but also the body.

1. A work recommended by God

As Adventists of the Reform Movement we have an obligation towards our fellowmen and it is to soothe, and when possible eradicate suffering through the medical missionary work. The gospel not only restores the soul but also the body. The light of the health reform has been revealed to us precisely for this objective. "The gospel and the medical missionary work are to advance together" (CD, 442).

Why is physical restoration so important and why do we have, as a church, to show such a special interest in this labor? Because: "The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers" (MH, 130).

This wonderful knowledge cannot be confined to a reduced group of people; we have to make it known to the whole world. The colporteur, when selling his books, should profit from every opportunity that providence gives him, to instruct others to take care of their physical health, and teach them how to avoid diseases with simple natural methods, given by the Creator.

"Canvassers should be able to give instruction in regard to the treatment of the sick... Thus they may work as medical missionaries, ministering to the souls and the bodies of the suffering. This work should now be going forward in all parts of the world" (CM, 89, 90).

"Education in health principles was never more needed than now" (MH, 125).

This work is indorsed in Christ ministry and reenforced by the testimonies of the Spirit of Prophecy.

2. Bound to the ministry of Christ

The prophecy pointing to Jesus, described exactly the character of His work, and it was of medical missionary character: "The Spirit of the Lord is upon Me, because He had anointed Me to preach the gospel to the poor. He has sent Me to heal the brokenhearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to preach the acceptable year of the Lord" (Luke, 4:18, 19). "Who forgives all your iniquities, who heals all your diseases" (Ps. 103:3). "Surely He has borne our griefs and carried our sorrows..." (Is. 53:4).

Christ's ministry was a constant dedication to relieve the woes of mankind, in the physical area as much as in the spiritual area.

"Now Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them" (Mat. 4:23, 24).

"And begged Him that they might only touch the hem of His garment. And as many as touched it were made perfectly well" (Mat. 14:36).

"Then great multitudes came to Him, having with them those who were lame, blind, mute, maimed, and many others; and they laid them down at Jesus' feet, and He healed them. So the multitude marveled when they saw the mute speaking, the maimed made whole, the lame walking, and the blind seeing; and they glorified the God of Israel" (Mat. 15: 30, 31).

"When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, 'Go, wash in the pool of Siloam?... So he went and washed, and came back seeing'" (Jn. 9: 6, 7).

“Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He "took our infirmities, and bare our sicknesses," that He might minister to every need of humanity. Matthew 8:17. The burden of disease and wretchedness and sin He came to remove” (MH, 17).

“During His ministry, Jesus devoted more time to healing the sick than to preaching” (MH, 19).

3. Bound to the ministry of the apostles

The medical missionary work was also accomplished by the apostles, as their Teacher had taught and ordered them: “When Christ sent out the twelve disciples on their first missionary tour, He bade them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matthew 10:7, 8. To the Seventy sent forth later He said: "Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Luke 10:8, 9...After Christ's ascension the same work was continued. The scenes of His own ministry were repeated. "Out of the cities round about" there came a multitude "unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." Acts 5:16” (MH, 139).

4. Bound to our ministry

The medical missionary work mustn't be left uniquely and exclusively to the medical doctors of our institution. All the members of the church, ministers, workers and laymen, must acquire the sacred trust and continue to teach in their respective levels the principles of health as did the great Divine Physician and His disciples. This labor falls especially upon the colporteurs, who come every day in contact with the people, bringing them the gospel that lifts up the soul and cures the body.

“Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it” (MH, 147).

“Thousands need and would gladly receive instruction concerning the simple methods of treating the sick...There is great need of instruction in regard to dietetic reform” (MH, 146).

5. Reasons to fulfill the medical missionary work

5.a. Because it is a work established by God

Sanctification embraces all our being: Spirit, soul and body: “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul and body be preserved blameless at the coming of our lord Jesus Christ” (1 Thess. 5:23). “Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's” (1 Cor. 6:19, 20).

“God desires that now, as never before, the minds of the people shall be deeply stirred to investigate the great temperance question and the principles underlying true health reform” (CM, 131).

5.b. Because it is a part of the third angel's message

“The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body” (CD, 32).

5.c. Because it is the key to the gospel

“When properly conducted, the health work is an entering wedge, making a way for other truths to reach the heart” (CM, 132).

5.d. Because it eliminates prejudice

“Send me!”. Canvassing manual

“I have been shown that in giving attention to this branch of the work you remove a large amount of prejudice from many minds, that has barred the way to their receiving the truth and reading the publications setting forth the truth which we believe” (CM, 133).

5.e. Because it helps suffering mankind

“The work of health reform is the Lord's means for lessening suffering in our world...” (CD, 456).

6. Objectives to develop the medical missionary work

I would like to give you in this paragraph some objectives for which you should labor in order to make more effective the medical missionary work, as well as the means to obtain these objectives.

- Learn the principles of health.
- Live up to these principles.
- Hand out health literature.
- Instruct the people about health principles.
- Teach the people to use simple treatments.
- Teach dietetic reform.
- Improve the study of physiology.
- Pray for the sick.
- Go to all social classes.

7. To achieve the objectives

7.a. To learn the principles of health

Read and study the books of the Spirit of Prophecy written about the subject:
Counsels on Diet and Foods.
Ministry of Healing.
Temperance.
Counsels on Health.
Some parts or chapters about the subject can be found in:
Evangelism.
Christian Service.
Selected Messages vol. 1, 2 and 3.
Testimonies for Ministers.

Read and study other book of our medical doctors or other physicians, dieticians, naturopaths, etc., dealing seriously with the subject and scientific precision. You'll have to screen the information with the light you have received from the Spirit of Prophecy. There are many criteria about health matters, even though they come from naturopaths, they can be wrong. For example: Food compatibility (such as presented by some), hypnotism, magnetism, yoga, yin-yang, etc.

You can receive instruction during courses or seminars organized by professionals of our church or from serious secular institutions.

7.b. To live according to the principles

We must live up to what we teach. It is of little or of no use to make efforts to share the light if we don't let it shine first in ourselves.

7.c. To share health literature

“Circulate the books that give instruction in regard to healthful living...There should be more earnest efforts made to enlighten the people upon the great subject of health reform. Tracts of four, eight, twelve, sixteen, and more pages, containing pointed, well-written articles on this great question, should be scattered like the leaves of autumn” (CD, 461, 462).

“Send me!”. Canvassing manual

The established way is through canvassing. There must be an exhaustive preparation in canvassing work to acquire the necessary preparation that will enable the colporteur to sell books. Preparation is acquired through seminars for canvassers organized by Unions and Associations or Missionary Fields, correspondance courses, practical learning with a canvassing director and with daily practise.

Your objective as colporteur, must be to sell the largest amount of books available about the principles ruling physical and spiritual health, because they are tied closely together. When distributing the books, you'll share knowledge bringing, if accepted, spiritual and physical health to the people.

7.d. To teach simple treatments

"Canvassers should be able to give those with whom they stay instruction in regard to the way to treat the suffering. They should be educated in regard to the simple methods of hygienic treatment. Thus they may work as medical missionaries, ministering to the souls and bodies of the suffering" (2TT, 543).

7.e. To teach healthy living principles

"Gospel workers should be able also to give instruction in the principles of healthful living" (MH, 146).

7.f. To teach dietetic reform

"There is great need of instruction in regard to dietetic reform" (MH, 146).

7.g. To develop the study of physiology

"Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed" (MH, 147).

7.h. To pray for the sick

"For the sick we should use the remedies which God has provided in nature, and we should point them to Him who alone can restore.

"It is our work to present the sick and suffering to Christ in the arms of our faith. We should teach them to believe in the Great Healer. We should lay hold on His promise and pray for the manifestation of His power. The very essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted take hold upon His strength" (CT, 467).

"Christ has empowered His church to do the same work that He did during His ministry. Today He is the same compassionate physician that He was while on this earth. We should let the afflicted understand that in Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as His disciples of old prayed. And recoveries will follow, for "the prayer of faith shall save the sick." James 5:15. We need the Holy Spirit's power, the calm assurance of faith that can claim God's promises" (CH, 210).

"In praying for the sick, we are to pray that, if it is God's will, they may be raised to health; but if not, that He will give them His grace to comfort, His presence to sustain them in their suffering" (CH, 376).

7.i. To go to all social classes

Canvassing mustn't be practised only among a reduced number of people of our society. The gospel of health must be brought to everyone without exception. "Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth – to every nation, tribe, tongue, and people" (Rev. 14:6).

"Everywhere there is a work to be done for all classes of society. We are to come close to the poor and depraved, those who have fallen through intemperance. And, at the same time,

we are not to forget the higher classes--lawyers, ministers, senators, and judges, many of whom are slaves to intemperate habits. We are to leave no effort untried to show them that their souls are worth saving, that eternal life is worth striving for. To those in high positions we are to present the total--abstinence pledge, asking them to give the money they would otherwise spend for the harmful indulgences of liquor and tobacco to the establishment of institutions where children and youth may be prepared to fill positions of usefulness in the world" (CH, 218, 219).

8. A blessed work

Thousands and thousands of people have recovered their health through the counsels found in the distributed literature by our colporteurs and also from the advices given by them verbally. Many letters have been received by our editorials praising our work and encouraging us to go forward. Others have written telling us how they suffered from their infirmities until, at last, one blessed day, someone arrived at their home selling health books that opened their minds to the wonderful knowledge of health reform and after having applied the simple counsels, saw their infirmities disappear. I'm sure you also have gone through such an experience.

We could publish quite a thick book with the testimonies we have received and this gives us great joy. We thank God for them. However we mustn't stop with what has been done already. There is still a lot of work to do. Mankind is suffering physically and spiritually, and needs a helping hand to be lifted up from its pains, ignorance, fears and sorrows.

The whole church, and not only the colporteurs, must collaborate in this work. We can all help our neighbors, friends, parents, etc., giving them health counsels, guiding their attention to our books, bringing them into contact with our medical institutions, offering them a leaflet or simply giving them our testimony with our behaviour and example. All of us, I repeat, all the members of the church have to engage in this wonderful work of helping suffering mankind. This is the work that God wants us to do and we won't be alone doing it, we can count on the help of the Holy Spirit.

Leave a health message wherever you go!

GOLD INGOTS

- God has ordered His church to preach the gospel. This embraces the soul and the body of the persons, this is the reason why we have to be interested in the medical missionary work.
- During His ministry, Jesus realized medical missionary work, and dedicated more time to the healing of the sick than to preaching. The disciples also, following the example of their Teacher, included assistance to the sick into their ministry.
- This is the work that the church must realize. There are enough reasons for it: a) It is a work established by God; b) It is part of the third angel's message; c) It is a stepping stone to enter into the homes; d) It eliminates prejudice; e) Suffering mankind benefits from it.
- The objectives that have to be covered in order to go forward in the medical missionary work are the following: To learn the health principles, to live according to the principles, to share health literature, to instruct people about the principles ruling our health, to teach people to use simple treatments, to teach dietetic reform, to develop the study of physiology, to pray for the sick, to go to all social classes.

SELF – EVALUATION

1. What command has the church received?
2. To what did Jesus dedicated a large part of His ministry?
3. Why is health reform a stepping stone to enter into the homes?
4. Mention four important objectives that have to be reached in order to develop medical missionary work. Put them in the order of importance according to your opinion.
5. Realize the educational proposals of the present subject.

EDUCATIONAL PROPOSALS

1. Search for two stories in the Old Testament in which medical missionary work is the main ingredient.
2. Search for three stories in the New Testament related to Jesus and medical missionary work.
3. Find two or three Bible stories in the New Testament related with the apostles and medical missionary work.
4. Give four manners to help someone who has a health problem, considering the objectives we have studied in the present subject. If you have any other system, write about it.
5. Do you think that the medical missionary work is sufficiently developed in your local church? If your answer is affirmative, please write briefly about the realized activities.
6. Do you believe that on a world-wide scale an important work is done in health areas? If the answer is negative, please point to the deficiencies.

XXI. PRACTICAL COUNSELS

SPECIFIC OBJECTIVE OF THE SUBJECT:

That the student will learn some practical methods to rise the people's interest for the gospel of salvation and bring some interested people to receive Bible studies

The colporteur will never reach success in his task if he doesn't go to Christ in the first place. Before meeting with men, the colporteur must first meet with God, must go to Jesus, leave his load, his problems and needs on Him; thank and praise Him. He must be consecrated as a vessel of honor to become a receiver of the divine blessings and to reveal them.

1. The divine call

When Jesus started His ministry He called those who were going to help Him in this great work. His call is clear and specific: "...Follow Me, and I will make you fishers of men" (Mat. 4:19). We find in these words various aspect that we have to analyze.

1.a. Go to Jesus

In the first place we see that Jesus gives a command to His disciples: They have to come to their Teacher, Saviour and Lord. The colporteur will never reach success in his task if he doesn't go to Christ in the first place. Before meeting with men, the colporteur must first meet with God, go to Jesus, leave his load, his problems and needs on Him; thank and praise Him. He must be consecrated as a vessel of honor to become a receiver of the divine blessings and to reveal them. The human being doesn't have his own light, he is like the moon, a satellite of the sun. We will shine in the measure we expose ourselves to the rays of the Sun of Justice, through prayer, meditation, contemplation, study of the Holy Scriptures and living up to all we have learnt.

1.b. To receive and believe in the goal

Jesus followers have received an objective: To be fishers of men, bringing souls to Christ, who saves them. This is the objective that every Christian has to keep in mind. It means that each colporteur, when he goes out to sell literature, has to keep in mind this objective. The definition of objective is: "Something that one's efforts are intended to attain or accomplish". It is evident, then that if there aren't any objectives in our lives, we are blind: Business firms don't thrive, governments bring their countries to economic and social ruin, educators don't achieve their students' formation, etc.

Jesus had in His earthly life a clear and wonderful objectives: "...save that which was lost" (Mat. 18:11). This was the great objective of His life! The Bible message shows very clearly that God's objective is to save mankind (Ez. 18: 21-13). A clear objective! A wonderful hope! There wasn't any improbability, ambiguity, misleading or insecurity.

"Our sanctification is God's object in all His dealing with us" (3SM, 202). When Christ calls the galilean fishermen, he knew what he wanted to obtain: Save them, and through them save others (Jn. 3:16). That's why He gives them his own objective. "God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work. In order to enter into His joy,--the joy of seeing souls redeemed by His sacrifice,--we must participate in His labors for their redemption" (DA, 142).

"We should endeavor to bring all into the harmony that there is in Jesus, laboring for the one object--the salvation of our fellow men" (UL, 281).

"Great dangers attend a work that has not for its object the revelation of the way of eternal life" (CD, 277).

"All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world. We cannot too highly estimate this work; for were it not for the efforts of the canvasser, many would never hear the warning" (2TT, 532).

Do you have that objective? Do you believe it is worthwhile doing everything possible to achieve it? You won't be alone in this work.

1.c. To receive the necessary help

Look to Jesus, dear colporteur! Meet with Him each day! You'll receive the necessary power to throw the net and it will fill up with fishes. Jesus promised His followers that they would become fishers of souls. But He doesn't let them go about their work in an empiric, lonely, independent or arbitrary way. He tells them : "I will make you...". Jesus promised them that He will be by their side to help them perform this noble and wonderful labor (Mat. 28:19-20).

"Christ came to our world to engage in singlehanded combat with this enemy of man, and thus to wrest the race from Satan's grasp. In the accomplishment of this object He withheld not His own life. And now, in the strength that Christ will give, man must stand for himself, a faithful sentinel against the wily, plotting foe. Says the great apostle, "Walk circumspectly"--guard every avenue of the soul, look constantly to Jesus, the true and perfect Pattern, and seek to imitate His example, not in one or two points merely, but in all things. We shall then be prepared for any and every emergency" (TMK, 240)

"Finally, my brethren, be strong in the Lord and in the power of His might" (Eph. 6:10). (read Ps. 18:32-35).

2. Witnessing for Christ

As I was telling you, in Christ we find the perfect Model to copy. His manner of being and doing must serve as a pattern for all those who desire to share the good news of salvation. That's why I recommend to read again subject XIX, "The methodology of Christ", so as to remember the methods used by our Teacher during His witnessing work. On the other hand, in this chapter, I desire to share with you some practical advise that will help you when you testify in His name. I recommend you purchase the book "Missionary Work Manual", written by Gerhard Hunger, published by the Department of Evangelization of the General Conference, if you don't have it already. You'll find in it many more patterns. This subject pretends to be only an abridged orientation.

2.a. Presenting the word

Whenever you can, present the Word. Depending of the country and the zone you are canvassing, you will find more or less difficulties. There are some places where you cannot work from door to door, because it is forbidden. Where it is possible and the people are listening, you'll start first with a short and silent prayer to God. Then you can say to the people the following words: "Allow me to ask you a question: What does it mean for you to be a Christian?", or, "Do you know that the prophecies written in the Bible more than two thousands years ago are seing their fulfilment in our days?", or, "What does Christ mean for you?", or, "Do you believe Christ was just a simple man or something else?", or, "Did you know that the Bible shows us to road to happiness?", etc.

All these questions have as objective to make the hearer speak so you may know his ideas. It is important to establish a conversation in which the receiver is open to dialogue. Then will come the next part. It is very useful to give your own personal testimony. The testimony says: "Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world... but that which will be most effectual is the testimony of our own experience...God desires that our praise shall ascend to Him, marked by our own individuality. These... acknowledgments...,when supported by a Christlike life, have an irresistible power, that works for the salvation of souls" (ChS, 16). The steps you have to make in the exposition of your testimony are the following:

a) In short, relate how your life was before becoming a Christian. Don't enter into the details of your former sinful life;

b) Tell how you became a Christian;

c) Relate how your life is now you know Jesus. Relate a beautiful, interesting and attractive experience, that happened to you, in your family, at work, etc. Don't fall into the error of telling negative things, Christians always have something attractive to relate;

d) While you give your testimony use some appropriate Bible texts for the occasion;

e) Use sentences found in the testimonies of the Spirit of Prophecy: "I found in the Bible the voice of God for my soul". "I needed help and I found it in Jesus", etc;

f) Don't use more than five minutes for your testimony.

When you have given your testimony, you can present the gospel in a synthesized way and with a logical sequence. Here you'll find an example:

- Man is a sinner by nature (Rom. 3:23).
- He deserves death (Rom. 6:23).
- God is love (1Jn. 4:8).
- He gave His son to redeem us from our condemnation (Jn. 3:16).
- We must repent (Acts, 3:19).
- God forgives us in Jesus (1Jn. 2:1,2).
- Internal peace is the result (2 Thess. 3:16).
- Christ is knocking at the door of each heart (Rev. 3:20).

This would be more or less what to say: "We are all sinners by nature. It is something we can notice in small children, even though they are small they are often selfish. The Bible teaches us that we are all condemned to death. However God, who is full of love towards His creatures, has prepared a plan so that we may all be saved and inherit eternal life. His plan was to surrender His Son Jesus as Saviour of the world, in Him there is enough grace to save any repented sinner. Jesus says: "Come to Me, all you who labor and are heavy laden, and I will give you rest". It means we have to go to Him with our mistakes and sins, and through sincere confession, by His merits, we obtain forgiveness and peace for our soul. Jesus is at the door of each heart and knocks: Open the door! Open the door ! Will you also open your heart to Him?"

2.b. Avoid:

Arguing with the interested people. We mustn't entangle ourselves into arguing with anybody. Nothing good ever comes from such discussions. "The spirit of debate, of controversy, is a device of Satan to stir up combativeness, and thus eclipse the truth as it is in Jesus. Many have thus been repulsed instead of being won to Christ" (Ev. 123).

Putting the people to shame. We mustn't ridicule anybody, neither provoke our hearer to be put to shame. If a person has a limited view we mustn't ridicule, laugh or mock him. We won't ask someone we don't know to read a Bible text aloud; he could be an analphabete or simply have reading difficulties.

Monopolizing the conversation. It is an error to monopolize the conversation; speaking and speaking non-stop.

Interrupting the speaker. Let's learn to listen to others. If we let them speak we will learn better about their desires, what are their interests and then be in a better position to prepare an adequate argument.

Speaking badly about other churches. We won't criticize other churches, for it is as if we throw earth on our own roof; for if we criticize we give the impression to be unconsacrated, lacking tact and judgment.

Impatient answers. We mustn't answer impatiently to the objections or when we see that we haven't been understood, etc. Let's always be patient.

Asking indiscret questions. We mustn't ask indiscret questions such as: "How much to you earn?". "What's your wife's name?". "Is this house your?", etc.

Using terms of our own denomination. We won't use the terms of our denomination that people cannot understand: "Since I've known the truth". "The threefold angel's message". "Justification by faith", etc.

Anticipating the subjects. We mustn't give in one stroke all the knowledge we possess. Each thing has its time. I know a lady who told me that when she met with someone who knew the truth, he gave her the whole gospel. There wasn't a subject he didn't speak about. In this case the only thing obtained was to give the hearer a mental indigestion. Let's remember the principle of feeding babies: First liquid food, then later solid food will be added. "You should not feel it your duty to introduce arguments upon the Sabbath question as you meet the people. If persons mention the subject, tell them that this is not your burden now. But when they surrender heart and mind and will to God, they are then prepared candidly to weigh evidence in regard to these solemn, testing truths" (Ev, 228).

2.c. Answers to the most common objections

As the Word says, we must be prepared to give testimony of our faith, when asked and respond with a "Thus says the Lord". Here follows some of the most common objections presented by the people and the biblical answers that can be given. Don't forget to take the list with you in your Bible to consult it when necessary:

- "I have my own religion and I don't want to leave my church". Jn. 3:3; 10:26, 27; 12:42, 43; Gal. 2:15; Mat. 7:22, 23; Rev. 18:4; Tit. 1:16; 2 Tim. 1:9.
- "I don't want to unite with any church. I want to stay at home". Acts. 2:47; 9:31; 11:21, 24; 16:5; 18:8; Heb. 10:25; 2:12.
- "To accept the gospel means having social problems". 1 Pet. 2:24; Luke 18:29, 30; Mark 8:36; Ps. 116:12; Mat. 5:10, 11; Jn. 15:19.
- "My family – spouse, parents, etc – are against me". Mat. 10:35-38; Luke 12:51-53; 14:26, 27; Jn. 15:19.
- "My friends are laughing at me" Jn. 17:14; 1Jn. 3:13; Luke 6:22, 23, 26; 21:17; Is. 66:5; Mat. 24:9, 10; Prov. 29:25; Mark 8:34, 35.
- "I don't want to lose my friends". 1Cor. 15:33; Num. 33:55; 1Kings 11:2; Ps. 119:63; 1:1; Prov. 13:20; Eph. 5:7; James 4:4; 2Cor. 6:14.
- "It's going to be very difficult to remain faithful". Ps. 62:11; Rom. 16:25; Dan. 3:17; Jud. 24; Rom. 4: 20, 21; 2Cor. 9:8, 9; Eph. 3:20; Jn. 10:27-29; 1Pet. 1:5; Phil. 4:13; Luke 1:37; Is. 26:3, 4.
- "Maybe I'll take the decision in the future". Jos. 24:15; 1Kings 18:21; Ex. 32:26; Deut. 30:19; Prov. 27:1; Heb. 3:7, 8, 13; Is. 55:6; James 4:14; 1Pet. 1:24; 2Cor. 6:2; Mat. 24:44; Luke 12:19, 20.
- "I see it all very strange and confused". 1Cor. 13:12; Jn. 13:7; Acts 1:7; Jn. 16:12; Deut. 29:29; 1Jn. 3:2.
- "I'm a relentless sinner" 1 Tim. 1:15; Eph. 1:7; Tit. 2:11; Luke 19:10; Heb. 7:25; Rom. 8:34; Jn. 6:37; Is. 1:18, 19; 43:25; 44:22;; 55:7; 1Jn. 1:9; Mic.7:18, 19.
- "My sin is too great to be forgiven". Jn. 6:36, 40-47; 8:10, 11; Eph. 1:6; 2Pet. 3:9; Is. 48:9; Rom. 5:10; 9:22; 6:23; 10:13; 1Jn. 1:9; Ez. 33:19; Job 8:5-7; 2Chron. 33:1-20; Mark 3:28, 29.
- "I have to renounce to many things in order to follow Jesus". Mat.19:16-22, 29; 6:24; 16:24; Rom. 8:13; Gal. 5:24; Marc 8:35; Luke 14:33; 18:29, 30; 5:27, 28; 18:29, 30; Phil. 3:8.
- "I'm too old to change and think about these things". Luke 1:37; Mat. 19:26; Ps. 71:9; Prov. 16:31; 20:29; Is. 46:4; Tit. 2:2, 3; Acts 10:34, 35; Rom. 2:11; Philem. 8-12.
- "I have to obey to my minister, my priest, etc.". Acts 4: 19; 5:29; 16:10; 20:22; 26:19; Mat. 7:24; 12:50; Jn. 7:17; Gal. 1:16-24; Mark 1:18.
- "The commandments have been abolished. We are under grace". Mat. 7:21; 5:17-20; Luke 10:25-28; 16:17; Ps. 19:7; 119:18,72, 77; Is. 42:21; Is. 8:20; Rom. 3:20, 31; 7:7, 12; James 1:25; 2:8, 10-12; 14-26; 1Jn. 3:4, 24; Jn. 14:15, 21; 15:10, 14; 1Cor. 7:19; Rev. 14:12.

- “If I keep the Sabbath, surely I’ll lose my job”. Phil. 4:19; Rom. 4:21; Mat. 6:25-34; 16:24-27; 10:38; Ps. 9:10; 37:3, 25; 24:1; 94:14; 141:8; Hag.2:8; Deut. 31:6; Is. 65:13, 14; Ex. 19:5; Is. 58:13, 14; Prov. 13:21.
- “I don’t know which is the way to follow to be saved”. Acts 2:21; 16:31; Rom. 5:8, 9; 10:13; Jn. 3:16; 6:40; 14:15; Eph. 2:8; 1Jn. 1:9; 2:6; 2Jn. 6; Prov. 28:13; Ps. 50:23.
- “I’m not as bad as others”. Rom. 3:10, 22, 23; 6:23; Eccl. 7:20; Jn. 3:3-5, 18; 8:24; Luke 18:9-14.
- “There are hypocrite people in the church”. Mat. 7:1; 16:27; 2Cor. 5:10; Rom. 14:12; Eccl. 12:13, 14; Gal. 6:7, 8; Jer. 17:10; Rev. 20:12; 22:12; Mat. 13: 1-30:
- “God isn’t going to punish anybody. He is love”. Job 5:17; Rev. 2:16; 3:19; 2:16; 20:12; Ps. 9:5; 50:21; 62:12; 96:13; 105:14; 119:21; Luke 13:3; Jer. 17:10; Is. 9:13; 17:13; 2Thes. 2:8; Mat. 22:13; 25:32; 2Pet. 2:4, 5, 9; 3:7; Jud. 14; Eccl. 3:17.
- “Why is there so much distress?”. Gen. 6:5, 6; 6:12; Eccl. 7:29; Rom. 1:21; Is. 24: 4-6; 59:14; 1Kings 19:10; Mic 7:2; 2Tim. 3:1, 2.
- “I find it very difficult to forgive those who have offended me”. Mark 11:25, 26; Luke 11:4; 17:4; Mat. 6:14, 15; 1Jn. 4:20; Eph. 4:32; Col. 3:13; Gen. 33:4; 45:15; Acts 7:60; Luke 23:34.
- “Why can’t Buddha save us?”. Acts 4:11, 12; 15:11; 5:31; Jn. 3:14-16; 6:35; 1Cor. 3:11; Heb. 9:28; 7:25; Eph. 5:2; 1Jn. 3:5; Is. 53:4; 1Pet. 1:19; Rev. 5:9; Luke 2:11; 19:10; 1Tim. 1:15; Tit. 2:14.
- “In the next life I’ll have another opportunity”. Heb. 9:26-28; 10:26, 27; 12:17; Rev. 14:11; 1:7; 6:16; Is. 25:9; 1Thes. 4:13-18; 1Cor. 3:13; Mark 3:29; 6:11; Eph. 5:6; Mat. 25:31, 32; 12:36; 2Ped. 2:4; 3:7; Jud. 14, 15; Rom. 2:16.
- “And what happens with all those who have died without knowing the Bible and its message?”. Rom. 2:12-15; Luke 12:48; Jn. 9:41; 15:22; James 4:17.

Before meeting men, contact God!

GOLD INGOTS

- Jesus called those who were to help Him in His ministry and He promised He would help them become fishers of men.
- The first thing we have to do to have success in winning souls is to go to Jesus. Secondly, we must have a clear objective (the salvation of souls) and believe in the objective. Thirdly, we must receive the help of Christ if we want to be successful.
- The colporteur, whenever he can and has the opportunity, must testify of his faith, presenting the plan of salvation and his own experience.
- When we present the gospel we must avoid to: Argue with the interested people, put them to shame, monopolize the conversation, interrupt the speaker, speak badly of other churches, answer impatiently, ask indiscret questions, use terms of our own denomination, anticipate the subjects.
- The colporteur must learn to give answers to the most common objections.

SELF-EVALUATION

6. Who gave His commission to the church?
7. What is the promise that Jesus made to all those who preach the good news of salvation?
8. What must we know very well at the moment of doing canvassing work?
9. What must the colporteur do whenever he can and has the opportunity?
10. What are the steps taken when relating a personal experience?
11. Realize the educational proposals of the present subject.

EDUCATIONAL PROPOSALS

1. Search ten Bible texts showing clearly God’s objectives for mankind.

2. What can prevent Christ' objective to be reached. Write a few motives.
3. Explain what does it mean to learn from Christ.
4. In some fifteen or twenty lines, write the personal testimony you would give to someone you don't know, according to what you studied in this subject.
5. According to your point of view, which attitude, from those presented in the subject, do you consider the most inappropriate when the moment comes to present the message and why?
6. Which attitudes do you believe would be the most attractive and appropriate for those who don't know the message?
7. Cite a Bible story where Christ is giving the message to someone who accepts the truth. Explain briefly the methodology used by Christ to reach the person.
8. What did you like most in this subject and why?
9. In five or six lines summarize what is canvassing.

FINAL WORDS

At last we have finished the course. We give thanks to God and I congratulate you for having reached the last subject of your investigation and learning. I hope that what you have studied will be a great blessing for you, who are canvassing already or planning to do so. May this course help you go through the wonderful adventure of giving the message of salvation to the world through the printed page. May the Lord bless everything that has been exposed here and may it become a seed bringing fruit for God's glory and help each canvasser who desires to be used as an instrument of salvation.

I don't pretend having exhausted the subject, surely there are many other things in the market world that haven't been said, some because I don't know anything about them and others because I don't considered them necessary.

Evidently, you'll learn many other things during your work and they will be things that aren't found in books, because they will be drawn from your own experiences. Labor for Christ with enthusiasm and much love, always ready to progress and receive from His generous hand true knowledge that will make you grow. He will reward your labor in wonderful ways.

I would like to thank all those who helped review the text and gave their counsels and observations: My wife, Filo de Giner; Martha de Gabrera; Rigoberto Zambrano, collaborator of the Canvassing Department of the General Conference and canvassing director of the Colombia Union; Gerhard Hunger, director of the Evangelization Department of the General Conference; Manuel Bances; Daniel Garcia; Pablo Rodriguez; Maria Betulia Gallardo; Rodolfo Murúa and others.

I would like to end this course with a Bible text which would resume my feelings and aspirations while writing for my brethren. The words of the prophet are these: "Also I heard the voice of the Lord, saying: 'whom shall I send, and who will go for Us?' Then I said, 'Here am I! Send me'" (Is. 6:8).

May the Lord bless you richly, and all the colporteurs in the whole world.

