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The Protestant Reformation began as a protest against the abuses of the Catholic Church and reached its climax with its stand on the Bible, and the Bible only, as the inspired rule of faith and practice. Tradition, and the authority of the church over both tradition and Scripture, was deliberately set aside, and the supreme authority and integrity of the Bible asserted. After the founding fathers of the Reformation had fallen asleep, however, rational criticism began to break out in the very land of the Reformation, and to permeate other Protestant centers. Assailing the accepted authorship of certain books of the Sacred Canon, its proponents projected the higher critical theory of composite authorship and later tamperings, so that the stamp of the inspired origin and divine preservation of Scripture was challenged and then set aside.

The ruinous results are known to all. Without the authority of either the church or the Scripture, men drifted disastrously without chart and compass. Tragic consequences came to the Protestant church. Later, some fled from this ruinous position back to the bosom of the authoritarian Catholic Church, as, for example, some leaders in the Oxford movement. Others drifted on with the devastating current of modernism. Both courses are alike unthinkable to us. But we of the remnant church periodically face a similar peril respecting the authorship and integrity of the Testimonies. From time to time someone agitates the subtle, ruinous theory that the Spirit of prophecy, graciously bestowed upon the advent movement, has been tampered with by Mrs. White's literary helpers, or by book committees, either with or without her knowledge and consent—it would matter little which.

Such a contention is simply a species of higher criticism, which implies or asserts that others have changed the wording of later editions of these writings, and that portions of these later editions are therefore of lesser or of dubious authority. It sometimes takes the form of urging the obtaining of original books or editions, so as to have the true original intent.

Were these contentions true—which we solemnly and emphatically deny—then the integrity of the Spirit of prophecy would have to be repudiated, and we would be without a trustworthy guide and blueprint. Then the concept of a Spirit-in-dwelt, Heaven-protected Spirit of prophecy would have to be set aside. Doubt and uncertainty would prevail, the divinely established bond of unity would be broken, and we would be found drifting, buffeted about by contradictory personal opinion, and floating helplessly along without reliable chart or compass. Let us challenge and repudiate every such implication and show both its sinister implications and ruinous involvements.

Now that the division offices, larger conferences, and leading institutional libraries have been supplied with files of The Ministry for the war years, the opportunity is open to individual workers to order back numbers. We may not be able to supply all numbers of all years, but we can usually supply as many as eleven numbers out of twelve. So, to those workers overseas who are willing and anxious to secure back files of The Ministry, even though incomplete, send in your order through your local book depository, publishing house, or conference office. State which numbers to begin with, and when to leave off, and we will do the best we can to supply your missing numbers.

Workers in the United States and Canada may order through their Book and Bible House, or send order direct to Editorial Office, The Ministry, Takoma Park 12, D.C.

Bound volumes of 1939, 1940, 1941, and 1944 are available at $2.75 a copy, and a number of other years can be bound up on request. The price for single copies is fifteen cents each.

At last our workers can obtain the striking and effective cutout prophetic symbols that have been advocated and publicized through The Ministry for several years. Always made to order in the past by hand, they have been rather expensive. Now they are being processed, and are reasonable in price. Read the descriptive notice appearing on page 36. Other services and developments are in the process of maturing.

Preachers, keep up your singing. If God has given you a voice, keep using it to His glory. There is nothing more ideal than an effective song, appealingly sung by the preacher himself.

The Department of Purchase and Supply at the General Conference will present through The Ministry from month to month various lines of equipment available to our ministers, lay evangelists, and to missionaries overseas. Watch for monthly announcements of equipment that will make your ministry more effective.

The Inter-American Division has been the first to adopt the recommended plan of a small Ministerial Association Advisory Council for divisions, with Glenn Calkins as chairman, L. H. Lindbeck (Ministerial Association secretary) as secretary, and W. E. Murray, Wesley Amundsen, A. H. Roth, J. C. Culpepper, and Harold Brown as the other members. Congratulations, Inter-America, on your prompt action. And success to your plans for greater service to the field in increased worker efficiency.

The China Division committee has just appointed Milton Lee as associate secretary of the Ministerial Association for the China Division, to join in the efforts of Pastor C. I. Meng, the Association secretary, who is a national of successful experience and leadership both in evangelism and in Bible teaching.
Can Protestantism Win America?

By CARLYLE B. HAYNES, Secretary, Council on Industrial Relations

A BOUT a year ago Harold E. Fey, associate editor of The Christian Century, of Chicago, an independent Protestant weekly, wrote a series of eight articles under the general heading “Can Catholicism Win America?” These were published later in pamphlet form and widely distributed, drawing widespread and sometimes most vigorous comment.

Now the editor of The Christian Century, Charles Clayton Morrison, has just completed in the same journal a series of thirteen articles on the topic “Can Protestantism Win America?” These, too, will draw much attention and be discussed widely. They close with a forceful appeal for a united Protestantism, or what Mr. Morrison designates an Ecumenical Protestantism.

Mr. Fey reached the conclusion that the winning of America by Catholicism was well within the limits of possibility. His analysis of the measures already in operation by the Catholic Church in this country looking to that end was highly significant. Mr. Morrison arrives at the conclusion that Protestantism, too, can win America—but not without structural changes of a very drastic nature. It never can win America in its present state of disunity and separate church organizations. It is bound to go down before a united Catholicism unless it, too, unites.

What Mr. Morrison calls for is a Protestant papacy to match the Catholic Papacy. He sees little hope for Protestantism short of this. This is not his terminology, and he would deny such a goal, but it is what his appeal amounts to, nevertheless. He presents a forceful brief and makes out a strong case, altogether from the standpoint of ecclesiastical power and prestige, not at all from the standpoint of the Bible and its spiritual goal for the church of Christ.

This analysis of the divided state of Protestantism as it confronts a united Catholicism is bound to carry much weight. To men of intelligence and large affairs it will make a positive appeal. I wish to call particular attention to the eleventh article in the series, entitled “The Wasted Power of Protestantism,” appearing in The Christian Century of June 12, 1946.

It is pointed out that “Protestantism is enormously strong; yet it is pathetically weak.” By this is meant that Protestantism, because of its fragmented and atomized ecclesiasticisms (or its numerous denominations), cannot use the potential strength it possesses, because it is unable to bring its enormous resources to bear “in a total impact upon American mentality.”

It is pointed out that numerical strength is strongly on the side of Protestantism. The latest statistics disclose 43,000,000 members of Protestant churches, 23,000,000 Catholics. But baptized infants are included in the Catholic membership, and not in many Protestant lists. The adult membership (over thirteen years) is estimated by The Yearbook of American Churches as 37,000,000 Protestants, 17,000,000 Catholics. Consequently, Protestants outnumber Catholics by more than two to one.

This, however, to Mr. Morrison, is “not a measure of its [Protestantism’s] actual strength, but rather an exposure of its weakness.” Strong as they are in numbers, the Protestant churches do not and cannot act together as one. They have the power of numbers but not the will to use their strength.

American Protestantism is also enormously wealthy. The income of its 43,000,000 members is assumed to be one third of the total income of the 139,000,000 population of the United States. Protestant strength “is found chiefly in the middle and upper income brackets. The numerical strength of Catholicism is preponderantly represented in the lower income brackets.” Therefore Protestantism is very rich. If its one third of the population received one third of the total national income of $125,000,000,000 in 1944, then its members received over $41,000,000,000. The total gifts of Protestants in 1944 are estimated at $711,510,000. There are 14,791 Catholic churches in America; 230,000 Protestant. To the Protestant who learns that and feels a touch of pride, Mr. Morrison would say, “Thou fool.” He points out that these
"figures do not indicate Protestant strength. They expose Protestant weakness." Such a system is thus excoriated by Mr. Morrison:

"Protestantism, with only twice the Catholic membership, supports 1½ times as many local churches. There would be occasion for satisfaction if there were as many as 25,000 cities, towns, and villages in the length and breadth of this great country, and if these 25,000 Protestant churches were distributed among them all. But this is notoriously not the case. Nearly all these churches exist side by side with other Protestant churches in small and large communities. They are not there because the community needs them, nor because Christianity needs them. They are there because each one of the more than 200 denominational 'churches' imagines that its peculiar brand of Protestantism ought to be propagated by the organization and maintenance of its own local churches regardless of the effect upon these communities and upon Protestant Christianity as a whole.

"Now I ask the layman: Does he honestly want to give his money for that kind of thing? Can he honestly say that his denomination means so much to the kingdom of God that it takes pride in its invasion of a community already over-churched, or that he takes pride in continuing to maintain it in his own community at the cost of continuing the division of his community into little fragments of Protestantism? That is what the Protestant laity is doing. That is where his money goes. Most of the $700,000,000 annually given by the Protestant laity goes to the support of this system—a system which, let it spawn as many of these churches as it will, only makes Protestantism that much weaker."

These overly numerous churches are seen by Mr. Morrison to be "a tremendous drag on Protestantism, a scandal in the eyes of the world, and an affront to Christ."

He then looks at the duplication in the denominational structures. Each of the 230 Protestant denominations maintains a central headquarters; perhaps 100 of them maintain region or state headquarters; at least 50 of them maintain metropolitan headquarters in the larger cities. All these are manned by "a veritable army of bishops, presidents, secretaries of missionary, educational, and benevolent departments, superintendents, editors, researchers, clerks, stenographers. . . . There is an enormous waste in the overlapping of all this overhead."

Mr. Morrison suggests that a united Protestantism could administer the present activities of all these denominations on an overhead budget no larger than that which the Methodist and Presbyterian churches alone now require, thus saving the remaining overhead of the other 220 denominations and using it for the progress of a united Protestantism, rather than throw it away on the enlargement of a separated Protestantism. He closes the article with these words:

"Surely Protestantism is not permanently condemned to the fate which now holds it in the bondage of sectarian impotence. Is there no hope that its leaders—its pastors, its bishops, its huge secretariat, its theologians, its editors of denominational organs—will free themselves from the narrow limitations of a religious organization and look out upon Protestantism as a united body already over-churched, or that they will subordinated to that."

Lesser loyalties, and these are enumerated, are to be subordinated to that. "His sovereign authority is the only eccumenical principle in Christianity. Everything else—I say it sweepingly—everything else—Bible, creed, sacraments, tradition, 'ancient order of things'—is divisive, sectarian, hopeless."

What will happen to a church or denomination which operates on the belief that it is commissioned of God to carry a special message to all the world, to every country, to every city, nation, tongue, people, creed, and race, regardless of how many other denominations are operating in the same territory, is not discussed. It is not, however, difficult to foresee.

The Ecumenical Protestantism called for by this forceful thinker and writer is just another papacy, termed Protestant rather than Catholic.

Overheard at General Conference:

"God is multiplying His mercy to us when He lays greater claim to our means."

"One of old came to the house of God with a withered hand. But there were others present with withered souls. In what condition are we when we come to the place of worship?"

"Because we each may decide, we each must decide. The opportunity becomes the responsibility."

"Are we as workers trying to work our way up through the organization as if it were a business corporation, choosing our friends and shaping our conduct all with a view to successfully attaining higher promotion?"

"Do we as workers reason that the end justifies the means, and are the means we employ in our zeal for the cause always free from guile? While the apostle Paul declares that he caught men by guile, yet guile formed no part in his individual life. He was speaking of a method of winning, not a mode of life."

THE MINISTRY, SEPTEMBER, 1946
A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

The Work of the District Pastor

By WALTER C. MOFFETT, District Leader, East Pennsylvania Conference

The pastor of a district has a blessed work. He comes close to the people in their homes. It is his privilege to share in the joys and sorrows of his members, to comfort the brokenhearted, to pray for the sick and discouraged, to reclaim the backslider, to guide the inexperienced feet of the young, and to speak last words of comfort and hope to the bereaved.

The first responsibility of the district pastor is the shepherding of his flock. In addition to having a complete directory of members, he should know each sheep by name, being always on the alert, when feet begin to lag and stray from the path of safety. When he looks over his congregation he should know who the missing members are, be quick to visit the sick, and catch the first signs of slackening interest. He should visit all members in their homes, acquainting himself with their conditions and needs, rallying them to faithfulness in church attendance and in Christian service, and coming close to the lambs of the flock. There is no substitute for heart-to-heart personal work.

Ofttimes the visit will be doubly blessed if the worker’s wife, with her ability to come close to the mother and the daughters, is present. This is also a safeguard against the pitfalls that have wrecked the career of many a worker.

Fresh from such contacts, the worker will be able to bring forth from the storehouse of the Word that which will be meat in due season to his members. Many times texts and sermon outlines are flashed upon the minister’s mind as he thinks upon the specific needs of members of his flock. But we must not permit ourselves to be bogged down by the care of the members of the church. Rather we must seek to develop our members into a well-organized, trained army of workers, united in the great objective of winning souls and hastening the preparation for the coming of the Lord.

Everlastingly we must keep at the soul-winning program. Not many of us will ever be super-evangelists. But we can hold modest efforts in every section of our district, steadily building the membership and making these efforts a training school for our members. The great bulk of the membership of this denomination has come in through modest efforts and personal work.

In many places it is difficult to secure a substantial attendance at public efforts, owing in part to the ultraconservatism of the religious element, and in part to the prejudice and indifference of the masses. If people do not come to our meetings, we must seek them out in their homes. And here is where the distribution of our truth-filled literature, together with laymen Bible studies and cottage meetings, comes in. This work will never be finished by the efforts of the ministers singlehanded. There is a wealth of ability in our churches, and the district pastor must be keen to harness this latent talent and to set our people on fire for God.

We are finding the projector with the films prepared by the Mayse Studio in San Diego a great boon to our lay workers. One of our churches has ordered six projectors, and we are building up a library of films. Individual members are glad to pay for one or more films. They go out and work in teams. The children do not want to miss the pictures, and the circle of neighbors grows.

The minister will need to train his members in methods and help them get their first opening. Here is where the systematic giving out of a few selected numbers of Present Truth or Good News serves as an entering wedge. We have found colporteur customers to be good prospects, especially where this literature service is offered as a premium with the book. An alternative offered by the missionary society is a correspondence course in Bible, with a schedule of references in the book purchased to use in connection with each correspondence lesson. If the lessons are corrected by an experienced teacher who takes the time to write personal letters, this is greatly appreciated.

Radio Useful in Gaining Prestige

We were laboring in a section which was settled two hundred years ago by Lutherans, Dutch Reformed, and Moravians, many of whom still speak the so-called Pennsylvania Dutch, and found it very difficult to get a large attendance at our public efforts. That had been the experience of every worker preceding us. We therefore included in our methods of reaching these people the use of the radio once a week. Realizing that thousands of people were forming their opinion of Seventh-day Adventists by our presentation of the message, we exercised extreme care in the preparation of each broadcast. We were introduced as Seventh-day Adventists, and we tried to present the message in all its beauty and harmony.

* See page 7 for references and text of certificate issued.
Prejudice began to break down, interest began to spring up far and wide, and people came forward from remote sections to ask for baptism. In the providence of God we gained local prestige for the message. Our radio station adequately covered our district, and our own people were greatly blessed as they heard the grand old advent message ringing out clearly over the air in the midst of the babel of false teaching. The radio is a particular blessing to those of our people who are shut-ins, or who are isolated.

We have found the radio helpful in promoting Ingathering. One day a Jewish secretary stopped us on the street, and said, "Pardon me, gentlemen. I heard your explanation to my employer. I am a liberal Jewess. I listen to your broadcast regularly. Would you accept an offering of five dollars for your wonderful work?"

It is very important that the pastor should keep in close touch with every church and every interest in his district, following through with the personal appeal that brings souls to the great decision, and seeing to it that every department of each church is functioning strongly. He should have a regular schedule for Sabbath services around the district, and keep in close touch with every Sabbath school, Missionary Volunteer Society, and home missionary program.

I make a rule to meet with each church on alternate Sabbaths, taking two churches each Sabbath. Where a church does not have strong speakers, we frequently supply speakers from the other churches. Our object is to make every service so interesting and helpful that attendance and interest will grow. This calls for many quiet suggestions behind the scenes to the leaders, not in a critical way, but along with appreciation of the fine things they are doing.

I am coming more and more to value the fine influence of the Sabbath school, the church school, and the Missionary Volunteer Society in actual soul winning. Careful attention to every phase of the work in these departments pays rich dividends. It goes without saying that the district pastor should be present to counsel with the nominating committees in selecting those who carry the responsibility of leadership—not to dictate, but to join in prayerful counsel, and to see that strong, consecrated leadership is provided, and new members properly broken into the harness, with a wide spread of responsibility that ties everybody up to the program.

It should never be forgotten that the world work is pyramiding on the shoulders of the district pastor. The General Conference, with its vision of the world field, maps out a program, which is designed to carry this glorious message of our soon-coming Lord to every dark corner of the world. Our loyal union conference leaders pass these plans on to the local conferences. The local conference leaders in turn pass them on to the district pastor. With the strong support of the men higher up, he is the man who has the responsibility of putting the program across in the local churches. If he fails, the work suffers. Thank God, he does not fail.

If ever a people did exploits in the name of the Lord, it is the loyal body of Seventh-day Adventists whose support of the work at home and throughout the world is the marvel of all Christian bodies. But these great achievements do not merely happen. They are the result of consecrated effort, of leadership and organization, of loyal co-operation under the blessing of the Spirit of God.

Take the Sabbath school, for example. I well remember when the Sabbath schools raised the means to provide the ship *Pitcairn* to work in the island field of the South Pacific. From that small beginning we have watched it grow till close to two million dollars are contributed annually by our Sabbath schools from week to week.

The wise district pastor will see to it that, with the background of a deeply spiritual work in his Sabbath schools, there is an enthusiastic promotion of weekly giving, a stimulating thirteenth Sabbath program, and a strong and growing Investment program. Every effort will be made to enlist each member of the church in the Sabbath school. In this way every member will get the blessings that come from the study of the Word, and every member will be unitedly behind the denominational program. This work will be carried on by capable laymen, but it is for the district pastor to see that the leaders catch the vision, and that there is an effective follow-through.

Likewise the district leader will be right back of his home missionary officers and church leaders, mapping out the strategy of laymen's soul-winning endeavor, conducting training classes, and cheering his forces on. Even the Ingathering campaign, with prayer and organization and high enthusiasm, can be turned into a "blitzkrieg," so far as quick raising of the goal is concerned. And it should not be forgotten that this provides many openings for the winning of souls, as our people visit millions of homes in a few days with our presentation of the miracle-working power of God in this prophetic movement.

In our district this year we are trying to enlist every young person in the M.V. Societies, and help the young people's leaders to put on such a varied and attractive program that we can hold them to this cause. It is the pastor's privilege at the opportune moment to definitely lead these young people one by one to Christ. Supplementing the spiritual features of the work, he endeavors to provide for proper recreation and association, including district get-togethers, with no age limit.

**Taking the Campaigns in Stride**

Just to see that the district pastor does not get rusty, he will from time to time receive reminders of the *Review* campaign, the *Watchman* campaign, the *Signs* campaign, the *Liberty* campaign, the Midsummer Offering, the Missions Extension, the Annual Offering, the elementary school offering, the *Voice of Prophecy* offering, and what shall I say more? Are they not all written in the Pacific Press memo book, and in the Christian Home Calendar, which the district superintendent should keep in plain sight and plan accordingly?

**THE MINISTRY, SEPTEMBER, 1946**
After all, we live one day at a time, and we take these campaigns and offerings in stride as they come, one at a time. The important thing is that we as district leaders sense the importance of every one of these campaigns and offerings, and carefully plan for effective handling of the same, with due regard to the high priority of some, and with the least infringement on the Sabbath service with appeals for money. Some can be taken care of in the interim missionary service. Special offerings listed can be taken up after a strong spiritual sermon. When our people’s hearts are thrilled by the message and warmed by the Holy Spirit, they will joyfully respond to proper appeals for funds without our resorting to methods which belittle the sacredness of the pulpit. What the church of God needs today is Pentecostal power in the pulpit, which follows Pentecostal consecration and unity. This in turn will be followed by Pentecostal giving, as men and women, impressed by the Spirit of God, sell their houses and lands and place them on the altar.

The work of the district pastor is carried on in a spirit of self-sacrificing devotion, without fanfare or blare of trumpets. But he is building for eternity. To him will be said, “Well done, thou good and faithful servant.”

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**References for Study of TWENTIETH-CENTURY BIBLE COURSE**

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**Beautifying Our Churches**

By E. M. Oberg, District Leader, Aberdeen, Washington

Let us consider the practical side of this subject, “Beautifying Our Churches.”

1. Locating Committee.—One of the most important decisions to be made is the proper location of the proposed building. The church should appoint those who have good judgment and are willing to work in the choosing of a location. Do not be too hasty in buying the lot or lots. Look around. Sometimes good tax title property can be had at little cost. Do not go ahead on the purchase without first conferring with the conference president.

2. The Location.—Do not select a building site too far from the population you expect to serve. Beware of locating over a creek, near a cemetery, or in a poor section of the city just because the lot is inexpensive. Better pay a little more. Do not buy on a streetcar or bus line, because this may bring with it traffic noise and lack of parking space. A block or two from a bus line will be more conducive to a better spirit of worship.

3. Hire an Architect.—Do not permit Brother Blank to build the church simply because he is a member of the church and a carpenter. There are carpenters and carpenters. Do not build too small, too cheaply, or too extravagantly. Keep in the middle of the road. Do not forget that by hiring a good architect you may save money and worry, and secure a design in planning for the house of God that will be pleasing. In Testimonies to Ministers, page 17, we read, “His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement.” After traveling among the churches in various unions, I am convinced no angelic architect was secured in the planning, locating, and building of some of our churches.

4. Interior of Church.—Do not choose colors for paper, painting, or calcimining that do not blend into the design of the church. Decorate your church in color that is full of sunshine. In
some dark countries light is needed, and ivory or cream is preferred. After the church is finished, do not decorate walls with advertising signs for various campaigns. When Ingathering is over, take the goal charts down. Other than a painting over the baptistry, church walls look better plain. This applies to Sabbath school goal charts, which serve well in Sabbath school but should be removed before the preaching service. Flowers nicely arranged or ferns add much on the rostrum. Someone should be appointed to arrange these.

5. Floors.—A good sanding machine will work wonders. After counsel with public school men I would recommend for a finish two coats of good floor seal, followed by two coats of wax, which will make floors lasting. Products made by the Hillyard Company, St. Joseph, Missouri, with Floor Seal No. 21, and Hallbrite liquid nonskid wax are excellent. Regular wool carpets or rubber runners on floors keep down noise.

6. Rest Rooms.—Believing as we do in the laws of sanitation, we often are guilty in the eyes of the Lord and our fellow men in not keeping rest rooms tidy and clean. A reformation is needed along this line in promoting health and order.

7. Exterior of Church.—White lead and linseed oil make the most lasting paint. It is better than regular prepared paints. A clean white building with an attractive sign is a good advertisement for the message.

8. Church Grounds.—Do not permit the grass and weeds to block the entrance to the building. A well-kept lawn is always an asset. A few small shrubs add greatly to the scheme of things. It should be the responsibility of some person other than the pastor to water and cut the lawn, to be paid for out of church expense.

9. Renovating Old Buildings.—The use of celotex in ceilings and walls is both practical and pleasing to the eye as well as the purse. Celotex, with beveled-edge panels, makes a good ceiling. If possible, secure 4' x 8' panels for the walls, with beveled edges. If not procurable, the 4' x 8' plain can be used by filling in nail holes with some kind of filler or plastic, or with a small lath, to cover the cracks and nail holes. New doors add much to the appearance. They should be treated with filler before varnishing or painting.

An auditorium with square corners can sometimes be changed by the use of plywood bent to give a rounded ceiling effect. This also aids in giving better acoustics. Old pews, the pulpit, and chairs should be freshened by applying paint or varnish. With small expense water paint, such as Vello, Spred, or Kemtone, will work satisfactorily in the interior of any auditorium.

We trust that God will enable us as workers to ever remember that our God created a beautiful world. He decorated the earth with lovely flowers and has given proof that He is pleased with the beautiful. Let us make our sanctuaries representative of the message we bear, heeding the admonition, "Except the Lord build the house, they labour in vain that build it." Ps. 127:1.

Advance Plans for Evangelism in Australasia

By R. ALLAN ANDERSON, Associate Secretary of the Ministerial Association

Recently Elder R. Allen Anderson spent six months in the Australasian field holding ministerial institutes and evangelistic councils throughout the entire field. He also spent some time at the colleges studying the whole program of ministerial training. Prior to his departure the full executive committee met to study a report he had prepared, every recommendation of which was unanimously accepted by the committee. It thus becomes a pattern for the training and development of the future ministry. Feeling this report will be of interest to our leaders and workers in other fields, we herewith present the main features.—EDITOR.

The ministerial institutes held with the conference workers throughout Australasia have given opportunity for a study of the evangelistic needs of this large field. In an effort to increase the efficiency of the ministry, we see a need for the inauguration of a definite and co-ordinated plan which will begin with a thorough background of education, and follow through to a carefully sponsored plan of training and development in the field. To raise the standard of the scholastic training in the college course is insufficient of itself unless there is a united understanding between the college and the field, that not until students have completed their courses of training at the college are they eligible for service in the field.

We are told that "cultivated intellects are now needed in every part of the work of God, for novices cannot do the work acceptably in unfolding the hidden treasures to enrich souls." (Testimonies to Ministers, p. 195.) In view of the fact that the denomination, under the leadership of the General Conference, is advancing in an elevation of educational standards for the ministry, we are sure that Australasia will not be content with anything less in the matter of a preparation for the work of the ministry.

In trying to lift the concept of certain workers in the field, one is brought face to face with the fact that all too many have insufficient educational background upon which to build. It is not the purpose of this report to deal with the educational requirements for the ministry. But once having settled the matter of standards, we must see to it that our students reach those standards before being called into service. Having completed his college course, the student minister needs a graduated program of training after he gets into the field. An environment must be provided in which he can develop the very best techniques for successful soul winning. Evangelism must be taught as well as taught. In the interests of the future, we owe it to the evangelistic cause that all our men...
be exposed to the contagion of a strong evangelistic program.

A surgeon in his period of training is required not only to have the foundational knowledge on which to build, but he must watch hundreds of operations, that he may become familiar with the techniques essential in his profession. And if he has accepted a residency in some hospital in order to develop as a specialist, then both his knowledge and training become much more comprehensive. Surely, in the more delicate realm of surgical surgery, we should require no meaner standards. It would be well for us to recognize that both the evangelist and the pastor are specialists in their fields.

The internship plan introduced and sponsored by the General Conference provides the possibility of such supervised training. And while it is to be recognized that the provisions of the internship plan are not always carried out, yet the opportunities for supervised field training are nevertheless possible. As a plan we recommend the following: During the two years of internship, it should be expected that the intern will be placed for a period, possibly eight or nine months, in the association of an aggressive, experienced evangelist. Here he studies the art of true soul winning. Then, too, plans should be laid for him to spend six months under the guidance of some strong pastor in a large central church, or perhaps in a rural district where several churches would provide his pastoral environment. Also, he should spend some time in association with conference departmental leaders in such experiences as youth camps, Ingathering, and other programs.

About eighteen months of the two-year period would be spent under supervision. Then during the last six or eight months, opportunity should be given him to conduct an evangelistic campaign in which he assumes the leadership. Associated with him should be at least one, and usually more than one, other worker. It is good if a Bible instructor can be one of the team. This will give stability to the program. A worker trained under such a plan is able to absorb the general techniques of ministerial work, so that at the conclusion of his internship he will, in a measure, have given demonstration of his call to the ministry.

Although the Australasian field may not yet be in a position to put such a complete plan into operation, yet in the interests of the evangelistic cause, some such co-ordinated plan is necessary to ensure that every worker be given opportunity to demonstrate his future vocational usefulness. And such opportunity should come during the first two, or at the most three, years of his field work. Successful soul winning demands thorough training, and with such a plan in view, our college ministerial and Bible instructor courses should be built.

The tendency in so many places to follow the Lord's methods, our results have always been much stronger. This was Christ's own method. It was the method He committed to the apostolic church. As those early heralds of the cross moved on from victory to victory, it was by the spearhead of evangelism developed under the technique of teams.

A study of the church in the Reformation centuries reveals the same divine plan in operation. Then when the advent movement came into being, growing as it did out of the nineteenth-century awakening, it developed its greatest momentum when teams went into action. Over and over again the Lord counseled us to associate men in their ministry. In Medical Ministry, page 249, we are told, "Never should they be sent alone." And again we read, "There should always be two and two of our brethren to go out together, and then as many more as they can rally to engage in the work of visiting and seeking to interest families, making personal efforts."—Evangelism, p. 437.

It is an arresting discovery, one that should provide an interesting theme for study on the part of our leaders, that where we have followed this clear instruction, our evangelistic results have always increased; but conversely, where we have declined to follow the Lord's methods, our results have also declined. The suggestion of the Spirit of prophecy that at least two, and then as many more as can be wisely brought together, be associated in evangelistic work, throws the responsibility upon our field leaders and the executive committees to build teams that can do effective work. This is something that in our judgment demands immediate study.

Varied Personalities Make Balanced Team

The size of such teams will necessarily be determined by local conditions, but in the building of a team, it must be remembered that they are not simply an indiscriminate group of workers. In a team there must be a blending of personality, experience, and talent. Associated with the preaching evangelist there should be an efficient, experienced singing evangelist—not as an assistant, but as an associate. One with gifts and qualifications for this important work may never become a preaching evangelist, but his ministry should be recognized, and when, through experience and devotion to the cause, he has demonstrated his calling to the ministry, he should be ordained to the ministry.

Associated with the evangelist and the singing evangelist, there should be an experienced, well-qualified Bible instructor. These three should constitute a nucleus around which a larger team can be built, but these are primary to any successful building program. In the world of business, of industry, of sport, men and women are not thrown together at random. They are selected and called into association as members of teams because of the contribution they can make individually to the united objective.

Concerning the personnel of an evangelistic team we are told in volume 9 of the Testimonies:

"God has different ways of working, and He has different workmen to whom He entrusts varied gifts. One worker may be a ready speaker; another a ready writer; another may have the gift of sincere, earnest, fervent..."
Notice the varied gifts here brought to view. Each has a particular contribution to make. But again comes the counsel:

"The Lord desires His chosen servants to learn how to unite together in harmonious effort. It may seem to some that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort; but when they remember that the Lord gave varied minds to be reached, and that some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer, they will hopefully endeavor to labor together in unity. . . ."

"The workers in the large cities must act their several parts, making every effort to bring about the best results. . . . Let us remember that the Lord has different ways of working, that He has different workmen to whom He entrusts different gifts."—Pages 145, 146.

It was regrettable to discover that in conference after conference throughout this union, there are at present no Bible instructors. An evangelistic team without at least one woman Bible instructor is weak, no matter how strong the preacher may be. Years ago the messenger of the Lord gave the workers the counsel: "This question is not for men to settle. The Lord has settled it." In view of this clear counsel it was strange to hear, as we do at times, that we can proceed without Bible instructors, and that young men are a financial saving to the cause because they can preach on Sabbaths and lead the churches in their campaigns. Strange reasoning indeed! And a weakening policy. Notice these words:

"If there were twenty women where now there is one who would make this holy mission their cherished work, we should see many more converted to the truth."—Ibid., pp. 471, 472.

In the light of these and many other such statements, it is vital that we consider the importance of women workers and seek to build an evangelistic program. To meet the present dearth of such workers in this field it may be necessary to begin by selecting women of maturer years who, having had some experience in life, could get along without Bible instructors, and that young men are a financial saving to the cause because they can preach on Sabbaths and lead the churches in their campaigns. Strange reasoning indeed! And a weakening policy. Notice these words:

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them to attend a special service at their old church on a certain Sabbath. The service is referred to as a reunion day, for it is a special occasion when all the members and former members will be together in a truly church-family reunion. Care is taken in writing the letters of invitation so that backsliding and reclaiming is not even vaguely hinted at.

The program on the designated Sabbath should not be a trap. It should, however, be an exceptionally interesting one, from the first hymn in the Sabbath school to the final benediction when the last service closes. Care should be taken in the selection of hymns, Scripture lesson, mission reading, secretary’s report, sermon preached, and all accompanying remarks. Everything should be so selected and rendered as to revive in the memory of the backslider the scenes of his zealous first love, and to create within his heart a desire to renew his old associations.

The Sabbath school secretary’s report could well include a very brief and interesting résumé of the Sabbath school in that particular place through the years. The songs that are sung should be the old favorites, freighted heavily with the love of the Saviour and the imminence of His second advent. The morning sermon should be a timely message of the solemn days in which we live, accompanied by a heart-warming appeal for preparation.

Where it is possible and convenient, the services here in Jamaica usually extend through the entire day, with an appropriate and well-planned young people’s meeting Sabbath afternoon to make a special appeal to the young folk who have dropped out by the wayside.

Most important of all is the intercessory prayer that should characterize the preparations that are made before the reunion day finally arrives. Church officers and members should be called to earnest wrestling with God in behalf of those who need help. And when the day finally arrives, let every member and officer go out of his way in extending a sincere and friendly welcome to every needy person present. Then the work that has been begun at this service must be further followed up by future friendly visits in the homes with invitations to return regularly.

This plan has meant much to our work here in Jamaica the past few years, and while it may not work as effectively in all parts of the world, yet there must be many places where the blessing of God could use reunion days to reclaim many who walk no more with us.

Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation coming to their homes to minister to the sick, to feed the hungry, to clothe the naked, and to comfort the sad, and ever tenderly pointing all to Him, of whose love and pity the human worker is but the messenger,—as they see this, their hearts are touched.—Counsels on Health, pp. 388, 389.

Reserved-Seat-Request Plan

By M. K. Eckenroth, Evangelist, Minneapolis, Minnesota

STRIPPED of all its glamour, the science of evangelism is an extremely serious business. The eternal destiny of men depends upon the proper handling of evangelistic opportunities. The ministry of the soul is the most serious enterprise in which men can engage. For this reason it is highly important that every evangelist give careful study to his local situation, do all in his power to secure the attention of the passing throng, and plan wisely to follow through the interest aroused.

In our present effort here in Minneapolis we have had almost a thousand requests for reserved seats every Sunday night for eleven weeks straight, including presentation of the Sabbath question. The plan of using reserved seats was so successful that when we thought to drop the idea so many requests continued to come for the seats that we decided to carry it on through the entire effort.

The plan is simple. Since we work on the basis of identifying our program as one supported by the local Seventh-day Adventist churches, we approach the advertising aspects of the effort in a bolder manner, and prepare the way for the meetings weeks in advance. This method may not work in certain communities, but we have consistently followed this plan for the past five years without a single unfortunate experience. Our crowds have been equal to, or larger than, the attendance before we employed this method. It has worked in large cities and in smaller communities.

The Preparatory Work.—If we are working in a city where there is a radio station, we begin our preparatory work by getting our radio program started at least four weeks before we hope to begin our public meeting. We use large newspaper publicity, with handbill announcements, window cards, etc., at the beginning of this new program. The result is that no matter how much the preachers may object in their churches, many people continue to listen to our program in their homes. About the time we begin our radio work, we invite our church members to compile lists of their friends, relatives, and neighbors, and the names of their business and professional acquaintances. In this way we secure our initial mailing list. To these names we add all the other names of professional people in the community. If it is a small city, we include the immediate surrounding rural area as well.

It is to these people that we mail out a specially prepared card, announcing the lectures to begin in two weeks, and simultaneously announce it over the radio. This step is taken two weeks after the radio program begins. If only one radio program a week is conducted, we wait until the fourth broadcast before launching this second step. At the bottom of this initial announcement card there is attached a self-addressed post card (we-pay-postage), which the people are urged to detach and mail back to us, requesting a certain
number of reserved seats for this opening lecture. On the card we urge that, owing to the anticipated public interest in this lecture, and because of our limited seating capacity, they request reserved-seat tickets, and thus be assured of a preferred seat. In our last effort we distributed and mailed out ten thousand of these pre-effort announcements, and by opening meeting time we had more than a thousand requests for reserved seats. In other places where this plan was tried, the result was proportionately successful.

Another item on this card is a statement that if there are those who prefer to telephone in their request for seats, they may call the numbers listed. In this way those who are a bit skeptical may call and ask questions about the lecture, and after being assured, they almost always request tickets for themselves and their families.

Methods of Continuing the Plan.—On the opening night of the meeting a choice section is reserved for those requesting seats. The names thus secured become the basis of our future advertising by mail. At each subsequent lecture a printed program is provided each Sunday evening, with a stub attached along a perforated line, which the people fill out, and after detaching, pass to the ushers. As the effort progresses, new items are added to the list.

Thus the people in attendance request these seats for themselves and their friends night after night. The reserved-seat idea is worked only on Sunday nights. The names thus secured are current interests, and provide our workers with ideal contacts. The tickets are mailed out during the first few weeks, but after that they are delivered personally by the workers.

In our subsequent advertising we offered reserved-seat tickets, from which we received scores and hundreds of names, and fine interests were discovered.

As to Ministerial Dress

The garb of a Protestant minister is not prescribed by the law of the church. Within some denominations custom and tradition largely determine what the minister shall wear, but in most of the denominations there is no type of dress to which the ministers conform, either on Sunday when they are performing the ministerial function or during the week when they are conducting the everyday business of the church.

In some instances there appears to be a tendency on the part of ministers to pay less attention to their appearance than their predecessors of former years. Brown shoes, light-colored suits, and gay neckties are not unfamiliar sights in Protestant pulpits.

Perhaps a desire "to look like other men" has encouraged this disregard of proper ministerial dress, but good taste still has some claims upon society, and the ministry is not exempt. To be neat and clean and dressed in keeping with the nature of the occasion is simply to show respect for the office one represents as a minister and a due regard for the sensibilities of those being ministered to.

Distinctive ministerial garb naturally attaches itself to the profession. From the very beginning until the present, this has been a characteristic of ministerial appearance. The clerical collar appeared in the early church. During the Reformation it largely disappeared as did the observance of Easter and Christmas and the use of the cross. But again the clerical collar is being more widely used. Yet in its disuse the Protestant minister generally wore a garb which marked his profession. At one time it was the high silk hat, the white tie and vest and the frock coat. Then came the bat-wing collar and the cutaway coat, and now the tendency seems to be in the direction of the use of the Geneva gown and some type of clerical vest.

John Wesley wore the clerical garb of his church and looked on it as a privilege which came with ordination. He forbade its use by the unordained preachers of his societies. In early Methodism a general conference prescribed a clerical garb for Methodist ministers, consisting of a coat cut in a particular fashion, a hat of a given color and shape, and knee breeches and shoes with silver buckles. All of which seems to point to the fact that ministers have always been conscious of the fact that they had some responsibility for dress which would be in keeping with their profession.—Robert G. Cunningham in Zion's Herald.

The Messenger of God

By Robert Hare

God's man must bear divinity below,
In thought and purpose, though of earthly clay,
Calm in a world's confusion, living still,
Exemplified life, through every passing day.

Conscious of union with the heart that beats
In sympathy with suffering sons of men,
Humble, yet great, with sin beneath his feet,
Love's inspiration in both voice and pen.

His message must be borne in perfect trust.
Above the clamor of a world's deceit,
Heaven's truth, in noble accents kindly given
Can witness still for God, full and complete.

Truth's earnest voice must ring through judgment hours,
For God is speaking while the sands of time
Run quickly, in these last and closing days,
But yet its whisperings must be all sublime.

Oh, how can mortal lips present the word
That must bear life of condemnation still,
Its living accents to be truly borne,
A transcript of Heaven's great unerring will?

The very breath of love must breathe through aU
Its visions clear, yet ever sure and sweet,
That must bear life of condemnation still,
The scourge of wrong, yet in its love complete.

Go! Man of God, the Master calleth thee;
Earth's greatest heritage is thine to bear;
Go! but let Heaven direct thy onward way,
And make God's will thy constant thought and care.
March out in faith; eternity is thine.

Cheer men below and angel hosts on high.
Go! toll of love that stooped to leave its heaven—
The love that dared for sinful men to die!

The Ministry, September, 1946
Evangelizing the North American Indian

By HOMER D. CASEBEER, Secretary, North American Indian Department

SINCE the coming of the white man to the shores of North America, the Indians have often been mistreated and ever pushed back, away from the lands the white man wanted. This has left a general resentment of the red man toward the white man, and has added greatly to the task of evangelization. Only a portion of the Indian population have succeeded in competing with the white on an economic basis after their fishing and hunting grounds and gardens have been confiscated. The decrease in Indian population until a few years ago was alarming. At last the tide has turned, and among most tribes the population is rapidly increasing.

It takes real talent, adaptability, and love to be successful in soul winning among the Indians. Until our work is much better established, it will be necessary to find and equip workers to lead out and pioneer who are willing to learn the customs, traditions, and language of the tribes where they labor. Living conditions and customs vary greatly according to climate and location. Many things can only be learned in the district itself, right among the people. It is helpful to know more than one language. The next one will come much easier. A thorough knowledge of Seventh-day Adventist Bible doctrines and the ability to illustrate these doctrines and teachings in practical ways is absolutely essential.

Illustrations must be drawn from something that is familiar. Lessons from nature never fail to appeal. Christ spoke of fish and fishing, to draw out valuable lessons. Peter, James, and John, and many others were fishermen. They knew what Christ was talking about, and it appealed to them. It was a part of their life. Christ also talked of things familiar to the housewife—bread, leaven, coins, jewelry, marriage. Among the Navahos we may well speak of their beautiful rugs and the weaving of the different colors into patterns, comparing the process to what Christ is trying to do with each of us. He is weaving us into a pattern which will be beautiful to behold, if we will only let Him have His way with us.

A practical knowledge of elementary medicine, first aid, and simple treatments is absolutely essential. The ability to live and survive in the deep woods, on the lakes or rivers, or in the burning desert is a requisite for a pioneer. After a mission is once established a few conveniences can be secured. No one should venture to the Far North without a little background of ways and means of survival. The Lord has given to each section and climate of earth some natural means of subsistence in that particular location. Eskimos and Indians have, to a remarkable degree, adapted themselves to the conditions under which they live.

Some knowledge of the use of tools for building is useful to the missionary everywhere. Ability to operate a boat or fly a plane will greatly aid the missionary in reaching the hundreds of Indian villages in the coast region of British Columbia and Alaska. Our Indian worker, Stewart Emery, of Craig, Alaska, has learned to fly, and his good wife is a trained nurse. You should see them dressed for winter, Eskimo style. Elder Emery writes that he is becoming more and more convinced that many of the native customs and ways are as good as ours, and that it pays to learn and adapt oneself to conditions as they exist in the far northland. Thus you become a more successful soul winner. We have an Eskimo church at Gambell and an Indian mission at Craig, both in Alaska. There are hundreds of villages still unreached. How can it be done?

Missionary Boats for Great Waterways

E. H. Fell, of the Alberta Conference, made a long trip this past summer along the great waterways of the Athabaska and the Peace and Slave rivers to the Great Slave Lake, and from there on down the river Mackenzie to the shores of the Arctic Ocean. He distributed literature and talked with the people, and became more and more convinced of the need of carrying the gospel message quickly to the great Northwest Territories and the Yukon. He had several narrow escapes. He says that the Indian and Eskimo population of the upper Mackenzie could be worked in the summer, and that of the Peace and Athabaska during the rest of the year. This would make an all-year program. Should we not have missionary boats for these great waterways, the same as we have along the Amazon in South America? A boat would have the advantage of cabins for living quarters.

The principal settlements can be reached from the rivers and lakes. The Indians in this vast territory are primarily of the Athabascan language stock. There is considerable literature in this language, but Adventists have none. We need literature in several of the larger language stocks, such as the Algonquian, Iroquoian, Athabascan, and Shoshonean. We are far, far behind other denominations both in literature and in mission
endeavor for the Indians. The only piece of
literature Adventists have in any of the forty-
one main language stocks is *The Bible Made Plain*
in the Siouan. This is greatly appreciated by the
Dakota Sioux. Brother Fell is pleading for im-
mediate help, so that something can be done for
the Indians and Eskimos of northern Canada.

Along the many inlets and islands and along
the rivers in British Columbia, are scores of
Indian villages and settlements. Here is where
Elder O. E. Davis (later of the Davis Indians
of South America) did some good pioneer work,
and had a good interest at one time. The Haidas
on Queen Charlotte Islands and on the mainland
are progressive and industrious. Many live in
trimly painted bungalows, and are expert in canoe
and house building. Also the Thlingits and the
Tsimshian are making and have made long strides
toward modern development and ways of living.
An Adventist sewing machine agent not so long
ago visited many of these villages, carrying our
good literature, and found so many openings for
preaching the gospel that he was astonished. One
of the leading chiefs told him he made the Bible
so plain that he wanted to know why the other
denominations were keeping the truth from him,
and asked that teachers be sent to his people.

What is the solution? Perhaps a good boat
with cabins and accommodations for living would
be the first requisite, and then as outstations are
developed, the Indians themselves would become
leaders in these outstations, and would be visited
frequently by the missionary and the mission boat.
Does anyone have a better solution as to how this
work may be carried on along hundreds of islands,
inlets, channels, and rivers of British Columbia?
We have found many in this vast region who
are eager to study and learn of the soon-coming
Saviour. Who will carry the gospel to them,
and how can it be done?

North and east and along the Great Lakes there
is only a beginning by us—at Six Nations Re-
serve in Ontario, and a small church on the
Onondaga Reservation near Syracuse, New York.
There are scattered believers in other localities,
but no other organized churches. We are thank-
ful for the fine mission at Six Nations, consist-
ing of an attractive church building and a manse
for the pastor. Ira Follett and his wife have
recently arrived at the Six Nations mission.
They find their work most interesting, and are
receiving excellent co-operation from the mem-
ers. Many newly interested families are re-
ported.

**Difficult Problem and Possible Solution**

One of the most serious problems facing us in
entering the scores of unentered reserves in East-
ern Canada is the difficulty of securing permission
from the Indian Agency for the teaching of
religion in reserves where we are not already
established. What is the solution of this problem?
It may well come about in the training of native
evangelists who will have free access to their
own tribesmen and will themselves raise up centers
of influence. They will need literature and some
equipment. Life and living conditions are fairly
modern. Methods of evangelism are largely the
same in these sections, among both the Indian
and the white population. We refer here more
particularly to Ontario, Quebec, and New York.

So far as I know, the Indians of the southeastern
part of the United States have no access to, or
contact with, Seventh-day Adventists. We are
praying that someone or some conference will
develop a burden for the Cherokees of North
Carolina and the Seminoles of Florida. This
would make at least a beginning. Practically all
the Cherokees speak English, and many of the
Seminoles. To reach the Seminoles will require
tact, and specialized knowledge, and adaptability,
but it can be done. Who will undertake to lead
the way?

Among the plains Indians our work is best
developed in South Dakota and in Oklahoma. In
South Dakota a flourishing Indian work was
carried on a few years ago in spite of bitter op-
position from white leaders and agents in the
different reservations. At that time a promising
work was being encouraged and fostered by the
South Dakota Conference. Good centers were
built up at Red Shirt and Laplant, South Dakota,
and Fort Yates, North Dakota. There were
scattered believers in Rosebud, Pine Ridge, Chey-
enne River, and Standing Rock reservations.
We recall such men as Gates, Black Bull, Two
Bulls, Kills Right, and Different Horse, among
many others of influence who joined the ranks of
the remnant people of God.

Once when the white pastors were trying to
rout the Adventists from Red Shirt Table, big Two
Bulls got up in the all-Indian council meeting and
told them they would have to put him out of the
reservation before they could put the Adventists
out. No one in the council seemed to want to
undertake the job of putting this big brother out,
so he stayed and the Adventists stayed.

The Sioux are great readers. They like to read
their own language, as well as the English lan-
guage. Fortunately, *The Bible Made Plain*
is translated in the Dakota Sioux. Unfortunately,
this is the only piece of helpful literature that the
Adventists have published in all North America
in any Indian language. There is great and
urgent need for more publications in many of the
leading language stocks.

In Oklahoma we have Indian members scattered
over the State. Only two places have received
special attention, and both of these are among the
Cherokee nation. They are at Stilwell and Talbe-
qua. Neither methods of evangelism nor evange-
lism itself has been difficult among the Cherokees.
In proportion to the intelligent efforts put forth,
very good results have followed. The Cherokees
have blended in to a certain extent with the gen-
eral population, and will attend revival meetings
when they are made to feel welcome, and espe-
cially where a little of the singing and speaking
can be done in Cherokee. Nearly all understand
English, but when it comes to the things of God
in prayer and private devotion, they prefer to talk
to God in Cherokee. Elder A. W. Wennerberg
finds that the help of Brother Chunestudy is very valuable. Is it too much to hope to see the day when among each tribe and nation, strong native evangelists will carry a burden and responsibility for their people? Have we spent enough time and attention in North America on the training of young Indians men and women?

Conditions of living and problems of evangelization in Rocky Mountain States differ widely from those of the coasts and plains. In Idaho, Montana, Utah, and Nevada little has been done toward reaching the many tribes with the gospel message. Other denominations have made some progress in this large area. Many are nominally Christian, but others are openly pagan. What are Adventist waiting for?

In Arizona a good beginning has been made, but it is only a beginning. Methods of successful labor and living conditions among the seminomadic Apaches and Navahos are quite different from those among the Pueblo people. The former are largely pastoral, scattered over large territories in Arizona and New Mexico in small camps or groups of just a few families each. The Pueblos, on the other hand, live largely in villages in comfortable adobe houses, Mexican style. Of fifty-five thousand Navahos, only about five thousand profess Christianity. The rest are pagans. Medical work and school work are valuable opening wedges among the Navahos and Apaches. They will respond to Bible study when and if they like the missionary, and believe he really is interested in their well-being.

Taking a long view of the problem, there is little doubt that in the end the training of selected groups of young Indian men and women in a good industrial and agricultural school, where they may be thoroughly indoctrinated but kept in their own environment, will solve the problem out in the reservation. It is difficult to get permission to establish missions inside the reservation. Failing for several years to secure a favorable location inside the Navaho Reserve, Marvin Walter has begun the establishment of an Indian training school on a good farm near Holbrook, Arizona. The young people who attend will become leaders throughout the Indian country. Agriculture and useful trades will be taught. A Navaho rug-weaving department is being installed. We are praying and hoping that this school may develop some good live missionaries for this long-neglected and needy field.

Another good school is being taught by Ira Stahl among the Maricopas, southwest of Phoenix, Arizona. Here we have a church and a school. Brother and Sister Stahl have demonstrated their ability to adapt themselves quickly to conditions. There was no house for them to live in, but this did not deter them. They built a comfortable house of mud and sticks, Maricopa style. If you have a housing problem, ask Brother Stahl how to solve it in a hurry. They are winning their way among the Maricopa people and making good progress. Orno Follett has done good work in past years among the Indian tribes surrounding Phoenix. A meeting place was erected at Fort McDowal, for the Mohave Apaches, and interests are developing among the Pima and the Yaqui Indians. A meeting hall has been erected on former Chief Luna's place in the Yaqui village of Guadalupe.

The Yaqui understand and prefer the Spanish language. They are nominally Christians, but at heart cling to many forms of paganism. We have seen them on the great feast days in Guadalupe pour out of the Catholic church after mass, and make a bee line for the pagan church near by for the pagan ceremony, and then file out into the big plaza and spend the remainder of the day and far into the night in wild dances and performances which usually attracts crowds of tourists.

In New Mexico very little has been done for the Navahos, but recently the Colorado Conference has located Austin Follett in San Juan County, —Please turn to page 43

Korean Church Property Restored

By RALPH S. WATTS, Superintendent of the Korean (Chosen) Union Mission

WHEN the government officials in Korea issued the proclamation which dissolved the Sev- enth-day Adventist churches during the war, they also demanded that all church property held in the ZidonHoten (Legal Association) of the Korean Union Mission be liquidated. Moreover, it was stipulated that a part of the proceeds accrued through the sale of these properties be donated to the government as a war fund.

A Korean lawyer, representing the government, was appointed to sell and dispose of our properties, institutions, churches, and mission homes. The first institution sold under the liquidation program was the Seoul Sanitarium and Hospital. Fortunately for us, as we shall see, the health department of the government-general bought this building. The Signs of the Times Publishing House was taken over by a Japanese newspaper company in Seoul, and our union office building, houses, and headquarters church were sold to the Keijo Imperial University. God's protecting hand continued to be over these institutions, and in the restoration of all our properties, He has seen fit to give back more than was taken from us.

While occupying the Seoul Sanitarium, the government undertook an extensive building program. The original ten acres of land was increased to over twenty-two acres. On part of the new land three large tuberculosis wards of thirty beds each were erected. A deep well and concrete water tank were completed, which, when attached to the main hospital building, will provide ample water for the whole medical plant.

In restoring the Seoul Sanitarium and Hospital the present military government also grants to us the added land and new buildings erected on it. With this new addition we have one of the largest medical institutions in Seoul.

The machinery and equipment in the Signs press building were greatly abused while in the
hands of the paper company. However, when hostilities ceased and this company suddenly moved out, they left behind over a year’s supply of newsprint paper, ten five-gallon containers of black ink, four small job presses, and many cases of Korean and Japanese type. Thus the supplies left in the publishing house offset the damage sustained from the Japanese paper company.

Japanese soldiers were billeted in our mission houses, union office building, and church during the latter part of the war. These buildings were damaged. However, the Lord has definitely worked for us in this matter also. The Korean lawyer who sold our property had in his possession the sum of 560,000 yen, accumulated partly through the sale of the Seoul compound and some small country churches. While in Seoul recently I met Lawyer Shin and arranged for him to return this sum to us as indemnity toward property damages, inflicted during the war.

The U.S. military government in Korea has given assurance that all mission properties taken from us during the war will be restored. Kind Providence has arranged that this restoration be made in “good measure . . . and running over.” Thus again His promise has been fulfilled.

European Evangelism in Africa

By A. W. Staples, Secretary, Sabbath School Department, Southern African Division

South Africa is geographically isolated from the throbbing, populous centers of the world. This isolation tends to a detached viewpoint, amounting somewhat to suspicion of, and prejudice against, outside cultural and religious influences.

Often skeptical of things from abroad, the Europeans here in Africa must be approached conservatively and tactfully. Some are intellectually indifferent to religion, while others are reactionary and Calvinistic. Generally speaking, they hesitate to come out to attend something new. As they are slow to hear and cautiously deliberate in investigation, it takes considerable time to win them to a decision. Once having accepted the message, however, they prove to be loyal and consistent Seventh-day Adventists.

After many years’ experience in the field of English evangelism in South Africa, I feel to recommend the following general principles for the carrying forward of our work among peoples of similar background:

1. Be conservative in dress and deportment, avoiding all sensationalism in personal as well as in public approach.

2. The advertising should be extensive but modest. Avoid the sensational and lurid choice of titles.

3. Be careful to make the titles true to the subject matter to be presented. Avoid the temptation to capitalize something engrossing the public mind as a trick to gather an audience. Sooner or later the audience will walk out on you. Be true to your subject.

4. Personal modesty will lead the evangelist to cover himself by the display of the message. Advertise the message rather than the man. Advertise only the goods you can deliver.

5. Avoid the trend of unduly substituting still or motion pictures for the drawing power of exalted Bible themes.

6. The illustrated lecture series, while drawing the crowd, does not usually produce good results in souls. It seems to sap the dynamic power of the evangelist by causing him to lean on a mechanical device rather than on the power of the Holy Spirit. The type of hearer that is attracted by this method does not seem to face up to the test and stand for the message.

7. The truth should be presented in simplicity and doctrinal fullness. There should be no “watering down.” The message, when faithfully presented, has life-changing power. Conservative people appreciate the persuasive earnestness and straightforward delivery of a true man of God.

8. Because the people are deliberate and cautious, the evangelist should not close up his effort with a bang and move on. He should rather try to hold on to a dwindling attendance, and thus save all possible. The best results in South Africa often come from three to six months after the evangelist opens the effort.

9. Personal work is the secret to abiding results in South Africa. As much, if not more, can be done for conservative people by the one-soul or one-family audience.

10. A good Bible instructor, therefore, is the evangelist’s greatest help. He or she should intelligently teach the subjects already publicly presented, and be ready to help the interested make up subjects missed. Repetition, with personal application and prayer, is essential to lasting results. We believe that the Bible teacher can profitably commence this work from the second week of the effort.

11. The evangelist himself should be guided by his Bible teachers in his visiting and personal work. He should be active and busy among the interested people. Public work arouses interest, convinces the intellect, and deepens conviction, but it is the personal work that brings lasting decisions and helps souls over the line.

The results of an evangelistic effort are not governed entirely by the public attendance. We have observed overflowing crowds, with little or no lasting results. On the other hand, we have experienced small attendance with upwards of sixty per cent taking a definite stand for the message. Conservative and intelligent people do not need to be entertained. They love to hear and study the truth as it is in Jesus.

When public evangelism and personal work join hands, abiding results follow. It is here that plans are co-ordinated, each case sympathetically discussed, and prayed for. These meetings become a Bethel, and the worker’s own spiritual experience is deepened. It still “takes the overflow of the heart to give the lips full speech.”

The Ministry, September, 1946
Sanctuary the Heart of Our Doctrine—No. 1

By DOROTHY WHITNEY CONKLIN, Bible Instructor, Southern New England Conference

1. REPENTANCE AND FORGIVENESS—
The First Apartment.

b. Confession must be specific. Lev. 5:5.
f. Forgiveness promised under these conditions. 1 John 1:9.

2. SANCCTIFICATION—HOLINESS—
The Second Apartment.

a. Clean from all sins before God. Lev. 16:30.
b. Christ has opened the way into the holiest for us. Heb. 10:19, 20.
c. Must perfect holiness. 2 Cor. 7:1.

3. LAW OF GOD—
Sin the Transgression Thereof.

"None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in heaven; and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law, and the obligation of the Sabbath of the fourth commandment."—The Great Controversy, p. 435.

e. Ark seen in temple in heaven. Rev. 11:18, 19.

4. SABBATH—
A Commandment Written With Finger of God.

"The show-bread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called show-bread, or 'bread of the presence,' because it was ever before the face of the Lord. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ..."—Patriarchs and Prophets, p. 354.

(Presence of bread represented the body of Christ—twelve loaves representing equal share therein of each of twelve tribes. Thus brought fresh before His presence each new Sabbath day.)
d. Israelites to leave Egypt, that they might serve God. Ex. 8:1.
e. Moses advocated a "rest" for God's people. Ex. 5:4, 5.
g. Yet Joshua did not give them "rest." Heb. 4:8.
h. Sabbathkeeping is rest. Heb. 4:9.

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It is always so easy to believe the evidence which supports our prejudice.—Christian Advocate.
Predestination According to the Bible

There is a revival of interest today around the age-disputed doctrine of predestination. This is due to present postwar efforts to federate and unify the churches. As pressures in this direction develop in Protestantism, confusing voices will be heard. Larger church groups, such as the Presbyterians, Baptists, and Lutherans, are modifying and shifting their former positions, some from a stand of absolutism to liberal compromise. The Catholic Church, though still declaring her age-worn axiom of never changing, also finds herself for the sake of political gain, facing the problem of modifying her teachings. Bible teachers should thoroughly understand such issues in church history as the Manichaean heresy, the Pelagian and Arminian controversies. Names such as Manes, Augustine, Pelagius, Luther, Calvin, Arminius, and others should center on specific problems the teacher can deal with in her instruction.

The subject of predestination is now bound to become the discussion of sincere, Bible-centered Christians. They will want to know Bible truth. Some, who are treating the subject with more or less unconcern, may by this approach also become interested in other phases of our message. We may well capitalize on this world-wide Bible consciousness of the times. Our program of home Bible teachings fits into present need.

The following Bible study on Bible predestination supplies more Scriptural evidence than advisable for one study. The Bible instructor must exercise her judgment in the selection of texts. In dealing with intelligent church members of various denominations, she will need to know their background.

Text: Romans 9:11. Purpose of God according to election.

I. Introduction.
Subject of predestination has been long and widely discussed by theologians of all religious bodies. Because of a failure to understand God's purpose in creation, various confusions have grown around Biblical terms such as grace, free will, election, foreordination, and others. The Bible student must understand:
1. God's original plan and purpose.
2. God's divine foreknowledge.
3. The human will in experience of salvation.

II. God's Eternal Purpose.
5. A new creature and a new creation. 2 Cor. 5:17; Rev. 21:11, 5.

III. God's Divine Foreknowledge.
1. Infinite wisdom foreknows all things. Isa. 40:28; 1 Cor. 2:7.
2. Jesus and Holy Spirit also have foreknowledge. John 2:24, 25; 1 Cor. 2:14.
5. Whole redeemed family to witness to this fact. Rev. 5:13.

IV. The Human Will in Election.
1. Man's fall gave him two masters. 1 John 3:8.

5. Importance of the human will in salvation. Rev. 22:17. (The Bible instructor should be familiar with Romans 9. Examples such as Jacob and Esau and Pharaoh are dealt with in the light of God's mercy to save, and not as absolutism. 2 Tim. 2:4, 6; Eze. 18:23-32.)

V. Many Called, But Few Chosen.
1. Not all who are called are chosen. Matt. 22:14.
2. God's call and foreordination. 2 Tim. 1:9; Titus 1:2.
5. Peter admonishes, make calling and election sure. 2 Peter 1:10.

VI. Elect Are Called, Chosen, Faithful.
1. Examples:
2. Characterized by sanctified obedience. 1 Peter 1:2; Rev. 14:12.

VII. Conclusion.
2. He called, predestinated, justified, and glorified the elect in His divine foreknowledge. Rom. 8:28-30, 33.
3. God predestinated all who will obtain an eternal inheritance. Eph. 1:4-6, 11.

L. C. K.

THE MINISTRY, SEPTEMBER, 1946

PAGE 18
The Church Instrumentalist*

By Bernard E. Sparrow, Departmental Secretary, North England Conference

MUSIC should be the servant of worship, and not its master. Therefore, do not let music obtrude into the service, but rather let it quietly, unobtrusively lend reverent aid to the one act of worshiping the High and Holy One.

The organist can render much help here. First, it would be well if he were screened from the congregation by a curtain which conceals his movements (which so often distract) yet permits him to keep an eye on the congregation, either directly or in a mirror.

Let him not stay behind such a screen, however, as if he were a demigod, superior to the sinning saints who form the bulk of the congregation. Rather let him quietly slide from off the organ seat and take his place with the other worshipers, but not far from his instrument, since he should be ready at a moment’s notice to return to the keyboard without a flurry of self-important movements.

Furthermore, the player should be hidden behind the music. Showmanship here is taboo. There must be no demonstration of brilliant playing before admiring onlookers. Such an attitude is inimical to the true spirit of worship and is distasteful to God and man. A humble spirit of service is essential, supported always by the realization that however wonderful our music-making may sound here, it is but “sounding brass” and “tinkling cymbal” compared with the harmonies heard in heaven. Good playing is such a full-time job that there is no time for self-glory.

A Challenge and an Opportunity

If we have accepted the post of organist, let us accept the challenge of its opportunities. In most of our churches there is room for more Christ-like culture—not “high-browism,” but an appreciation of what is best and most beautiful in church music. It is so easy for us to be proud of our ignorance and to make a virtue out of it, while all the time it may be driving prospective members far from our fold. We can avoid this danger by our influence on the musical life of our church.

Let us be sure, however, that our own standards are commendable, or we shall be leading the church up the wrong musical path. We shall need to read about music, think about music, dream about music! We shall become so music-conscious, that we shall live with music as our daily companion. If we are wise, we shall listen to radio talks about music, and to broadcast hymn singing and organ playing, watching for helpful points that we can incorporate in our own work. We shall practice and experiment, and in all humility and in the spirit of service try to be the best musician in our church.

To realize these ideals, we need the spirit of learners. Of J. S. Bach it is said, “He had the technique of a giant and the heart of a child.” We may not possess the first, but we can improve on our present standards; and in response to our prayers, the Lord will grant us the second—a childlike heart that is ever eager to learn.

Do any of us fear that this program is too ambitious to pursue? Don’t be pessimistic. Five minutes spent here, five minutes spent there, a hymn or two at a time, and the wheels of reform will begin to turn. Eventually, with the help we have willingly given, the church will be able to worship her Lord in the beauty of musical holiness.

Variety, Expression, and Fragments

Variety.—We all know the player who pursues the even tenor of his way, and what a dull, insipid way it is! Variety is the spice of life—and of music—so let us weave it into our playing. We can vary our tempo, our tone, our volume, and each such variance will almost imperceptibly add interest to the music we are making. But there are also a few less subtle changes that will relieve monotony and in the spirit of service try to be the best musician in our church.

There must be no demonstration of brilliant playing before admiring onlookers. Such an attitude is inimical to the true spirit of worship and is distasteful to God and man. A humble spirit of service is essential, supported always by the realization that however wonderful our music-making may sound here, it is but “sounding brass” and “tinkling cymbal” compared with the harmonies heard in heaven. Good playing is such a full-time job that there is no time for self-glory.

* First in a series of articles on music in the church, comprising a number of valuable comments and friendly hints by one who believes that music, though so sadly neglected in many of our churches, can and will play an increasingly useful part in our religion. Prepared especially for our churches in England, it is readily adaptable for use in America and other countries.
3. Beautiful effects can be secured by placing the tenor above the treble part, thus:

"Calm," by J. B. Dykes.

Written:

played:}

There are attractive possibilities in this when a two-manual pipe organ is available, for then the tenor can be allowed to soar above the other strains, which are kept going on the lower manual and the pedals. It should not be employed, however, unless the congregation is strong enough to sustain the melody while the organ enjoys its emphasis on the tenor.

A somewhat associated idea is that of bringing out the melody an octave lower in bold tones, while the other parts are suppressed to a pianissimo. This, also, will need careful handling.

4. For lines of exceptional delicacy, such as "The blood of Jesus whispers peace within," from "Peace, Perfect Peace," the entire four parts can be carried an octave higher. For example:

This technique also provides a means of expressing sorrow, as in, "Jesus, the Crucified," third verse, beginning, "Jesus is dying, in agony sore."

No organist would maintain this treatment for more than a line or two, since it would not hold a congregation together. It would rather be sparingly used to stress beauty, sorrow, or solemnity, and to discipline the people into an immediate sympathetic response to the organist's lead.

Expression.—This has already been hinted at in the preceding paragraphs, but there is more to it than that. An almost illimitable field of expression is opened when the organist begins to notice the words of the hymn he is playing. But alas! How few players ever study the words of every hymn they play, and try to express their various shades of meaning through our music. Many will be surprised to hear how quickly the people respond to such thoughtfulness on the organist's part.

One of the most effective weapons in the musician's armor is silence! A well-placed pause can work wonders. Consider, "Children of Jerusalem," and its chorus:

"Hark! hark! hark! while infant voices sing."

In the music, a rest is indicated after each "hark!" But how often is it observed? When it is, the effect is magical. It adds drama to the exclamations, especially if these are played progressively louder.

Another illustration is found in "Angel Voices Ever Singing," fourth verse:

"Honor, glory, might, and merit Thine shall ever-be, Father, Son, and Holy Spirit, Blessed Trinity."

What added meaning is given when the music allows a short rest after the words "Honor," "glory," "merit," and "Father," "Son," and "Spirit." The rightly placed breaks compel the congregation to sing the glorious words intelligently. Let us apply these suggestions in all suitable cases, and not only shall we be better church organists, but we shall enjoy our work more.

Fragments.—"Care for the pennies, and the dollars will take care of themselves" is advice
which we might profitably heed by giving close attention to the smaller details in church music. Let us heed the refinements in time that are always to be found in good compositions. For example, study the use of crotchets, quavers, and dotted notes in “Austria,” by F. J. Haydn. Their placement is responsible for much beauty, but how often they are disregarded or moved by those who are too careless to notice them! Poor Haydn! Poor us! Spare our rhythmical and common sense, we pray.

Dotted notes become part and parcel of a hymn, and their lack is immediately noticed by an observant listener. How many of us have been disappointed at hearing “St. George’s Windsor,” by G. J. Elvey, almost ruined by the disregard of the notes indicated here:

There are some notes that can be left out without serious detriment to the music. In fact, it might be said that the worse the music, the more easily can notes be dropped. But there are some parts which must not be left out on any account. The star instances of this rule are the accidentals, for example:

“St. Theodulph,” by M. Toschner, fifth and sixth lines:

What loss if the notes marked with an asterisk (*) were omitted! A sensitive ear would miss them at once. This should lead us to take extra care with all accidentals, for so much special beauty depends on them. What would the ending of “Rest,” by F. C. Maker, be like without the heavenly accidentals? And what agony when they are fuddled!

Just one more admonition! Some hymns contain some fine runs, which must ring out clearly with no enveloping blur of extraneous accompaniment. For example:

“Darwell’s,” by John Darwell.


“Triumph,” by H. J. Gauntlett.

The more crisply and boldly these are enunciated, the better, so take special care of them.

EFFECTIVE ILLUSTRATIONS
For Use in Sermon or Song

THE REASON.—Two pastors’ wives were visiting together. One said: “I don’t know what we shall do! My husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far behind. It has come to the place where he feels so blue that he no longer cares to visit his people and pray with them, and so he just sits around the house.”

The other pastor’s wife said: “We are getting along fine. My husband enjoys calling upon his people and praying with them in their homes. Our congregations are always good, Wednesday as well as on the Lord’s day, and our salary is paid promptly every month.”

While the two ladies were talking they were working—mending trousers. The first was mending her husband’s trousers in the seat; the second was mending her husband’s trousers in the knees. —Brethren Missionary Herald.

MISSING PUPIL.—A Sunday school teacher mailed successively ten cards to a girl who had been absent. When the last one was posted, the teacher met the girl’s mother on the street, who said, “You need not mail Mary any more cards.” “Why?” asked the astonished teacher. “We buried her last week.”

Who can foretell the difference if the hand used to write a card had reached a little farther to ring a doorbell.—Alliance Weekly.

SOUL-WINNING SIMILE.—Rev. Thomas Bone says that doing personal work is like threading a needle: 1. Take one in hand at a time. 2. Look straight in the eye and see that it is open. 3. Take a thread adapted to the eye. Let the thread of your discourse suit the eye of the understanding. 4. Make the thread very pointed. 5. Bring it into personal contact. 6. See that it is fully entered. 7. Draw in gently and finish with a knot in the thread—a text of Scripture.—S. S. Illustrator.
which any preacher can use. He gives samples of
author makes it plain that he despises cheap
prayer life, his family devotions, his public
to pray." "What kind of preachers are we to
writes, "The preacher does not exist whose per
buttressed by his own personal prayer life. He
deal searchingly with the preacher's personal
ground is so strong, that he can afford to neglect
personal magnetism is so great, whose cultural back
sensationalism. His program is built around
thrilling story of prayer meeting building and
thing going on worth looking into.
The author of this book, pastor of the Latonia
Dr. Sampey, in his introduction, says: "This is
The twelve chapters include helpful, sound coun-
con- elor on "The Cardinal Virtues," "Social Morality,"
"Sexual Morality," "Christian Marriage," and
"The Great Sin."

CARLYLE B. HAYNES. [Secretary,
Council on Industrial Relations.]
The Hour of Power. John E. Huss, Zondervan,
Grand Rapids, Michigan, 1945, 98 pages, $1.25.
When a week-night prayer meeting attracts
1,400 people, and cars must be parked six blocks
away, and "Standing Room Only" signs must be
used, and people are heard saying, "I couldn't
get a good seat; they had me sitting in the next
county," and a public-address system is installed
so that those who cannot get near enough to see,
can nevertheless hear, there is bound to be some-
thing going on worth looking into.
The author of this book, pastor of the Latonia
Baptist Church in Covington, Kentucky, tells a
thrilling story of prayer meeting building and
prayer meeting methods which have resulted in
what is undoubtedly the most largely attended
weekly prayer meeting in America.
Dr. Sampey, in his introduction, says: "This is
no 'cheap-John' plan. John Huss has paid the
price of spiritual success, and he warns against
dependence upon any claptrap methods."
The author makes it plain that he despises cheap
sensationalism. His program is built around
Christ, based on the Bible, strongly fortified and
buttressed by his own personal prayer life. He
writes, "The preacher does not exist whose per
sonal magnetism is so great, whose cultural back
ground is so strong, that he can afford to neglect
to pray." "What kind of preachers are we to
urge people to pray, if we do not pray ourselves?"
He deals searchingly with the preacher's personal
prayer life, his family devotions, his public
prayers.
He does not neglect the most complete organiza-
tion and publicity, but his chief reliance is on God.
He describes in detail, and quite simply, methods
which any preacher can use. He gives samples of

* Elective, 1946 Ministerial Reading Course.
Is Overseas Service a Setback?

A CHANGED attitude has developed on the part of altogether too many in recent years toward foreign mission service—a reluctance on the part of not a few to respond to a call from the Mission Board, and a reluctance on the part of local leaders toward releasing successful workers for overseas service. The argument is often advanced that a worker jeopardizes his future by responding. It is claimed that one does not have the same opportunity to advance in a mission field, and is handicapped if and when he returns to the home base. He will find himself out of step with the procession that has moved on, and falls so far behind that he is difficult to place.

But is this true? In the first place the calls are so pressing and the needs so great in our divisional fields that, granting equal ability, one usually advances more rapidly in responsibility in overseas service. Secondly, truly successful, able missionaries have no difficulty in being placed when they return to the home base. The ones who cause concern are those who have failed to grow and advance normally overseas, who are troublemakers, or apathetic, or forceless, or without leadership.

Be it remembered that there are similar workers in the home bases who are problems and who are retained with reluctance. In the ultimate everything depends upon the individual. If he is the alert, friendly, growing type, whose abilities grow with service and expand and strengthen under the load, he will be wanted anywhere. A man’s talents will assuredly make a way for him.

Forget not that the leaders of this movement have nearly all seen successful foreign service. That is often where and why they developed their leadership. There is nothing that so broadens one’s vision, brings out his latent talents, and develops forceful leadership, as foreign service. It provides a personal conviction and concept of our world task that cannot be obtained in any other way. It enlarges our love for humanity and our appreciation of the peoples of other lands and nationalities. It balances our judgment and our understanding of the differences which arise out of the selection and plans, the actions and decisions. No one escapes, and nothing is exempt from their vivisection. Whether conscious of it or not, they are agitators, always complaining over what has been done, and always telling what ought to be. They are ever seeking the ear of kindred spirits into which to pour their tales of woe and impending disaster. They are puzzled, at times, as to why the brethren do not seek their counsel or follow their advice. They have a sense of frustration. Perhaps there are reasons. Their very attitude implies—and involves an inordinate confidence in their own judgment, discernment, and ability, which is often belied by the facts. They can always tell just how things ought to be done or said or written. But when one sees their own uncertainty, amateurishness, or impetuosity, whenever they are in a position to demonstrate the “ideal” way, one can understand why they are not in administrative leadership. Instead of seeing the dark side of every situation, why not try to

In Stroke With the Brethren

THERE are always some on the sidelines who never cease to criticize. Everything comes under the lash of their tongues—the leaders and their leadership, the preaching and the committees, the selections and plans, the actions and decisions. No one escapes, and nothing is exempt from their vivisection. Whether conscious of it or not, they are agitators, always complaining over what has been done, and always telling what ought to be. They are ever seeking the ear of kindred spirits into which to pour their tales of woe and impending disaster. They are puzzled, at times, as to why the brethren do not seek their counsel or follow their advice. They have a sense of frustration. Perhaps there are reasons. Their very attitude implies and involves an inordinate confidence in their own judgment, discernment, and ability, which is often belied by the facts. They can always tell just how things ought to be done or said or written. But when one sees their own uncertainty, amateurishness, or impetuosity, whenever they are in a position to demonstrate the “ideal” way, one can understand why they are not in administrative leadership. Instead of seeing the dark side of every situation, why not try to

—Please turn to page 44
Cooking Instructors’ Institute

By Agnes D. Kezer, R.N., Medical Secretary, Central California Conference

In these busy times we find it practically impossible to employ a qualified person capable of teaching healthful living and conducting cooking schools throughout a conference. Yet in Central California there is a call for such schools and a real need for them. Recently the services of Mrs. H. W. Vollmer were secured for a four-day institute in this conference. The churches in the conference were given opportunity to send in one or two delegates—women well qualified to present, in turn, the material which they had received, upon returning to their home church and community.

The classes were held in the home economics room of the Fresno Union Academy. Meals were provided in the spacious cafeteria, and provision was made for room accommodations. Each church represented paid ten dollars toward the expense of its delegate, the conference caring for the remainder.

The union medical secretary and the local conference president and secretary-treasurer were present for a general meeting on the opening evening, Sunday. The presence of these brethren gave impetus to the institute.

On Monday morning classwork began. Mimeographed lesson sheets were provided, that the class members might take notes and follow the instructor, for they were to use the same lessons when teaching their classes. Following is a list of subject matter covered:

Lesson I: Food and Its Elements
Lesson II: Food for Growth and Repair—Proteins
Lesson III: Heat and Energy Foods—Carbohydrates
Lesson IV: Heat and Energy Foods—Fats
Lesson V: Building and Body-regulating Foods—Minerals
Lesson VI: Minerals (continued)
Lesson VII: Regulators of the Body Processes—Vitamins
Lesson VIII: Vitamins (continued)
Lesson IX: The Physiology of Digestion
Lesson X: Better Lunches for Greater Efficiency
Lesson XI: Flesh as Food
Wartime Service of Medical Missions

By W. Paul Bradley, Former Secretary, Far Eastern Division

The passing of the war brings us to a new period of missionary history. For one thing, it is a time to evaluate the work of the past. The apostle Paul said, "The fire shall try every man's work of what sort it is." The work of Seventh-day Adventist medical missions has been tried in the crucible of war. And it has not been found wanting.

The Penang Mission Clinic and Hospital served the peoples of northern Malaya for many years, treating upwards of 20,000 patients each year. They came afflicted with malaria, typhoid, dysentery, tropical ulcers, yaws, venereal diseases, leprosy, and all the other grievous maladies that plague mankind. With the coming of war, bombs rained upon Penang, causing disease to spread and suffering to increase. The hospital unit was taken by the authorities for military use, but at the clinic the good work went forward in the interest of the public.

New helpers were recruited and trained. Every piece of bandage or cloth from the dwindling stores was put to its utmost use. Every drop of precious medicine was employed to best advan-
The prevention of disease (Health Talk)

By Fern Johnson Ramsey, R.N., Nursing Arts Instructor, Loma Linda Sanitarium

Subject: "The Prevention of Disease."

I. Introduction: "Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health... Too little attention is generally given to the preservation of health. It is far better to prevent disease than to know how to treat it when contracted."—Ministry of Healing, pp. 127, 128. Prevention of disease is dependent upon the individual, the home, the school, and the community. Diseases may be either communicable or noncommunicable.

II. Communicable Diseases.

1. Knowledge of certain factors necessary in prevention.
   b. Source of infection.
      (1) Secretions.
      (2) Excretions.
      (3) Insects.
   c. Modes of transmission. (The five F's—feces, filth, fomites, fingers, flies.)
      (1) Alimentary.
      (2) Respiratory.
      (3) Contact.
      (4) Inoculation.
   d. Incubation period.
   e. Period of communicability.

2. Preventive measures concerned with individuals.
   a. Measures to prevent individuals or carriers from serving as foci.
      (1) Isolation.
      (2) Disinfection.
   b. Measures to raise resistance before disease occurs.
      (1) Vaccination.
      (2) Immunization.
      (3) Adequate diet, sleep, and exercise.
      (4) Personal hygiene to prevent taking in infectious material.

3. Preventive measures concerned with home.
   a. Healthful environment.
      (1) Clean.
      (2) Light.
      (3) Airy.
   b. Wholesome family relationships.
   c. Sanitary care of food.
   d. Sanitary care of milk, including pasteurization and refrigeration.
   e. Proper disposal of sewage and garbage.
   f. Sanitary care of laundry.
   g. Uncontaminated water supply.
   h. Protection from insects.

4. Preventive measures concerned with school.
   a. Immunization.
   b. Excluding of sick children.
   c. Safe hand-washing practice and equipment.

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d. Safe drinking water and drinking equipment.
e. Sanitary toilets.
f. Education of children.
g. Co-operation with home and community.
5. Protective measures concerned with community.
   a. Measures to prevent contamination of food and water supply.
      (1) Sewage system.
      (2) Dairy and food inspection.
      (3) Water supply examined by public health authorities.
   b. Measures to offset any contamination present.
      (1) Filtration and chlorination of water.
      (2) Pasteurization of milk.
   c. Destroy insects.
      (1) Flies. (Fly carries 21 diseases.)
      (2) Mosquitoes.
      (3) Ticks.
   d. Community health education.

III. Non-Communicable Diseases.
1. Diseases of nutrition. (Provide balanced, adequate diet.)
2. Acute poisoning.
   a. Food poisoning.
      (1) Careful inspection of food industries.
      (2) Careful selection and preparation of food.
   b. Lead poisoning.
      (1) Protection of workers, with mask over face.
      (2) Careful washing of hands before eating.
3. Chronic diseases of middle life. (Periodic examination to detect defects.)
   a. Control of inheritance.
   b. Control of environment.
   c. Control of self.
5. Local infection.
   a. Keep general resistance high.
   b. Avoid skin or mucous membrane injuries.
   c. Careful treatment of wounds or injuries.
7. Heart diseases.
   a. Prevent rheumatic fever in young.
   b. Prevent syphilis. (Cause of 10 per cent of heart diseases.)

IV. CONCLUSION: An ounce of prevention is worth a pound of cure. If ill¬
ness overtakes, remember that "pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these things are the true remedies. Every person should have a knowledge of nature's remedial agencies, and how to apply them."—Ministry of Healing, p. 127.

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Medical Prospects in India
(Concluded)

By Theodore R. Flaiz, M.D., Medical Secretary, Southern Asia Division

THERE are other features relative to our medical work in this field to which I believe we should give study. From time to time we have given thought to the question of health-food work. The Spirit of prophecy tells us that this work is an important part of our program wherever our work is established. Our people in Australia have perhaps taken this instruction to heart more than in any other part of the world. We see there a fully established, successful health-food program being carried forward. In America, our Loma Linda Foods, Worthington Foods, Miller Foods, Madison Foods, as well as several private concerns, have all achieved a good degree of success. Here in Southern Asia we have done very little so far in this line.

There are, of course, certain well-known deterrent factors here in India which militate against the success of such a venture, as, for instance, religious prejudices and superstitions in regard to touching food, communal variations in tastes, and the financial limitations of the buying public. It is a recognized fact, however, that at the present time there is a marked liberalization of thinking in regard to these social and religious barriers to progress.

There is then another question which we have before us—the possibility of our developing a sanitarium work in this field. We are conducting hospital work. In fact, we have had as many as eight hospitals functioning at one time in India. However, I believe we have never had an institution in which was carried on what might be called genuine sanitarium work.

As we discussed this matter at our recent division committee meeting in Mussoorie, it was felt that there would be great advantage in developing an institution of this kind. If centrally located, it could become a means of bringing our work to the favorable attention of Indian leaders and government officials. We know something of the influence of our sanitariums in places like Washington, D.C., Shanghai, Southern California, as well as various countries of Europe where the leading people of these countries have come into favorable contact with our work through our sanitariums.

We have already made a little start toward this in our approach to the General Conference on the question, and in our budget, as you noticed; we have set aside a substantial amount which will
be the beginning of the fund which we hope may ultimately provide for the opening of this institution. There are various suggestions as to where this might be located. Delhi seems to be the favored site, although Poona, certain places in Bengal, and elsewhere, have been suggested.

Opportunities in Christian Temperance Lines

Passing on to another phase of our health work which I believe has been somewhat neglected not only in this country but in other countries as well, I would call attention to the field of temperance promotion. There was a time when our people were more enthusiastically engaged in the promotion of temperance. However, at the present time we are not doing what we should in this field. It is the definite purpose of the General Conference that we should be identifying ourselves with every force in the world which is working consistently in the cause of temperance. I hope to see our people, both laymen and medical, engaged more actively and in a more influential and strong manner with those who are pressing forward with temperance work.

Here in India we are particularly advantageously situated to help in this regard. The people of India know what we stand for. The leading political figures in India are all, including the Congress, declared outright opponents of liquor and all liquor interests. We have in this an opportunity to take advantage of our situation and establish ourselves as leaders in the field of Christian temperance. Turning to the question of the importance of our medical work, we have a statement from the Spirit of prophecy which reads:

“When those in charge of the medical missionary work realize that plants must be made in many places, God’s work will be carried forward even in the hardest fields. When men see that it is necessary to establish the medical missionary work in America, can they not see that the same work is needed in new fields, where there is nothing to give character to the work?”—Medical Ministry, pp. 329, 330.

When opening up work in new fields, this is one feature in which we necessarily are quite lacking—that quality which gives people the impression that there is background and character to our work—and we believe that our medical program, properly conducted and carried forward, is a feature which will surely supply it. This will be true, however, only insofar as it is developed within the framework given us by the Spirit of prophecy.

Background and “Character” That Bear Fruit

Recently we have seen the effect of this influence in our own district around Nuzvid, South India. There has been on the part of various doctors who have been sent to the government hospital at Nuzvid a bit of prejudice against the wide influence of our Christian institution. However, our doctors have always attempted to cultivate the friendship of these physicians. Following their worthy example, as soon as I arrived in Nuzvid I made it a point to meet the present incumbent in the government hospital, who is a very fine Hindu gentleman. He is very much a strictly religious Hindu, and as such has a considerable degree of appreciation of values. This man saw in our work something which happily surprised him.

Shortly after we arrived in Nuzvid, the district medical officer was making a routine inspection of government hospitals and dispensaries in our section. Just to learn what might be going on in the mission hospital, he condescended to come over and look around. I was pleased to show him the work we were doing, and tell him something of our plans for development.

It happened that at the time he called, we had nine typhoid cases in the hospital. This attracted his attention, and he wanted to know how we were treating them. I told him quite in detail the technique we were using. It was such a radical departure from what is generally accepted in his country that he could scarcely believe that we were meeting with success by such means. He thought that what we were doing was so dangerous we could not be saving them. He asked, “What is your mortality?”

I replied that we had had none to the present year. He was much surprised and said, “I admire the boldness with which you are doing this, but I would hesitate very much to try it in my own hospital.”

Cases were being brought in which were supposedly hopeless and ready to die, even those that had been comatose for hours. These were treated by forcing fluids and food. He thought that would surely cause rupture of the bowel, with consequent peritonitis and early death. But he observed the most serious cases going out well again. Thus the doctor went about the institution, carefully looking over the details of our functioning, and upon leaving, he thanked us enthusiastically for what we had shown him.

About a month later our friend, the local government doctor, came over and said, “I have a letter from the district medical officer in which he wishes to know whether you will lecture to the district medical society on such and such a date.”

Upon looking at the calendar, I found that this date fell on the Sabbath. In answer to my question as to what hour the meeting would begin, the government doctor explained that it would be at four in the afternoon. I said, “You will then have to count me out, as our Sabbath is not over until sundown, which comes about five-thirty.” “Would five o’clock do?” he asked. “I think we could wait that long for you.” “No, I am sorry, sir,” I said, “but if I am to be there to lecture it will have to be some time after five-thirty.”

He wrote to the district medical officer, explaining the circumstances, to which a reply came back: “That is all right. We will have our business meeting first and get our tea out of the way, and at 5:30 we will be ready for the medical lecture.”

We drove down to visit some of our outstations on Sabbath, and then at the appointed time went to the city where the medical meeting was
called. Here I found some forty or fifty doctors gathered. They gave me a very cordial reception. As they had requested, I spoke to them on the scientific aspects of the treatment of typhoid fever. The lecture was followed by a very hearty discussion, at which I was held for about two hours. At the close there were a number who expressed their appreciation of the material presented.

The president of the district medical society then told of his visit to the hospital. He said, "I want to tell you, gentlemen, if you ever have the time you should by all means go to that place and see how medical institutions should be run. There you will gain some ideas which you have never heard about in medicine." He added, "It is not just the medicine which they give there, but it is the spirit in which things are done."

Then the district surgeon, a fellow of the Royal College of Surgeons and a very cultured and refined Hindu gentleman, rose to speak. He said, "Recently the district medical officer was out on tour and visited your hospital. He was so enthusiastic about the Nuzvid hospital that he made it miserable for the rest of us here. I am glad to meet a representative of the work at that hospital, and wish also to express my appreciation for what I have heard about the work there."

He continued, "I know that they do good medical work and good surgery, but that is not what has impressed me. The doctor here tonight has told us how they treat their typhoid cases. They give them feedings by tube every two hours, and the more serious cases every hour. Can you imagine a thing like that in one of our hospitals? Think of our getting our nursing staff to give help of any kind to a patient every two hours, let alone every hour! I want to tell you, gentlemen, that these Christian missions give a practical demonstration of what their Christ taught, and there is much that we can learn from them."

I thought this an excellent witness to what they had seen in the little contact they had had with our institution. It was nothing that I had done or that Dr. Hiscox had done, but the total spirit of the institution was such as to inspire this testimony. We believe that this is truly the gospel in practice.

I can but believe that such an influence is in some way going to have a favorable bearing upon the standing and advancement of our work, not only in that local community, but in our work wherever it might be found. I believe this is one of the ways in which our medical work can give "character" to the general cause of foreign missions in Southern Asia.

Dr. Luke, "Beloved Physician"

By G. A. Roberts, Medical Extension Secretary, General Conference

LUKE, one of the four Gospel writers, was modest, unassuming, self-forgetful, yet withal a skilful, successful doctor, and by his patients and associates in gospel labor, esteemed a "beloved physician." Col. 4:14. It was the skill manifested in his medical practice that attracted the attention of Paul, who sought his aid in the work of the gospel. (Ministry of Healing, pp. 140, 141.)

Though himself a skilful physician, prescribing and ministering successfully in medical lines to his many patients, Dr. Luke, in writing his Gospel and the Acts of the Apostles, recorded nothing of his own professional cures, or even that he had part in any of the cures performed by Paul or the other workers, although he was free to record the many marvelous healings they performed. "His medical skill opened the way for the gospel to reach many hearts."—Counsels on Health, p. 498.

Luke was an educated man. He is spoken of as "St. Luke, the most educated of the four evangelists."—Foakes and Jackson, History of the Christian Church, p. 40. This higher education, however, did not deter him from being all things to all men. He gladly did anything that would advance the work of Christ in the world. He employed, but subordinated his professional education, to this one thing. Dr. Luke does not tell of his long wearisome journeys with Paul, or of his ministry to him, except that sometimes in his record he uses the term "we." The gospel alone was his whole burden.

Dr. Luke was a versatile physician. He won to himself the affectionate term "Beloved physician." He is termed variously: "A medical missionary" (Ministry of Healing, p. 140); "a teacher of the gospel" (p. 141); "a physician and a gospel minister" (Counsels on Health, p. 498). Dr. Luke, as an author, left an indelible impression on the world, and Heaven has set its approval upon his writings. For three months on the island of Melita, along with others, he preached the gospel. (Acts of the Apostles, p. 446.)

As a private secretary to Paul and a Gospel amanuensis, he served exceptionally well: "The services of Luke, the beloved disciple and faithful friend, were a great comfort to Paul, and enabled him to communicate with his brethren and the world without."—Acts of the Apostles, p. 499. Luke, as a true friend, was unexcelled. There were seven who were particularly close to Paul, namely, Phygellus, Hermogenes, Demas, Crescens, Titus, Tychicus, and Luke, but they all left him sooner or later, some by desertion, and others on missions to the other churches. (Acts of the Apostles, p. 490.)

Although Jesus spent more time in healing the sick than in teaching or preaching, thus establishing healing as very important in soul-saving work, yet he subordinated the work of healing to the work of most importance, that of preaching the gospel. Dr. Luke did the same, recognizing that it was the power of God that healed those for whom he prescribed. Though there were many physicians in His day (Mark 5:26), yet, in selecting His twelve disciples, Jesus did not choose a physician as one of them. Instead He chose a tax collector, some fishermen, and others, and taught them true ministry, and also the vital
Adapting Our Approaches

R. A. Anderson (Takoma Park, D.C.): May I read this important quotation? "God's workmen must labor to be many-sided men; that is, to have a breadth of character, not to be one-idea men, stereotyped in one manner of working, getting into a groove, and unable to see and sense that their words and their advocacy of truth must vary with the class of people they are among, and the circumstances that they have to meet."

—Evangelism, p. 106.

We are told that we must not be men of one idea, but we must be constantly advancing. That is true of our approach to communities and cities. Each city has its own personality. You would not work in New York City the same as you would work in Birmingham, Alabama. The perplexities and problems are different because of the wide divergence of ideas and the different types of people. That is also true of the time in which people live. The type of person we are facing now is entirely different from the type we faced before the war. Folks do not think as they did in 1940. We have to be well aware of that, as we must seek to meet the thinking of this generation.

David served his own generation. And we, as evangelists, in order to be successful, must learn to think in terms of this generation.

Another thing has happened that makes a new approach necessary. We do not hesitate to speak of the possibility of world destruction since the invention of the atomic bomb. Elder Rebok's address at the session reminded us forcefully of the significance of the change in the theological ideas on the part of ministers in the churches about us. Even liberal writers speak in a tone altogether different now from that of a year ago. Formerly we were regarded as "calamity howlers." But not now. We have been thrust into a prophetic role. That brings us to this point: What different methods of publicity are called for? What kind of titles can we use? We will have to adapt our methods to the changing time. The things we used to do even three or four years ago do not appeal now. We need to study this particular matter.

Double-Header Sessions

F. W. Detamore (Southwestern Union): I wonder whether you have tried double-header sessions for Sunday nights. I do not think we have exploited that as much as we might. It is not hard to get out a good crowd on the first Sunday night. In fact, we are sometimes favored with an overflow. But it is not a good thing to keep on turning people away. It is better to divide the crowd, even if each group is considerably smaller. I do not do this on the basis of an overflow, but state that we are going to have the first meeting at five-thirty, so that people can go to some other church if they wish. The other meeting is scheduled for seven-thirty. I usually try the double session on the second Sunday night.

I think those who have not tried this plan would be surprised at the results, even in smaller places and under discouraging circumstances. For example, in Amarillo, Texas, we had only 165 people out on the opening Sunday night. The second Sunday night we had only 160. We had put out good advertising and had used good billboard publicity. In desperation we tried the double-header meeting. If we could not get them to come out to one meeting, we would try two. The next Sunday night we had four hundred. So this helps even under unfavorable circumstances.

If I were conservative I might choose the old-time topic "Heaven" or "The Other Side of Death" for the first-night topic. But I think we must have something better to get a good crowd for the opening Sunday night. And then we need something pretty strong for the second Sunday night. It is often difficult to get the crowd back again, so I like to have a much stronger subject for the second Sunday night. When I saw the picture of a cannon, and a dove making its nest in the mouth of the cannon, immediately there sprang into my mind the title, "The Atomic Bomb and the Dove of Peace." I have been surprised how well that has taken. Many weeks later I have had requests for that sermon in mimeographed form.

I put it right into my advertising that I am speaking on the Bible. Then they do not think I am a Democrat or a Republican.

At the end of the service, when prayer has been offered, I often say, "Friends, just one thing before you leave. We have become a little better upon request of a few city evangelists attending the General Conference session as delegates, three informal round-table discussions were held under the auspices of the Ministerial Association. These were scheduled during the noon recess, between the pressing business sessions and appointments of standing committees. Remembering the hundreds of evangelists who had planned to attend the canceled four-day Ministerial Council scheduled for St. Louis, we had these discussions stenographically reported in order to share them with the full MINISTRY reader list. These condensations will follow for a number of issues. —EDITOR.
acquainted tonight. The stiffness has worn off.
But from now on I want you to promise me one
thing. We have paid out money for advertising,
handbills, and all. I would like to go to bed and
sleep tonight. I wonder how many of you will
promise that next Sunday night you will bring at
least one of your friends with you.” This builds up
the announcement of the double-header meeting.
I find that this type of announcement helps in
the advertising. We have had to run for many
years on a starvation budget. We have spent
we prepare the ground thoroughly. We should
the advertising. We have had to run for many
least one of your friends with you.” This builds up
promise that next Sunday night you will bring at
32x492

bible corresponds
ters, going from house to house with handbills,

The first article was titled “When Will Wars

end?” The war was then on, and that was of great
interest. I did not assume the role of prophet
about the current conflict, but wrote about the end
of all wars. I told them just enough to arouse
interest, and included a notification of the Bible
Correspondence Course. Nothing is said at first
about preaching. We get the names of people be-
fore they know we are going to preach.

Christ, the Center of All Sermons

H. M. S. Richards (Glendale, California): I
believe in sticking very close to the cross and its
Christ. I think this poor, shaken world is
interested in Jesus, more so than ever before.
People are looking for finality; they are looking for
refuge. Every man who can think today wants
some refuge, and Christ is that refuge. So I like
to preach about Jesus and talk about Him in every
theme. It seems to work.

I like to take as my first subject, “Christ, the
Greatest Character of All Time,” or something
like that. I believe that if we present the cross of
Christ, even when we are talking about the
atomic bomb, our presentation will be effective.
I do not have any burden to tell people what they
can read in the papers and the magazines like
Life, Time, or Newsweek. But I do want to tell
them what Christ means to us now as a place of
refuge, and I think that the theme of Christ can be
worked into a whole series.

Practically every topic can be centered in the
cross in some form. When I speak on the judg-
ment I touch on “That Ordained Man,” with text
from Acts 17:31, “By that Man whom He hath or-
dained.” Jesus becomes the center of it. And
personally, I am not much interested in the judg-
ment unless Christ is there. If He is not there,
I do not want to be there. I am not looking for jus-
tice; I am looking for mercy. “Christ at the
Church Door” is the title I use for the Laodicean
message to the churches.

These Christ-centered titles seemed to draw the
people. Christ is then made the center of every
sermon. Whether it be prophetic, doctrinal,
practical, or spiritual, Christ should be the center
of all.

Interweaving the Angelic Messages

J. A. Buckwalter (College View, Nebraska): I
believe that in these times it helps to bring in
the three angels’ messages early in the series, and
to present them as God’s messages to this genera-
tion. They appeal to the world because they pre-
sent two phases: first, the judgment for the world,
and then the provisions of God to meet Him in
peace. The judgment-hour message and the call
out of Babylon is the answer to many questions.
We have advertised somewhat on this order:
Across the top of the handbill, in small letters,
“Christendom’s Revival Hour Has Struck,” and
the larger letters, “God’s Interdenominational
Message.” I have tried to present the three
angels’ messages as the medium through which
God is speaking to modern Christendom, and
center the appeal around the call to give these
messages to the world. I do not go into detail,
Building on Threefold Message

John Osborn (Seattle, Washington): Back in 1939 I saw the possibilities of building a whole series on the three angels' messages. As Brother Buckwalter has said, you can whet the appetite of your congregation for that very thing, if you use key texts to create interest in the various features mentioned in the three angels' messages. So, early in the series we have three plywood angels slide out on wires and stay in view throughout the series. Every time additional subjects are presented in connection with the three angels' messages, we add a plaque, which hangs on the wires. One after another is added, until at the end of the meetings a long series of plaques is hanging there depicting all the points presented to the people. I find that we can give greater prominence to various aspects of the three messages by illustrating it in that way.

Capitalize on Current Interest

E. F. Kosni (Arlington, Virginia): I, too, have tried the method of introducing the three angels' messages very early in the series. I tried this, and it worked very nicely. In fact, I introduced the subject of the three angels' messages the first night of the series, explaining that a whole series of presentations would be unfolded on these three vital messages found in Revelation 14. Then I, of course, impress upon them that the series will unfold the unfolding of the principles that we find in this particular chapter. My opening title in Arlington was "The Bible, the Bomb, and the Future," because at that time there was a great deal of discussion on the atomic bomb. I tried to show how God would bring an end to the world as it now is, and that man would not bring it to an end himself by using the atomic bomb. I think we should center our titles about what men are thinking. I believe we should capitalize on world peace at the present time.

Many preachers fail, not because they lack knowledge, but because they lack unction. They are orthodox, but they never take fire when they preach. Their sermons are all brains and no blood. They have plenty of thought but no feeling. It is true that one may stand like a lifeless fingerpost, pointing the way along the road where he neither leads nor follows. It is true that God, in His sovereign mercy, may bless others by one who is not himself blessed. Yet commonly it is that which procedeth from the heart of the preacher that penetrates and affects the heart of the hearer, like a ball red hot from the cannon's mouth.—Author Unknown.

RADIO EVANGELISM IN ACTION

Plans, Methods, and Objectives

The Fight to Keep on the Air

By Dallas Youngs, Director, Bible Correspondence School, Potomac Conference

A radio station manager observed to me the other day in the course of a casual conversation that the mass of the people do not want much religion. And he observed further that for that reason they do not intend to clutter up their programming with more religion than the people would take and like.

Although we lament this, evangelists and radio speakers recognize the truth of it. Mr. John Q. Public is not now enjoying, either in America or in the rest of the world, robust spiritual health. The fact is, he is suffering from a bad case of religious anemia, his pulse is weak, his appetite poor, and he has about lost his ability to concentrate upon eternal realities. This enfeebled spiritual state was clearly reflected by the station manager, and it accounts for the changed attitude of radio personnel toward religious broadcasts.

Radio stations are very sensitive as to their standing with the Federal Communication Commission, and to their popularity with the listening public. Hooper ratings are studied to determine the type of "show" most popular with the public. And when a show (as they call all programs) does not record a good "Hooper," it likely will not be long until it is moved to a less desirable time, or put off the air altogether. This hits religious broadcasters hard, because it is difficult, owing to public apathy, to secure a "Hooper" that compares favorably with "A Date With Judy" or "Fibber McGee and Molly."

In view of this present attitude to abridge the time of religious broadcasts, it is the part of wisdom to place your program in the hands of a good agency. If you deal directly with the station, and they desire to make some changes, they simply notify you of those changes, and you have no recourse whatsoever. You are moved from your desirable time, to time less desirable, and a show with more popular appeal moves into your time. Thus you lose in large part the listening audience you have built up, and protests seldom avail anything.

The personnel of radio stations are invariably courteous, but seldom deeply religious. They are pressed for time by ministers of all denominations—time that they seldom have the space or will to provide. As the management looks at it, the operation of a radio station is big business, and must be operated along big lines, without regard to sentiment. Programming is studied and restudied, some shows are discontinued and some are changed—all in an effort to balance the schedule.
It is a good thing to keep in mind that station operation is a cold-blooded, matter-of-fact, dollar-and-cents proposition. An agency, which seldom adds anything to the cost of broadcasting, is in a position to protect your program, due to the fact that it handles thousands of dollars of the station's business. Instead of dealing directly with the station in all matters that are unpleasant, you deal with the agency, which in turn takes the problem to the station. And likewise the station generally works through the agency in all matters affecting you and your program.

Radio time is becoming more and more difficult to obtain, and good religious time still more difficult. Most stations will tell you that "time is tight," meaning that it is practically all sold out. It is virtually impossible to obtain a strip across the board. All of which argues that when we obtain desirable time we should do all in our power to hold it. It is not likely that the cultivation of the good will of the announcers, program directors, and station managers will keep a poor program on the air; yet it is certainly wise to do everything possible in that direction.

Criticism dries up the fountain of co-operation. And so it is generally best in the case of a blunder or failure on the part of the personnel to get your program on the air properly, to laugh it off by saying, "Well, I'm glad that I'm not the only one who makes mistakes." Or, "Well, we all make them—tomorrow we'll do better." Then, when tomorrow comes, your announcer will be extra careful and alert, because you were so decent and considerate. Of course, if it is a matter of a serious nature—something that will impair the value of your program—it will undoubtedly be the part of wisdom to discuss it with your agency.

However, in most cases the station is as anxious as you are to see you succeed, and be popular. Your popularity enhances the station's popularity. Therefore if you go to the station management, asking for tips on how to improve your script writing, your arrangement, presentation, delivery, etc., you may get some valuable help that will make for the difference between success and failure.

Because of the scarcity of time, stations become more and more selective, and therefore broadcasting standards are raised. The usual run-of-the-mill music and sermonet program does not carry any great interest for the program director. He could fill his schedule with this type. But he is always on the lookout for new ideas—something in the way of presentation or arrangement that is sound but different.

If music is used it should be of high quality. It is far better to use a high-quality musical transcription than mediocre live talent. However, if satisfactory live talent can be secured, it is always desirable. A child or young person with a voice of outstanding quality always goes over well with the public.

It is imperative that we maintain a certain dignity in order to gain and hold a following among intelligent people. However, it is well to stay away from stiff formalism. The conversational style of delivery is best. Fewer people will dial you out if you can make them feel you are talking to them alone, and that you have a personal interest in them. Visualize your audience as just one or two or three sitting in the living room. Talk to them as you would if you were present with them. If you visualize your audience as a great assembly of tens of thousands, you will fall into an auditorium style of delivery, and most people don't like to be preached at in their living room.

When all is said and done, radio speaking of whatever type fails in itself to gain many accessions to church membership. It is a long way between the microphone and the loud-speaker, and unless some means can be found to bridge the gap, disappointment is sure to result. Many plans have been tried to gain a more direct and personal contact with the radio audience. Some radio evangelists have had good success by offering a Bible correspondence course free. Through the Bible lessons, which the student studies at home, the great truths of the Bible are taught. Then when the student has reached the proper place in his studies, a personal visit is made. This works out very well, as truths which cannot be presented over the air may be presented in the course of Bible lessons.

With frequency modulation, television, and standard radio broadcasting before us, the future looks bright for the propagation of our truth. We must not be found "asleep at the switch." Our experience must not parallel that of an ancient Israelitish king who was entrusted with the performance of a certain task. Upon his failure he was met with a prophet in disguise, who said: "Thy servant went out into the midst of battle; and, behold, a certain man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone." 1 Kings 20:39, 40.

Are You Moving Soon?

In order not to miss a single copy of The Ministry, you should notify the Review and Herald, Takoma Park 12, D.C., giving both old and new addresses. The post office does not forward magazines, even though you leave a forwarding address. Many transfers and changes of address occur during the course of a year. If you are moving, send in both your old and new addresses, well in advance, and thus save delay and expense, and avoid missing your numbers of The Ministry.
The Sisterhood of Ministers' Wives

By MARGIE LEE SCHICK, Minister's Wife, South Gate, California

some of the most faithful and appreciative readers of THE MINISTRY are ministers' wives. The principles discussed in these columns are often as vital to them as to their husbands. It is therefore fitting that we hear frequently from these more silent partners, whose value is above rubies. We accordingly asked Mrs. Schick for an article and received this helpful message.—Editor.

Although the hands of ordination have not been laid upon her, the minister's wife is called to a very special ministry. This ministry rendered by faithful sisters is a very definite part of God's great plan. When a young woman unites her life with that of a young man whom God has called into the holy office of the ministry, she must count well the cost. It is a life of sacrifice, a submerging of all plans and daily living into the lives of others. It is well if her natural aptitude is such that she enters this new life of service with cheerfulness and complete willingness to do all that God requires of her.

The giving of our lives to such a worth-while service calls for a complete surrender of ourselves to God. A grave responsibility rests upon us that we cannot lightly throw off. This responsibility cannot be rightfully discharged unless there is an utter emptying of self and a complete filling of the Holy Spirit. "Take me, Lord, and mold me and make me a vessel fit for Thy use," should be our constant prayer. Then there will be a hiding of self and an exalting of Jesus. We shall be guarded in our conversation, and our hearts will be made soft and sympathetic through the influence of the Holy Spirit. We shall be diligent students of the Word, so that we, too, can give to sin-sick souls a "word in season."

A proper educational background will be of great value to the minister's wife. Our own schools offer such a training. A thorough knowledge of the Bible and history is necessary. A minister's wife need not necessarily be an accomplished musician, but she should have some knowledge of sacred music and be able to play ordinary hymns. In our evangelistic work I have also found my knowledge of diet and healthful living very helpful. It has enabled me to present this phase of our message to new converts in a practical way.

In Testimonies to Ministers we are given some helpful advice about our dress:

"Our ministers and their wives should be an example in plainness of dress; they should dress neatly, comfortably, wearing good material, but avoiding anything like extravagance and trimmings, even if not expensive; for these things tell to our disadvantage."—Page 180.

Not only our dress, but the way we conduct ourselves in general, the way we keep our homes and care for our children—all have a telling influence. If we are our own designer and dressmaker, we shall find that the salary a minister receives will go much farther. Lessons of economy and thrift need to be learned early in the minister's home. Our children need proper training. Sometimes the influence of a well-prepared sermon is lost because the pastor's small son is misbehaved or the daughter's mode of dress is not controlled.

Remembering always that our influence belongs to God will help us in making many decisions. We shall be judged according to what we ought to have done, as well as by the things we did. Let us never become by word or deed a stumbling block to others. Our lives should radiate cheerfulness, happiness, contentment, and the abiding presence of the Holy Spirit. When this is true, we can be the help to our preacher-husbands that God intends us to be. We can do much to encourage our husbands when the way is a bit hard or wearisome. We can aid them in saving souls.

More is expected of the minister's wife than of others. Sometimes it is not the thing we say, but simply our presence and look of sympathy and understanding that bring comfort to some sorrowing one. Let us never be too busy to make necessary calls and visits. Often we can understand and reach some cases that the minister cannot. A sanctified wife is the greatest blessing a minister can have.

There are many ways in the church whereby we may show ourselves helpful. It is not wise, however well trained or talented we may be, to make a display of our talents. In most cases it is not wise for the minister's wife to hold a major office. If she does she, of necessity, gives most of her time to the one department. It is better to divide her interest among the many branches of service in the church, not urging her own ideas, but being helpful in her suggestions. There are those in our churches who feel, and perhaps rightfully so, that they understand quite fully just how the work should be carried on. They do not always react favorably to urgent suggestions by the minister's wife. Let us be tactful and always add a word of praise. It works wonders in keeping harmony.

Sometimes problems arise. Perhaps the problem is not a serious thing in itself, but it has the possibility of growing into large proportions if not carefully handled. At such a time we need to be
as "wise as serpents, and harmless as doves." Ours
must be a noncommittal attitude. Prayer for help
and much tact are necessary when someone presses
us for an opinion, or chooses to tell us some gossip.
Let us be guarded in what we say, ever striving
to see and magnify the good in others. Let us ever
be ready to listen with a sympathetic ear to the
heart cry of a soul in distress.
Whatever the circumstances, no resentment must
creep into our hearts. When reviled, our Saviour
reviled not again. No jealousy or evil surmising
will be in a real Christlike life. We must be less
proud, less sensitive. We must love self less and
be dead to self-interests. Our interests must be
submerged in Christ. "I live; yet not I, but Christ
liveth in me," should be our motto.
When an evangelistic meeting is in progress, the
minister's wife will find many ways of being helpful.
By her presence at the meetings, by greeting
strangers, she can add much to the success of the
campaign. As she becomes acquainted with the
new believers, she will often learn of problems that
confront them. Her attitude toward other work-
ers in the group must not be one of superiority. A
cheerful, helpful manner, always tactful, will en-
courage all to do their best.
Sometimes discouragement creeps in, and we
may feel that the load is a heavy one. But we
should seek to suppress any feelings of this kind.
I quote from Gospel Workers: "She should
never urge her wishes and desires, or express a
lack of interest in her husband's labor, or dwell
upon homescick, discontented feelings. All these
natural feelings must be overcome... Some
would enjoy a religion in which there are no
crosses, and which calls for no self-denial and ex-
ertion on their part."—Page 202.
We must ever guard carefully our own health
and the health of our families. The Master knew
we needed periods of physical rest and relaxation
when He said, "Come ye yourselves apart into a
desert place, and rest a while." Mark 6:31.
Being a minister's wife is a full-time position.
It brings many cares and many responsibilities,
but the reward will be a glorious one. Stretching
around this globe of ours is a great sisterhood of
ministers' wives. We have similar problems and
privileges. Our reward in eternity is assured, if
we are faithful to the trust God has given us.

The many helpful things we do,
Along life's busy way,
Will have a rich reward
Some glorious happy day.

Our names may not appear
In the world's Who's Who,
But the King of kings takes note
Of each loving thing we do.

Perhaps it was a word in season
To a faltering soul in sin,
Or a visit to a home filled with sorrow
Where we left courage and hope within.

So numerous are the things we do
We cannot write them here.
But the record is kept in heaven,
So take courage, sister dear.
2. Am I considering anything dangerous, or humanly unattractive, or lower in rank than my present position, as not being a call from the Lord? Conversely, am I always sure that a higher position, a more secure location, a situation more advantageous to my family, is a call from the Lord?

3. Do I expect to reach translation, supported by sustentation?

4. Do I expect things in the world to straighten out somehow for quite a period, in which I can lay firm financial and economic foundations for the future of my family?

5. If I am a delegate from a country suffering from hunger and other discomforts, and as I see Americans relatively well off, considering their luxuries as necessities, shall I go back to my field bitter, envious, heartsick at the great contrast? Or shall I thank God for a strong base, with all its imperfections, from which to help finish the last appeal to the earth's inhabitants?

The personal seriousness of the book of life may be seen in the light of these three questions:

1. Has my name ever appeared there?
2. Is it there now?
3. Will it be there next year, or at my death, or when the Lord comes, if I continue my present way of living?

Christ's Time and Ours

By Lynn H. Wood, Professor of History of Antiquity, S.D.A. Theological Seminary

The comments concerning the conditions faced by the Mediterranean world at the beginning of the Christian Era, made by W. S. Ferguson, professor of ancient history at Harvard, in the first chapter of volume 7 of Cambridge Ancient History, and by the editors in the preface to that volume, may be generally epitomized as follows:

1. Turning away from the old imperialistic monarchies of the East, with their regimented serfdoms, the Graeco-Roman world brought in new ideas of democratic life.

2. Stoic and Epicurean philosophy attempted to make the world an oecumene—a single community—with the koiné Greek the universal language.

3. Emerging from the various influences of the past, the Roman world added to this Greek philosophy concepts of law, order, administrative centralization, and regimentation.

4. Old lines separating nations, classes, families, races, and sexes, faded into a new social order.

5. Widespread political unity opened the way for an ebb and flow of various national cults, so centralization met its opponent in individualism.

6. The people turned from a listening public to a reading public.

7. Authors, sensing their freedom, chronicled new and strange moods, tastes, and personalities.

8. Religions featuring a knowledge of future events, the art of healing, and promising salvation and immortality, attracted the attention of the world.

9. Strong efforts at syncretism—the union of conflicting beliefs by concentrating on points of agreement—made a fusion of deities, new and old, Zeus - Ammon - Yahweh - Ahuramazda - Jupiter becoming the highest god, or in short, just Zeus. (See preface, pp. vi-viii, 1-8.)

Parallel Conditions Seen Today

Even a cursory study of these conditions will reveal many parallels to the various winds of thought today. Will the present world be formed into a democratic oecumene with the United States in the lead? Will there be an attempt at syncretism of faiths, with the United States stretching forth its hand to unite Protestantism, Catholicism, Spiritism, and Judaism? Will the Four Freedoms, so much talked of today, usher in a new social order that will open the way for an ebb and flow of various national cults, Oriental and Occidental? Will there come a miracle-working regimentation of world religious forces that will feature a pretended knowledge of future events, proclaim the art of miraculous healing, and promise salvation and immortality to those willing to be so regimented? In order to accomplish its desired ends, will some central power resort to persecution and boycott of minority groups?
Just as the Graeco-Roman world was something entirely different from the world as Babylon or Persia knew it, so we may expect the atomic age to introduce factors that are entirely new to our modern thought rut.

Jesus' Solution to the Problem of His Time

Jesus met the issues of His time by introducing the spirit of individualism. Neither bond nor free, Gentile nor Jew, Roman, Greek, nor Parthian, could, because of position, creed, or race, solve the problem, but as He stressed in John 17:3, "this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Then He went on to expand the meaning of knowing God. Throughout the chapter He gave four essentials as follows:

1. To know God as the great Giver, the Source of all wisdom, might, and power. (Verse 7.)
2. To understand God's motive in permitting Jesus to come to this world. To think His thoughts after Him. (Verse 8.)
3. To volunteer to be the same kind of life-giving channel that Jesus was. (Verse 23.)
4. To enter into eternal fellowship with the Creator—a "new and distinct order of being." (Verse 26. See Ellen G. White, Review and Herald, Feb. 11, 1902.)

Ezekiel stressed more than any other Old Testament prophet what it meant to "know that I am the Lord." He touches on this thought 60 times in the 48 chapters. The prophet lists more than a dozen ways in which the world is "to know God." One day, he says, all the world, both good and bad, shall know the Lord. (Eze. 37:26-28.) But, for the latter group, this knowledge will be useless!

Are these four essentials to knowing God the way out today? These four essentials planted in man's heart today will cause the earth to be "filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. They will provide a hedge against the snares of the last days as surely as they did in Christ's day. They will develop the only kind of individualism that will endure throughout eternity. Let us seek for them with the whole heart.

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RELIGIOUS WORLD TRENDS
Import of Leading Press Declarations

Commercialized Entertainment
By James G. Towery, Editorial Research Assistant, Review and Herald

UNDER the title “Protestantism and Commercialized Entertainment,” Charles Clayton Morrison, writing in The Christian Century of May 1, 1946, discusses the problem as it relates to America. Dr. Morrison opens his discussion by declaring:

"We have now to consider a third block of our cultural mentality; namely, that formed by the institution of commercialized entertainment. Increasingly, our generation has delivered its leisure into the keeping of organized purveyors of entertainment, whose enterprises cover the entire nation, whose motive is financial profit, and whose offerings are designed to reach and hold the attention of the mass mind. To accomplish this, the predominant appeal is made to the senses. Habitual exposure to these forms of entertainment leads to an overstimulation of the senses at the expense of reflective thought. By thus undermining the reflective intelligence of the community, our culture is removed farther out of reach of the appeal of Protestant Christianity."

Before the introduction of mass entertainment the people in America invented their own entertainment. The tempo of society was slow, and there was more time for reflection. But as the tempo of living increased, there was less time for reflection, and the tendency to pay for entertainment provided by others became more apparent. Today this tendency has become an established fact.

The moral effect of this modernized entertainment has caused the shrinking of the capacity of Americans for leisurely reflection to such an extent that the very quality of the mentality of the people has changed. Ideas have difficulty finding root in minds that have been saturated with the abnormal stimuli which commercialized entertainment provides. In speaking of the condition of our generation Dr. Morrison declares:

"Ours is a sensation-saturated generation. Its capacity to think and to think seriously has been shrunk by the commitment of its leisure to the commercialized purveyors of entertainment. Walter Lippmann, quoting Aristophanes, declares that 'whirl is king.' We are distraught, and have no cure for our distraction save to seek other distractions. We no longer invent our own forms of entertainment. Why should we when a twist of the radio knob, or a movie palace around the corner, or the endless strips of fantastic nonsense in the 'comic' supplement, or the synthetic mystery story, or the public dance pavilion, or the 'bookie' in the rear of the neighborhood barbershop, or the restaurant and the 'tavern' with its stage shows, provide us with all the 'kick' which our jaded senses require without any planning or invention on our part?"

This ready-to-wear entertainment tends downward to the plane of profanity and vulgarity. And so low is this plane that the purveyors of mass entertainment are finding it more and more dif-
ficult to provide something new. Subjects considered within the plane of decency have long ago been exhausted, and today the vulgar and profane have taken their place. Goaded by the necessity of providing something new, the sacred areas of morality and religion have been invaded and exploited. At first the mind is shocked by sly attacks on established conventions concerning morality and religion. Ordinarily the mind could throw off one attack, but so accustomed has the public become to being “shocked” and “thrilled” that these attacks are accepted as being normal. Continuing his discussion of the effects commercialized entertainment is producing, Dr. Morrison declares:

“Our commercialized entertainment system is producing a mentality of escape from the deeper and more ultimate issues of life. It blights mental spontaneity—the capacity to react critically and intelligently upon the subject matter which the system offers as entertainment. By undermining standards, it has broken down inhibitions. By breaking down inhibitions, it has corrupted taste. And by corrupting taste, it has stultified judgment. Thus the mind is left relatively inert, possessing its passive function or receiving sensations, but incapacitated to select, reject, or evaluate them. The active, idealational function is frustrated because it is swamped by an inundation of sense stimuli so great in volume that the mind is unable to deal with it.”

Thus the problem of commercialized entertainment must be considered in answering the question whether Protestantism can win America. Has the stultifying effects of such entertainment already progressed too far, or can the Protestant mind still respond to the message of the gospel? Dr. Morrison summarizes his article by a comparison with Catholicism:

“With respect to commercialized entertainment, Protestantism now finds itself in a weaker position than Catholicism. The latter has already proved its strength in eliminating certain flagrant indecencies which were particularly repugnant to its own moral code. But its traditional indifference toward a people’s mores in general should inhibit any expectation of support from Catholicism in those other matters in which the Protestant conscience is equally sensitive. The task of saving America from the enervating influence of the commercial exploitation of the people’s leisure, rests uniquely upon the shoulders of Protestantism. It must assume this responsibility if it is to save itself and win America.”


ON BELONGING.—A pastor once said to a member of the church, “Now I hope to see you at prayer meeting.”

“No,” was the reply, “you see, I belong to the lodge, and that is lodge night.”

“Yes,” returned the preacher, “I noticed that you belong to the lodge. You are a member of the church, but you belong somewhere else.”

It is well for all of us to consider to whom we actually belong. Some people are church members, but they belong to the world. Some are church members, but they belong to the devil. Every church member should belong to the Lord.—The Presbyterian.

WHAT ARE THE DANGERS OF A VEGETARIAN DIET?

Most people realize that the strictly vegetarian diet may very easily be deficient in protein. This does not mean that the vegetarian diet need necessarily be deficient in protein, but only that this danger is very real and must be reckoned with by one who has decided to be a vegetarian.

Even among those who advocate the use of meat for good nutrition, many agree that adequate protein can be obtained from vegetable sources. Generally they insist, however, that it is more difficult, and hence a danger of deficiency exists.

Colonel John B. Youmans, Medical Corps, Army of the United States, writing for the “Journal of the American Medical Association” says:

“So-called first class protein, animal protein, is more complete and richer in essential amino acids than most other proteins. Though an adequate intake of protein can be secured with vegetable protein, it ordinarily requires a greater variety of food and larger amounts.”

Mrs. E. G. White taught that we must “plan wisely” in regard to a proper diet, but when we do so, meat is unnecessary.

“If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh meats.”—“Counsels on Diet and Foods,” p. 314.

Great harm can be done by preaching vegetarianism without training people to be intelligent vegetarians, aware of the dangers! We must help people to “plan wisely” in matters so vital to physical and spiritual well-being!
THE ASSOCIATION FORUM
A Round Table on Methods and Problems

This Forum, dedicated to the exchange of candid worker opinion on ministerial methods and problems—though not designed for the debate of controversial theological questions—reflects the personal views of the respective writers, and not necessarily those of this journal or of the denomination at large. Contributions should not exceed 500 words, and are expected to conform to the recognized amenities of the Christian platform. The editors reserve the right of excluding presentations failing to observe such principles. Contributions of value are invited for these columns.

Division of Funds and Dark Counties

EDITOR, THE MINISTRY

In the General Conference of 1901, Elder A. G.Daniells was discussing the then fluid organization of the church. He said:

"I have been in counsel with Sister White about the organization of new conferences for a number of years, and I esteem it a privilege to state to the delegates here what I have frequently heard Sister White say. In Australia we have many times been in great perplexity for money. When we started on self-governing principles out there, the tendency on the part of our brethren was to let us be self-supporting as well as self-governing. Sister White has often said to us brethren: 'What is the matter? What is the reason for that?'—Well, I remember a brother once said to her: 'This principle has been adopted by this people, by our brethren, our conferences,—that as long as a field is a missionary field, we will look after it and endeavor to support it; but when it organizes, and becomes a self-governing field, then it must support itself; we no longer stand committed to its support.' Sister White said, in reply, 'Who made such a ruling as that? He had better be saying his prayers.' The principle involved in that statement is this: that we are not justified in cutting a field off from our foster care and support simply because it chooses to organize for local self-government. We are in duty bound to look after it and endeavor to support it; but when it organizes, becomes a self-governing field, then it must support itself; we no longer stand committed to its support."—General Conference Bulletin, 1901, p. 68.

This denomination has now developed a financial working system that is a marvel to the ministers of other groups. Our tithing system is the object of praise of almost all denominations. With them, a local church governs its own finances, and may pay its pastor whatever it chooses. It would not be difficult to discover that within a few miles of a church which pays its minister a thousand dollars a month, another minister must endeavor to live on half that amount for a year.

Adventists have developed an equitable financial system whereby churches receive equal ministerial supervision in the main, and the ministry is paid on a wage scale which takes no account of the financial resources of the church which the minister serves. The tithe is sent into a central treasury, and from there it is disbursed equitably over the country, and in due time to each State, we would not see a hoarding of funds in some favorable conferences and extreme weakness in others. Evangelism would then be carried on equitably over the country, and in due time there would be no dark counties.

The Baptist denomination is consistently opposed to a conference organization. That would be centralization, which would infringe on the democracy of the individual church. Thus one church can thwart the equitable ministry in a State. Adventists sacrifice this extreme democracy in order to effect wonderful ends within the conference territory. But immediately some raise the cry of "centralization," when the same system which is applied to the churches is proposed to the conferences!

Under our present system, when will we ever attain our ideals of "finishing the work"?

HENRY F. BROWN. [Associate Secretary, General Conference Home Missionary Dept.]
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BIBLE ADVANCE, 1945.—Never did the churches see more clearly or respond more generously to the need for Bibles the world around than in 1945. To the regular work of the American Bible Society and its World Emergency Program the churches gave a total of $1,123,796, an advance over the year before of 125 per cent.

This amount Seventh-day Adventists gave for the Society’s regular work $2,449 and to the World Emergency needs $9,550—a total of $11,999, an increase of 50 per cent over their gifts for 1944.—Through Opening Doors With the Bible, American Bible Society.

CATHOLICISM’S “RIGHTS.”—Even the most critical examination of the history of Vatican diplomacy reveals what a prolonged study of it confirms and illustrates by innumerable examples. Its supreme purpose has always been the protection of the property and “rights” of the Roman Catholic Church and the enhancement of its privileges and power. Read any or all of the concordats, which are the formal expression of the achievements of Vatican diplomacy. Not one of them evinces any concern for general human rights and freedoms. They have to do exclusively with the prerogatives of the Roman Catholic Church. The last time the Vatican expressed itself on any large-scale international treaty was in 1648, when Pope Innocent X, in the bull Zelo Domus, denounced the Peace of Westphalia and declared it null and void because it guaranteed the religious liberties of “heretics” (i.e., Lutherans and Calvinists) in certain parts of Europe. Much more recent events—in Spain, in Peru, and only last week in Argentina—without explicit or tacit papal approval, show that this attitude has not changed.—Christian Century, June 19.

NEW METHODIST GROUP.—Methodist ministers from Kansas, Mississippi, New Mexico, Pennsylvania, Tennessee, and Texas met in Memphis this week and formed a new denomination to be known as the Evangelical Methodist Church. These men represented churches which did not join in the merger of 1939. The new group will attempt to bring together all the fundamentalist, independent Methodist groups throughout the nation, leaders said.—Christian Century, June 6.

STAGGERING SUM.—The figures on 1945 gambling operations have appeared in the press, and they total the staggering sum of more than $1,000,000,000. The whole nation was astounded when we learned that the development of the atomic bomb cost us $2,000,000,000 over a period of several years.—Watchman-Examiner, June 5.

TRUE FUNCTION OF N.T.—The church lived for a hundred years before certain of its scattered writings were collected into an authorized canon, called the New Testament. This was a great event in the history of Christianity. The church was in the way of losing its memory of the events in which Christianity emerged, together with the meaning of the events which the faith of its firsthand witnesses saw in them. It was invaded by strange philosophies and cults which threatened the corruption of the faith. The collection of the Gospels, the Acts, and the Epistles, which had meantime been written, became a permanent mirror in which the church could see its own beginnings and so revive and correct its fading memory. Had it not meant for this standardization of these classic writings, Christianity might have lost its way in history and become something else than Christianity. The New Testament revitalized the church’s corporate memory of Christ and the gospel to which the first disciples had borne witness.—Christian Century, June 19.

BAPTIST PUBLIC RELATIONS.—The Southern Baptist Convention, meeting in Miami, approved proposals for a permanent Baptist public relations office in Washington, under direction of a salaried secretary who “shall use every means available for arousing not only Baptists but all others in the support of universal religious freedom.” The Washington office is a proposal of the Joint Conference Committee on Public Relations, sponsored by the Southern Baptist Convention, the Convention on Church Union, and the Baptist General Association of Pennsylvania, the Baptist Convention of North Carolina, the Synod of the Pacific Coast, and the General Association of Christian Churches of Kentucky. The Southern Baptist Convention has voted a total of $25,700 for the new program.—American Baptist Review, June 19.
by the Southern Baptist Convention, the Northern Baptist Convention, and the National Baptist Convention.—Religious Digest, July.

CATHOLICS IN CHINA.—By a decree dated April 11, but just now published, the Vatican released the Roman Catholic Church in China from missionary status. Henceforth it is to be governed by its own hierarchy, which will be headed by Thomas Cardinal Tien. Cardinal Tien, the first of his race to be appointed to the cardinalate, will rule the new national church from Peiping. The church will consist of twenty ecclesiastical provinces, each with its own archbishop. Beneath them, seventy-nine suffragan bishops will serve the expanding responsibilities of the church throughout the country. The Roman Catholic Church in China therefore attains the status which was accorded to the church in the United States as recently as 1908. The pronounced expansion of the American church in the generation which has followed its reorganization here is likely to be repeated now in the Far Eastern republic, which already has twice as many Catholic as Protestant adherents.
—Christian Century, June 12.

Evangelizing the Indian
(Continued from page 15)
at Farmington, New Mexico, to develop work among the Indians of that section. Wonderful openings among the many tribes of the United Pueblos, as well as among the Lagunas, the Zuñi, the Taos, and the Isleta, are evident. These tribes all live in little villages or on small farms in New Mexico, in simple but comfortable houses, Mexican style. In the back yards you will see the mound-shaped outdoor ovens for roasting and

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In Stroke With the Brethren

(Continued from page 23)

look at the bright side? Instead of being prophets of doom and heralds of gloom, why not realize that, despite weaknesses and limitations, frailties and falterings, God loves and leads His people ever onward. The Spirit of God is at work in human lives and in the work of the church, touching hearts, molding situations, and leading a people forward to the Promised Land. When a nominating committee has chosen a leadership and the constituent body has duly elected them, then let us uphold their hands. It is too late to change the situation. If we had complaints we should have made them to the nominating committee, or have expressed our beliefs on the floor when they were reported. Having failed to do that, let us pull together with our leaders. Let’s all go along with the brethren and cease the role of side-line critic. The majority rule prevails in the decisions
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of the church. Let us recognize and accept it. Unlike the affairs of state, church order does not call for an opposition party. Let us remember that a poor plan heartily supported will succeed better than a better plan over which there is division, bickering, and lack of general support. Our way is not necessarily the best way. Let us stop our complaining, and tug at the oar, in stroke with the brethren.

L. E. F.

Dr. Luke, "Beloved Physician"
(Continued from page 29)

importance of healing the sick as a very definite part of their work of preaching the gospel.

Jesus did nothing whatever to restrict or professionally isolate the work of healing the sick. It is possible that there were no converted, qualified physicians as yet available when Jesus chose His disciples, or it may be, that before physicians were to be joined to the gospel ministry, He wished fully to establish the healing of the sick as a part of the gospel service of every faithful worker in His cause. Later, when Paul became a teacher and preacher, the Saviour led him to employ every talent available, and he secured the physician, Dr. Luke, to assist him in his gospel work of teaching and preaching and healing.

It should be borne in mind also that Jesus did not choose one of the great teachers or preachers or philosophers or doctors of the law of His day to be one of His twelve disciples, though He would gladly have done so. "Had the teachers and leaders in Israel yielded to His transforming grace, Jesus would have made them His ambassadors among men."—Mount of Blessing, p. 11. Instead, He gave the required power and wisdom in all these lines to a tax collector and to fishermen, and trained them in necessary knowledge. So well did He train them that they have left with us teachings, philosophies, and dissertations of law unexcelled and unequaled to this day.

As Luke wholly subordinated his profession and high education to the interests of the gospel, so all of us today, including physicians, teachers, and preachers, are under the most solemn obligation to subordinate our all to the cause of Christ in the earth. Luke was inspired to this full subordination by his knowledge of Jesus. It is this also that will inspire us.

Can't Be Pounded In

You cannot pound an idea into the human mind. An idea is a flower. You can shake its perfume on the air, but that requires no bluster. An idea is a jewel. You can twirl it before the people, that the light of every facet may fall upon their eyes, but that requires no muscle. If you want to get a great truth into the human heart, tip it with a gentle tone.—Charles E. Jefferson.
This book for the hour is the result of thirteen years of intensive research by the author—securing, analyzing, organizing, charting the materials, and lecturing thereon. Then came the writing of this monumental work in four volumes. It represents a General Conference investment of thousands of dollars in priceless source documents secured throughout Europe and America. The publishers have added other thousands in exacting verification, checking, illustrating, indexing, and producing a work of typographical art.

It has thirty-two full pages of composite facsimiles, including reproductions of fascinating title pages, striking passages of text, and intimate portraits of prophetic spokesmen. A series of six priceless charts multiplies its value and utility. Scholarly in form and fully documented, it is nonetheless readable and attractive. It is at once a handbook of facts, a history of vital developments, and a human interest portrayal of the leading characters in the changing drama of prophetic exposition—all framed in a biographical setting. It will have a special appeal for the trained mind.

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Evangelize!—If your membership is stagnating—evangelize. If your church is plagued by factions—evangelize. If your Sabbath school attendance is down—evangelize. If your prayer meeting interest is at low ebb—evangelize. If your membership is meager—evangelize. Evangelism is the cure for a multitude of ills. Those who have tried it testify that it works. It often proves to be the salvation of the church and the individual. If your church is not evangelistic, it is retrograding, shrinking, and courting trouble. Put the restless, latent talents of your church membership to work for souls. Harness your musicians. Enlist your youth. Draft upon those with any special training or capability. Again we say, Evangelize!

Protesters!—When an individual is constrained rather frequently to protest his loyalty and adherence to the Spirit of prophecy—health reform, or to some other fundamental—he cannot rightfully complain if he creates a suspicion that there is some reason for such necessity. Whether he senses it or not, he thereby lays himself open to the suspicion that the position he holds is perhaps different from that held by his brethren. They cannot be censured if they remark to themselves, “Methinks thou dost protest too much,” and wonder why this constant protestation is necessary. If we are loyal and fundamentally sound, do not our conversations, our sermons, our writings, and our attitudes attest it without further announcement? Were anyone constantly to protest that he is an honest man, many would wonder why that assertion seemed necessary. Our actions and attitudes outweigh our words.

Wreckers!—Some critics complain that they do not receive enough denominational attention. The simple fact is that we are too busy about our Father’s business to be diverted. We have an urgent work to do. We live in emergency times and conditions, and cannot afford to turn aside to gratify their inordinate craving for attention. Every hour spent with captious quibblers deprives us of that much priceless time for teaching saving truth to inquiring souls. A world wreck is on, and we are busy with the lifeboats, trying to rescue as many as possible of the perishing. Critic, how about trying a hand at saving souls instead of seeking to scuttle, or at least hamper, the lifeboats? That would be a revolutionary change, but it would be worth while. It would change you from a negative to a positive force. How tragic is the lot of those misguided malcontents whose goal in life is to overturn lifeboats, to undermine faith in the character, competence, and sincerity of the rescuers, and to hamper the rescue work commissioned of God for this story hour. Yours is an awful responsibility in trying to pull away persons clinging to the gunwales or climbing into the lifeboats, back into the churning sea; yea, more, to inveigle them out of their appointed places in the lifeboats. Tragic will be the fate of such subversives, for they are accountable unto God for every opposing word and act. God pity the soul wrecker!

Average!—We should not depreciate the average worker. By the law of averages there will be but relatively few exceptional workers—brilliant scholars, powerful speakers, extraordinary writers, or unusual administrators. There are few ten-talent men and women. Most of us fall within the plodder type, with five talents or two. Many men can do successful work in a more constricted field, who become misfits, lost and out of place, if put into too large or complicated a situation. Many are successful in a moderately-sized town, who would be unsuccessful in a great city. Not many, comparatively, can be made over. Let us appreciate, encourage, and use the man with average ability. He fills a vital place, for most places and most people are average. He comprises the backbone of our structure. What would happen if all men were stars of the first magnitude, content only in unusual situations? What would we do for the smaller places? How would we reach the average community? Thank God for the earnest, faithful, average worker!

Protectionism!—There is a well-intentioned but nonetheless fallacious concept held by some, that only an inner few are capable of understanding the full facts of perplexing features of intricate problems—that the rank and file of our workers and people would become confused by them and be incapable of reaching sound and true conclusions. Therefore certain difficult and perplexing matters had better not be discussed or made available. This journal dissents most earnestly from that mistaken philosophy. Give our workers the full facts in their setting. Given a fair field, with no favors or impediments, all will be well. Our workers have a great deal of innate good sense and fundamental understanding. Once they have the full facts they will form sound and true conclusions. No protectionist hand is needed to steady the ark of truth, as was attempted by Uzzah of old, lest it topple when shaken by the oxen. Let us credit others with the same good judgment, intelligence, and loyalty we claim for ourselves. The full truth has nothing to fear.

L. E. F.

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