EVANGELISTIC OBJECTIVES AND TECHNIQUES .................................................. 3
What Makes One an Evangelist?—Youth Choirs in Europe—Evangelistic Centers Needed—Unique Methods of Advertising—Wanted, Evangelistic Materials for Exhibit

RELIGIOUS WORLD TRENDS ........................................................................ 8
"The Lilenthal Lullaby"

PASTORAL PRINCIPLES AND PROCEDURES .................................................. 9
Safety and Neatness for Our Churches—Progressive Bible Clubs—Pastor Appreciates Dorcas

MUSIC OF THE MESSAGE ............................................................................. 13
The Development of Modern Church Music—The Beauty-of-Holiness Choir

THE BOOK SHELF .......................................................................................... 16
American Freedom and Catholic Power—Christ's Last Legion—Report to Protestants—Help and Comfort From the Bible—Notes on the Doctrine of God—The Lord's Supper; Seven Meanings—Tips for Storytellers

MINISTER IN THE MAKING ......................................................................... 19
Your Opportunity to Sponsor

LITERATURE EVANGELISM ......................................................................... 20
The Evangelistic Reading Room

EDITORIAL KEYNOTES ............................................................................. 21
Distinguish Between Problems and Quibbles

CHALLENGE OF A WORLD TASK ............................................................... 22
Seminary Extension School Graduation

HEALTH EVANGELISM ............................................................................... 26
What Is Medical Missionary Work?—Conducting a Cooking Class—Health Evangelism in Ireland—Health Supper in New Hospital

RADIO EVANGELISM IN ACTION ................................................................. 31
How Can We Overcome Mediocrity?

BIBLE INSTRUCTOR COUNCIL ................................................................. 33
Bible Instructor Meetings at General Conference

THE LARGER OUTLOOK .............................................................................. 34
The Heavenly Pilgrimage

REALM OF RESEARCH .................................................................................. 35
Aramaic Problem of Daniel—2
Just For Those Attending the General Conference

THIS announcement is for the following two groups only: (1) "duly elected session delegates" to the 1950 General Conference, and (2) "such others who may be authorized by the respective employing organizations to attend the session." (1949 Actions of the Autumn Council, Saint Louis, p. 17.)

Here is our message: If, by due arrangement, you are coming to the 1950 session at San Francisco, July 10-22, you will doubtless wish to arrange to come three days earlier, so as to attend the Pre-Session Ministerial Council, beginning on Friday, July 7, at 2 p.m., and continuing through to Monday noon, July 10. Authorized by Autumn Council and General Conference Committee action, these meetings will all be held in Polk Hall "A," Municipal Auditorium, San Francisco, Calif.

A comprehensive program has been arranged, with able speakers, illuminating discussions, practical demonstrations, round tables and panels, a comprehensive evangelistic exhibit, and a spiritual feast and fellowship, with special emphasis on evangelistic, pastoral, and Bible instructor problems and principles. A well-illustrated report of this council—the gist of the addresses, round tables, discussions, and demonstrations—will appear in The Ministry for record, and for the sake of the many thousands of English-reading workers in North America and overseas who will not be at the conference. There will be pictures of the council, the demonstrations, the evangelistic exhibits, and the association booth, or headquarters office.

DON'T FORGET THE MINISTERIAL COUNCIL TIME: July 7-10, 1950.

THE FIRST MEETING: 2 P.M., Friday, July 7.


(See further word regarding exhibit on page 7; and Bible instructor meetings, page 33.)

Back Numbers and Bound Volumes

FROM time to time we make calls through these columns asking our readers to send in certain scarce numbers of The Ministry. We do this because we frequently receive requests for certain back numbers in order to round out some worker's incomplete file, and this has exhausted some issues entirely.

If you have any duplicates, or are not keeping a file of your own, or know of some back copies in a deceased minister's library, won't you come to our aid once more and either send these back numbers to us or write and tell us which numbers are available. At present we are in need of the following numbers:

- 1928, 1929, 1930—all.
- 1932—Dec.
- 1933, 1934—all.
- 1938—July.
- 1940—July.
- 1941—all.
- 1942—April, Oct., Nov.
- 1943—April, July, Sept.

The numbers we are most urgently in need of are printed in italics. If you have only one or two back numbers to send, a large stamped envelope (bought from post office) is a suitable container if slit open at the sides. Larger quantities should be more securely wrapped.

BOUND VOLUMES.—A few bound volumes of The Ministry are available for several back years.

C. All workers are invited to read the series of three articles on "The Development of Modern Church Music" beginning in this issue. Whether musically inclined and trained or not, it is desirable for all who have to do with our public services to understand the historical development of church music here set forth.

C. The first article in the January, 1950, Reader's Digest is one that every worker would do well to read. It is titled "How Harmful Are Cigarettes?" Written by Roger Riis in very readable style, it strikes boldly at the damaging physical effects of tobacco, and gives convincing evidence against America's growing tobacco habit. Reprints of this fine article are available from the Reader's Digest, Pleasantville, New York, at fifty cents for ten copies, and less in quantities.

C. An exposé of the fantastic claims and grotesque conflicts sanctioned by the Roman Catholic hierarchy over the numberless "Bones of Peter and Relics of the Saints," said to be scattered here and there about Rome, appears in the April number of The Converted Catholic Magazine. It is a service rendered to all Protestants, and is of definite value to all Seventh-day Adventist workers. Because of the particular involvements of our message we need to be aware of such fraudulent claims that impress gullible millions. It will help our travelers to avoid repeating, unwittingly, in their sermons and written reports some of the preposterous claims about the alleged prison chambers and burial places of Peter and Paul in Rome and kindred spots and items. There are various other features of value in this same issue. This journal helps to keep the record straight.
What Makes One an Evangelist?

By THEODORE CARCICH, President
of the Illinois Conference

A n EVANGELIST is one who brings glad tidings to others. At times the term evangelist has been applied only to those who are eloquent speakers and who can attract large audiences. No one will dispute that men with such gifts are truly evangelists, and that we need more of them in our midst. But to specify eloquence and a scintillating personality as the only earmarks of an evangelist is harmful both to the man who possesses such gifts and the man who does not. Such labeling tends to unduly inflate one group of workers and to depress another. It causes one class to feel that they are but the “hewers of wood and drawers of water” for the cause of God; and another class of workers gain the impression that they alone, like Gideon’s three hundred, are qualified to blow “the trumpets and break the pitchers” in battle for the Lord.

An appraisal of the first evangelist, Philip, in the apostolic church will destroy the tendency among us to classify one worker as an evangelist and another as something else. It should help us to understand that neither gifts nor the lack of gifts necessarily determines who is an evangelist. Furthermore, it should help us to realize that evangelism is an attitude of the heart and mind—a burning passion—that will express itself, whether we are conference presidents, pastors, departmental secretaries, teachers, institutional workers, office workers, colporteurs, doctors, or nurses. All should pray that this burning passion may possess us to the end that every inherited and cultivated gift will be used in leading others to a knowledge of God’s saving truth. If this passion does not possess us, then, no matter how gifted, we have no legitimate reason for remaining in God’s organized work.

No doubt if our conference committees had to consider Philip’s name as an evangelist, they would be tempted to pass him by. After all, he was only a deacon, hardly the qualifications we look for in an evangelist. Some of us might argue that he had a heavy educational problem in his four daughters, which would impede his moves to and fro in the conference. Others might reason that his past experience as a departmental man unﬁtted him for the work of evangelism. Like all men, it would be difﬁcult for us to sense that a burning passion for souls, under the blessing of God, transforms all liabilities into possibilities.

“Philip the evangelist” did not have a crowd-gathering reputation or a pompous title. He was not known as the “State” evangelist, a world traveler, or Dr. Philip. He was merely “one of the seven.” Yet under the leading of the Holy Spirit he preached and won souls in Samaria, Azotus, and “in all the cities.” The Holy Spirit supplied for Philip what reputation or title could not supply.

Weakness for Titles and Ofﬁce

It is good for us in the Seventh-day Adventist Church to resist the weakness for titles and status in our work. Many good and useful men among us have been spoiled by parading some imaginary distinctions placed upon them. Vanity is no respecter of persons. Just as elaborate dress tends to puff up our pride, so does the consciousness of office and title in our work. It is most distressing and painful to see young men assuming titles, thinking that these will give them prestige and success in their work. It is equally painful to see older men strutting their titles with younger workers fawning at their feet. Human nature being what it is, the blighting germs of pride can work just as effectively in a Seventh-day Adventist worker as they do in a hierarchical prelate. Surely the time is here when all of us, young and old, should address each other by the title which the Lord granted to all, irrespective of rank and ability—“all ye are brethren.” (Matt. 23:8.) One would not contend that
the mere dropping of titles will eliminate pride, for we often see it manifested under the affectation of plainness. One should, however, always remember that the primary qualification for evangelism is a passion for souls, which, under the guidance of the Holy Spirit, never parades any human sufficiency in the supernatural work of soulsaving.

"God has endowed some of His servants with special talents, and no one is called upon to disparage their excellence. But let none use their talents to exalt self. Let them not regard themselves as favored above their fellow-men, nor exalt themselves above other sincere, earnest workers. The Lord looks upon the heart. He who is most devoted to God's service is most highly esteemed by the heavenly universe."—Testimonies, vol. 7, p. 282.

Philip was an evangelist because he placed his meager talents at the disposal, and direction of the Holy Spirit. He had no preference to work in the big cities only. He did not feel let down or slighted when he was directed to go to a crossroad to labor for one individual. He did not institute feelers to counteract a seemingly unfavorable call. Neither did he hasten to Jerusalem to shake hands with the brethren lest they forget him and his ability. Philip worked, not to protect his reputation and status, but to win souls. The fact that he was just "one of the seven," without title or reputation, did not unfit him from leading a high official of the Ethiopian court to Christ. Because of his submission to the Holy Spirit, Philip was qualified to work successfully for entire cities or solitary individuals. If we let Him, God will do the same for us.

"Divine power alone will melt the sinner's heart and bring him, a penitent, to Christ. No great reformer or teacher, not Luther, Melanchthon, Wesley, or Whitefield, could of himself have gained access to hearts, or have accomplished the results that these men achieved. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it. To-day those who forget self and rely on God for success in the work of soul-saving, will have the divine co-operation, and their efforts will tell gloriously in the salvation of souls."—Gospel Workers, pp. 34, 35. (Italics supplied.)

**Time to Examine Attitude of Mind**

The time is here when all conference-paid workers, ordained or unordained, institutional or field workers, men or women, young or old, should look upon themselves as evangelists and soul winners. This attitude of mind must be ours if we expect to finish the work. Our qualifications may be limited, but take courage, so were Philip's!

"[The] Ethiopian represents a large class who need to be taught by such missionaries as Philip,—men who will hear the voice of God, and go where He sends them. There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Present and past days and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—Acts of the Apostles, p. 109.

The hour is late. We are nearing the close of earth's history. Before us lies the double task of giving the last warning message to a doomed world, and gathering in the gospel's final harvest. Let us seek that humbleness of mind, that consecration of heart, that uprightness of life, that unity of purpose, that passion for souls, so that we can be used of God in finishing His work. Unless we seek and find this experience, God will replace us with those who have it. The work will be finished, and that, by Spirit-filled men.

**Remember C.M.E. Offering in May**

**THE** educational institutions in our denomination are exceedingly important to our worldwide work. "It is the purpose of God that through the excellence of the work done in our educational institutions the attention of the people shall be called to the last great effort to save the perishing."—Testimonies, vol. 6, p. 126.

By diligence and large sacrifice through the long years these institutions have been established. The 1949 records show a valuation for our North American colleges and academies of $26,508,461.37. Capital appropriations for the year totaled $3,569,557.25; and the operating donations for the same year amounted to $722,295.07. Thus we have a total for capitalization and operating of $4,291,852.92. This is a great sum of money, but what would we do without these 12 colleges and 53 academies which are attended by 18,154 of our young people?

Now, we have just one medical college. We are all familiar with this fine institution and the special work it has done through the years since it was established. In all sections of our homeland, as well as in foreign fields, hundreds of graduates of the College of Medical Evangelists are working and forcefully witnessing for the faith. Its work must be strengthened. Definite plans are laid to do this. One particular way in which we, as workers and leaders, can help is to remember the action of the General Conference Committee in autumn session in Saint Louis, Missouri, which recommended "that a special offering for the College of Medical Evangelists be received in 1950. . . . and that the date. . . . be May 27."

Let us call the attention of our church members to the importance of this offering, doing so every Sabbath for several Sabbaths prior to May 27. I think we are justified in urging all to do something and to be liberal in this important offering. Would it not be fine if our $250,000 members in North America would give $50,000 for this worthy project on May 27?

JAY J. NETHERY. [Vice-President of the General Conference.]
Youth Choirs in Europe

By L. A. Skinner, Associate Secretary, M.V. Department

In visiting the Seventh-day Adventist churches in Germany and in Northern Europe one is impressed with the youth choirs. These European young people enjoy singing, and they take great delight in their musical presentations in evangelistic meetings, church services, and at youth rallies. In many cases the leaders is a young person who has special ability in directing voices and producing the shadings that make choir singing so pleasing. In other cases the leaders are older musicians who have found a way to attract young people and encourage them to sing their best.

These choirs are a great holding feature in our churches. The young people find a pleasure in the fellowship and social opportunities that choir practice and choir recitals bring them. Their choir organization becomes an appointment in their weekly program to which they look forward.

The youth choirs become evangelizing agencies. Non-Adventist young people are invited to join. They are in harmony with our principles of Christian faith, and through this avenue they become indoctrinated with the tenets of the three angels' messages. In our evangelistic meetings these choirs take a prominent part. While I was in Turku, Finland, the choir at that time was in some other part of the country assisting an evangelist in his campaign. I found that the Berlin Youth Choir, numbering 150 members, has been responsible for the conversion of 100 individuals during the last four years.

These choirs are of great cultural value to those who take part and to those who listen. The type of music sung is uplifting and wholesome, reflecting the spirit of devotion in the Adventist congregations. These choirs also become units going out to bring cheer and uplift to shut-ins, sufferers, and other underprivileged groups.

The use of choir robes was not found in these churches. The church in Oslo has a fine youth's choir. These young people have a uniformity of dress, but do not wear the robes. In Helsinki, Finland, they have the guitar choir. This choir consists of ten or twelve guitars accompanying the singing of some thirty young people. This is a pleasing combination, and seems to fit well with the plaintive music that is sung by the Finnish choirs. Each number sung by this choir seemed to have in it an invitation for sinners to seek the Lord and find forgiveness and rest.

In western Germany, from Hamburg in the north to Stuttgart and Munich in the south, the choirs are an integral part of the church. Especially in the Rhine Valley were the singers responsive to the spirit of the meetings. In the youth rally in Neanderthal, where 550 were present, there were six different choirs. These groups took turns in presenting messages in song to those who gathered at the school auditorium.

As the Advent message expands and permeates every village and hamlet of Europe, music will take its place prominently even as in historic times the singers prepared the way for the spoken message.

Evangelistic Centers Needed

Multitudes there are who throng our cities on every side, and they are perishing simply because we have no vision. Christless masses for whom Jesus died may never hear God's message of salvation unless we get a vision. Our great centers of population for which we are responsible do not know the Gospel of God's grace because we, His followers, are without a vision. What are we going to do about it? When, oh, when, will we get the burden and become conscious of our responsibility? True indeed is the verdict, "Where there is no vision, the people perish."

Snug in our little nest, comfortable amid our surroundings, satisfied with our handful of overfed followers, we hold our services, preach our sermons and seem to have no care, no thought, for the perishing multitudes around us. Yet God never told sinners to come to us. He told us to go to them. . . .

The world goes out into the open to attract attention. Theaters are built on the most prominent corners and brightly lighted, whereas the church, only too often, selects a back street, puts up a small building and then wonders why the people do not attend. "The children of this world are . . . wiser than the children of light." Every city needs a large, centrally-located evangelistic work, easily accessible, capable of attracting the passer-by, and with a real live, evangelistic program, a program geared to arouse the indifferent, awaken sinners and point them heavenward. . . . The professing Church, as prophesied, is fast becoming apos-
tate. Many are turning from the faith. This means that the entire world has now become one vast mission field. The message is almost as much needed here at home as it is abroad. . . . Only here and there do we find a pulpit where the Gospel is preached, the new birth emphasized, salvation made plain and an invitation given. Services are becoming more and more formalistic. In many churches the minister preaches as though everyone in his audience were already saved and bound for heaven, yet in most every congregation there are those who have never been born again.

O for preaching of Bunyan, Baxter, Aileen, Edwards, Wesley, Whitefield and Finney; preaching that made sinners tremble and cry aloud under a fearful burden of sin and guilt. May the Lord raise up such men again, men who, realizing the awful seriousness and responsibility of their calling, and laying aside all minor subjects, will fearlessly proclaim the great fundamentals of the faith, that in these closing days of the age a clear and unmistakable testimony may be given. There is no other preaching, no other message, worth the time and effort. . . . "It is reported that not a single convert was made last year in 11,394 churches in the United States. The official yearbooks of the Presbyterian, Northern Baptist and Methodist Episcopal churches show that 3,269 Presbyterian churches failed to secure a convert and that 500 of the others had only one convert each." This is one of the most startling signs of the times that we have yet noted. Our churches are becoming social centers. What a challenge to those of us who believe in the necessity of the new birth.

Too much time is given to religious controversy. Why should we be on the defensive? Controversy has never been profitable. The truths of the Bible do not need to be defended; they only need to be proclaimed. The Bible will defend itself. It will survive long after its critics are dead and gone. We need a positive message. . . .

Oh, then, let us keep to our one great task of getting out the Gospel both at home and abroad. Let us work together in the unity of the Spirit. If we cannot agree on anything else, we can agree on evangelism. We all believe that the Gospel is the power of God unto salvation. Then let us preach it. Atheists have never been convinced by argument.

We are living, according to the Scripture, in the Laodicean days of the Church. Therefore the Church itself must be evangelized. There must be a new call to separation from the world and wholehearted devotion to Jesus Christ. How anyone who has been born again can remain in a church that is nothing more than a club is beyond me. Compromise is always condemned in God's Word. The darkness must be dispelled. How else can we meet the fearful apostasy of the day? In unity there is strength.

The enemy is upon us. The storm is gathering and is about to break. Nothing but the preaching of the Gospel in the power of the Holy Spirit can stem the tide. Then let us evangelize.—OSWALD J. SMITH in Christian Digest, July, 1949.

† † †

C. "There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities."

—Concils on Health, p. 392.

Three Members in Christchurch, New Zealand, With Bicycles Advertising Meetings

Tram Advertising Used in New Zealand

Close-up View of Frame-Card Attached to Bicycle

The Ministry, June, 1950
Unique Methods of Advertising

By George Burnside, Evangelist, Christchurch, New Zealand

Methods of advertising vary slightly with the place one is called to work. I aim at using the best means available. I have one or two of my helpers investigate all the avenues of advertising that are available in that particular city. My experience is that each day has an advertising advantage over the others. For instance, in Christchurch we found that it was possible to hire a tram at so much an hour and use it solely for advertising. Large display notices can be placed along each side and small notices on the front and back. When these were surrounded by colored lights, they attracted attention. This tram ran around the city at whatever hours we specified, and at very busy periods it would stand for perhaps half an hour in the square in the center of the city. We used this tram during the first two weeks.

Because Christchurch is a city of bicycles, we thought of a way to utilize these vehicles. White cards with red lettering were silk screened. These were given out at our churches, and our members and children put them on their bicycles. With scores of these round the city, attention was attracted. They proved to be inexpensive but very effective advertising.

Another inexpensive means was found by using the wooden circles from the ends of the rolls of newsprint. These we purchased at the newspaper office at threepence each. They gave us the cardboard circles that go within the wooden circle. On this was silk screened, “Hear Burnside, Sunday nights. Regent Theater.” These were nailed up on trees or posts along the highway coming into the city. In the outskirts we had no trouble in getting such permission, and thus for a mere pittance we had scores of unique-shaped listings. Thousands read them. Of course, we also used such well-known methods of advertising as the telephone, tram, and bus signs, bumper-bar notices on cars, spot ads on the radio, window cards, invitations posted personally to interested people, handbills, newspaper advertisements, and a notice outside the theater all day on Sunday.

We encourage our people to engage in a whispering campaign in lifts, busses, and trams. One person tells another of the wonderful things he has been hearing from the Bible at the Regent Theater on Sunday nights.

We have found that these methods never fail, under the blessing of our Lord, to bring out a good audience to hear the message.

WANTED! Evangelistic Materials for Exhibit

We invite you to send us a few individual copies of your choicest announcements, posters, window cards, record cards, literature request cards, or other publicity items, for the evangelistic exhibit at the Pre-Session Ministerial Council of the General Conference, July 7-10, this exhibit to remain in Polk Hall “A” throughout the session.

We also desire choice photographs (preferably 8” x 10” or larger) of your evangelistic meetings, choirs, baptisms, baptistries, radio choruses or quartets, bulletin or announcement boards, auditoriums, tents, tabernacles, etc.

Selection will be made from the items submitted for display in the evangelistic exhibit at this Pre-Session Ministerial Council, July 7-10. Those chosen by the committee of selection (whose decisions will be considered final) will be placed on multiplex exhibit wall boards in Polk Hall “A,” of the Municipal Auditorium, where the Ministerial Association meetings will be held. The materials we are particularly eager to obtain fall into the following classifications:

1. Pre-effort advertising used in preparing the field for a campaign (including pictures of billboards, window cards, bumper cards, bus ads, etc.).
2. Materials used on the opening night.
3. Newspaper ads, handbills, direct-mail items, etc., used during the campaign.
4. Advertising for special or unusual campaign meetings, such as health institutes or cooking schools, religious liberty rallies, temperance rallies, etc.
5. Radio or television publicity.
6. Correspondence course publicity.
7. Church revival publicity used preceding a public campaign.
8. Spearhead meeting publicity.

When sending your materials the handling would be greatly facilitated if you would group and mark by the foregoing categories the division within which the material comes.

Six Things to Remember, Please

1. Do not send quantities of your announcements for general distribution during the council or session.
2. Send your display items for the exhibit to San Francisco and not to Washington.
3. Have these materials in San Francisco by July 1, 1950.
4. Pack photographs so they will not be bent or cracked. (If large, use a substantial mailing tube.)
5. Type complete captions for photos on separate slip, and attach to upper left-hand corner. Do not mark on face of photograph.
6. Kindly send all materials to Ministerial Association, Room 310, Central Tower Building 703 Market Street, San Francisco 3, Calif.
"The Lilienthal Lullaby"

THOUGHTFUL, sober workers in the Advent Movement have continually guarded against irresponsible and sensational quotations regarding the seriousness of the hour in relationship to the signs of the times and to the atom and hydrogen bombs. Yet recently there has been cause for concern over David Lilienthal's lulling pronouncements which, if true, would discredit the sober pronouncements of the distinguished physical scientists who declare plainly that these weapons, if used by the nations, would hasten the end. It is, therefore, refreshing to read the editorial challenge in the Christian Century of March 22 entitled "The Lilienthal Lullaby." Speaking of Mr. Lilienthal's recent lecture tour, the editor says that "if he continues to give the sort of lecture he is reported to have given in New York early this month, it may be doubted whether Mr. Lilienthal will help his fellow Americans much in coming to terms with the issues involved in atomic control."

"Mr. Lilienthal's Town Hall lecture, if the New York Times is correct, was more of a lullaby than a lecture—an effort to soothe the fears of the public and to spread the idea that scientists who have been telling of the horrors being prepared for mankind by the hydrogen bomb are simply trying, in Mr. Lilienthal's own words, 'to scare the dopes.'"

"Mr. Lilienthal chose as particular targets for attack in his New York lecture the four distinguished physical scientists who took part in the University of Chicago's Round Table broadcast on February 26. (See 'Senator McMahon Returns to the Attack' in last week's Century.) He charged them with creating 'a growing sense of hopelessness and helplessness among our own people,' and claimed that this is playing into the hands of the communists. He was particularly scornful of the scientists' proposal for decentralizing American cities as a security measure against atomic attack. 'These fine minds,' he said, 'came up with this fine contribution—to transplant thirty to sixty million people, with all due respect to them, I want to state that this is a lot of high intellectual nonsense. It can't be done. It won't be done.'"

"About that, Mr. Lilienthal is undoubtedly right. But his scorn scarcely disposes of the claim made by the scientists which was, not that dispersal of city populations could or would be carried out, but that if security against A-bomb and H-bomb attacks is deemed to be done. It won't be done."

"Finally, when the former chairman of the AEC talks about breaking the government monopoly on nuclear developments and switching research and production to constructive purposes, the listening citizen simply asks again how that is to be done. The trend today is in the opposite direction—toward a tighter government grip, with greater provisions for secrecy and with an increasing stress on production for destruction. The hydrogen bomb, which is now the ultimate goal toward which our energies are directed, is even more lethal in its nature than the uranium and plutonium bombs, for it can have no constructive by-products whatever. It is totally destructive in nature and purpose, and every dollar that goes into building plants to make H-bombs goes for the preparation of destruction."

The editor concludes his remarks with this thought-provoking paragraph:

"Mr. Lilienthal, in leaving his official position and going to the public, sees it as his first responsibility to try to head off national hysteria in dealing with atomic issues. That is a worthy purpose, and we fully agree that nothing but evil is to be expected if this issue is handled in an emotionally supercharged atmosphere. (Such an atmosphere, it may be noted, is as likely to develop in Congress as in the press or among our citizens.) But Mr. Lilienthal cannot achieve his purpose by singing lullabies to a public already filled with apprehension. The American people are scared over this atomic arms race and where it is going. Some four hundred, and every dollar that goes into building plants to make H-bombs goes for the preparation of destruction.

The Ministry, June, 1950

G. E. V.

SOMEONE asked us recently: If the salary figure for departmental and administrative work were placed at a dollar lower in the scale than the pastoral-evangelistic brackets, would we automatically solve certain trends? It is an intriguing question, well worth pondering.
PASTORAL PRINCIPLES AND PROCEDURES
A Discussion of Opportunities, Problems, and Responsibilities

Safety and Neatness for Our Churches

By DONALD A. CONE, Associate Secretary,
General Conference Insurance Service

Higher standards of maintenance

It has been my privilege to travel in many lands, and to meet with Adventist congregations in magnificent edifices, and also where worship is conducted in humbler, less costly structures. It is hoped that the following observations relating to upkeep, maintenance, and fire hazards will be found worthy of study by pastors and church officers in the homeland as well as in mission fields. The great lack of attention to the physical appearance and requirements of our church buildings warrants careful consideration.

I have seen buildings erected at great expense for the worship of God that were representative of the Advent message. Soon these same buildings, which at first were so impressive and beautiful, were allowed to deteriorate needlessly, through neglect on the part of pastors and church officers into whose care the edifices had been entrusted. Perhaps you too have seen these things—broken windowpanes, unrepaired cracks in the masonry, loosened plaster ready to fall from the ceiling or walls. Imagine the embarrassment which befell a certain congregation and its pastor in the midst of a sermon being delivered by a visiting worker, the door of the sacred desk burst open, disgorging torn, dilapidated songbooks; literature yellow with age; out-dated, leftover blanks and campaign materials of three years before; a filthy dustcloth; and miscellaneous worthless odds and ends. All these were scattered across the rostrum, and had to be cleared away so the guest speaker might have room to stand and finish his sermon.

On another occasion the speaker of the hour was forcefully driving home his message to the hearts of his hearers in all earnestness when his firm blow upon the desk brought loose pieces of plaster to the floor from a wall near by. On still another occasion a defective light switch caused the entire light circuit to become ineffective one night in the midst of an important general meeting for the district. Upon looking into church libraries and cupboards, or compartments designed for church literature, we have oftentimes found chaotic, unkempt conditions which invite rodents and create fire hazards.

What must God think of our stewardship when these conditions are permitted? What impressions do visiting workers or other visitors receive who attend our meetings where such conditions are allowed to exist? I have been led to ponder these matters in my own heart. Can it be that the degree of neatness, or lack of it, seen so often in the maintenance of our houses of worship, perchance has its counterpart in the spiritual habits of church officers and lay worshipers?

As pastors, church officers, and laymen, should we not consider carefully this neglect and disregard for the house set aside for communing with God, where His presence is invited? Is there not some way whereby a more faithful upkeep of our houses of worship may be encouraged and maintained?

Some congregations regularly hold clean-up and repair bees twice each year. On these occasions shelves and cupboards are cleared of all litter and out-dated materials. The roof of the building is examined for leaks and for loose shingles or pieces of tin which need replacing. Electrical connections and wiring throughout the attic are checked for possible fire hazards. Cracks in masonry and plaster are noted and repaired. The basement and churchyard are given attention, and the heating installation is thoroughly inspected with a view both to greater economy and to the reduction of all possible fire hazards. Broken or cracked panes are replaced, doors that stick are adjusted, and windows too tight or too loose are given attention. Finally, new painting and redecorating place the house of worship in correct condition to receive the continued admiration of the worshipping congregation and of visitors who are invited to attend the services.

Another phase of physical protection for our houses of worship is that of adequate fire and windstorm insurance. Care should be taken by the district pastor, and the local church committee to which regular upkeep and repairs are assigned, to see that adequate insurance is carried at all times and that the insurance is not allowed to lapse or become ineffective. Neglect in this matter may result in partial or total loss to buildings which would cost many thousands of dollars to replace.

The occurrence of fire has oftentimes been
traced to carelessness in allowing greasy or oily rags, dustcloths, waste, and other combustible materials to accumulate in closets or cupboards. We strongly recommend that all janitor's supplies of this nature be kept in a suitable place, and if at all possible, in a metal container. Attention given to this feature will materially lessen the hazard of fire.

We sincerely believe that God will honor those who give diligence to these matters, and surely the influence of the Advent cause in each community will be strengthened through greater care in these matters.

Combining public preaching and

Progressive Bible Clubs

By Arthur E. Lickey, Lynwood, California

Our ministers fall into two main types. One is the evangelistic type; the other, the pastor-evangelist, or pastor-teacher, type. Says the apostle, "He gave . . . some evangelists; and some, pastors and teachers." Eph. 4:11.

There is a crying need for more dynamic evangelists, free from too many burdens. There is an equal need for a new day in the work of the pastor-evangelist. This is the man who in many instances has nosong leader and no Bible instructor. He has his faithful wife, his two hands and feet, his mind and heart; his Bible, and his automobile—all to be fully consecrated to God in wise leadership. And too he has the laymen. Thank God for the laymen! "The work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work."—Testimonies, vol. 9, p. 117.

Rallies are wonderful. We all love them. We need them. They are highly important. But they should foster and forward the work of the pastor-evangelist. Upon him falls the glorious and joyous privilege of putting his forces into the field. It is my considered opinion that a minister of average ability who passes to harness his laymen will accomplish as much as a man of greatly superior ability who passes the laymen by.

MINIMUM PROGRAM.—We as ministers are ordained to preach the gospel. Every pastor-evangelist in reasonably good health ought to hold a minimum of one six-month effort a year or two shorter efforts. If we do this, it will be much easier to direct the laymen into active service. They are to "unite their efforts with those of ministers." One reason why we preach no better than we do is that we preach so little. The great golfer plays golf, talks golf, practices golf, "eats" golf. He is never satisfied with his score. Perhaps if most of us preached twice as many sermons as we do, we might become twice as proficient.

Suggestive Long-Range Plan

You can shoot straighter with a good rifle than with a good pistol. Why? The rifle has a longer barrel to sight over. The leader who has long-range plans, other things being equal, is a better shot than one who lives from day to day. Let us here consider a five-year plan for a preacher who feels that the Sunday night public effort is his type of program, though the plan is not limited to the Sunday night idea. First, for three months in the fall:

1. Plan fifteen Sunday night topics beginning early in September. Use a church or a hall.

2. Plan from ten to fifteen weeks of community Bible clubs. I prefer twelve weeks with a fifteen-week Sunday night program. Organize your church territory and members along the lines laid down in the book The Minister-Layman Movement (Review and Herald, 1949). In the main, make the topics for the Bible clubs different from those for Sunday night. Tuesday night is a good time for these clubs. If you are short on lay leadership, you may operate several groups yourself by arranging them on different nights.

Use of Bible lessons with test papers to be filled out by students is invaluable in keeping up interest. For instance, you could use 20th Century Bible Course A of ten lessons. Then add two other topics to make twelve. Better yet, use the first two lessons of 20th Century Course 2 (another ten-lesson course) for the last two nights of the group meetings. This opens the way to transfer the interest to a central class to finish the other eight lessons of Course 2, which is a binding-off course.

3. Drop out the Wednesday night church prayer meeting. The groups replace this during the effort.

4. Plan fourteen or fifteen Friday night topics for a youth-rally series. Dovetail these subjects right into the series. If possible, let the youth lead out. Filmstrips help.

5. Plan fifteen special Sabbath morning topics, definitely soul winning in nature, and fitted into the complete series. Assign topics to workers and invite them to speak on Sabbath. Let campaign days and all services be conducted with visitors in mind. Our people like to bring visitors, but they fear it unwise. Let all speakers beware of boasting about our own good works and of making unfavorable comparisons.
with other churches. Let the Baptists and the Methodists say the good things about us, and let us say some good things about them too.

Consider what we now have: fifteen night sermons, twelve Bible club topics, fifteen Friday night topics, and fifteen Sabbath morning sermons.

This makes fifty-seven topics arranged in a three-month series. If you wished to add Saturday night, it would make more than seventy topics. In many places our people are all dressed up on Saturday night and no place to go.

What next? Probably Christmas caroling, with Ingathering finished by mid-February. What then? Another three- or four-month series with different topics, in the main, for Sunday nights; different lessons for the Bible clubs; another line for Friday nights and also for Sabbath. Shifting the topics about, we have a fresh approach for our people and for the public. How different from the regular and sometimes drab Sunday night series! And yet it is a program which our people can find time to keep working.

After a period of two years of this minister-layman-young people program, a full-scale, intensive evangelistic effort is needed. Then back to two years of the steady plan again. That makes five years. Laymen and young people trained in this type of cooperative work may develop into good lay preachers.

In connection with all this work house-to-house visitation by laymen, literature distribution, Dorcas work, which reaches the homes of the people, personal Bible studies, and Bible school enrollments should be carried on, and will thrive. People brought into the truth under this program maintain a high respect for lay leaders, and laymen keep steady watch over them through the years.

To intensify this program, you may wish to hold meetings every night for the first eight nights and for the last eight nights. This will give you more topics, and will allow you to build up the enrollments to the Bible clubs during the first week of public work. Start the club meetings Tuesday night after the second Sunday night.

For men operating districts it is possible to run three meetings at once if your churches are not too far apart. Preach once a week in each place, say on Sunday, Wednesday, and Friday nights. Use the same sermon. Organize the Bible clubs in each place to operate on some night other than the meeting.

(Next Installment, "How to Conduct Bible Clubs.")

□ □ □

As a district pastor I have greatly appreciated the part which an active Dorcas Society plays in the program of the church. I wish to list four fields in which I have felt the Dorcas influence to be particularly noticeable and helpful.

The first is in soul winning. The Spirit of prophecy tells us:

"If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."

"The true heart-expression of Christlike sympathy, given in simplicity, has power to open the door of hearts."—Testimonies, vol. 9, pp. 189, 30.

The pastor-evangelist is constantly on the lookout for men and women to whom he may present the message. And of all the prospects he finds, there are none so friendly, so eager for the truth, and so open to its reception as those whose hearts have been warmed by some deed of loving ministration done for them by the church Dorcas Society in their hour of extremity.

Then there is the effect that the Dorcas work exerts upon the Christian experience of the women engaged in these helpful activities, and through them upon the spiritual level of the church as a whole. We read in the Testimonies:

"Many of God's people are not growing in grace. Many are in an unpleasant, complaining frame of mind. Those who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves."—Ibid., p. 39.

The Dorcas work provides a channel through which the church women may find a way of self-expression which blesses and uplifts not only the recipient but the giver. "The heart of him who lives, not to please himself, but to be a blessing to those who have so few blessings, will thrill with satisfaction."—Ibid., p. 32.

A third blessing gained from this fine work is the spirit of fellowship and unity which is built up among the women as they labor together for others. A bond of sisterhood is created which makes for that good feeling among the members that will do more than any amount of argument to convince others that we are God's children. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

Finally I wish to mention the help which the district pastor receives by tying the Dorcas program in with the Ingathering campaign. I prepared a page for my Ingathering prospectus last year, using clippings from our local newspaper concerning the needs which often exist at our very door, and told of the welfare activities of our Dorcas Society in meeting these needs.

—Please turn to page 15
DID YOU KNOW?

- That Catholicism is increasingly aggressive in the fields of medicine, education, and foreign policy—telling Catholic doctors, educators, judges, and legislators what they can and cannot do?

- That it uses the political power of twenty-six million members to bring our foreign policy into line with Vatican interests?

- That the hierarchy operates as a great pressure group upon editors, politicians, motion picture producers, and the like?

ABOUT THE BOOK

Paul Blanshard’s *American Freedom and Catholic Power* breaks the current silence on Catholicism. Because of the importance of the issue and the competence of the handling, it is one of the important books of 1949. Papal resurgence to world power is one of the most momentous trends of the times, and in America vitally affects the fundamental principle of separation of church and state. The significance of this development should be sensed by every Protestant clergyman. Blanshard’s treatment is comprehensive, authoritative, and objective.

About the Author—Paul Blanshard

Paul Blanshard, well known as a result of his exposures of Tammany Hall in New York City, became interested in Catholic problems while studying for his Ph.D. at Columbia University, and began his studies on Catholicism in a Polish-Catholic community in Philadelphia. He is a descendant of three generations of clergymen, and is himself an ordained Congregational minister. However, in recent years he has not been active in ministerial circles but has acted as trustee of the Ethical Cultural Society. He is at present in Rome, covering the activities of the Holy Year. The information he gives is dependable, and the documentation is most extensive.
A brief study of the development of church music was reported in these columns in March, 1949. That was necessarily brief and incomplete. I have been invited to continue that discussion, giving fuller treatment than was possible at that time. Even in this discussion all reference to or study concerning the anthem, motet, cantata, or other special or occasional music of the church will be omitted. The problem, then, is to trace the development of modern church music.

As noted before, the music of many ages and many countries has indirectly affected that of the present; but on the whole, music in America is almost directly the offspring of its British ancestry, with some definite shaping by German music. It will be well, therefore, for us to trace the development of the music of the church in England.

During the two centuries after the Reformation the Church of England had practically nothing to show in the way of congregational hymnody except the metrical version of the psalter. There was a brief trend toward developing a hymnody based on the Lutheran model, and some translations were made from German originals during this time. But this movement was only temporary and soon died out, because of Calvinistic influences, it is thought.

During the time of Henry VIII and Archbishop Cranmer there were some primers intended for use in private devotions that contained a few hymns. Queen Elizabeth favored the development of hymn singing, and a few attempts were made during her reign to introduce the hymn into the church, but the hymns got little farther than the appendices of the psalters. Of the hymns in current use not more than ten owe their origin to the Elizabethan Age; and one of these, "Jerusalem, My Happy Home," is of Roman Catholic origin.

Perhaps a score of hymns appeared in various forms during the next fifty years. Men such as George Herbert, John Donne, Robert Herrick, Phineas Fletcher, John Milton, and especially Bishop Ken made contributions during this time, and some of their work endures to this day.

Earliest English Hymnbooks

What has been described as "the earliest attempt at an English hymnbook" appeared in 1623. It was George Wither's Hymnes and Songs of the Church which obtained both temporary court favor and fierce opposition. The changing political situation soon brought him and his work into disfavor.

William Barton (c. 1603-1678), a Puritan minister who later conformed to the Anglicans, made and published in 1659 a collection of hymns, each of which consisted of selected passages of Scripture turned into verse and woven together into a whole. This book was sparingly used by the Anglican Church, but the Independents used it widely, and undoubtedly it prepared the way for the later outstanding work of Dr. Watts and the Wesleys.

Bishop Thomas Ken (1637-1711) in later life became very desirous of making it possible for church people to express praise to God in words of his own composition. He left two hymns which became famous and which, even today, are in common use, namely his morning hymn, "Awake, My Soul, and With the Sun," and his evening hymn, "All Praise to Thee, My God, This Night" (or "Glory to Thee, My God, This Night"). The Doxology, which, it is said, has been sung more than any other four lines in the English language, was the last stanza of both these hymns.

Richard Baxter and John Mason, both of whom died just at the close of the seventeenth century, should be mentioned for their contributions to English hymnody. The latter is especially notable, because he seems to be the first Anglican clergyman who actually favored the practice of hymn singing in church as distinct from the use of metrical psalms. In 1683 he published a group of hymns known as Spiritual Songs, or Songs of Praise to Almighty God.

Joseph Addison, the last of the great seventeenth-century writers, contributed a few hymns that still survive, the most commonly used of which begins—

"The spacious firmament on high,
With all the blue, ethereal sky."

It must be remembered, however, that practically none of these hymns, at the time they
were produced, were intended or employed for use in public worship. They were found only in meager appendices to the Old (and later, the New) Version of Metrical Psalms. By 1709 the Supplement to the Psalter contained seventeen hymns, including four for Christmas Day. But the day of general hymn singing was yet to come. It was not the Church of England but the Separatist bodies, or Independents, who really produced a change in that situation.

**Beginning of General Hymn Singing**

In order for any great change to be made in the practice of hymnody in England, four new concepts had to be established:

1. That though the Bible is God’s message to us the hymn is properly our response to Him, our word of praise to Him, and hence should be of human origin or composition.
3. That the metrical versions of the psalms were not inspired.
4. That if it be proper to pray to God with the thoughts and language of human composition, it is justly and equally proper to praise Him vocally in a similar manner.

At least, these were the contentions of Isaac Watts (1674-1748), and he succeeded in establishing all four concepts in the minds of many of his countrymen. He began writing hymns when only a young man, and provided a new hymn for his father’s church each Sunday evening until he had written more than two hundred. But his greatest work was his versification of the psalms. In this work, although his poems were based on the psalms, they were so full of free expression, poetic simplicity, and Christian terminology that they have been regarded as original hymns.

Watts’ hymns number about six hundred in all, and were published in four separate volumes during the years 1709-1719. These were well received, and Dr. Watts’ songs were soon in common use in England. Their popularity was by no means short-lived. The new Presbyterian hymnal, out of only 513 hymns, includes 20 by Watts; and the Seventh-day Adventists have used 31, out of 703, in their hymnal.

Many critics have considered Dr. Watts’ “When I Survey the Wondrous Cross” to be the greatest hymn in the English language. Watts fought for and won a place for original hymns in the worship of the church. But Charles Wesley went even further, and composed and popularized poems of greater freedom and departure from the patterns of praise established in England.

Watts’ hymns were always objective and formal, setting forth the glorious majesty of God. Wesley’s poems were personal and intimate, and much more subjective. So the work of these two great writers supplemented each other, and together they supplied the great want in English hymnody.

For a time Wesley’s hymns were used almost entirely and exclusively by the Methodists. They had an abundant source from which to choose, as Wesley’s compositions totaled nearly 6,500 in all. In time every Christian body in England, and eventually throughout the whole world, was influenced by them. His hymns are as commonly used today as are Dr. Watts’. Wesley’s two greatest hymns are commonly considered to be “Hark! the Herald Angels Sing” and “Jesus, Lover of My Soul.” The influence of these hymns has been immeasurable.

**Influence of the Evangelistic Movement**

The evangelistic movement started by John and Charles Wesley, which cut Methodism away from the established church shortly after their death, and by Whitefield and other reformers of their time, certainly had a profound influence upon the music of the church. Less and less attention was paid to the formal and ritualistic use of music. More and more congregations were taught to sing, and to sing because they felt like praising God. In this respect the English singing at public worship became more like that in common practice in Germany. German influence was quite strong in the work of the Wesleys. John was a diligent student of German pietistic hymnody, and translated several German hymns into English.

While the Wesleys were in America they met a devout Moravian, Peter Böhler, who demonstrated to the Englishmen the effective use of original composition and vernacular and stirring music in common use in German hymnody. A deep impression was made upon the Wesleys, and by them, in turn, upon all England. Hymn singing of a personal, emotional type soon became common. The Wesleys, like Luther, were greatly encouraged by this use of singing by the common people. They conceived of hymn singing as valuable, not only for exciting and voicing religious emotion, but for instruction and edification. A new era had indeed dawned in the history of church music.

**Need for New Hymn Tunes**

This new era of evangelism that swept England—and to a lesser degree, America—called for something new in the way of hymn tunes. The staid, devotional, worshipful music of the past did not meet the demands of the new hymns, filled as they were with the joys and inspiration and ecstasy of the emotional evangelism. The use of music to attract the unsaved to the meetings and to win them to the gospel, made attractive, spirited, and even exciting tunes almost imperative.

The Wesleys consciously encouraged the composers of their day to produce the kind of tunes they needed. Lady Huntingdon and Walter Shirley made a new collection of hymns.
many of them original; and the Moravians struggled intensively to provide suitable music to meet the needs of the time. All helped to bring in an era of flowery music, so that the hymn tunes of this period have been given the title Florid School.

Many of the hymns of this period were secular in nature, and were complicated and impracticable. But there was still a large conservative group in England, both in the Anglican Church and among the Nonconformists, so the new tunes suffered much criticism, opposition, and ill repute. However, they were not without permanent effect upon the hymnody of the church. At least a score of the hymns of that period survive today, and the whole course of modern hymn tunes has been altered noticeably because of this florid period.

—To be continued next month

The Beauty-of-Holiness Choir

By George W. Greer, Professor of Music, Australasian Missionary College

Were it possible to assemble the world's finest singers in an all-star choir, and ample time be given for practice under a master, there would still be a lack—something missing that is necessary to completely satisfy the discriminating listener. Obviously, you say, that would be the spirit, the soul, that heavenly something. That is true; but it goes farther—it lacks a tonal, harmonic beauty which comes from contact with heaven. True beauty comes down from above. The beauty of holiness, a beauty beyond anything this world offers, can be had only in combination with holiness.

Consecration must come first. Experience has taught me that a good choir must be an all-consecrated choir. One heart out of tune with heaven is a discord in the "beauty" of the ensemble quality. Harmonic and expressive singing, with its heavenly choir overtones, is available only to the singers who are in touch with the Divine, led by a conductor whose heart is communing with the Source of all beauty.

Indeed, I have heard some lovely music produced by hearts out of tune, but it has never possessed that ultimate, out-of-this-world beauty which makes one long for the better land as no other earthly art can. This tuning with the angel choir draws director and singers into a oneness of spirit that is exhilarating and inspiring to both. Even the quality of the individual voices becomes more uniform. Then it is—the message of the music is felt and expressed.

It would be a fatal mistake, however, to suppose that consecration will take the place of practice. It would be like a diet of vitamins without the other necessary elements of nutrition. First, every member must know his part so well that it comes automatically with the words. Then as the singers and director unite their spirits in interpreting the message of the lyric, combined with the nuance and ebb and flow of the music, the selection becomes alive, for "it is wafted from the throne of God." (Testimonies, vol. 4, p. 829.)

In singing we must read the poem with correct colorful expression. If it is worthy of music, this will give a clear idea of the musical expression in rendition. The rhythmic pattern must be maintained, but this part of the music must not dictate and override the freedom of expression. Nothing about good music is stifled. Every phrase must be as delicately shaded as the light of dawn and the shadows of the twilight. And let us not forget to bring out the noontide high lights with brilliance and power. God's creation is full of contrasts. From the seasons of the year to the tiny wavelets on the smallest wave of the billowy ocean, contrast, vitality, and color are everywhere. Music performed without expression is like faded black-and-white pictures as compared with color photography, or an ocean as smooth as glass, without a ripple, as compared with the fascinating beauty of the infinite variety and contrasts of the sea. "Music should have beauty, pathos, and power." (Ibid., p. 71.)

So with all pride, jealousy, and competition removed through consecration, all will build and grow together in a unity of spirit, voice, and dress, sustained and inspired by constant contact with the Source of vital, spiritual dynamics above. This is the beauty-of-holiness choir that will win battles for God. It grows only in the atmosphere of prayer. We who are entrusted with leadership in this field must rise and fulfill God's expectations, for 'amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains."—Education, p. 166.

Pastor Appreciates Dorcas

(Continued from page 17)

needs. I find that the average businessman, with his nose buried in his own affairs, lacks the world viewpoint of Seventh-day Adventists. The story of one home-town family who were furnished assistance after their house burned down touches him far more than the account of millions spent to relieve much more desperate situations in Bangkok, Manila, or Berlin. Without an active Dorcas Society working away the year round, our Ingathering solicitors would have little to report at campaign time.

So, Long live Dorcas! And may there be many a Peter among the ministry who will move, by God's help, to raise her to life again in the churches where she lies asleep in death!
The Book Shelf
Books, Reviews, and Discussions

Book for the Month


This book has been selected as one of the volumes of the 1950 Ministerial Reading Course because of the conviction that it contains information of more than usual value on the matter of the resurgence of the Papacy to world power. The material is not only valuable but also precise and accurate, and it is presented with unusual clarity. Moreover, it is dependable, and the documentation most extensive.

The book has already created a furor in religious circles. It has been recognized by Protestants everywhere as a significant exposé of the inner purposes of the Catholic hierarchy as they affect Catholic objectives in America. It is being hailed as a fine piece of investigative work. It will repay a scrupulous, detailed reading. Not only has it aroused a vast amount of discussion, but it will arouse more during the days to come. It was written by a trained and skillful investigator, a forceful writer, an impartial analyst.

Mr. Blanshard has been best known heretofore as the result of his exposures of Tammany Hall in New York City. At that time he was serving as head of the New York City Department of Investigation and Accounts, under Mayor La Guardia. What he discovered about Tammany Hall's hidden workings had a most positive influence in depriving that sinister political agency, backed in many instances by Catholic influence, of the power which it had wielded in New York City and New York State affairs for more than a century.

During World War II Mr. Blanshard was a United States State Department official in Washington and the Caribbean, and had excellent opportunity to observe significant influences, working at top levels in the affairs of this Government.

A part of the material in this book appeared in the magazine The Nation, and created such a sensation that it resulted in the banning of that periodical from the libraries of New York public schools, as a result of Catholic influence. Some of it has also appeared more recently in the independent religious journal The Christian Century.

The material contained in the book has been reviewed carefully by a large panel of distinguished scholars, theologians (including some Catholics), and editors of many creeds. Mr. Blanshard hits hard, and his blows land with terrific impact. However, he is honest and fair, and carefully guards himself against exhibition of any animus against the Papacy. Every statement is thoroughly documented.

The book is a factual analysis of the Roman Church as a cultural, social, and political force. It contains no muckraking, no unsupported assertions, no malice. As a matter of fact, great force is added to the author's statement by his measured, cool reasoning, and the careful, patient, and skillful research which supports his presentation.

The author makes it plain that the American Catholic hierarchy has definitely entered the political arena in America with certain specific objectives, and that it has become more and more aggressive in expanding the frontiers of Catholic authority into the fields of medicine, education, and foreign policy. The hierarchy is described as instructing Catholic doctors, nurses, judges, teachers, and legislators what they can and what they cannot do in many of the controversial phases of their professional conduct. It segregates Catholic children from the rest of the community in a separate school system, and then endeavors to get its hands upon public tax funds for the maintenance of that segregated school system, while keeping control of the curriculun. It uses the political power of nearly twenty-six million American Catholics to influence American foreign policy in such directions as will harmonize it with the temporal interests of the Vatican.


The author was educated at Michigan, Harvard, and Columbia. He has studied both theology and law. He is a member of the New York State bar, and served for a short time as an associate editor of The Nation. For many years he has been a diligent student of the Roman Catholic Church, and his studies have taken him into Italy, Mexico, Spain, and other countries for firsthand investigation of Catholic policy.

[For further information regarding this book, see page 12.]

C. THOUSANDS need and would gladly receive instruction concerning the simple methods of treating the sick,—methods that are taking the place of the use of poisonous drugs. There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unwholesome food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world.—Review and Herald, May 9, 1912.

The Ministry, June, 1950
Elective Reviews


As one reads Captains of the Host and Christ's Last Legion, the two-volume history of the Seventh-day Adventist Church by Arthur W. Spalding, he is impressed with the fact that the movement had its inception and received its nurture from men and women of the soil. They were counterparts of the hewers of wood and drawers of water whom Jesus gathered around Him as His disciples.

The familiar picture of James White swinging a scythe in a hayfield to earn money to pay for the first issue of Present Truth is a worthy sequel to that of William Miller, the redoubtable New England farmer who reluctantly gave up his occupation to devote himself to the preaching of the imminent return of Christ. And Hiram Edson's vision of the sanctuary truth, coming as it did in his cornfield after a morning prayer meeting of neighbors, held in his barn, was an omen of the direction God's revelations were to take.

Is it not significant that the opening of the Sabbath truth began, not in a city church, but in a series of six conferences inaugurated in the barn of Albert Belden, of Rocky Hill, Connecticut, resulting in a binding of the first be

The Ministry, June, 1950

African veld and the grasslands of Mongolia, have followed the Abrahamic pattern, heeding God's counsel to scatter with the message rather than to centralize and hoard their advantages. These two volumes impress us with the solemn truth that to follow God's counsel brings health to the bones, peace to the soul, and prosperity to His cause, but that to draw back from His leadings is to shrivel in faith and fail His purposes.

H. M. TIPPETT. [Associate Book Editor, Review and Herald.]


This book is an illuminating report on conditions within Protestantism, particularly with reference to the fringe sects. But it is also, though incidentally, autobiographical. Mr. Bach started his career as a minister with a zeal for ecumenicalism. Church union seemed to him a cure for Protestantism's ills. In a prairie town where he was stationed in his first pastorate he sought to bring cooperation among the various congregations, with an eye to eventual community union. He failed, and his disillusionment was not sweetened by the fact that he lost parishioners to Roman Catholicism, Christian Science, and Pentecostalism. He entered the service of the Rockefeller Foundation and carefully observed the work of the fringe sects, and at the same time he formulated an estimate of the strength and weakness of Catholicism and of recognized Protestantism. The value of the book lies in his summing up of these observations and in his personal estimate of the chances of success of Protestant church union. His thesis is that union can be effected only when it is a union of the people within the churches.

FRANK H. YOST. [Associate Secretary of the Religious Liberty Department.]


While perusing in a bookstore in a Western city I discovered this volume, and almost immediately I felt that this would be a help for pastors, evangelists, and others who carry on a visitation program. This book, I believe, meets a long-felt need in that it has organized the abundant Scriptural help for pastoral ministry.

The book is arranged somewhat as an encyclopedia of Scripture therapy for those under stress of fear and anxiety, those in melancholy moods, the lonely, the physically handicapped, the restless, the discouraged, the disappointed, those in declining years, and those experiencing sorrow and bereavement. It also gives help and direction for many other problems accruing from the accumulation of money and success, love and marriage, competition and rivalry, and
many other practical situations which the minister meets daily in his visitation program.

One's first thought, of course, is that Spirit of prophecy references on each one of these problems would greatly add to the helpfulness of this volume, but here at least is a compendium of the most helpful and encouraging Scriptural references for situations that confront our people daily. There can be no criticism of the scripture selected, only that the book does not claim to be exhaustive. There is a paragraph of comment from various pastors under each problem heading. This in many ways is enlightening and helpful. At least these paragraphs can be springboards of thought for the worker as he gives help and comfort to his people. Young men will especially appreciate it.  

G. E. V.


Here is a book which would be a worth-while addition to the library of any Adventist minister, old or young. Its approach is from the philosophical angle; and though it does not aim to deal exhaustively with any of its problems, it does touch on essentially every modern aspect of this immense field and on every major point. So far as the present reviewer could discern, the book seems to be essentially sound.

Probably most of our men would consider the chapter dealing with the problem of evil the least satisfactory. But we need to remember that we Adventists take very advanced positions on this entire problem of evil; hence, it is unreasonable for us to expect any theological work written by a non-Adventist to appear entirely adequate to us.

Three forms of the general problem of cosmic evil may be touched upon here.

1. Practically all the rest of the Protestant world have long since accepted the theory of the geological ages, in which suffering and death are declared to have existed among the animals for uncounted millions of years before the appearance of man and his sin. But since we accept the Mosaic record of the Flood at its full face value, this problem does not arise for us.

2. We believe in an ultimately clean universe. And even though some other theologians approximate to our position, yet we have certain features in our belief which make our view more reasonable and more satisfactory.

3. Perhaps our unique contribution to this subject has to do with the cosmic significance of Calvary and the atonement. Other theologians have always had difficulty in making the substitutionary atonement appear reasonable or just. We do not claim to have solved all its problems, but we point out that others have been looking at the subject in too narrow and too limited a manner. However, if we consider the slanders which Lucifer has from the beginning hurled against God, how He was hard and exacting toward all His created subjects, but was unwilling to give up anything on His own part, then the cross of Calvary becomes an eloquent refutation of all these slanders. God so loved that He gave. Not only so, but the eternal Son, the acting creator and manager of the universe, was foremost in demonstrating what He was willing to give up and endure to make the universe feel forever secure and happy, and that rebellion might never rise a second time.

M. L. Andreasen says: "The matter of greatest importance in the universe is not the salvation of men, important as that may seem. The most important thing is the clearing of God's name from the false accusations made by Satan."

And all this was made eternally certain, when on the cross Jesus declared, "It is finished." Of course, there will always be mysterious aspects to the atonement. But such books as The Desire of Ages and The Great Controversy are far in advance of all other theological books dealing with this subject. And it is unreasonable for us to expect to find any non-Adventist work wholly satisfactory in this respect.

Dr. Henry, the author of the book we are reviewing, is professor of the philosophy of religion in the recently organized Fuller Theological Seminary, Pasadena, California. He has scant sympathy for the modernistic apostasy which has been eating away at the foundations of European and American Protestantism for a century or more. I quote:

"Motivated primarily by two considerations—an evolutionary view of origins which tended to regard sin as an animal defect outside the human will, so that man was evaluated as essentially good within an evolutionary process of divine agency; and a sentimental view of the deity, which assumed man's essential continuity with the divine and regarded man as necessary to God for the full perpetuation of significant values—such liberalism banished from modern theology the notions of substitutionary atonement, supernatural regeneration, human depravity, special revelation and, along with this, the holiness of God conceived in any adequate manner."—Pages 107, 108.

"The knowledge of the true God is reached not by man's groping [as modernism teaches], but by God's coming [or revelation], by His redemptive intervention, to carry out His purposes of mercy."—Page 83.

The book is clear and strong against any and all of the protean aspects of pantheism, and shows how this deceptive heresy tends to abolish all distinctions between right and wrong; for if every aspect of the universe is a part or a manifestation of God, how can there be any such thing as sin? "The pantheistic concept of man as a mode of the divine being, precludes the possibility of sin."—Page 105. Some of my readers will remember that this is precisely the chief life of argument used by Mrs. E. G. White against pantheism.

Some may object that such a book is too "high-brow," and that only a very limited num-
ber of persons can become interested in the philosophic problems here discussed. But the number who have been falsely educated along these lines is far greater than many suppose. If we as Christians expect to do anything for them, we must learn to understand their mode of thinking; that is, we must learn their language. Missionaries today spend years in learning the language of the Japanese or the Hottentots; surely more of our Adventist ministers ought to be learning the language of the modern high-brow pagans or heathen all around us here in America and in Europe.

It is no use saying that these modern American pagans have been falsely educated. Practically all the trouble with this old world is due to wrong education, plus, of course, what Earnest A. Hooton calls "the aboriginal cussedness of man." But(d) one might as well berate a lost sheep for having gone astray in the first place. Our job is to try to get the poor thing back into the fold. And as almost every evangelist or even every pastor is fairly certain to meet one of these modern American pagans around the next street corner or in his next congregation, it is clearly his duty to learn how to deal with them in the best and most helpful way.

"We have had altogether too much talk about coming down to the common mind."—Testimonies, vol. 5, p. 581.

George McCready Price. [Teacher and Author, Loma Linda, California.]

The Lord's Supper; Seven Meanings,* Harold E. Fey, Harpers, New York, 1948, 117 pages, $1.50.

This book of recent issue is of tremendous interest, packed with a wealth of information on the history of the Lord's supper. It is written in a scholarly fashion, yet plain enough for all to grasp. It is a good source for sermon material and meditation on the Lord's supper. The author brings to the forefront the great cardinal doctrine of the Lord's supper, and gives it its proper place in the church.

Not only does Dr. Fey explain the names of the communion, but throws light on how the Roman Catholic Church has developed the mass as a gigantic counterfeit of this cardinal doctrine of the New Testament. He portrays in this volume how the Protestant Reformation brought to light the rediscovery of this profound truth, and made it one of the decisive events of the Reformation.

The author reveals how the Lord's supper was elevated to its rightful place in the church, how its participants were to live and maintain the solidarity of Christian fellowship, and how these early church fathers made heroic efforts to preserve its integrity.

I was so interested in the contents of this book that I read it, and reread it. Somehow as one reads this book he well imagines how serene must have been the service of the upper room when Christ gave to His disciples this truth, and how they were to find through faith in the bread and wine sustaining strength from on high.

George S. Rapp. [Pastor, Takoma Park Church, Maryland.]


Tips for Storytellers contains thirty-two of the most usable illustrations. These stories hold the attention of old and young alike, but more than that they illustrate. You will smile at Pedro taking the hands of his clock to the repairman. You will hold your breath as Austin nearly trades his brand-new bicycle for an old piece of junk. You will feel exasperated when all attempts fail to get Mabel's hand out of an expensive vase. You will gasp when Edward sails his boat away out in the big river. You will almost weep when Charles and Virginia bury Harriet; then you will open your eyes big and wide when they find the coffin empty!

But you will do more than that; so will everyone who hears those stories, for something goes "tap, tap" in your mind as the lesson goes home with the story. And even that's not all about Tips for Storytellers. The first section deals with principles which turn a written story into an effective spoken illustration. It is a book I would like to recommend to every preacher, every teacher, and every parent.

Eric B. Hare. [Associate Secretary, Sabbath School Department.]

Minister in the Making

Plans and Methods for Theological Students

Your Opportunity to Sponsor

There has come to our attention a very real need that would make a worthy project for the ministerial students in North America to sponsor. Ever since the war our educational work in many overseas fields has been functioning under serious handicaps. The many young men who have wished to complete their education have had to do so under great odds. Little or no help has been extended by the respective governments, such as our GI provision here in the States, and with postwar financial conditions tragically unstable, our fellow ministerial students are having to secure their training at great personal sacrifice.

Some recent reports to this office indicate that many young men are often hard pressed to meet all their financial obligations. One illustration of their need is the fact that in several of the schools in Europe school is dismissed one day a week, and this day is set aside as Canvassing Day, when the students mount

* Elective, 1950 Ministerial Reading Course.

The Ministry, June, 1950
their bicycles and canvass to assist in completing the financial requirements for their tuition and much-needed clothing.

There are at least ten schools at the present time where a large number of young men in upper division training for the ministry are hungry to read every page of English literature that the denomination provides. English is rapidly becoming the official Seventh-day Adventist language. A reading knowledge of English is practically the only way in which many workers and students in overseas fields can secure the inspiration and blessing of the complete set of the Spirit of prophecy volumes and our official denominational papers, since progress has been quite restricted in the translation work. These young men in ministerial training desire to understand our organization and to become oriented in denominational action. They sense the need of worldwide fellowship. Many have expressed a keen desire to receive and read The Ministry magazine, the receiving of which would perhaps be one of the most helpful ways of achieving this end.

Our appeal is simply this: We have observed that, although there are many students in our North American colleges who are having difficulty in financing their education and caring for their family and other responsibilities, yet never have our college dormitories been so filled with young men and women who have as much to spend as during the past few years. It is very true that costs have risen. But when we count our many blessings, it might be that many would be impressed to donate one or more subscriptions to The Ministry for these fellow students overseas.

We are here placing the matter before you. No doubt each theological seminar can assist in sponsoring the project. The cost is $1.35 each for overseas student subscriptions.

We would like to have the names of the donors, so that there might be some contact made with these overseas students that may result in lifelong friendships that will be mutually helpful. Take your contributions to your Bible department dean, or send them directly to The Ministry, Editorial Office, Takoma Park 12, D.C., and kindly designate "Fellowship Gift Subscription." G. E. V.

Literature Evangelism
"The Right Arm of Our Strength"

The Evangelistic Reading Room

The evangelist who is conducting his campaign in a well-located auditorium, tabernacle, or tent is presented with numerous opportunities to create a good impression on the public. One of these opportunities is the operation of an attractive reading room.

The advantages of a centrally located reading room are very well known. One leading religious society combines its reading room facility with its board of lectureships as the main evangelistic function of its movement.

By providing a restful lounge where the tired downtown shopper can come to rest awhile, the evangelist opens an effective avenue of spiritual appeal to the public. A spacious room, comfortable chairs and sofas, restful appointments, soft lights, and a good book display appeal to many people. Wherever we tried this plan we found that it was really successful. We advertised the reading lounge in the newspapers, over the radio, and on our handbills. Regular hours were maintained from morning to night. Where possible the lounge was connected with the converted storeroom where the evangelistic meeting was held, or in the tabernacle or auditorium where the campaign was in progress.

Usually a qualified retired layman was hired at a nominal fee to be responsible for the lounge. Many books and pamphlets were made available for free use in the lounge. At times we had a large aquarium, which proved interesting and appealing to the public. We always provided cool drinking water at a specially installed fountain. The reading room should be kept clean and tidy, and every detail carefully supervised.

Special cribs were provided for babies, and facilities were maintained where nursing bottles could be heated. Even milk was kept on hand to provide for the children! These features were well advertised, and the public appreciated it. Window displays of books, plaques, and posters explaining the facilities available inside brought hundreds to the reading room regularly. Of course, announcement was made in the public meetings also.

In another section of the lounge a large display of plaques, books, Bibles, health foods, and so forth attracted the people; and the profits from these sales covered all the costs of operation and assisted the evangelistic budget. Thus while the evangelist worked among the people these silent messengers daily made their impression and contribution toward the success of the campaign. The Book and Bible House is always happy to cooperate fully with the evangelist to make this part of evangelism function successfully.

The influence of the reading room and the literature thus distributed accomplishes untold benefits. The reading room can greatly augment the work of the colporteur by providing names and contacts for further follow-up work in the home. Names can be secured by providing a registry, by literature request cards, and also through the sales slips. Here is a tried and tested literature ministry plan that will greatly help the evangelist.

M. K. E.

The Ministry, June, 1950
Distinguish Between Problems and Quibbles

We need rightly to distinguish between important and unimportant questions—between basic problems and those sheer quibbles that confront us indiscriminately from time to time. Otherwise we shall live and work in confusion as to values and proper emphasis.

There are, first of all, certain fundamental problems to which we must have a satisfying answer, both for ourselves and for others. The basic doctrinal truths of faith—inspiration, the deity of Christ, the major outlines of prophecy, the foundational aspects of the moral law, the Sabbath, the sanctuary, the nature of man, the Spirit of prophecy, and kindred verities—a worker must have settled in his own soul, else his life will prove uncertain and perhaps hypocritical, and his resultant service value be problematic.

One who proffers himself as a spiritual pilot to others must himself know the channel. He may not know all the rocks and shoals, but he must know the clear, safe course that is free from disastrous rocks and shoals. When such matters are at stake a man had better stop his work for a time, if need be, until a really important problem has been studied and thought and prayed through to a satisfactory conclusion. This is primary, and time will be gained in the end. One dare not be uncertain as to the pillar positions of the faith.

On the other hand, there are certain mysteries—such as the nature of the Godhead, the how of the incarnation, the wherefore of the miracles, and the nature of the Holy Spirit—which we cannot fathom, and which we must leave for the school of the hereafter. Eternity will be spent in studying some of these problems. We need not know all the answers now, nor should we be fretful because they cannot be compassed. We need, furthermore, to be able to make others likewise content to wait for such answers. God has revealed everything essential for our salvation and successful service. But many things are, and will remain, unknown. This we must accept.

All kinds of questions and queries arise in our workaday life. Some are important, and should be studied through until sound and satisfying answers are forthcoming. Incidentally, we owe much to some who raise important questions, and thus are instrumental in driving us to study items that otherwise we would not tackle. However, there are questions we need not be able to answer—not just now at least. There are items of minor consequence upon which decisive information is not yet available, and which are not essential either to salvation or to successful life or service.

This differentiation we must so stress that the questioner will not press such items as a basis for rejecting the claims of decisive truth. Nor must we allow this type of profitless question to fritter away our golden time and consume our energies. It never hurts us to admit our limitations. There are many things we do not know, and do not need to know. Let us freely acknowledge this. Candor makes for respect.

Then, there are sheer quibbles that arise to plague us. These we should be able to discern. They are the excuses behind which men hide. They are the standard quibbles that triflers, skeptics, and fighters of truth have ever thrust forward as a defensive front. Often these are simply diverting forms of rejecting light. These ruses must often be pierced, and their flimsy, irrelevant character exposed.

The bubble needs to be punctured. Otherwise a seemingly plausible argument or a specious objection may influence others injuriously. Sometimes it is necessary to carry the argument to its absurd conclusion that its inherent folly may be seen. Sometimes it is wise to parry with a counterquestion. Divine wisdom and grace are needed to handle these items, for sometimes a small problem, like a speck in the eye, prevents a person from seeing anything until it is removed.

So, as these problems, queries, and quibbles arise, let us resolve them into their rightful categories. Let us properly evaluate them. Some demand earnest study; others are mere time wasters. Some must be dealt with; others need not be. Remember, however, that any satisfying answer must appeal to the reason, and be based upon reliable facts and evidence. Authoritarian or dogmatic declarations are neither permanent nor satisfying. Neither do they comport with the nature of truth and the divinely implanted laws of the human mind. The art of answering questions is a gift that should be cultivated by every gospel worker. Questions are inevitable. Answers should be appropriate and adequate, but some should be avoided.

L. E. F.
EIGHTY South American ministers of the gospel marched into the Templo Adventista in Montevideo, Uruguay, at nine-thirty Tuesday morning, January 31, at the termination of the Seminary Field Extension Course, and it was a thrilling sight to see. For eight weeks they had been pursuing intensive courses of study. They had been inspired to a deeper, more earnest, more Christ-centered evangelism. They had been led to examine their reasons for preaching the Sabbath with assurance. They had been confirmed in their faith in their interpretations of prophecy, as they looked back to find that hundreds of faithful men had preceded them through the centuries in reaching sound conclusions on the sure word of prophecy.

The men had worked hard. Scarcely a lecture had been missed by any. Interest in the materials had continued unflagging to the end. Days of earnest study had culminated in hours of review for the final examinations. The presentation of certificates of attainment was made in the Montevideo Temple. A large number of visitors filled the auditorium.

R. A. Anderson had found time, in his busy program, to lead a group of equally busy students to prepare an excellent choral number. We knew we were listening to men who loved their Lord as they sang, “In the Cross.” The invocation was by Dr. Lawrence M. Stump, of the educational and Missionary Volunteer departments of the South American Division.

After Pastors Juan Bonjour and Enrique Block, of the Buenos Aires Conference, had played a piano duet, Beethoven’s Fifth Symphony, the director made a short statement of appreciation to the students for their faithful work, to his teaching colleagues, Elders Froom and Anderson, and to Walter Schubert, secretary of the Ministerial Association of the South American Division, who as assistant director had rendered completely cooperative and efficient service. Tribute was then paid to the far-sightedness of R. R. Figuhr, president of the South American Division, who, with the union committee, had conceived and carried out the plan for the course. Pastor Figuhr introduced the speaker of the morning, J. L. McElhany, president of the General Conference.

As Elder Figuhr pointed out in his introduction, this was the first time that a General Conference president had visited the field in the fifty years since the work began in South America. The pleasure of the men of the extension course in having Elder McElhany as the speaker at the closing exercises was very

Scroll Presented by Extension School Students to Faculty for Transmission to Parent Seminary
evident, and an expectant hush came over the auditorium as he rose to speak. Professor Am-
puero, Bible instructor at our River Plate Col-
lege, in Argentina, acted as his interpreter.

As we listened we felt gripped anew by the responsibility of giving a neglected gospel to a world steeped in sin. The work of God, it is clear, cannot be finished in God's time except as the carriers of the threefold message present a united front. It was emphasized that evangel-

ism had radically changed since Elder Lough-
borough and his contemporaries had begun to give the threefold message in a tent pitched for a three- or four-day weekend. Now it takes much longer to bring out of a cynical, skeptical, sin-sick world those willing to obey the truth.

This nice work of saving souls needs trained men, and hence we have not only our colleges but the Theological Seminary. Although men gather there from all over the world, this is not enough. The vast majority of ministers cannot come to Washington, D.C., to study; therefore, extension courses are held, the one in Uruguay being the second.

Brother McElhany appealed earnestly to the ministers of the South American Division to prosecute more vigorously than ever the mes-
sage of the gospel among the unwarned mil-
lions of South America, and to put to effective use what the Seminary courses had brought to them.

Representative ministers spoke in reply for the student body—Alfredo Aeschlimann, presi-
dent of the Austral Union, for the Spanish-
speaking section; and Professor J. G. Garcia, assistant director of Brazil College, for the stu-
dents from Brazil.

In the course on the history of the Sabbath and Sunday, Brother Aeschlimann said the stu-
dents had been led to dig deep, as in a mine, for valuable materials. The course in history of prophetic interpretation had taken them to a mountaintop, where they viewed the work of men of the past in their study of the prophecies. The course in evangelistic leadership had taught them the truth of the gospel to be car-

ried everywhere for Christ. Professor Garcia paid tribute to the helpfulness of the instruc-
tion, and pledged the Brazilian brethren to faithful service in the gospel.

Then the certificates of attainment were pre-
sented. Miss Margarita Deak, registrar for the seminary course, called the name of each stu-
dent, and as they filed past, the certificates were presented by the teachers. It was most impres-
sive to see the earnest expression of these eighty ministers as they accepted their certifi-
cates. It seemed as though in doing so they were sensing anew their responsibility to God and to the world, and were taking from their instructors the gospel torch.

Six men were presented with certificates of distinction—Alfredo Aeschlimann, Edmund Alva, Juan A. Bonjour, Tossaku Kanada, Siegfried Kuempel, and Geraldo Oliveira, repre-
senting six different nationalities—Argentin-
ian, Brazilian, Chilean, German, Japanese, and Peruvian.

Then came an episode which none of the teachers will ever forget. Unbeknown to them, the students had prepared a scroll, formally in-
scribed by each student, and when all the stu-
dents had returned to their places, Daniel Ham-
merly came to the Tostrum, and in a quiet, sincere speech of appreciation, thanked the men of the faculty for what they had done, and presented the scroll as the eighty men stood. There was deep emotion on the part of everyone, and the eyes of most of the students were wet with tears when the lovely little ceremony ended. At the close, Luiz Gianini sang a hymn of con-
secration, and Rodolpho Belz, president of the South Brazil Union, gave the benediction.

**CATHOLIC BAN.—** Under pain of excommu-
nication, Roman Catholics are forbidden to join the Free-
masons, the Independent Order of Good Templars, the Odd Fellows, the Sons of Temperance or the Knights of Pythias. Among other organizations listed by the Roman church as "Forbidden Societies" (although a lay Catholic does not incur the extreme penalty of ex-
communication for joining them) are the Y.M. and Y.W.C.A., the Hi-Y's and the Girl Reserves.—The Churchman, March 15.

2. The Graduation Speaker and His Translator

3. The Eighty Graduates (in Center Section) in Rows of Six. Visiting Friends in Aisle Sections

4. Male Chorus Under Direction of R. Allan Anderson

5. Pastor Gonzalo Alva Receiving His Certificate From Dr. Yost as Senorita Deak Calls the Name

6. View From Rear of Church

7. Response of the Spanish Section by Pastor Aeschelmann, R. R. Figuhr Interpreting

8. Response of the Portuguese Section From Jeronimo Garcia, R. R. Figuhr Interpreting

The Ministry, June, 1950
What Is Medical Missionary Work?

By MERVYN G. HARDINGE, M.D.,
Assistant Professor of Anatomy, C.M.E., Loma Linda

MEDICAL missionary work embraces the fundamental truths of religion and health. In place of being incompatible, religion and health are synergistic; that is, they form a smooth-working, integrated unit. Together they produce results greater than those which either could obtain independently. Christ during His ministry employed this method of working (Matt. 11:4, 5), and it was medical missionary endeavor which formed the basis for the propagation of Christianity by His disciples (Mark 6:12, 13).

Since there is considerable confusion respecting the terms used in reference to the various phases of the health work, a definition of terms seems appropriate. The expressions health message, health reform, health evangelism, and medical missionary work are often used loosely and interchangeably. A careful analysis of these terms will clarify their meaning. The principles of healthful living are the physical laws which God has set in operation within us and around us, and are intimately related not alone to our well-being but to our very existence. The passing on to others of these divine principles, in an understanding and enlightening manner, is included in the simple and concise term health message.

Health reform has a totally different meaning. It is the process operating within an individual resulting from a genuine acceptance and application of the divine principles of healthful living. Health refers to the physical and mental well-being of an individual. Reform signifies that a change is being made. When the two words health reform are used together they imply that changes are being instituted, both in the physical and in the mental activities and attitudes of an individual, which are producing a reformation in his life.

To emphasize the misunderstanding of the term health reform, may I cite this not uncommon experience? When the term health reform is used certain individuals will respond with some such statement as: "I think meat eating is an individual matter"; or, "Meat eating is not a test of fellowship." Such an answer reveals that the individual is confusing a part with the whole. Dietary reform is but one phase of health reform, whereas changes made in the selection of protein foods is but one phase of dietary reform. Health reform and vegetarianism are not synonyms. One deals with the effect produced by the application of the principles of healthful living; the other specifically calls attention to the fact that an individual may or may not obtain part of his protein foods from animal sources.

Health evangelism is the use of these principles or fundamental laws of health by a minister, physician, or layman for the winning of souls. A person may have accepted the health message, and made reformatory changes in his life. But until the laws of health are understandably explained and taught to others, he is not doing health evangelism. An illustration of this will perhaps be helpful.

A Christian physician practices in a community or institution, using the recognized tools of his profession in healing the sick and treating the diseased. Because of his Christian life, his conduct, and his influence others are drawn to study and accept his religion. Is such an individual doing health evangelism? I do not think so. Again a Christian carpenter goes about his routine work using the tools employed by others in his profession. Because of his Christian character, the quality of his work, his words, and his demeanor, the observer is led to inquire into and later accept the religion of this humble artisan. Was this man engaged in health evangelism? Again, I do not think so.

Both the physician and the carpenter faithfully performed their duties as should every true Christian. By their consecrated lives both led others to know and accept the truth. But neither employed the health message as a medium for evangelism. Therefore medical evangelism was not the means of saving souls by either physician or the carpenter. However, when the physician or the layman, in his daily contacts in the office or at his work, utilizes the principles of healthful living, first to interest and later to lead individuals to know and accept the religion of Jesus Christ, then he is truly engaged in health evangelism.

Medical missionary work is a phrase which has wide applications. I would like to discuss it first in its more restricted or specific sense. When the principles of our health message, that is, the laws of our being, are employed in the healing or alleviating of those who are sick or...
suffering, then is medical missionary work truly being done. I think this aspect of medical missionary work might be called "medical evangelism" in contradistinction to "health evangelism." As a people we have been told much concerning the right and wrong methods of treating those who are sick. When Ellen G. White speaks of God's method of healing, nature's remedies, and the use of these principles and agencies in the healing of the sick, then I think she is dealing with medical evangelism or medical missionary work in its truest and highest sense.

When the term is used in its broad application medical missionary work embraces any and every effort that is put forth in a missionary spirit in helping those who are sick or suffering. However, when with these efforts the sufferer is also made to understand the laws of his being; and combined with an application of these principles to the specific case, an appeal is made to the sufferer to change his way of life, then medical missionary work becomes medical evangelism in its truest sense.

Perhaps another illustration would be appropriate. I like to compare the principles, or laws, of healthful living to the Ten Commandments, which are the principles, or laws, of spiritual living. When these spiritual truths are understood and accepted, we describe the change which results as conversion. In a similar way health reform is the change observed when the principles of healthful living have been understood and accepted. Spiritual evangelism, or evangelism as it is generally called, is the giving of the spiritual truths, the gospel message, to those who do not understand or accept these great truths. Health evangelism in like manner is the giving of the principles of healthful living to those who are not fully acquainted with these divine laws.

Missionary work in its narrow sense embraces those activities dealing with the promulgation or establishment of spiritual truth. Missionary work, in its broader sense, embraces anything done from a philanthropic and charitable standpoint. In the same way the term medical missionary work used specifically refers to the use of the health principles in alleviating or treating the sick. Medical missionary work in its wider meaning refers to any aid given in a Christian spirit to the suffering or diseased.

The same methods used by the minister or evangelist in his public work must be utilized by the gospel worker, doctor, or layman who attempts to do health evangelism. I sometimes have heard a sincere minister, physician, or brother give a health talk and, in a few brief sentences, mention the importance of good nutrition, exercise, rest, recreation, and sleep; and then for good measure throw in water, sunshine, and fresh air. How many souls, do you think, would be converted from their sinful ways if the minister or evangelist were to preach, and in a few brief sentences state that what we need to realize is the importance of the atonement, the great prophecies of the Bible, the seventh-day Sabbath, and the Second Advent of Christ; and for full measure include the state of the dead and baptism by immersion?

My fellow worker, each great spiritual truth or doctrine should be thoroughly investigated and taught with painstaking detail. The Spirit of God thus has opportunity to enlighten, convict, and convert. Thus too the power of the health message will be observed when a minister, a physician, or a church member carefully studies the details of each of the great principles of health, permitting the message to reform his own life, and then gives it forth in all its power to open doors long barred by prejudice and self-indulgence, and thus enable our great spiritual message to accomplish its purpose of transformation and sanctification.

Conducting a Cooking Class

By Esther Christensen Reiswig, Syracuse, New York

How to Begin a Cooking Class

1. Set the best time for all concerned.
2. At the first class complete the organization details, including a fee for materials.
3. The class period takes about two hours. Open the class with prayer and spend a little time with the Spirit of prophecy.
4. Allow about twenty minutes for the lesson and twenty-five minutes for the demonstration.
5. Use five or ten minutes for the next assignment. Start next time to give a test on the previous lesson.

Items Needed for Cooking Class

1. Full-color food models: National Dairy Council, 111 North Canal Street, Chicago 6, Ill. (Cost, $1.25.)
2. Set of twelve food-value charts: Philadelphia Child Health Society, 311 South Juniper Street, Room 609, Philadelphia 7, Pa. (Cost, 50 cents a set. Free material can also be secured from this society.)

Free Materials Are Available As Follows:

3. General Conference Medical Department (large chart in color of basic seven foods).
4. American Institute of Baking, 135 Fullerton Avenue, Chicago 14, Ill. (The basic

*Conducting a Cooking Class

The Ministry, June, 1950
They have other materials too."

(Write and ask them for their free materials.)

5. The Maltex Company, Burlington, Vt. (Write and ask them for their free materials.)

6. Metropolitan Life Insurance Co., New York City. (They may have an office in your city.) They have many good booklets, but especially get the one on Overweight and Underweight, which contains other things.

7. General Mills, Inc., Minneapolis, Minn. (Materials on enriched bread and other things.)

8. U.S. Department of Agriculture, Washington, D.C. (Write for their material on nutrition and cookery.)

9. Boston Dispensary, 25 Bennet Street, Boston, Mass. (Write for their list.)

10. Boulder Colorado Sanitarium, Boulder, Colorado. Ask for enough booklets on Scientific Dietetic Suggestions to have one for each member of your class.


For a flannelboard and materials write Story-O-Graph, Box 145, Pasadena, California.

Why a Cooking Class

TEXT: 3 John 1.

"We squander health in search of wealth, We scheme and toll and pay; Then squander wealth in search of health Until we reach our grave."


Some striking statements are found in Counsels on Diet and Foods, pp. 251-257. Read some to the class. "Over many graves might be written: 'Died because of poor cooking;' 'Died of an abused stomach.'"—Counsels on Diet and Foods, p. 257.

Think of it, a well-balanced diet assures us radiance, vitality, energy, life. It aids full physical, mental, and moral development. Correct diet is conducive to active minds, with a capacity for knowledge, teeth without cavities, bodies without degenerative diseases, strong babies without deformities.

"Diet may be said to be a factor in every disease to which man is heir."—DR. HARVEY W. WILEY. The food you eat is exerting a direct influence on the result of eating clam chowder, but she liked it so well she was willing to endure the distress.

"Health, strength, and efficiency depend largely upon our food. This was emphasized in a recent statement by Victor Heizer, 'Today we know enough about the importance of nutrition to be able to say that the number of planes, guns, tanks that come out of the nation's plants is determined by what the nation's workers put into their stomachs.'—What's New. (Quoted in "Lessons in Nutrition and Cookery," [Mimeographed] Lesson 1, p. 1.)

"This same principle applies to the progress your child is making in school as pertains to grades and general deportment. Dr. Weston A. Price made the following observation: He gave three children with deep cavities near to or exposing the pulp a special meal of high mineral and vitamin content for five months in addition to their home meals each day. Besides producing complete control of the dental caries, he says, 'Two different teachers came to me to inquire what had been done to make a particular child change from one of the poorest in the class in capacity to learn to one of the best.' This observation reveals clearly that mental energy is definitely influenced by diet."—Ibid.

"Among adults, dietaries better balanced from the viewpoint of the newer knowledge of nutrition have enabled factory employees to work with higher efficiency and less fatigue, increasing both the quality and quantity of their out-put, with fewer accidents to themselves and their material. Efficiency was also found notably increased in work which involved careful matching of materials."—Ibid.

"These are only samples of a large and growing mass of evidence that, even when the starting point is a dietary apparently adequate and a bodily condition already healthy and efficient, we can build to higher levels of health and efficiency by using the guidance of the new knowledge of nutrition in our habitual choice and use of everyday food."—Ibid.

"A striking aspect of the nutritional improvement of life is that, with food habits guided by present-day knowledge, full adult capacity and efficiency can be reached earlier and held till a later age in the same individual."—Principles of Nutrition and Nutritive Value of Food, U.S. Dept. of Agriculture, Publication No. 546.

Composition of Food.—What is food? A food may be defined as any substance which, when absorbed into the blood will nourish, repair waste, and furnish force and heat to the body without causing injury to any part or loss of functional activity; neither must it call for constantly increasing quantities of itself.

—To be continued

Health Evangelism in Ireland

By A. J. MUSTARD, President, Eire and Northern Ireland Missions

FOR about a half century the Advent heralds have proclaimed the third angel's message in Ireland. We cannot claim that outstanding success has attended these efforts. At this date we have only 174 members in the entire country. The position is even more challenging when we consider that 150 of our members reside in the six northeast counties of Ulster, the part of Ireland which is separated politically from the rest and is linked with the
United Kingdom. In all the twenty-six counties of the republic we have only twenty-four members, and all but one of these reside in the Dublin area.

The six detached counties of Ulster are dominantly Protestant in character, but in the republic 93 per cent of the population is Roman Catholic, and most are intensely loyal to their faith. Apart from a small sanitarium at Rostrevor in Protestant Ulster, which was closed many years ago, all our evangelism has been conducted along the traditional lines we have used in the rest of the British field. We have not given sufficient consideration to the fact that here in Ireland we have a nation strongly anti-British in its sympathies, intensely nationalistic, and with a Catholicism all the more fanatical because of its centuries-long struggle with "Protestant" Britain.

Such a field demands specialized attention and carefully selected methods of evangelism. It needs workers who will take the trouble to understand the sympathies and prejudices of the people, and be prepared to adapt their methods of labor accordingly. We must meet the people where they are, not where we think they ought to be. It seems best to use American workers in Ireland, for there is much respect for the land where so many Irish people have found homes in past years. A year ago three American workers arrived in Dublin to help carry the message to the people of the republic. Brother and Sister Howard E. Nix are now in charge of our new health institute in Dublin, and Mrs. E. N. Stephens is the Bible instructor there. The messenger of the Lord has told us:

"As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not yet been proclaimed... This work will break down prejudice as nothing else can."—Testimonies, vol. 9, p. 211.

If there is a field where this statement can be tested, surely it is Ireland. We are happy to report that after a few months of opportunity our health institute is proving itself a remover of prejudice. All who enter it as patients quickly learn that its influence is spiritual rather than material. Prayer is offered with the patient before each treatment. In simple faith, the Lord is asked to bless the work being done, and He answers these prayers. One patient, delighted with the new health she has found, calls herself a walking advertisement for the institute. More than that, she is convinced that the benefits gained are the result of the blessing of the Lord. She is now reading our literature and practicing daily many of the health principles learned during the course of her treatments. She is living on a vegetarian diet, and has discarded the use of tea and coffee.

In the institute we have a room with accommodation for thirty to forty people, which we plan to use as a lecture room. Later, on our own plot of ground beside the institute, we shall build a large lecture hall and welfare clinic. The hall will also be used by our members for their regular church services. Health lectures and demonstrations will be given, and cooking schools will be conducted. In the Spirit of prophecy we are told:

"Every gospel worker should feel that to teach the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it."—Counsels on Health, p. 390.

Cooking schools should be established."—Testimonies, vol. 9, p. 161.

Work was begun in preparation for a home and health correspondence course. This will be conducted in conjunction with the work in the institute and the lecture hall, and will itself open many doors for the entrance of our courses in Bible study under the name of the Christian Culture Correspondence School.

Once these avenues of service are established, we even dare to believe that a way will be opened for us to conduct a health broadcast from the national radio system. Paul Wickman has already had one interview with the director of Radio Eireann with this in mind. This is the plan of work we are now seeking to put into operation in Ireland. Some parts of it are already working, that is, the institute and the correspondence school. The rest will be done as time and strength permit.

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people... In the Catholic lands of Europe... God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law... The darker the night, the more brilliantly will they shine."—Prophets and Kings, pp. 188, 189. (Italics supplied.)

With this wonderful promise to encourage us, we press on with the task of evangelism in Ireland.

**Health Supper in New Hospital**

THAT the pastor of the Pennsylvania Avenue and the Hillside churches in Washington, D.C., J. Lee Neil, is medical-missionary-minded was evidenced by the health supper sponsored by him and the members of the cooking class on the evening of March 7 in the unfinished hospital being built by Dr. Henry G. Hadley. Some business was combined with pleasure, in that it was partly a social occasion and partly to make a final report on the Ingathering campaign and to boost the new hospital.

The first item on the program was an appetizing supper prepared by the recent cooking class held in the Washington Sanitarium Mission Hospital, and taught by the pastor's wife, Mrs. Neil. The supper was held in what will be the
main lobby of the new hospital, just inside the main entrance. The adult members of the two churches and several invited guests ate at improvised tables made out of hospital beds upon which large sheets of plywood had been laid, with sheets as tablecloths. The children were served first in another room adjoining this.

**MENU.**—First, all were seated at the tables, where a fresh green salad had already been placed, also the dessert—cake made without baking powder, and gelatin made with agar, topped with whipped cream. After Elder Neil made a few remarks regarding the menu and where health foods can be obtained, he asked someone to say grace; then the adults filed through another room and picked up paper plates which contained the hot foods dished up in readiness by the cooking class in the "kitchen."

These plates contained garbanzos, or chick peas, and meat from wheat (gluten steaks), Harvard beets (lemon juice used instead of vinegar), whole-wheat buns, and a baked potato. Each one also picked up a paper cup containing hot Postum.

After this wholesome and satisfying repast, Miss Myrta Corner, head of the culinary department of the Washington Sanitarium, in Takoma Park, gave some interesting demonstrations, showing how to make gluten from flour, and hygienic cake. She also made an attractive individual salad as the audience watched. The cake was raised without baking powder, the only leavening agents being three eggs and air. She said that the secret was in the way the eggs were beaten, and that the bowl containing them must be placed over a pan of hot water while beating.

After the food demonstrations there was a short program of entertainment. The children, meanwhile, were being entertained by motion pictures in another room. As the last item, those present were taken on a tour of the new hospital.

The two church congregations had fellowshiped together in a social way; they had learned much of value regarding a healthful, well-balanced, vegetarian diet; they had celebrated their Ingathering victory day; and they had been alerted as to the need of finishing the new hospital. As they dispersed for their homes they felt that they had spent a very enjoyable and profitable evening together. —M. H. T.

**THE** THERE should be schools of health, cooking schools. . . . There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example.—*Ministry of Healing*, p. 149.

**INSTRUCTION NEEDED.**—We need a genuine education in the art of cooking. . . . Form classes, where you may teach the people how to make good bread, and how to put together ingredients to make healthful food combinations from the grains and the vegetables. Such an education will assist in creating a desire among our people to move out of the cities, to secure land in the country, where they can raise their own fruit and vegetables.—*Medical Ministry*, pp. 267, 268.

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*The Ministry, June, 1950*
How Can We Overcome Mediocrity?

By L. H. Lindbeck, Radio Secretary, Inter-American Division

In the highly competitive field of commercial broadcasting, a program survives only as it produces the desired results. These are clearly defined and usually predetermined on a very scientific basis. In most cases the productivity of a program can be determined by cold facts and figures, which in the final analysis are usually based on the balance sheet of the sponsor. Business is business, competition is exacting, and therefore there is little room for mediocrity. Consequently, only the best programs remain on the air.

If the same rigid competitive standards that determine the life and success of a commercial broadcast could be applied to religious programs, there would be little, if any, sustained mediocrity such as is all too frequently found in contemporary religious broadcasting. Inasmuch as the life and success of the religious program is not subject to the same rigid competitive standards, nor is its support so dependent upon the ring of the cash register, we find there a degree of mediocrity that would not long be tolerated in commercial broadcasting.

Although these standards may differ in their application to the religious program, still there is really no good reason why certain over-all standards should not be applied in a practical way to this very deserving and highly technical field of denominational endeavor—religious broadcasting. Certainly it would tend to reduce mediocrity to a minimum, and produce a healthy and more productive type of program. In view of the vast experience in this field, there is little excuse for mediocrity in religious broadcasting today.

This desired standard of excellency might best be interpreted in a practical answer to the following questions: Is the program paying its way financially? What are the desired results, and is the broadcast actually producing these? How, and on what basis, will the productivity of the program be determined? Is the potential of the broadcast being fully exploited?

First, let us consider the finances. A program that enjoys a sustained, liberal, financial support directly from the listening audience is usually considered successful, and on the high road to sustained productivity. Curiously as it may seem, a religious program may ostensibly pay its way financially and still be quite mediocre. This is usually relative, and depends on the financial outlay required and the genius of the broadcaster in raising the necessary funds. These can be obtained from various sources, some of which may be entirely unrelated to the broadcast appeal and audience response. Therefore, the fact that the broadcast operates on a balanced budget, at least for a while, is no criterion of program excellency or satisfactory productivity.

Getting to the Heart of the Problem

The next question brings us to the heart of the problem. What are the desired results, and is the broadcast actually producing these? These should be as clearly defined by the religious broadcaster as by the commercial. Many broadcasts fail because of too much wishful thinking or just plain lack of objective planning. Once the purpose of the program has been determined, and the desired results clearly defined, the broadcaster should proceed to keep such records, conduct such surveys, and experiment sufficiently to convince himself that the broadcast is actually producing the desired results.

When we speak of broadcast response, or results, in the sense of program productivity, we are thinking in very practical terms of tangible, definite, direct results. This should be our first objective in all our evangelistic endeavors. Admittedly, every good work has indirect results. In times past we have heard all too much about intangible or indirect results. Usually when a broadcast fails to produce properly the broadcaster is tempted to succumb to wishful thinking; and in an effort to justify the worth of an unsuccessful broadcast he may talk much about the obvious intangible results, which are vaguely assumed to be found in some great imaginative unseen audience, which assumedly listens and is impressed. And even though the response is negligible we are assured that on some happy tomorrow these results will be fully evident.

Maybe so—at least everyone hopes so—but
usually such ethereal thinking brings forth results just as ethereal. And what is more, such mediocrity is sometimes cloaked in a fictitious robe of faith. And for lack of results, this so-called faith supposedly fills the vacuum. Yes, in reality, it does take a lot of faith to see the wisdom of such an unproductive broadcast, and it is not surprising that conference committees are often moved to end such unprofitable projects.

Fortunately, most broadcasters aim at more direct results, and define their goal in more specific terms. One will broadcast perhaps for the specific purpose of advertising his evangelistic services. If so, does the broadcast actually bring out the desired number of people? Others broadcast for the long-range purpose of awakening interest, creating confidence, and bringing this interest in the message to action in securing the names of the interested ones in one form or another, usually as enrollments to the Bible correspondence school. In such a case, is the broadcast actually bringing in the desired number of names from among definitely interested listeners? If not, why not?

Our third proposition presents a very definite problem: Is the broadcast profitable? And how shall we determine this? How and on what basis will the productivity of the program be determined? The importance of knowing the results of the broadcast cannot be overemphasized. After a heavy investment in time and talent, as well as broadcast expense, the broadcaster cannot estimate carelessly the results of such an investment.

Here again we find a tendency to wishful thinking. As a rule every broadcast will bring some response. The problem is to evaluate this in comparison to the potential, as well as the actual amount of time, talent, and expense involved. Many times the broadcaster is tempted to magnify to terrific proportions results of which he should in reality be ashamed. Sometimes we seek questionable comparative basis for computing our results. The mere fact that the program draws a larger mail than another, or the program draws a larger mail than another, is important that the broadcaster carefully consider:

1. What information is desirable?
2. What is available?
3. How can this information be had with the least expenditure of labor?

Obviously, this comparative basis might be more perfectly standardized by some type of audience survey, correlated with a series of well-planned experiments. If these surveys pay in the commercial field, they should likewise be valuable to the religious broadcaster, not only as a means of determining the productivity of the program, but also to assure himself that he is exploiting the full potential of his broadcast.

Survival and Arrival of Fittest

This brings us to the last point of our discussion. It is important that every broadcaster know the full potential value of his broadcast. Although this will be determined to an extent by the accessible audience and power and popularity of the station, still every broadcaster should continually seek to exploit the full possibilities of his time on the air. He should never forget that he may be competing with a score of highly entertaining broadcasts at the very moment that he goes on the air. This competition should consequently force the radio evangelist to recognize the importance of consistent creative effort. Mediocrity cannot stand up long to this competition. Not only is it, then, a survival of the fittest, but in successful broadcasting it is the arrival of the fittest that holds his place on the ether.

Here lies the crux of the matter. Lack of creative thinking is the principal deterring factor in our effort to exploit the full potential in religious broadcasting. Why not try to do things differently? Why not try your imaginative force to bring variety into religious broadcasting? Mediocrity in our present-day broadcasting comes primarily because many broadcasters are satisfied to follow the beaten path in using the same program formats and techniques that have characterized our denominational broadcasting during the last twenty years. Creative thinking is stymied by this tradition. Our broadcasting results will never become full grown unless we can grow with the times, and arise to the challenge of modern radio programming.

This fault is recognized in religious broadcasting by many; but it was left to Robert Saudek, vice-president of the American Broadcasting Company, to bring the challenge to radio preachers, when he said: “Don’t be a Peter Pan. He never grew up. Radio is no
longer in the 20's. Now it is . . . 1950. But as I tune across the dial on Sunday mornings the religious broadcasts are no different than they were in 1920. . . . There are other ways to do it.” (Quoted from his Ten Commandments for Religious Broadcasters.)

True, it takes courage to indulge in self-analysis and to look objectively at the results we are realizing. No one will willingly admit mediocrity. But religious broadcasters must be pragmatic. Let’s face the facts, analyze them, then arise to the challenge and do something about this mediocrity. Satisfaction with present attainments is deadly poison to creative thinking and progress. Religious broadcasting is still in its pioneering days, and beckons to men with the spirit of pioneers. There are new horizons to be explored in radio programming. There are millions of potential listeners who will never listen to the traditional gospel broadcast as we know it today. What shall we do to reach this great untouched potential?

Progressive broadcasters will constantly blaze new trails in the development of new broadcast formats and approach techniques. If one type of program does not give adequate response, then try another. If the other does not give better results, then try to find out why. There may be certain impediments in your present broadcast that, if eliminated, would increase your listener appeal. Then be courageous, and get rid of them. Be frank with yourself, search out the weak points, acknowledge them, and either strengthen them or eliminate them. Radio has come of age, and can well stand careful self-analysis. Concentrate on obtaining direct, tangible, satisfactory results, and maximum productivity. Modern religious broadcasting demands the best, and anything less is deplorable mediocrity.

**Bible Instructor Council**

*Plans and Methods, Experiences and Problems*

**B. I. Meetings at General Conference**

Soon our world conference will be in session in San Francisco, California. The General Conference proper opens Monday night, July 10; but the preconference meetings of the Ministerial Association begin Friday, July 7, at 1:45 p.m., in Polk Hall “A.” These preliminary meetings will be the focal point of interest for every Bible instructor.

For months the preconference program has been in the process of development, and should serve well the needs of every evangelistic worker privileged to attend. The Bible instructor’s work is so definitely that of the minister’s helper in evangelism, which is the supreme task to which all workers are committed, that these meetings should be faithfully attended by every Bible instructor present.

A feast of good things has been carefully prepared for the preconference. The large attendance of overseas workers will bring added vision and breadth to all the important discussions. The urgency of our message, its new and varied approaches, and its more recently tried-out methods for more successful work for those who have yet to hear it contribute a great challenge to every Seventh-day Adventist worker.

Though this great world conference will provide a warm fellowship we will long cherish, its basic purpose is to focus our attention on its deeply spiritual and helpful instruction. Conditions in the world indicate that all too soon our present privileges for communicating with our worldwide worker family may be changed to isolation. So while the blessing of gathering together in such an assemblage may still be enjoyed, let every Bible instructor who is arranging to attend the General Conference plan to be there in time for these important presession meetings. We of the Ministerial Association will be happy to welcome you personally. So come early, and share these spirit-filled meetings with those who will be present. Frequent Bible instructor meetings are planned throughout the period of the General Conference. More on this next month.

L. C. K.

Honorable men detest two-facedness—saying one thing to your face and the opposite to someone else. Two-facedness is a species of deception, of bearing false witness. The motive behind it is usually plain selfishness, personal ambition, or self-aggrandizement. But such trickery inevitably comes to light. Folks compare notes, and the duplicity is discovered, to the disparagement of the perpetrator, who usually loses in the esteem of both. Transparent honesty pays. It is admired by all. It alone is right and Christian. It alone belongs to this movement. Double dealing is alien to the Advent spirit, and cannot be blessed of God. Let us put this evil thing out of the camp.
The Larger Outlook

Principles, Perils, and Developments

The Heavenly Pilgrimage

(Continued)

By F. D. Nichol, Editor of the “Review and Herald”

NOW, admirable and important as is crusading, there are cautions we must observe. We must guard against a mistaken view, which ever resides in the human heart, that the worth of a crusade is to be measured simply by the number of those brought onto the path. We forget that when the travelers come to the heavenly gates they are weighed as well as counted. A failure now to do the same can bring only incalculable harm to the pilgrimage. A mixed multitude brought woe and death to an ancient company bound for Canaan.

The chief mark of these synthetic pilgrims is their desire for a new outlook rather than a new heart, for new friends rather than a new spirit. Such have no weight. They are easily blown about by every wind of doctrine, and thus sometimes create grave hazards on the earthly highway. We need to make sure that all who are salvaged from the valley shall be properly accoutered at induction centers before being started on their pilgrimage. The counsel of an ancient guide is to put on the whole armor of God. Without that armor a pilgrim will be found wanting, when weighed on the heavenly scales.

All this points up the need of keeping in good repair the fences along the sides of our heaven-bound path. The purpose of a fence is to divide between and set apart, to protect against illegal entry, and to raise a barrier against pitfalls and precipices. And all this we constantly need if we are to maintain a distinctive path for our pilgrimage. There is ever the temptation to take down the fence, or to let it disappear from lack of repair. A passive attitude is all that is needed. Time, the elements, and the termites will relentlessly accomplish the destruction of the most firmly constructed fence, if it is not guarded.

Two stones, hewed by the hand of God and laid at the time the ancient pilgrimage to Canaan began, mark off the path from the land of the enemy. On that line, and with the stones as a foundation, the Advent guides have prayerfully and sometimes painfully erected a fence. There is always a temptation to lower the fence here and there in order to simplify the task of the crusaders and to secure greater accessions. To respond to that temptation is to endanger the pilgrimage. Our objective should be not to lower the fence to meet the low level of some-one outside but to lift him up by the grace of God to the height required to come over to the elevated path. And the very experience of being lifted up best enables the novitiate to realize that the path to heaven is really raised high above earth.

But the fence has a value also for those already walking on the path. The higher the road leads, the greater the distance to the valley below. Now, no fence can keep the willful from scaling it and plunging over. The fence is not for the willful but for the weak and for the youthful pilgrims whose step may not yet be steady. Many are the faltering travelers who, in irresolute moments, have found reinforcement to their wills and a corrected sense of direction by a sight of the sturdy fence.

So long as this pilgrimage is to be distinctive, there must be a fence. So long as the road is kept high above the valley, there must be a fence. But the day we lower the road to the level of the valley, there is need for neither a fence nor a pilgrimage. The price of progress toward heaven is separation and elevation.

Along the road stand certain distinctive structures whose architecture, viewed functionally, is strikingly different from any edifice in the surrounding country. Some of these structures serve to tutor future guides, and to prepare youthful travelers for the pilgrimage by giving them a clear sense of direction. Other of these edifices provide pages of inspiration for the pilgrims and ammunition for their crusades. Still others carry on within their walls a work of binding up the wounds of the travelers and of the inhabitants of the valley. They serve also as doorways through which men may move from the valley onto the heavenly road. They are sometimes described as a right arm that reaches out to draw men into the path of life.

Throughout our pilgrimage certain dangers have threatened these edifices. Against these dangers we must be on guard. There is ever present in the air a subtle suggestion that the architecture be remodeled to blend more harmoniously with the public buildings in the valley. We successfully resist that suggestion only as we remember that we reared our edifices, and at great sacrifice, for a unique purpose, and that the blueprints, divinely drawn, had that purpose in mind. The halls of these distinctive structures must never become broad paths, linking us to the valley. They must ever remain corridors to heaven.

And now let me offer a closing word of caution. Because we are to be different and separate from the valley dwellers, some have mistakenly thought that we may largely ignore, if not view with contempt, certain technical training that the world gives to its guides. The piety of such thinking is offset by its fallacy, as if the higher we rise above the world in spiritual living, the lower we may fall beneath it in intellectual tutoring.

The Ministry, June, 1950
I am sure that the accent of Eden should be in our voices as we exhort the pilgrims onward. I am equally sure that the accent of good English should be there also. And it is a sorry fact that the absence of the latter causes some pilgrims to be unimpressed by the former. We need not know of the rise and fall of empires in order to believe the awesome truth that God doeth all things according to His good pleasure; but how much more effectively we can present that truth to pilgrims and valley dwellers alike if we can draw from all history. We need no knowledge of dead languages to commune with the living God; but devout guides through all the whole Christian Era testify that a knowledge of such languages aids us greatly in communing with Moses, Isaiah, Paul, and John.

I think we make a fatal mistake if we proceed to show our abhorrence and fear of the deification of human reason—so manifest in earthly guides—by minimizing the mind and its training. That is an insult to the God who gave us our minds; it is also a threat to our success as guides. The more highly trained the pilgrims, the less impressed they will be with poorly trained guides. God gave us our heads as well as our hearts. He expects us to discipline both for His glory.

The guides of the Advent Movement should be masters of history, logic, language, and every branch of learning that can make them better able to lead. An ancient guide declared that we should be all things to all men. I think this requires, among other things, that we in our voices as we exhort the pilgrims onward. And may your end be like his, for of him it was written that as he passed ahead through the Jordan, all the trumpets sounded for him on the other side.

**Realms of Research**

*Historical and Scientific Findings*

**Aramaic Problem of Daniel—2**

_S. H. Horn, Graduate Student, University of Chicago_

**Aramaic Official Language of Persia**

The domination of the Aramaic language spread more widely and more rapidly under the Persians, and it is a recognized fact that Aramaic was used as the official language throughout the entire Persian Empire. The great historical Behistun inscription of Darius I, carved in Persian, Babylonian, and Elamite cuneiform high on a rock in eastern Mesopotamia, gave to Rawlinson the key for the decipherment of these ancient scripts and languages in modern times. The text of this document was also distributed on papyri in Aramaic among the peoples of the provinces. One of these copies has been found in Elephantine, an Upper Egyptian island in the Nile. A decree of Darius II of the year 419 B.C., ordering the keeping of the Feast of Unleavened Bread, was also written in Aramaic and sent to the Jews in Egypt in this form. The dry climate and the protecting sand of Egypt have preserved scores of Aramaic documents. In Elephantine and Aswan there were found covered by the sand various documents of a Jewish colony of mercenaries during the years 1898-1908, many of which were published from 1906 to 1908. More than eighty documents preserved from these two places have been published. All are written on papyrus and in Aramaic. They contain official letters and reports, contracts, and a storybook, and were written between the years 495 and 400 B.C., as far as they are dated. Among them is part of a
correspondence with dignitaries in Jerusalem mentioning well-known persons from the book of Nehemiah. These papyri are also a mine of information concerning the political and economic life of the Jews in Egypt and their corrupted religious practices. As original Aramaic Jewish documents of the time of Ezra and Nehemiah they furnish, furthermore, much material to compare their language with that of the book of Ezra.

Another set of complete Aramaic letters, from the same time, were discovered at Hermopolis West (Upper Egypt) in December, 1944. Besides providing additional comparative material for linguistic studies, their special value lies in the fact that these letters confirm the worship of other gods and the "queen of heaven," which the idolatrous Jews in Egypt worshipped in Jeremiah's time. (Jer. 44:17 ff.)

After the fifth century B.C. the flow of Aramaic documents slows down, but never ceases entirely. Egypt has provided documents on papyri and potsherds up to about 300 B.C. Aramaic coins from all parts of the Near East were in use until Hellenistic times. Rock and tomb inscriptions dating from the pre-Hellenistic and early Hellenistic period have been found in Arabia, Jordan, Syria, and Asia Minor. These are followed by the numerous Aramaic inscriptions of the north, Arabic Nabateans, and these in turn by the inscriptions of Palmyra in the north Syrian Desert.

**Dating of Aramaic Portions of Bible**

This wealth of documents ranging from the eighth century B.C. down into Christian times shows the development of the Aramaic language through the centuries, and permits us to give to the Aramaic portions of the Bible their proper place in this development. (Historical changes in grammar and orthography are taking place in the development of every language, of course.) The demonstration of a few characteristic changes which took place in the Aramaic language, though technical, will make this point clear. (Those not interested in the linguistic details may skip the next four paragraphs.)

A study of the available texts shows that certain sibilants (like s) were gradually replaced by their corresponding dentals (like d). Up to the sixth century B.C. the relative pronoun was exclusively zy (זִי); and the demonstrative pronouns were אָה (א), sn (ס), and snh (נְהָ). After a transitory stage, when zy (זִי) and dy (דְי) were used side by side for the relative, and z and d (דְ), sn and du (דִ), snh and dun (דְנִ) for the demonstrative pronoun (as in the Elephantine papyri of the fifth century B.C.), forms with the dental d were used exclusively after the fourth century B.C. Biblical Aramaic has only dy as a relative pronoun, and d' (ד') and dun (דְנִ) as demonstrative pronouns, revealing the fact that the Aramaic portions of Ezra and Daniel represent a stage in the development of the language when s had been definitely replaced by d in the pronouns, which happened after the fifth century B.C.

Another change is noticeable in one of the preformative consonants in the causative stems; h (ה), existing until the fifth century, began to be replaced by r (ר). The Egyptian papyri of the fifth century B.C. have the causative h; but in Biblical Aramaic several of these forms begin with r, and h is still retained in most causative verb forms, showing that in this respect Biblical Aramaic represents a time when the change of the causative preformative had begun.

The same observation can be made in the consonant designations of the ending a, for which the Biblical Aramaic used h and r, and the Aramaic texts up to the end of the fourth century B.C. used mostly h and very seldom r.

The suffix pronouns show also a very clear development. In texts up to the fourth century B.C., the third person plural of the suffix pronouns ends in ְמ (מ), being replaced in later Aramaic texts by n (נ). In Ezra the forms -hem, -him, and -km, once -kwn (ְקָן, ְקֹן, ְקָמ), are found, but Daniel has exclusively the endings n. The last example is one of those showing that the Aramaic of Ezra seems to represent a slightly earlier stage of development of the language than the Aramaic of the book of Daniel.

These few examples, which could be increased by several more, show clearly that the Biblical Aramaic has to be dated later than the fifth- and fourth-century papyri from Egypt, but earlier than the Aramaic in use in the first century B.C., for which we again have a multitude of inscriptions. It is not easy to determine the exact place of the Biblical Aramaic between the end of the fourth and the beginning of the first century, because comparatively few Aramaic texts exist coming from the third and second centuries B.C., and those existing are short and not so revealing. Scholars who believe that Daniel is a late book, reflecting the historical events of the second century B.C., will naturally emphasize the differences existing between the fifth to fourth century Aramaic and that of the Bible, and will emphatically state that the latter represents the Aramaic of the second century B.C.

But the unbiased scholar will also find many similarities between the Biblical Aramaic and the Aramaic found in the papyri of the fifth century B.C. This is clearly expressed by the first editors of the two finds of Aswan and Elephantine papyri. When Sayce and Cowley published the first eleven of these papyri they wrote:

"Much of the interest of the texts lies in the many points of contact which they show with Palestinian Aramaic as represented by the books of Ezra and Daniel. The differences are due no doubt partly to the difference of locality, partly also perhaps to the popu-
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Sachau's judgment was very similar when he published some papyri of the second discovery a few years later:

"The language in which they have been written is identical in every way with that of the Aramaic chapters of the books of Ezra and Daniel, and their phraseology presents close contacts with that of the official documents in the book of Ezra."  

These statements clearly show that the similarities between the fifth to fourth centuries Aramaic and the Biblical Aramaic are great. We are, therefore, justified to date the Aramaic portions of Ezra and Daniel in their present forms rather in the third than in the second century B.C.

Authenticity of Aramaic Portions of Ezra

Before the discovery of the Elephantine papyri the Aramaic portions of the book of Ezra were held in very low esteem by most critical scholars. And even now one finds some critics who still cling to the old view that these documents are falsifications, as R. H. Pfeiffer does in his work, Introduction to the Old Testament, which is widely used as a textbook in theological seminaries, and is considered the most up-to-date work in its field:  

In view of the disagreement of these documents with historical facts, as well as in view of their obvious Jewish character and linguistic characteristics, the most plausible conclusion is that 'all the Persian documents in Ezra are no less spurious than those in Josephus, Antiquities II 14, 9,' . . . They were written by the author of the narratives in which they are contained, one or two centuries after the time of Darius I—If not later.  

But the number of scholars who accept the Aramaic portions of Ezra as authentic has increased very greatly since the discovery of the Elephantine papyri. Before that time it seemed unlikely to many that letters between the Persian governor and his king, and vice versa, would have been written in Aramaic, as those quoted in Ezra 4:7-22; 5:6-17; 6:4-12, and royal decrees like the one issued by Artaxerxes I (Ezra 7:12-26). But some Elephantine papyri contain an Aramaic correspondence between the Jews in Egypt and the Persian governor in Palestine, and a decree of Darius II sent to the Jews concerning the keeping of the Feast of Unleavened Bread, revealing that official letters and decrees were issued by the Persian Government in Aramaic, a fact which had been denied by the critics.

These authentic documents, showing many similarities with the Biblical documents quoted by Ezra, have convinced many scholars of their...
authenticity. Eduard Meyer, the great German historian, a scholar of first rank, who vigorously defended the Aramaic portions of Ezra, wrote in 1896 that all objections to their authenticity would disappear if we should ever find a great number of official Persian decrees. That was before the discovery of the Egyptian papyri. And when his hope had been realized he wrote with satisfaction:

"This prediction has been fulfilled in an unexpected way and to an extent of which the boldest imagination had not dared to dream. An Egyptian city, the border fortress Elephantine, has presented us with a great number of documents from a Jewish community of the Persian period, among them numerous private documents, letters, also several decrees of the Persian government, and requests of the Jewish community to it; and these documents, resurrected from the debris, agree in form and words with the documents contained in Ezra in such detailed ways that no doubt concerning their authenticity can exist any more."

A great number of scholars followed Meyer, and today scores of statements can be collected from commentators and other scholars defending the authenticity of the Aramaic portions of Ezra. These scholars do not seem to find difficulty in reconciling a fifth-century authorship with a third-century form in which these portions exist. The natural explanation for this apparent inconsistency was then the assumption that the Bible texts underwent periodical revisions in the matter of grammar and orthography, up to the time of Rabbi Akiba (A.D. 50-134), who was influential in convincing the Jews, after the loss of Jerusalem in A.D. 70, that every letter and word was sacred, and should not be changed. But the oldest known Hebrew manuscript dated from the tenth century A.D., and the real status of Biblical manuscripts dating from before the Christian Era was entirely unknown and a matter of conjecture.

—To be concluded in July

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The best work on the present stage of Aramaic research is Franz Rosenthal, Die aramäische Forschung seit Th. Nöldeke's Veröffentlichungen (Leiden: 1938).
8. Translated from Eduard Sachau, Drei aramäische Papyrusurkunden aus Elephantine, reprinted from the Abhandlungen der Königlichen Preussischen Akademie der Wissenschaften (Berlin: 1907), p. 3.
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The Ministry, June, 1950
Workshops and Workers’ Meetings

During the latter part of January the Ministerial Association brought an evangelistic workshop to the students of Emmanuel Missionary College. Teachers of Bible, evangelism, and speech had prepared the way to give counseling with our ministerial students. We were especially pleased to see we became aware of their unusual alertness for meeting with the students of the various classes in training for the ministry. These are earnest young people who have a true vision for their lifework. Our ministerial workshop provided inspiring field experiences to which these students responded most enthusiastically. Our personal counseling with many of the students at this college again made us aware that God is laying the burdens of His work upon willing young people. Interesting class contacts were made with the departments of history, speech, and education, which are contributing so definitively to ministerial training.

Next, our visit to Union College brought us to close touch with a large group of students in training for the ministry. These are earnest young people who have a true vision for their lifework. Our ministerial workshop provided inspiring field experiences to which these students responded most enthusiastically. Our personal counseling with many of the students at this college again made us aware that God is laying the burdens of His work upon young people. Interesting class contacts were made with the departments of history, speech, and education, which are contributing so definitively to ministerial training.

Passing through Chicago, we visited William Schaeffler’s public meeting for the Germans of that great city. This Sunday afternoon gathering revealed a strong interest on the part of intelligent and inquiring people who are greatly stirred over the conditions of our times. Our workers for this group are trying diligently to reach those who desire God’s special message for today.

Next, our visit to Union College brought us to close touch with a large group of students in training for the ministry. These are earnest young people who have a true vision for their lifework. Our ministerial workshop provided inspiring field experiences to which these students responded most enthusiastically. Our personal counseling with many of the students at this college again made us aware that God is laying the burdens of His work upon willing young people. Interesting class contacts were made with the departments of history, speech, and education, which are contributing so definitively to ministerial training.

Leaving Nebraska in ice and snow, we had as our next destination Southern Missionary College, where spring had already announced itself. This college has grown into a promising school, where evangelism is the very atmosphere of its training. One soon discovers in meeting with the students in their classes that there is an acquaintance with actual soul winning. The college has plans for regular field evangelism during the summer months. Many promising workers are here in preparation for the ministry in the Southland. The community church of Collegedale has developed into a strong base for promoting our message in a wide adjacent area.

An inspiring February workers’ meeting in Orlando, Florida, was the successful climax of the Ingathering season in this area. M. K. Eckenroth here joined us in presenting various evangelistic needs of the hour to the ministers, and we were also happy to meet with a large group of Bible instructors and ministers’ wives.

Our next destination was Atlanta, Georgia, where another most profitable workers’ meeting represented the evangelistic spirit of the Georgia-Cumberland Conference. With a practical demonstration of city evangelism by Elder Eckenroth and his cooperative team of workers still in process, the hours of this workers’ meeting were most visionful. Ten days were spent with different workers in visiting the interested people of this city. We rejoiced at the prospect of a promising and continuing soul harvest. Here, as in Florida, the workers displayed a genuine spirit of Christian fellowship while laboring untiringly to bring souls into God’s kingdom.

It is evident that the cause is moving onward, and that God is blessing our larger vision of an increasing soul-winning zeal in our colleges and the field at large.

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OLD AND NEW JERUSALEM.—In December the U.N. Assembly voted decisively to put Jerusalem under supreme international rule of the United Nations. Israeli with armed forces is in control of the “new” city of Jerusalem, and Hashemite Jordan, Arabs are in possession of the old city of Jerusalem with its ancient walls.—Gospel Minister, March.

COLLABORATION OR PROSELYTING?—When the pope . . . lately authorized Roman Catholic bishops, other clergy, and laymen to sit in conference with non-Catholics under certain conditions, the fact received wide publicity. . . . It does not go very far. Roman Catholics are still forbidden to participate with non-Catholics in “mixed meetings” at which questions of faith or morals are discussed. This rule of long standing was defined and reinforced by a monitum, or warning, from the same source, in 1948. But now it is explained that, while all non-Catholic de-
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The Ministry, June, 1950

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LENGTHY REVIVAL.—Shortly after Wheaton college students were moved to a testimony marathon (The Christian Advocate, Mar. 9), fervor gripped independent Methodist Asbury college in Wilmore, Ky., where a spontaneous revival began on Thursday, Feb. 23, and lasted until Tuesday, when classes were resumed but with a nightly revival added.


VATICAN ENVOY.—In the first comment that can be called official on the possibility of Canada's having an envoy at the Vatican, for which the nation's Catholics have been agitating, Prime Minister St. Laurent said . . . that, although he himself favors it, he does not believe such a diplomatic representative should be appointed so long as there is danger of the move's stirring up religious controversy in Canada. He made the statement in an address to a delegation from the Canadian Catholic Confederation of Labor, which urged the appointment along with other measures . . . . A resolution opposing the appointment was adopted at the meeting in Toronto Feb. 26-March 3 of the United Church of Canada's Board of Evangelism and Social Service. The resolution received publicity in the press and on the radio.—Christian Century, March 29.

BLANSHARD IN ROME.—Paul Blanshard, author of American Freedom and Catholic Power, sailed for Europe, February 23 to establish headquarters in Rome as the special correspondent of The Nation during the Holy Year. While abroad, Mr. Blanshard will visit various centers in the Middle East and Europe and will write a series with respect to Vatican policies and objectives in these areas, to be published in The Nation.

He will also complete work on a sequel to his last book which has been one of the most controversial publications of the past year, and is still on the non-fiction best seller list.—The Churchman, March 15.

WHAT DO YOU PREACH?—If we could get a cross section of the more than 200,000 sermons preached each week from the pulpits of this land, the result would be revealing—but of what? There is a good deal of generalized criticism of present-day preaching which is derived mainly from urban sampling. For instance, Ross L. Holman has a critical argument on this subject, in the January Christian Herald, titled "Pulpits Out of This World." He writes: "Many ministers preach a lot about sin in general, but very little about sin in particular. For fear they will step on somebody's toe, they do not single out these sins and stand them up where they can be identified by their ugly names. They merely preach against worldly evils en masse and try to keep the sinners in their flocks believing the pastor is not talking to them about their own rotten spots. Many of their sermons are no more than glorified lectures that offend nobody. Other sermons are inspiring and uplifting in their appeal, but are careful not to insinuate that the listener has anything wrong with him . . . Preaching that disturbs nobody is ineffective. Purely intellectual preaching may make the preacher appear glamorous in the pulpit, but it will not change lives . . . While a preacher is much more than a denouncer of sin, can he be said to do his work well if his people are not disturbed out of their sins?—Watchman-Examiner, March 9.

BIBLE IN BRAZIL.—The Bible Press of Brazil, organized and directed by Southern Baptist missionaries and national fellow workers, since its start in 1933, has produced 197,000 Bibles and 80,500 New Testaments printed in the official spelling of Portuguese adopted by the Brazilian government 15 years ago. Brazilians are begging for the privilege of buying Bibles.—Watchman-Examiner, March 9.

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Magnet!—Every little while someone harps on the thought that what made us Adventists will assuredly keep us Adventists; or, that the distinctive doctrines that made us Adventists will preserve us as true Adventists. This sounds plausible and impressive. But it is not a guarantee. The number of members that have left our ranks, yet who still assent to our doctrines, belies it. And, far more significant, the number of ministers that have been strong doctrinarian preachers up to the very moment of a moral fall, even up to the moment of exposure of a life of duplicity, is the final evidence of the unsoundness of such an argument. Ours is infinitely more than a doctrinal and prophetic message—it is fundamentally a gospel, the "everlasting gospel." It is the gospel and the gospel alone (or rather, the Christ of the gospel) that saves, not a heralding or warning message. Christianity is a relationship to a Person, not simply a message about Him or a knowledge of the times and the requirements of God. Only Christ can forgive sins and save the soul. Only He can give victory and hold the soul. He is the great magnet that holds us, as well as drawing us initially.

Flare-ups!—To err is human, and to "blow off" over some incident is but natural for the "hot head." Some individuals, even workers in this cause, are impulsive by nature and speak hastily, like Peter, only to regret it later, though often only in secret. Any Christian who has felt the effects of such a blast will gladly forgive when forgiveness is asked. But some have a strange conception of conduct, seeming to feel that time will efface every injury and rectify every flare-up of temper. They apparently feel that all they have to do is to act as though nothing has happened, and be on the same friendly terms as before, and all is well. But that is a misconception of ethics. If matters are to be righted, wrongs must be confessed to men, just as they must be confessed to God. God does not forgive without evidence of repentance and confession of sin. And the principle extends to human relationships. Strangely enough, some who fly off and err with their lips love to dwell on the victorious life and the full provisions of salvation in public services. If they only knew it, such exhortations do not greatly impress those associates who have felt their searing lashes. Not only is confession of wrong manly, but it is imperative to right relations with God and man.

Heroines!—This is a salute to the missionary wives who "stay by the stuff," who "keep the home fires burning," managing the home, watching over its finances, bringing up the children, trying to be both father as well as mother to them, while father travels far and near, supervising the work for which he is responsible. All honor to these unheralded heroines of the mission field. Theirs is often a lonely vigil till the husband and father returns. Many of them have to live in none-too-pleasant surroundings, and sometimes not too safe. Because their lives are unspectacular, they are often unnoted and usually unsung. But their part is just as noble as that of the life and service of their husbands. The wife is the indispensable, though frequently the silent, partner in the great missionary enterprise. Many a wife is the inspiration and the counselor of the missionary husband who probably could not continue on in the mission field without her. All honor, then, to our missionary wives on the mission frontiers! May they be blessed in their lives of unselfish devotion.

Which Are You?—I have two friends who are as different as night and day, as darkness and light, as winter chill and summer warmth. One radiates sunshine; the other exudes gloom. One complains about the thorns; the other revels in the radiance of the rose. One has his eye pessimistically fixed on the hole in the doughnut; the other, optimistically on the luscious ring that envelops the hole. Some workers are always complaining about the weather, the people, the leadership, the living conditions, the hardships, their lot, or their aches and pains. Others are always looking cheerfully on the bright side of things. The first are life members of the Pessimists Club; the second are dynamic members of the Optimists Fraternity. One is a liability; the other, an asset. In the presence of the first you feel a distinct chill, which you have to deliberately ward off. With the second you feel the exhilaration of a courageous outlook, and are better for the contact. The first depresses; the second uplifts. The first you instinctively want to shun; the second you deliberately like to cultivate. Away with pessimism and complaint and gloom and dire anticipation. God's in His heaven, and He still leads and loves His church and controls the world and the universe. Cheer up, brother pessimist, cheer up! Deliver us from the pessimists; give us the optimists! L. E. F.