Our “Musings” this month are taken from “The Ministry of the Spirit,” by A. J. Gordon, which is the Ministerial Reading Course book chosen for April. The book itself is as outstanding as are these individual gleanings.—B. G.

Christ, our great High Priest, has entered into the Holy of Holies by his own blood. Until he comes forth again at his second advent, how can we be assured that his sacrifice for us is accepted? We could not be, unless he had sent out one from his presence to make known this fact to us. And this is precisely what he has done in the gift of the Holy Ghost.—Page 193.

Regeneration is not our natural life carried up to its highest point of attainment, but the Divine life brought down to its lowest point of condescension, even to the heart of fallen man.—Page 101.

The energy of the Spirit [is] appropriated, even as with uplifted finger the electric car touches the current which is moving just above it in the wire and is borne irresistibly on by it.—Page 95.

As the manger of Bethlehem was the cradle of the Son of God, so was the upper room the cradle of the Spirit of God; as the advent of the Holy Child was a testimony that God had “visited and redeemed his people,” so was the coming of the Holy Ghost. The fact that the Comforter is here, is proof that the Advocate is there in the presence of the Father.—Page 32.

But sinning is one thing and a sinful nature is another; and we see no evidence in Scripture that the latter is ever eradicated completely while we are in the body. If we could see ourselves with God’s eye, we should doubtless discover sinfulness lying beneath our most joyful moments of unsinning conduct, and the stain of our old and fallen nature so discoloring our whitest actions as to convince us that we are not yet faultless in his presence. Only let us gladly emphasize this fact, that as we inherit from Adam a nature incapable of sinlessness, we inherit from Christ a nature incapable of sinfulness.—Page 118.

If we conceive of the Christian life as only a gradual growth in grace, is there not danger that we come to regard this growth as both invisible and inevitable, and so take little responsibility for its accomplishment? Let the believer receive the Holy Ghost by a definite act of faith for his consecration, as he received Christ by faith for his justification, and may he not be sure that he is in a safe and scriptural way of acting? We know of no plainer form of stating the matter than to speak of it as a simple acceptance by faith.—Page 94.

Christ, if we may say it reverently, became mystically a babe again on the day of Pentecost, and the hundred and twenty were his infantile body, as once more through the Holy Ghost he incarnated himself in his flesh.—Page 54.
In This Issue

This Overseas Evangelism Special of The Ministry, we believe, has been ordained of God, for it was not especially planned by any of our editorial staff. It simply grew in our thinking as a number of very fine articles on our work overseas seemed to accumulate.

Certainly as the years come and go and the work of God grows, its worldwide scope will continue to become more meaningful. And we must never lose sight of the fact that we are a missionary-minded people and our task is world evangelism.

Something of special interest will be “National Leadership,” by Herbert White, and the companion article by Kata Ragoso, “Preparing Island People for Church Membership,” pages 9 and 12.

All will want to read the friendly discussion between W. R. Vail, an administrator, and S. A. Kotz, M.D., one of our doctors—pages 14 and 17.

News is always interesting. World Evangelism News, pages 31-34, is no exception.

Our Cover

Our cover this month shows the mission launch, Luzeiro II, on the Amazon River in South America. For many years now L. B. Halliwell has piloted this boat up and down this mighty river, ministering to the souls and bodies of the people living along its shores.

In all parts of the world our faithful workers are carrying forward a work for God and for humanity. Let us all pray one for another around the world circle, for we are one great worker family engaged in a common cause—the finishing of God’s work in the earth and the hastening of the glorious appearing of our Lord and Saviour.

B. G.

When Jesus Sang!

Perhaps the greatest significance of any song was when Jesus sang at the Last Supper. With persecution behind, and suffering in the offing, Jesus joined with His disciples in singing a hymn. Then He went out to Gethsemane to pray.

It would be thrilling to know just what song it was that Christ did sing. But the significance of the incident is that He was able, though practically on the way to His death, to sing at all. But He did sing, and that at one of the most difficult moments of His life.—The War Cry.
Following Christ in Service and Sacrifice

ERWIN E. ROENFELT
Associate Secretary, General Conference

IN JOHN the revelator's description of the 144,000 we read, "These are they which follow the Lamb whithersoever he goeth." Rev. 14:4.

That which is prophetically true of the experience of God's people in the kingdom of the future, can and should be spiritually true of their experience here and now. Let us take these words from their dispensational setting and apply them in this hour. So applied, they constitute a challenge from God to our profession and to our relationship to Christ.

To "follow the Lamb" is the definition of discipleship. To "follow the Lamb whithersoever he goeth" is the test of discipleship. The great need of the church today and that for which the world is waiting is not men and women who make a profession of following Christ, however high that profession might be, but men and women who will follow Him whithersoever He goeth and who will take all the risks and bear all the consequences of such following.

To follow the Lamb involves two things: first, the wholehearted acceptance of Jesus Christ as our Saviour, Lord, and King; and, second, giving Him instant, constant, full, and unquestioning obedience. It means accepting Him in His threefold position—as the prophet who reveals the will of God; as the priest who through the offering of Himself on the cross calls us to a life of self-denial, sacrifice, intercession, and blessing; as the king who alone has the right to rule our lives.

During His earthly life Christ faced many crises similar, and oftentimes identical, to those that we face. The way in which He related Himself to these situations, these trials, tests, and temptations, reveals what is involved in following Him in the practical everyday experiences of our lives. A close and careful study of these crises in the life of our Master is both enlightening and challenging.

Take the experience as recorded in Matthew 16:21-23, as an example. From childhood Jesus understood His mission in this world. He declared clearly that He had been sent to seek and to save the lost. He fully comprehended all that was involved in the fulfillment of that mission. He knew that it meant humiliation, suffering, pain, and an ignominious death. Constantly the vision of Gethsemane, with its sufferings; of the judgment hall, with its humiliations; and of Golgotha, with its shameful cross, was before Him. But despite His intimacy with His disciples during more than three years, He had, in His tender regard for them, not fully divulged to them the experiences through which He was to pass.

But having reached the moment when He was to face the great crisis, He now began to unfold to them the events that were to mark the close of His earthly life. As these men listened to the tragic recital of that which their Master was to endure, "Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."

Here was a crisis in the life of Jesus. It was the temptation to shirk the cross. And it came from one of His closest friends. "Be it far from Thee, Lord. Spare Thyself. Pity Thyself," Peter pleads. Jesus recognized the temptation. He discerned the source from which it came, and, turning to Peter, He said, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

How often this temptation comes to the followers of Christ, and especially to us who are workers in the cause of God! When driven by a passion for souls to devote ourselves wholeheartedly to the task of winning them to Christ, a voice will sometimes whisper to us, "Why so zealous? Why so energetic and untiring? Why so self-denying and indifferent to your comforts and conveniences? Why not be reasonable and have regard for yourself? Take things a bit easy. You do not have to be so wholehearted. Spare yourself."

When we are called to undertake some

Many persons have been wondering if the Golden Rule, too, has been buried at Fort Knox.—Philadelphia Inquirer.
task that does not appeal to us, some difficult or unpleasant task, that same voice says, "Why should you do this? There are many more pleasant things to do. Why not devote your energies to them? Why not leave the difficult and unpleasant things for others to do?"

**Counting the Cost**

A call comes to us to transfer to another place or to another conference. Immediately we begin to make comparisons. What personal advantages, if any, are there in the place or to another conference. Is there a suggested transfer? Are the conditions of the place prosperous and financially strong? What kind of budget for evangelism and what kind of staff will I have? If the comparisons favor our present location, the same voice, in rebuke of even our consideration of the call, pleads, "Let this not be unto you. Spare yourself. You are in the service of God where you are. Why go to where the paths are not so pleasant and the circumstances and conditions not so congenial?"

The Mission Board places in our hands a call to foreign mission service—a call to China or Africa, to India or Brazil, to New Guinea or Ethiopia. Immediately we think of what is involved in such an appointment—the parting with loved ones, the difficulties and discomfits of travel, the absence of modern comforts and conveniences, the isolation and loneliness, the unhealthful climate, the grind of language study. And again a voice whispers, "Far be it from you to make so great a sacrifice. Spare yourself and let others go if they wish to."

Always it is the same temptation—the urge to shirk the cross and to spare ourselves. We do well to recognize its source. Sometimes this temptation comes to us, as it did to Christ on this occasion, through those who love us and whom we love. But it is imperative that, like Him, we resist it, whoever the one might be through whom it is brought to us.

**A Tragic Example**

There was a splendid young man, the leader of the mission band in a university, who heard the call to the mission field, but his parents, especially his mother, were opposed to his responding to it. Early one morning his father called him to his mother's room. As he entered, his mother said, "Son, if you go to Africa, it will be over my grave." He replied, "Well, Mother, if that is how you feel, I shall not go." But that decision to turn from the call of Christ led him away from Christ. He was soon out in the world indulging in its pleasures. He lost his way because he lost his sense of responsibility.

It is always dangerous to yield to the temptation to spare ourselves. We must be willing, yea, determined, to go with Christ all the way. When the Lord rebuked Peter and unfolded to him what discipleship really meant, He pushed the cross into the forefront. "If any man will come after me," He said, "let him deny himself, and take up his cross, and follow me." Matt. 16:24.

We must go all the way with Him, whatever the involvements, the risks, and the consequences, if we would meet the test of true discipleship.

All over this world we have men and women who, having heard the call of duty, have left home and loved ones to carry the light of the gospel to those that sit in darkness. Often this has been at great sacrifice. Bearing the cross is no mere figure of speech to them; it is a reality. But they have gone ahead, refusing the advantages of what would appear to be a more attractive way. In some cases the conditions of war have demanded the separation of families for months and even years, but love for the lost has been so real that although the opportunity has come to return to the homeland with its joys and comforts, yet these missionaries, like the Master they serve, have consistently refused the easier way. Some, like Dr. Parsons, for instance, in Angola, Africa, have even refused to take their furlough, fearing that to leave their post of duty might make it difficult for them to get back again, and thus the field would be left unmanned.

Let us thank God for such loyal stalwarts of the gospel. Our great mission program moves forward on feet "shod with the preparation of the gospel of peace." And the very heart of the gospel is self-sacrifice. If we would follow the Lamb in the fields of light in the world to come, we must follow Him now in the fields of service and sacrifice in a world that is lost in sin.

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The world has forgotten, in its preoccupation with Left and Right, that there is an above and a below.—Franz Werfel.
THE apostle Paul ranks among the foremost of successful foreign missionaries, probably the greatest of them all. He was directly called by God, and the manner of his call indicates that God seeks to select men individually to be sent “far hence unto the Gentiles.” God’s method is not a haphazard one of sending just anyone willing to go. We note, moreover, that the Lord not only selected Paul for foreign service but also prepared him for this important task. His past training did not suffice; neither did his outstanding talents qualify him for his new work. He was not hurried off to the ends of the earth simply because he expressed a willingness to go and had reasonable health. He must first pass through a processing experience that would fit him for his career as a foreign missionary, for the Lord did not want him returning home after only a brief sojourn in a foreign land. He wanted him to remain, and by word and influence build up His cause in the needy regions beyond.

Not everyone is qualified to become a successful foreign missionary. This fact has been amply demonstrated in the missionary history of our own denomination. The majority of those sent out have, after getting their bearings, proved to be real heroes of the cross. Not a few among them have proved to be outstanding in their devotion to duty, despite great hardships. Certainly nothing should be said that would in any way detract from the credit due this noble and devoted band. However, some who were sent out with high hopes and good recommendations have not been able to measure up to the requirements. Their foreign missionary venture proved to be a keen disappointment to them and to their fellow workers, and was, at the same time, a heavy expense to the cause.

Of this class, some, fortunately, soon returned to the homeland with little loss of time. Endeavoring desperately to salvage others, committees may shift these workers from place to place, hoping that somehow they may get a better hold and still fit into God’s work somewhere. Usually this has been a futile endeavor, resulting in further loss of time as well as money.

The purpose of referring to this very perplexing but real problem is not to cast reflection on persons or boards, but rather to concretely set forth a serious problem. It is recognized that at best there will be some failure, but if there were some plan whereby candidates for the mission field could be screened and properly processed before being sent overseas, the number of these disappointments might be greatly reduced. If groups of missionary candidates could be brought together under practical men of successful foreign mission experience and receive some instruction and guidance before going out to distant lands, it would prove to be time and money well spent. Those leaving the home base would have some idea, at least, as to what it is all about. Some who should never be sent to a foreign field would thus be eliminated, saving further embarrassment to them and money to the cause.

**How One Organization Does It**

Recently we learned of a foreign mission body that gathers its candidates into a mountain camp where they all live together quite primitively, under conditions quite different from what they are used to at home. There they also take a simplified course in foreign mission work. If they survive this test, they are apt to be ready for foreign mission service. Such a plan may not be complete in all its details, but it does possess the possibility of submitting the candidates to some kind of practical test as well as preparing them to live under new conditions somewhat similar to what they will face when they arrive in their new territory. Certain factors are brought to light that otherwise would not have been discovered until after their arrival in the mission field. We believe that this mission body has taken a commendable advance step in recognizing and dealing with a serious mission problem. Such a plan has the desirable feature of giving opportunity for frankly discussing with the candidate vital foreign missionary problems, such as personal rela-
This Is Our Hour!

WORLD evangelism is now laying hold of our entire work with a new and decisive grip never before seen in the Advent cause. In every division of the world field comes the determined response from our leadership and ministry revealing the fact that Adventist evangelism has entered its final chapter of advance.

Our hearts greatly rejoice because of the unity of purpose that has laid hold of the rank and file of our leadership and workers all along the line and out to the far-flung corners of the earth.

Already reports of rich blessings from God being poured out upon our soul-winning forces are coming from every quarter of the globe. There is a new sound of a "going" everywhere, and with it a certain moving into a great revival period on the part of both ministers and people that is most heartening.

It is of supreme importance now that this threefold planning spirit of revival, reformation, and evangelism be kept burning brightly in every field and in every church and company around the world. Our dear people are hungry for this movement toward God. They only wait for our ministry to lead them on into those higher levels of spiritual life where God will see fit to manifest the fullness of His matchless power for the finishing of His work.

When has there ever come to the church a time like this that so apparently calls for the Advent preacher to step out upon the platform of the world with the only answer to man's greatest dilemma? When has it ever before been so evident that we are standing on the threshold of the great triumphs of the message?

This is our hour! We must not falter now! All heaven is anxiously watching for us to make the great advance that will usher in the day of God. At this time there needs to arise out of the midst of our ministerial forces preachers who are filled with unusual power from on high. From every viewpoint and need which we now face, there must come among us a great upsurge of powerful preaching. Preachers filled with apostolic fervor, devotion, and power of the Holy Ghost are now quickly to feed the hungry multitudes of earth and gather out those who should be saved.

What a calamity, second only to a denial of Christ Himself, if we, as ministers of God, in any way fail now to take those

from everything that would divert their minds from the one great work."—Gospel Workers, p. 459.*

The calling of a foreign missionary family is a very high one. Much is expected of them. On the other hand, when missionaries succeed, as most of them do, what a mighty power for good they become! Their influence spreads out over the entire field and often lives on after them. Our most inspiring examples of devotion to duty, self-sacrifice, and courage are found in the noble band of true and tried foreign missionaries.

Surely, the selection of men and women to fill our front-line gaps, and to reinforce the line that is altogether too thin in many places, merits our closest attention, careful selection, and for our candidates the best possible preparation.
steps with God that will clothe us with His might for this great closing work.

Oh, come, let us join ourselves together, and in our lives and ministry seek for that infilling that will enable us to measure up fully to the devotion and spiritual possession that will clothe us with the fullness of His might for our task.

Adequately to meet the demands of this hour, we must each for himself go deeper into the things of God and enrich our experience to the point where men will see in us that into which we are striving to lead them. God will help us if we will seek Him until we find Him for ourselves.

L. K. D.

"Much Land to Be Possessed"

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his issue of The Ministry brings with it the challenge of world evangelism. It is well to think of our task as well as our record. While we rejoice in what God is accomplishing through our faithful workers around the world, the immensity of the work yet to be accomplished humbles us and should drive us to our knees in prayer. Facing as we do the crisis hour of history, nothing short of the full resources of heaven can meet our need. For many years we have been surveying the world program of evangelism with some satisfaction, realizing that God has surely been going before us. When great areas of the world that had been closed for some time opened up to us again at the close of the second world war, we rejoiced because of the enlarging opportunities, and hundreds of missionaries began to go back again to their fields of service, and other hundreds of new recruits joined the march of this advancing army. The story of rehabilitation during these last three or four years has been thrilling indeed. But we must be realistic in our thinking, and although we are not eager to sound a note of discouragement, yet the fact is that what still remains to be done is tremendous. A few figures might help us illustrate what we mean.

Take Mexico as an example. Here we have a population of 22,000,000. There are 53 Indian tribes in this country, yet the most recent figures indicate that up to the present we are working in only 15; 38 still remain untouched. Then look at Colombia—276 cities with a population of more than 10,000. So far we have entered only 39; 237 still wait to hear the Advent message. We glance at the vast, needy field of Africa. We thank God for the army of workers in that great land, and we rejoice that more than 160,000 either have been baptized or are in baptismal classes. Yet there are great areas in this vast continent scarcely touched by our work. Three fourths of the great Belgian Congo, for instance, remains to be entered. Nigeria, with a population of 22,000,000, has 23 provinces; we are working in only 9. Fourteen million people in that land still waiting for the everlasting gospel!

And what can we say of India and China, or the great lands of the Soviet Republics? Although we can rejoice that geographically we have reached out so far, and as far as language areas of the world are concerned, we can now minister to perhaps 97 per cent of the world's peoples, yet within these great stretching countries there truly "remaineth yet very much land to be possessed." Were we to depend upon our own planning and upon our organizational provisions to accomplish the task in this generation, the task would be impossible. But "our heavenly Father has a thousand ways to provide for us of which we know nothing."—Ministry of Healing, p. 481. When the Captain of our salvation sent forth His first evangelists—

"He assured them that He would be with them; and that if they would go forth in faith, they should move under the shield of Omnipotence. He bade them be brave and strong; for One mightier than angels would be in their ranks,—the General of the armies of heaven. He made full provision for the prosecution of their work, and took upon Himself the responsibility of its success."—Acts of the Apostles, p. 29.

It is God's work, and He alone can finish it. He has promised and provided the power for its accomplishment, for we need "a new life, coming from the source of all life, . . . to take possession of every laborer."—Gospel Workers, p. 27.

When God sets His hand to accomplish His final work, the results will reach beyond even our ability to keep the records.

"When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God."—Review and Herald, Dec. 15, 1885.

Dare we neglect the claims of God? Dare we fail our Captain in this great hour, when He is about to accomplish His greatest work?

R. A. A.

The Ministry
National Leadership

Teach Them and Show Them the Work They Must Do

HERBERT WHITE

President, Coral Sea Union Mission

A T OUR annual council held in Lae, northern New Guinea, in January, 1949, we, the assembled Coral Sea Union Mission Committee, pledged ourselves to a program of developing and using national workers to a far greater degree than heretofore. Reports are reaching us telling of the benefit and blessing this procedure is bringing to national workers and laity alike and indicating just how fruitful the program really is. How could it be otherwise? If we do God’s work in God’s way, it is always sure to move along in strength and blessing.

When Moses, Israel’s leader, was tired to the breaking point, he was advised, “Thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.” Ex. 18:20. It is not sufficient merely to make the appointment of certain nationals to specific work. We must teach and show them the work they must do.

That this procedure does not belong only to Old Testament times is evident in the counsel given in 2 Timothy 2:2 by Paul to Timothy. “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” That this was not merely a theory is indicated in the following highly significant commentary on Paul’s most successful work:

“When men of promise and ability were converted, as in the case of Timothy, Paul and Barnabas sought earnestly to show them the necessity of laboring in the vineyard. And when the apostles left for another place, the faith of these men did not fail, but rather increased. They had been faithfully instructed in the way of the Lord, and had been taught how to labor unselfishly, earnestly, perseveringly, for the salvation of their fellowmen. This careful training of new converts was an important factor in the remarkable success that attended Paul and Barnabas as they preached the gospel in heathen lands.”—Acts of the Apostles, pp. 186, 187. (Italics ours.)

Recently I was reading Oswald Smith’s book entitled The Work God Blesses. He is a well-traveled evangelist of another organization who has given study to the worldwide missionary program of the popular churches and made some remarkable observations. I thought we should share these with you, for they are astoundingly close to the conclusions to which we, as a missionary organization, have come. His findings most certainly are in harmony with the counsel given to Moses and also, as he states, they closely follow Pauline procedure in missionary work. The following, in part, are his observations:

“We have made a great mistake. For over a hundred years now we have been sending out missionaries to be pastors of native churches, and thus God’s order has been reversed. Our methods as a Church have not been scriptural. Hence, the world is still unevangelized in spite of all our efforts.

“Paul, the greatest and most successful missionary the world has ever known, did not become a pastor. He travelled, preached, won converts, organized churches, placed them under native leadership, and passed on. He did not attempt to change the manners and customs of the people. The Gospel, where necessary, did that. He placed responsibility upon the natives themselves, and made the churches founded self-supporting and self-propagating, and that from the very first. He founded no colleges, built no hospitals and erected no church buildings. The natives provided for their own needs.

“During my world tours I made a very careful study of missionary methods. In many fields I found foreign missionaries acting as pastors of native churches, a thing unknown in Scripture. In one country, for instance, I visited a number of leaders who had been sent out as missionaries, in some cases, twenty, twenty-five and even thirty years ago. These men had settled down in various towns and cities, and, after preaching for some time, had won a number of converts, whom they had organized into a church. And during all these years they had remained themselves in charge as pastors. Consequently, their influence had not been felt beyond the confines of their local work.

“I do not mean to insinuate that these missionaries have not done good work. Certainly they have been a blessing to the locality in which their church has been situated. But the method adopted has been so far from the plan of God for evangelization that they have failed utterly to do the work of a missionary. And after twenty, twenty-five and thirty years of service they have to admit that the country in which they have laboured for so long, and in some cases even the city in which they live and preach, is still unevangelized. What a tragedy! What a failure! They became pastors of native churches instead of Pauline evangelists. And right in their church are scores of young people who...
could be utilized for the evangelization of the country if only they themselves knew God's program and were true to the vision. For God never sent them out to localize their efforts becoming pastors of native churches.

"What, then, should they have done? They should have followed the example of Paul. They should have kept the evangelization of the entire country in mind. . . . The business, the one and only business of the foreign missionary is to develop native workers, and put responsibility upon them. They should be appointed as evangelists or teachers according to their gifts and sent forth to evangelize their country. They should be ordained as pastors and elders and placed in charge of churches. Each church should . . . repeated swarm. Thus new churches would be constantly springing up and in a short time the entire country would be evangelized. Only thus can the native worker be developed. He must have responsibility placed upon him. The missionary may advise and counsel but he must stay in the background. God will raise up a native pastor much more qualified than himself to take charge of the work which he founds. It is up to him to keep the vision of evangelization before the native churches so that they will multiply on every side.

"Paul, you remember, evangelized, won converts, formed them into little churches, and appointed elders. Herein lies the secret. He took two or three men and placed them as elders over the flock. Now these men did not give up their daily occupations. Some is not even suggested. They continued to support themselves as always, but they became the overseers of the church. They called the church together for worship at regular intervals. They presided at the Lord's table. They baptized the new converts. They read the Scriptures and led in prayer. They visited the sick. They even disciplined, to the extent of excommunication, the wayward and rebellious. And all this while they worked and supported themselves. Nor did they ever dream of outside help. . . .

"These churches will, of course, grow. That is, if they are normal living organisms. When they become too large, they will just naturally swarm. Another little church will be born. Thus they will multiply rapidly until, in a short time, there will be little churches scattered all over the country.

"But let us turn, in closing, to Acts, the 14th chapter, verses 21-23. Paul and his company of evangelists had travelled from city to city, according to God's plan, and many converts had been won and churches established. They didn't remain permanently anywhere, nor was there any thought of settling down as pastors. Later on they made a second tour, and later another a third. Thus they encouraged the churches. Now read the verses indicated and get the divine plan; 'And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.' And then they left them."

In closing his appeal to the various mission organizations, Oswald Smith uses these words:

"My brethren, you may or may not agree with all I have said. But one thing you cannot deny. Thus far we have miserably failed to evangelize the world. In fact, there are few parts of the heathen day than there were a hundred years ago. Then we must admit that something is wrong. Have you ever thought it might be our methods? Will the plan generally in vogue work? I think we must all agree that it will not. Then why not consider another? A plan tried and tested by the Early Church. A plan fitted to every country, the world over. A plan that completely solves the financial problem. A plan through which the Holy Spirit can operate. God's plan. God's way.

"Most foreign missionaries seem afraid to trust the native workers. I remember one such. His furlough was long overdue, but he hesitated to leave. For years past he had taken full charge of the station, and was alone responsible for everything. Not a single native worker had he trained. At last the hour arrived when he was simply compelled to go. It so happened that a visiting missionary was spending a few days with him, one who knew and practiced the Scriptural method. Seeking to solve the problem the visitor requested his much worried friend to call the leading natives of the congregation before him, with a view to finding out if any of them, if any, could be entrusted with responsibility. Utterly hopeless, the missionary who had been their pastor for years gave his opinion of each. The first, he pointed out, was still addicted to lying, the second to theft, the third to bad temper; the fourth was lazy, the fifth utterly unreliable; the sixth had no ability, the seventh was dishonest, ignorant, and so on. Then, to his amazement, his visiting friend took this untrained and doubtful material and appointed each one to a position of trust. One was to be the pastor, another the treasurer, a third the superintendent of the entire work. Others, evangelists, elders, etc. Thus each one, to his own surprise, was given a responsible position. The tired, overworked missionary took his furlough. A year passed by. At last he returned expecting to find disaster. To his amazement he found that every man had made good. The work had prospered as never before. Scores of souls had been won to Christ.

"For miles around the country had been evangelized. Money had been contributed, repairs made to the church and other chapels erected. The missionaries, for the first time in their lives had been made conscious of their responsibility. In fear and trembling, unused to being trusted, they had gone about their work, but it was the Scriptural method and God blessed. What a revelation to the missionary who thought he had to do it all and hence could not be spared!"

Success of the National Plan

Throughout the Coral Sea Union Mission territory it has been amply demonstrated to us that the national plan is entirely successful. It was shortly after the close of the war that pleas were constantly coming, inviting us to step into new openings. The workers in the Solomons were faced with the necessity of cutting down their European district workers by one family. The education of workers was at such a low level because of the interference of the war that it was suggested that the worker operating as district director on the island...
of Choiseul should take over the leadership of the Batuna district school. By some it was felt that this was too drastic a step to take, because Choiseul, fairly large, was calling for development and still had heathen villages in need of the gospel. However, it was decided that Pastor Likaveki should take over the leadership of that field.

Time has proved that this was the right and proper step to take, for God has abundantly blessed the leadership of this national worker. The church membership has developed spiritually, departmental activity has built up to a high level as is seen by the investiture services conducted in connection with JMV work, and more important still, the work has extended into new villages. It was last year under Pastor Likaveki's leadership that the last heathen village on Choiseul yielded to the call of the gospel. Altogether it has been an inspiring experience, and the end is not yet. While the European director of the western Solomon was away on furlough Pastor Likaveki was called to carry larger responsibility. This assignment he carried creditably.

While sitting on the platform with me at the recent camp meeting, at the close of one of the addresses this worker turned to me with tears running down his cheeks and said, "After this camp meeting let me go back to my island of Choiseul, so that with God's help I can do a bigger and stronger work for my people."

At the recent camp meeting and session held in the western Solomons, territorial boundaries were discussed, and five local districts were set up. National leadership was provided for the five districts. This means there is not one European district director in the western Solomons at this time. Not only have national workers been successful in district positions, but they are also carrying other heavy departmental work. In most local missions throughout the union national workers are carrying the following responsibilities: (1) assistant to president, (2) assistant to secretary-treasurer, (3) departmental secretaries of all departments, and (4) members of executive committees.

It is sometimes stated that national leadership is adequate for the ministry but when it comes to specialized lines of activity the time has not arrived when these leaders can successfully move into the program. Let's take up a specialized feature of activity, the first being the work of the sec-

The following is a report of Brother Stratford, secretary of both Eastern and Western Solomon missions, who has undertaken for the last seven months to develop national workers at the office at Honiara. Of this experiment he states:

"Wilfred was chosen as the one for the eastern mission and Anisi Pama for the western. Wilfred commenced work in the office in April this year, and Anisi arrived a few weeks later. "Simple bookkeeping, in a form and of a nature that they could appreciate and understand, has been taught to them in classes, and the boys have shown a keen interest and a friendly spirit of competition. "In the general routine of office and secretarial work they have had practical experience. The books of the two missions have been so arranged that each boy can be guided in the handling of the accounts of his own mission, apart from all European workers' accounts, etc., which are kept by me personally. So really there are in the office a complete set of books for each mission and a personal ledger under my care. Each boy, therefore, has his own set of account books to care for under my supervision. As they work on these books, the accounts, budgets, etc., are explained and they are encouraged to reason things out for themselves in a logical bookkeeper's way.

"I am very impressed and really astounded at the progress these boys have made in such a short time, under this method of combining the practical with the theoretical and explaining the 'whys' and 'wherefores' of the work as they go.

"I am particularly pleased with the progress Wilfred has made. This boy of approximately nineteen years shows great promise. He has been with me for only seven months, and in this short time he has picked up touch typing, does all the posting to his ledger, checking and entering, etc., of bills, analyzing and checking of District Mission Financial Statements and the taking out of the trial balances. The second trial balance he took was correct at the first attempt. I believe this is a wonderful achievement for a lad who is only about seven years out of heathenism, and he has a bright future if he keeps his head and gives God the glory.

"This is a step in the right direction of training national workers into responsible leadership. With more training and help this boy could someday carry a big load, and even now, in case of emergency necessitating the evacuation of the European missionaries, this is the type of lad that could step in and keep the wheels moving in the right direction."

So much for national secretary-treasurers. Now let us have an observation of the work carried on by nationals in connection with the promotion of education in the local missions.

In some local missions nationals inspect schools and do critic teaching in village schools, as the following sample of inspector reports will show.
"This school is new. The children need to learn well the first term's work.

"During the Bible lesson, the children need drilling and more questions. Writing lesson only one good: the rest need more writing practice. . . ."

"The report cannot be made perfect. It is a new village.

"We taught school here and tested Bible lessons is very good. Class 2 writing is good but Class 1 need more writing.

"I think this children will be good by and by if they are taught in school.

"As there is no teacher in this village at this time report cannot be completed."

Brethren Ellison and Dickins, educational superintendents of Papua and Bismarck respectively, are highly enthusiastic over the development this kind of plan has brought to the educational program in their fields.

The effect upon the church members of introducing national leadership into the entire mission program has been tremendous. There is a new look in their eye, a new spring in their step, but more important, there is a fresh confidence and spiritual growth and development that is most encouraging.

The hour is late. War clouds hang low over yonder horizon. The urgency of the hour demands both Spirit of prophecy and Pauline procedure, that as never before we shall fully harness national talent and teach and show them the work they must do.

Preparing Island People for Church Membership

KATA RAGOSO
(Translated by J. D. Anderson)

I WANT, first of all, to mention that I am a Solomon Islander, and nearly all the experience I have had in preparing people for church fellowship has been in the Solomons. To help you to know about the people we work for, I will try to give you a word picture of them.

When Pastor and Mrs. Jones first arrived among us in the year 1914, all my people, and most of the older people who now claim to be Seventh-day Adventists, were raw heathen. Could you have walked around with Pastor Jones, you might have felt ashamed when looking at some of the people. Their clothes were not like yours; they were made from the bark of trees. From morning until evening you would have heard the beat, beat, beat, of the wooden club as the womenfolk worked away at the bark, beating it out into a rough tapper cloth. As men and women worked, whiffs of strong tobacco fumes would be continually floating away.

If the smoking was not going on, it was almost sure that the betel nut, pepper leaf, and lime were being freely eaten, giving the consumer the look of a mouth sufferer. All kinds of charms hung around the body. From the head to the feet, cuts, earlets, noselets, armlets, leglets, and all other kinds of decorations covered the body.

Pigs rooted and grunted inside and outside sties. It was no uncommon scene to see women carrying the sucking pigs around and caring for them like their own children. Fear was written on every face—fear of attack from a neighboring village, fear of upsetting the spirits, fear of the evil spells that were being continually cast upon some unfortunate man, woman, or child. Tabu stones, trees, canoes, houses—all acted as reminders to all of us that we could have no peace such as now has come to us through a knowledge of the blessed gospel of our Saviour, Jesus.

Native Laws

We can now see that it took men and women of strong faith in God's transforming power, in the early days of mission work, to begin preparing men and women to take their place among God's great family of heaven and earth. At that time our trust was in our Pandas (Poda), the spirit of our dead ancestors. We had certain laws that were similar to the Ten Commandments. We also had the law of the first fruits and tithing. This was all connected with our own tribe. For example, we had the law "Do not kill," but it was "Do not kill anyone of your own tribe." This might be said for all the six commandments that refer to our duty to our neighbor. The laws referring to our duty toward God were considered to carry heavy penalties for break-
The names of our gods were spoken of in a very reverent way. Only a few chosen men could mention the names of our deities. Our womenfolk were not treated kindly. The best fish, fruits, vegetables, houses, etc., were for the men. We had very little distinction among foods. To us, almost everything, dead or alive, was good for food. Sometimes we had feasts that were similar to much of the licentious feasting that is mentioned in the Bible.

Missionary Methods

From what I have said I think you can readily see that it has been very necessary for us to move slowly in the preparation of our people for church membership. Our first contact, naturally, has been by the method used by the Master Himself—visiting men and women, sitting with them in their homes, working with them, and eating with them. Our living conditions were the cause of much sickness, especially all kinds of sores and ulcers. With the visiting, the medical work of the mission has gone hand in hand. The power of our heathenism was often measured by our medical men's ability to restore the sick to health; and so as the missionaries treated and prayed with the sick, God blessed the efforts put forth. Confidence in God became stronger, and the pagan medical man lost his power over the people.

With the visiting and medical work, the educational work has always been kept before the people. Young men and women, with the children, from the time mission work began until now, have been taught the primary grades in the village schools. The Bible has been given first place. There being little by way of reading helps, the English Bible has served as an excellent agency to help students read English and at the same time become acquainted with prophecy, doctrine, and right living.

One school of which I cannot speak too highly as an agency for preparing island people for church membership is the Sabbath school. At first, when no one could read, Sabbath school Picture Rolls proved to be of the greatest value in helping young and old to understand what was being studied. Little by little the Bible was translated, and the translated Word has become very helpful to the members, especially to the older members who have not learned to read English. The course of studies as set out in the Sabbath school lessons, the Bible classes taught in the schools, the visiting, the medical work, and the general Sabbath services have all played their part in bringing adherents to the place where they have desired to join wholeheartedly with God's church on earth.

When once an adherent requests baptism he or she is placed in a baptismal class, where a thorough course of instruction, covering all the pillars of our faith, is given. Usually this course has taken up to two years. The general conduct of the candidate is observed. His or her obedience to God's requirements, including paying tithe, giving offerings, turning away from the chewing of betel nut, eating unclean foods, smoking, and outward adorning with armlets, earlets, bracelets, rings, and all other decorations, is very important.

When it is considered that the standard of the church is understood and has been practiced for a time, the candidate is examined orally in the presence of the teacher and several others. One question, with many others, is always asked, and that is, "Have you any debts?" One thing we have always kept before our church membership is God's hatred of debt. He says, "Owe no man anything," and we believe He means this. When the candidate has satisfied the examiner that he or she wishes and is determined to uphold the good name of the church, a charge is given, and the candidate gives a public testimony before entering the watery grave.

Native Converts Remain True

A word about our custom when baptizing. When possible, all men and women are dressed in white. The officiating minister or ministers join the candidates in forming a line by holding each other's hands, and all walk into the water together. All then turn and face their witnesses on shore. When a candidate is baptized he stands in his line until all the rest are baptized, then all march out of the water as they went in. The benediction is pronounced; then all the witnesses present file past and shake hands with all the newly baptized. At the first church meeting after the baptism the right hand of fellowship is given as the member is voted into the church. Words of welcome to the joys and sorrows of church membership are expressed by the church elder to the new member.

April, 1951
I believe that the careful preparation given through the years has been a great help in holding the membership, for the figures show that only seven out of the 1,357 baptized in the western Solomons have left us by apostasy since our first baptism on January 1, 1918.

At the recent western Solomon Islands camp meeting, held on the Amyes Memorial Hospital grounds last month, we were happy to see 165 follow their Master in baptism, and thus show their willingness to become members of God’s church and join with the thousands of world members for the finishing of His work. Besides these, 216 more gave their hearts to God and have been placed in the baptismal classes of the village churches.

My prayer is that the God of heaven will continue to raise up men and women who will ever set before our membership the high standard promised to us in Jude 24, 25: “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, . . . be glory and majesty, dominion and power, both now and ever. Amen.”

What I Would Like to See in a Missionary Doctor

W. R. VAIL
President, Zambesi Union Mission, South Africa

In the book Counsels to Parents, Teachers, and Students, in the chapter on Loma Linda, on page 251, we read: “The Lord desires that genuine missionaries shall go out as pioneers from our schools. They are to be fully consecrated to the work, as laborers together with God daily enlarging their sphere of usefulness.”

This sets forth the great principle that we believe should control the products of our medical school. The mission field is always a challenge to the pioneer spirit. Not only is it a challenge, but it also presents a mode of life and work that demands a consecrated pioneer spirit in order to be successful.

Again, in Gospel Workers, page 360, we read:

“The work of the minister should blend fully with that of the medical missionary evangelist. The Christian physician should regard his work as exalted as that of the ministry. He bears a double responsibility; for in him are combined the qualifications of both physician and gospel minister. His is a grand, a sacred, and a very necessary work. The physician and the minister should realize that they are engaged in the same work. They should labor in perfect harmony. They should counsel together. By their unity they will bear the witness that God has sent His only begotten Son into the world to save all who will believe in Him as their personal Saviour.”

“God did not design that the medical missionary work should eclipse the work of the third angel’s message. The arm is not to become the body. The third angel’s message is the gospel message for these last days, and in no case is it to be overshadowed by other interests and made to appear an unessential consideration. When in our institutions anything is placed above the third angel’s message, the gospel is not there the great leading power.”—Testimonies, vol. 6, p. 241.

This same principle of proper balance between the two phases of work is spoken of as follows:

“The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other.”—Ibid., p. 289.

In all this we see the relative position of the medical work with that of the evangelistic work in connection with the spreading of the third angel’s message. Nothing is to eclipse or supersede the evangelistic work. However, the ministry has its part in giving permanence to the work, whereas the medical missionary work is the practical demonstration of the right arm of the message. Then, to sum up the general principles as outlined in the Spirit of prophecy, we might tabulate them under three points as follows:

1. The Lord desires genuine missionaries to go out as pioneers from our schools (as at Loma Linda).
2. Medical missionary evangelists will be able to do excellent pioneer work. They should be prepared to do this pioneer work right alongside the ministers and other missionaries.
3. The medical work is not a separate phase of the work, disconnected from the work of the third angel’s message, but is an integral part, serving a definite purpose.
and carrying on in a way that will bear a responsibility equal to that of the ministry.

Now, let us turn to some of these specific features that we would like to see in missionary doctors. In speaking of these I speak as a layman as far as the medical profession is concerned, also as being vitally interested in the promulgation of the gospel message and the finishing of the work that has been given us to do. I speak of these various items with all sincerity and with all love, realizing the frailties of human nature and the individual differences that will appear in members of any profession. I can name many doctors who have been, and still are, very successful in mission work and in whose lives many of these features are prominent.

The Missionary Doctor

I like to see a doctor that is fully qualified professionally and who does not need to take second place in anything relative to his medical profession and training. The public generally looks to a doctor, whether he is on a mission station or in private practice, for help in time of need. I have been proud of the association of our doctors and of the professional standing they hold. This is evident by the confidence the Africans have placed in the doctors when they have come to know them. Instances can be repeatedly cited in which Africans have traveled for miles, leaving places where they could receive free medical care, preferring to travel long distances and pay for their treatment in order to visit our hospitals and doctors. This is as it should be. The people should have confidence in the professional ability of the doctor and should learn to turn to the mission for help in time of need. This is not only true with the Africans but with the Europeans as well.

Although the professional qualification should be high, yet the missionary doctor should count the success of his work not only by the number of major operations performed but also by the number of souls he is able to influence for good. A successful medical career should not be the main object for which he has come to the mission field, neither should it be for the purpose of gaining a wide and extensive experience. The missionary doctor, we submit, should make the promulgation of the third angel's message paramount to all else. The success of the mission work should be his main objective.

"It is for the training of such workers [nurses and other medical workers], as well as for the training of physicians, that the school at Loma Linda has been founded. In this school many workers are to be qualified with the ability of physicians, to labor not in professional lines as physicians, but as medical missionary evangelists."

"Those who take advanced training in nursing, and go forth into all parts of the world as medical missionary evangelists, cannot expect to receive from the world the honor and rewards that often come to fully accredited physicians. Yet as they go about their work of teaching and healing, and link up closely with God's servants who have been called to the ministry of His word, His blessing will rest upon their labors, and marvelous transformations will be wrought. In a special sense they will be His helping hand."—Counsels to Parents, Teachers, and Students, p. 471.

I call attention to that sentence in particular which says, "In this school many workers are to be qualified with the ability of physicians, to labor, not in professional lines as physicians, but as medical missionary evangelists." This, I realize, is a very serious point, for in the life of every doctor there comes the desire to make a success of the career for which he has spent many years and much money in training. But there it is from the Spirit of prophecy. I submit that just as the theological graduate or the professor who has spent many years in the study of history or psychology subordinates his desire to make a success of his career in that line to the needs of the mission field when he accepts work as a missionary, so the doctor should be prepared to make the same sacrifice in regard to his professional career in the medical field. Is the ideal too high? Is the sacrifice too great? Each doctor will have to settle that question in his own mind.

The Spirit of Self-sacrifice

The doctor in the mission field should have the same spirit of self-sacrifice as other missionaries. He should have the same spirit of willingness to do all possible within the budget provided. In the classroom missionaries are often forced to get along with meager equipment. It is not because they like to work with less, not because their teaching is made any easier when they have to do without equipment, but because of this spirit of endeavor to do all they possibly can with the budget they have received, and to spread their efforts as far as possible with the meager means that are usually at hand.

Much is said these days about the wonder drugs, especially penicillin, the sulfa
drugs, and other expensive preparations. These apparently have proved a great boon in fighting diseases heretofore fatal. However, we suggest that many cases of pneumonia, for instance, were saved by good old hydrotherapy and other inexpensive treatments; and if a doctor cannot have all these expensive drugs, there is still much that can be done in the old-fashioned way. Could not these expensive medicines be held in reserve and used only for severe cases? I recognize that with modern equipment and modern medicines the doctor's professional reputation can be widely extended. But if the mission does not have the funds to provide all this equipment and medicine, then should not the doctor be prepared to do what he can with the means at hand?

Another feature that I would like to see in the lives of our missionary doctors is their willingness to devote their entire lives to mission work. It has often been the case that a doctor comes out to the mission field to spend one term or possibly two. During this time he receives a wide experience in surgery and other phases of medical work. Many times young doctors receive cases that in the ordinary conditions at home only specialists would receive. Thus the doctor is forced to rely upon his resources in meeting emergencies, which develop in him a self-confidence that stands him in good stead later in his private practice. One or two terms in the mission field, and the doctor has an experience that would take him half a lifetime to get in other places. Then he returns to the homeland to set up private practice and make good at it on the strength of this breadth of experience. I have seen many doctors in other societies come out and devote their entire lives to this work. Some doctors have done it in our own society, but why should not all do the same? There is, of course, the feeling that the doctor is getting rusty in his profession or in his technique, or that he is losing contact with the world. However, what is true for the doctor is also true for the schoolteacher, the preacher, and all our other missionaries.

Another thing that I would like to see in our missionary doctors is a strong practical sense, as well as an ability to do things with their hands. In the mission field there are always buildings to build, orchards to plant, furniture to make, and other things to do. There is certain machinery involved also, such as pumps, dynamos, and generators, and the doctor should be a man who is able to supervise, at least, the making or maintenance of these things on the mission station.

However, more than all else, I believe the missionary doctor should be prepared to assume spiritual duties and carry on his work as a pastor as well as a medical worker. Often he is the one to whom the natives will look for guidance not only in their physical ailments but in their spiritual work. We do not live and work in watertight compartments; we must be prepared to do what we can in any line of endeavor that comes to our hand.

Now we come to the last item but by no means the least. I hope that as this item is discussed it will be understood and taken in the spirit in which it is given. It seems to us that the missionary doctor should be prepared and willing to live on an equal footing with any other worker, financially or otherwise. The doctor should be willing to devote his life to the work and recognize that he is in the work only for the glory of God and not for any financial advantage that he might gain. This is the basis on which other missionaries come to the field, and why should not the doctor have the same motive? I believe many do. The moment the doctor begins to look back to the world of private practice and to the possibilities of the homeland, thinking of what might have been if he had stayed at home, his work will suffer and his missionary zeal will turn to a pillar of bitterness.

I do recognize that the doctor has perhaps spent a great deal more money on his education than the missionary with a B.A. or less, as far as formal education is concerned. Therefore, he should have a somewhat different remuneration in order to repay him his initial expenditure. However, when it comes to allowances and other considerations we believe that the missionary doctor should be prepared to accept these on the same basis as other missionaries. I do not mention this from imagination; there have been cases in which I have been forced to listen to arguments as to why a doctor could not live on the same plane as other people. Sometimes it is considered that their furniture must be better, their houses better, and their clothes of a higher grade than those belonging to other missionaries in order to maintain a certain standing before the public. I wonder
whether other missionaries would not also like to have better clothing, nicer furniture, and more gadgets around the house too, and whether they are not just as essential to them as to the doctor's family. I submit that not only do doctors make a sacrifice but other workers also have to give up many things to come to the mission field, and we are all working on a similar basis. By the way, may I also suggest that the doctor's wife has a great part to play in the success or failure of the work of her husband as far as the mission station is concerned. I have observed a number of cases in which the doctor was happy in his missionary work, but because the wife was not able to make the necessary adjustments, he was forced to return to the homeland.

Although I have listed a number of things I should like to see in the missionary doctor, I believe they could all be summed up in one thought: The doctor should be ambitious, but his ambition should be for the advancement of the hospital and his success as a missionary. The medical work in the Southern African Division is highly respected. We have as fine a group of medical workers here as we could hope to find anywhere; nevertheless, there are always certain things that can be improved, and it is well sometimes to "see ourselves as others see us."

May the Lord guide and bless us as we study together how we can serve Him more acceptably until that great day when He shall appear to give to every man according as his work shall be, and may we at that time hear Him say, "Well done, thou good and faithful servant; ... enter thou into the joy of thy Lord."

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**What I Should Like to See in a Mission Administrator**

S. A. KOTZ, M.D.

*Medical Superintendent, Malamulo Mission Hospital*

When I told one of my confreres the nature of my topic, the remark he made was, "Brother, that's dynamite!" I am not afraid to handle it, but I have no desire to set it off.

When the three young Hebrews were called before the king they said, "O Nebuchadnezzar, we are not careful to answer thee in this matter." With the same confidence I make my remarks because I base them on the requirements of God. Has God left any instructions of what He would like to see in a mission administrator? He has. In a single verse He gives the whole answer. I merely elaborate, but give the same answer.

We can rightly assume that every mission administrator is a man, and so we can, with propriety, substitute the title as we read together the eighth verse of Micah 6: "He hath shewed thee, O mission administrator, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

To whom do these remarks apply? Who is a mission administrator? Not limiting them to mission stations, I speak to field, union, and division administrators alike. I wish to have my remarks accepted more broadly than merely in their application to the relationship of the administrator to the medical work.

**To Do Justly**

"To do justly" is the first qualification. The moment a man assumes a position of leadership he becomes a judge—a judge of right and wrong, between individuals and groups, of actions, plans, and requests. A judge is not a jury. Moses was confronted with the task of judging as soon as he brought the children of Israel out of Egypt. After him there followed a succession of leaders called by only one title, which indicated the nature of their work. They were the judges.

I suppose there is no leader who is not tempted at times to put policy above principle, expediency above justice. It is not God's plan. His plan is not to serve self but to serve justice and truth, and such a desire on the part of the leader will be felt by the people and will lead them to follow his example.

Solomon was a great king, but is he not best remembered as a dispenser of justice? The Scripture prophesied of Christ: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, ... and [he] shall execute judgment and justice in the earth." To be a Christian is...
to be Christlike. A Christian administrator will seek to execute judgment and justice in the earth. Justice is one of God's qualifications for a mission administrator.

**To Love Mercy**

What else does the Lord require of the mission administrator? It is “to do justly, and to love mercy.”

Blessed are the merciful, for they shall obtain mercy. To have mercy, when a man or woman is found at fault, does not mean to be blind to error. Mercy is grace, and mercy and grace forgive. When we forgive we recognize error, or there would be nothing to forgive.

When the administrator sees sin he is counseled to admonish and rebuke, but while he is to mete out judgment and justice the Lord expects him to mingle it with mercy. Well might we take heed to the Lord's command: “Go ye and learn what that meaneth, I will have mercy, and not sacrifice.” Let all beware, mission administrators as well as others, that the rebuke fall not on us: “Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith.”

Paul, as a minister of the gospel, as a leader in the cause of God, and as a mission administrator, realized his own need of mercy. As he became aware of the mercy that had been shown him he felt the obligation to demonstrate it in his life. He says, “I obtained mercy. . . . Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.”

To the woman caught in adultery Jesus said, “Neither do I condemn thee: go, and sin no more.” Jesus the merciful judge of the penitent! He did not shut His eyes to sin, for He admonished her, “Go, and sin no more.” Though he hated sin, Jesus loved the sinner. He demonstrated mercy, and He wants His shepherds, His administrators, to do the same with the flock.

**To Walk Humbly**

If a man would be a great leader of God's people, let him learn humility, for “he that humbleth himself shall be exalted.” Of our Example it is written, “And being found in fashion as a man, he humbled himself, and became obedient.” Humility demands obedience. Obedience is the trait of a servant. “Moses verily was faithful in all his house, as a servant.” “Now the man Moses was very meek, above all the men which were upon the face of the earth.” Jesus made Himself a servant. “The Son of man came not to be ministered unto, but to minister.” He wants His leaders to be servants. He wants them to be humble and meek, for he that is sent is not greater than He that sent him, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart.”

A dictator may be a leader, but not after God's order. He likes his own counsel best. There are few men so gifted that they become expert in the knowledge of more than one profession. We need each other. Rare is the physician who is an expert at healing and also an expert in preaching. A successful evangelist is often a mediocre pastor, or the beloved church pastor is but a poor evangelist, each with only a partial understanding of the other's problems. Though every administrator should have an acquaintance with the various branches of work under his command, there are specialist problems on which the opinions of the men who have specialist knowledge should be honored and sought after. If we do not follow the recommendations of the treasurer, will we not have financial chaos? If the medical men do not take ministerial counsel, will we not suffer evangelistic defeat? You may yourselves pursue the analogy to its conclusion.

I do not speak idly. God calls for humility among all our people. It is one of the three requirements He lays down for His followers. Should not our administrators lead out in the demonstration of these qualities in their daily business? A wise administrator hears and coordinates the counsel of the specialists in the various departments where there is a special problem desiring a specialist's answer. “Let all things be done decently and in order,” and in humility, “in honour preferring one another.” To all administrators I wish to point out my observation that the greatest cause of disaffection, of criticism, and of division among workers the world around is, I believe, not a need for higher salary or change of working hours, but for a hearing of voices that desire to be heard and ought to be.

Today our administrators have great need for wisdom. Oh, that it might come
from above! "For the wisdom of this world is foolishness with God." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Should not the outstanding characteristic among our leaders be that they fear the Lord? "The fear of the Lord is the beginning of wisdom." Solomon, when called to the administration of the affairs of God's people, looked to God for wisdom: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." Every one of our administrators may, in humility, lay hold of the promise: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

I have not endeavored to treat with small details, but with earnestness I point out these three great principles. There is no administrative problem in your field whose proper solution does not depend on their application. In order that the work of God may progress according to His order and with His blessing, ask yourselves three questions before a decision is reached or an action carried out: Is it just? Is it merciful? Is it the fruit of Christlike humility in counsel?

Heard at the Autumn Council

ROGER ALTMAN
Secretary to the President of the General Conference

EDITORIAL NOTE.—When C. L. Torrey, General Conference treasurer, gave his heartening report at the last Fall Council, he called upon his associates to render a brief report of their particular departments. Roger Altman, who for years has carried the oversight of the great program of transportation, gave such an interesting account of the inner workings of his office that we felt we wanted to share this with our readers. In recent weeks his work has been changed, and he is now the secretary to the General Conference president.—R. A. A.

NOW just take a typical day in the little room seven feet wide where I spend my days. First of all come the cables and telegrams. Here is a wire from a missionary appointee. His steamer ticket is bought for sailing two weeks hence, but one of the children has the measles. What shall he do? There is another child who is likely to contract the disease in rotation, and still another is expected so soon that if we postpone the present sailing more than two or three weeks, it will have to be put off for months to come, and there is already an urgent letter from the division wanting to know why the appointee has not arrived, for after all they called for him nearly three months ago. We send the appointee a wire to adhere to his sailing plan, praying and hoping that he can get his family up the gangplank between measles and in time.

Just as the mail comes in the telephone rings. One of the United States passport office workers calls to say that his office has received the application of ——— who gives his occupation as administrator whereas our letter of certification states that he is connecting with the Arabian mission and is a clergyman. The passport officials are willing to issue him the passport as a clergyman or a missionary, but they don't think a local missionary residing abroad is an administrator. They apply this term to a traveling executive based at home. We don't want him called a missionary on the passport because the Mohammedans don't feel the need of missionaries and try to keep them out. Finally we settle for the term clergyman, and hope for the best.

We hang up the phone and greet a representative from the Immigration Service. He has in his hand a record that ——— was admitted as a visitor from Europe under our guarantee seventeen months ago, and there is no record of his departure. Is he still here? Has he left the United States, and if so, when, and by what ship? Fortunately we bought his ticket on the S.S. Regina for March 3, 1950, from Boston. The immigration people there failed to check him off, so we are called upon for the information necessary to close the file.

The mail is still waiting. On top of the pile is a notice from the India embassy that they are now prepared to visa the passport of ——— if we will submit the usual guarantees that he will abide by all regulations.
and receive full financial support from the General Conference. Just underneath is a letter from —— himself wanting to know when the visa will come, if the baby nine months old needs cholera and yellow fever inoculation, what to do about his overstuffed furniture, and if there is likelihood of television in Bombay within the next two years. We wish he would read the material already sent him, but answer the letter anyway. We know he is a fine lad, vibrating with enthusiasm and impatient at delay. God bless his ardent young heart.

A young woman appointed to teach in Africa, another going as a nurse to Malay, write their precise little notes to assure me that they have read all their instructions, are carefully and religiously following them, and would we please send their outfitting allowance. We certainly would. Brave hearts are these who go out alone to strange lands. One appointee for the Congo was sent by way of Europe. The boat was late in reaching France. The connecting train had left. Brother Ganti, who met the train in Paris, missed her. She arrived after midnight, cold, wet, dark, and alone. But she was a Seventh-day Adventist missionary and not to be dismayed. She made her way to lodgings, enduring real hardship for the first few days, but soon she was enrolled in language school, where she acquitted herself with distinction. Now she is taking the course in tropical medicine in Belgium and before long will be in the Congo field, doing exploits.

There is another letter from J. G. Slate, of the New York office, reporting on bookings to South Africa and the Middle East, and one from W. H. Raley, of San Francisco, inquiring whether the documentation of —— will be complete by November 2. We have learned what close synchronization is necessary to avoid delay and take advantage of transportation as economically as possible.

The foreign transportation of our own headquarters staff is not a neglected item. A dozen men are now planning itineraries more or less complicated and extensive, and we have the privilege of being of some help to them.

And so with the letters and the phone calls and the interviews we manage to keep from being unemployed; but if there should be a dull moment, there are seven committee meetings to attend and there is a never failing pile of expense reports from missionaries traveling to and from the field.

We must not fail to say a word of heartfelt thanks to the home organizations who cooperate so splendidly in releasing their best young people to foreign service and who work so closely with us in arriving at satisfactory financial understandings in the case of outgoing as well as home-coming missionaries. “We are not divided,” as the old hymn says, “all one body we,” and under the unfailing blessing of God and the guidance of the Holy Spirit this people will continue to send forth her finest and fairest to the fields beyond. “Like a mighty army moves the church of God.” Men may break, women may fade, little children may die, but nothing will daunt the spirit of our missionaries or stay their onward march until every dark corner has been lightened with the truth of a soon-coming Saviour.

The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the Word. The medical missionary work is to be bound up with the gospel ministry.—E. G. White in Review and Herald, Sept. 10, 1908.

L. K. Dickson, General Conference vice-president, standing in front of the William Carey church near Calcutta, India. This spot might well be called the birthplace of modern missions.
Mexico Shows It Can Be Done

M. K. ECKENROTH
Associate Secretary, Ministerial Association

The progress of the work in the Mexican Union demonstrates most eloquently the truth of the words:

"When the message of God meets with opposition, He gives it additional force; that it may exert greater influence. Endowed with divine energy, it will cut its way through the strongest barriers, and triumph over every obstacle."—Evangelism, p. 20.

At a time when most people would be discouraged, and laboring under the most complex and vexing legal conditions, the church of Jesus Christ is moving forward with almost unbelievable success. And Mexico is just one union in the great lands comprising the Inter-American Division.

The truth of God has ever been pressed about with opposition and persecution. The enemy has succeeded in hedging about the cause of God with innumerable difficulties and entanglements in every conceivable way to oppress the church and strangle the truth. But—

"Opposition and resistance only serve to bring out truth in new, distinct lines. The more truth is spoken against, the brighter it will shine. Thus the precious ore is polished. Every word of slander spoken against it, every misrepresentation of its value, awakens attention, and is the means of leading to closer investigation as to what is saving truth."—Ibid., p. 305.

Amazing results and heartening achievements are wrought in this historic land. Yet entangled as our brethren are with all sorts of legal inconsistencies, the marvelous growth is not made without strong leadership and careful planning.

Every Worker in Evangelism

It is inspiring to note that it is the acknowledged policy of the entire union administrative family, from H. J. Westphal, the union president, to the remotest mission president, that all should engage in some evangelistic program during the year.

Administrative duties are complex in Mexico. Few places in the world are as involved in legal exigencies. Yet the work is planned in such a way that all may do evangelistic work. Departmental leaders in union and local fields join with ministers and district leaders and laymen to go forth into these evangelistic enterprises. Here is an evangelistic program well worth emulating in all parts of the field. If it can be done in Mexico, it is difficult to understand why it cannot be done in more favorable places in the world.

Take a quick glance at portions of the president’s report at the 1950 union conference committee session. We believe you will share with us our enthusiasm in saying that Mexico shows it can be done.

"Thanks to concentration along educational lines, in two and a half years the work has absorbed twenty-five graduates from our school, of which seven are working in our offices, and eighteen in the different ministerial lines. . . . Again we mention our much-repeated standard: We consider that the appropriations received from the division and from the General Conference should serve to increase the work and not maintain what is already established. With this in view we have introduced the plan for the ministerial and accounting internships, and the new plan for rural and Indian workers."

Baptisms

The growth in the number of baptisms in just two years gives us courage to face the objective sounded forth at the 1950 General Conference session, when by God’s grace we took as our objective the doubling of our membership. Here is the picture in Mexico:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1948</td>
<td>825</td>
</tr>
<tr>
<td>1949</td>
<td>1,168</td>
</tr>
<tr>
<td>1950</td>
<td>1,590</td>
</tr>
</tbody>
</table>

You will notice that the 1950 figure is within sixty of doubling the number of baptisms of just two years previous! Along with this growth there has been a definite plan for pressing on in evangelistic lines. At the beginning of 1949 there were two Bible instructors, and at the end of 1950 the union had nine. The objective is not to “cease our efforts to increase these workers until every city evangelist has at least one Bible instructor.”

Public Campaigns

The doubling of the baptisms in two years is the direct result of trebling the evangelistic effort. This is always the inevitable result. How can it be otherwise? In 1947 there were only 35 evangelistic campaigns, while in 1950 there were “48 public efforts directed by ministers and 71 by lay workers.” This is a total of 119 campaigns. And
because of conditions these meetings must be held entirely within our own churches. It is impossible to rent halls or erect tents or tabernacles for public meetings. And a building must become “nationalized” in order to hold such meetings. Foreigners can hold meetings and preach publicly only when invited to do so by a national congregation. Even then he cannot perform any of the sacraments of the church.

The effect of such a program by the leadership upon the students at our college in Montemorelos has been most electrifying. Earnest, conscientious young people are rallying to the dynamic appeal of soul-winning work.

A detailed plan was adopted for the work in Federal Mexico—a worthy pattern indeed.

The Sabbath School

Coupled with the public evangelistic program is the encouraging soul-winning efforts put forth by the church departments. As if to reinforce our faith in the project of doubling our membership by 1954, here is the way it looks in Mexico. The facts are that in 1930 we had 4,327 members in the Sabbath school. By 1938 the membership had doubled to 8,753. It took another decade to double that number. But one and a half years after that decade, or by mid-1950, 3,000 more had been added, bringing the total to 21,535. Now the significance of all this is summed up in this brief statement from the president’s report: “If we continue to grow at the present rate, we should have 43,000 members by 1954, duplicating our membership in exactly half the former time.”

A heartening prospect indeed! To those who doubt, or are skeptical of our world goal for 1954, we proudly point to Mexico. If Mexico sets about with such an objective, what of the rest of the world field? What of the vast resources in North America and other parts of the earth? Onward then—meet the challenge, reach the heights!

A Modern Picture of Ezekiel’s Valley

The following paraphrase of Ezekiel 37 was a high point in the president’s report:

“I will cause breath to enter into you, and ye shall live: And I will bring up flesh of new converts upon you, and cover you with the skin of the beautiful gospel, and put the breath of the Holy Spirit in you, and you shall live; and you shall know that I am the Lord.

“So we prophesied as he commanded us, and the Holy Spirit came upon them, and they lived, and stood up upon their feet, an exceeding great army.”

Yes, the lesson is clear. The objective is before us. It can be done by wise planning, necessary reorganization, wise allocation of funds and personnel, and above all, a persevering program in which the Holy Spirit is indeed the guiding genius.

“All our cities are to be worked. The Lord is coming. The end is near; yea, it hasteth greatly! In a little while from this we shall be unable to work with the freedom that we now enjoy. Terrible scenes are before us, and what we do we must do quickly. We must now build up the work in every place possible. And for the accomplishment of this work we greatly need in the field the help that can be given by our ministers of experience who are able to hold the attention of large congregations . . . . The Lord desires us to proclaim the third angel’s message with power in these cities. We cannot exercise this power ourselves. All we can do is to choose men of capability and urge them to go into these avenues of opportunity and there proclaim the message in the power of the Holy Spirit. As they talk the truth and live the truth and pray the truth, God will move upon hearts.”—Ibid., p. 40.

EXAMPLE

Q. A bishop, touring India to question the confirmation classes, came to a class taught by a missionary named Murray. He asked the students what it was to be a Christian. A little Indian boy raised his hand and said, “It is to live like Mr. Murray.”—Dr. George Mecklenburg, Wesley News.
MULTITUDES, multitudes in the valley of decision,” was the message of the prophet Joel, and then he added, “The day of the Lord is near in the valley of decision.” Joel 3:14.

The multitudes of the world today are walking through this valley, not a valley of indecision, but a valley of decision. We find these multitudes everywhere—in Europe, Asia, Africa, South America—hundreds of them—and to them the Lord is sending His message. Preaching the everlasting gospel to every people of earth, and preaching it in such a way as to compel decision—this is our God-given work. There are principles in preaching that apply universally. Do we know why we are to preach? Too often the why of preaching is forgotten in the fervor and enthusiasm of the preaching itself.

Just why do we preachers stand before audiences anyway? The answer is clear. We seek to bring our listeners to Christ, to make decisions for Christ. Preaching is the inspired medium by which we lead people to life's greatest decision. If we will keep this in our hearts as we prepare and as we deliver our sermons, we will preach in such a way that people will be moved to take their stand for the Lord.

The Question Method

In preparing his messages for the people, Christ's ambassador must constantly keep before him the fact that decision and action on the part of his audience is the acid test of all true ministry. Indeed, his effectiveness as an ambassador for Christ is measured to a large extent by the quality and the quantity of his converts. Not only his conference president, but his own people as well, estimate his success by his power to win sinners to Christ or to lift his congregation to a high level of spiritual life. The heaven-endowed preacher will also succeed in directing members of the church into active and decisive enterprises for Christ that result in souls saved for the truth. All his preaching should result in decisions that will add members to the church and increase the effective and united witness of the local congregation.

The successful, soul-winning preacher begins to make appeals for decision early in the sermon. This is true of both evangelistic and pastoral preaching. These appeals can be made in a number of ways. First of all, by asking direct questions, thus soliciting a mental or verbal response from the listeners. Questions get people to thinking, and thinking always leads to some sort of decision. An example of the type of question we have in mind might be given. Suppose that the subject is “Prepare to Meet Thy God.” The pastor is addressing the church on Sabbath morning during the eleven o'clock hour. He has introduced his subject and now proceeds to read his text. He then raises the questions, “Is preparation for the coming of the Lord essential? If it is, what are we doing about it? Have we taken the message of the text to heart? Let us seriously ponder what is involved in this question and be sure that we understand what readiness means.”

Quite naturally, the audience takes on a serious frame of mind, and most of the people are eager to hear the preacher tell what preparation is necessary in order to be ready when the Lord comes.

Near the close of the sermon the preacher may appeal for decision by telling a story in which the main character makes some decision to follow the Lord. If the appeal is for baptism, we might well relate the experience of Paul with Ananias. Said Ananias, “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” Acts 22:16. And Paul “arose, and was baptized.” Acts 9:18.

It is not always necessary to make direct appeals. The story itself is sometimes appeal enough, especially when the chief character in the narrative makes the same decision that your listeners should make. However, decision stories are stronger when supported by the fervent appeal of the preacher. Make decisions for Christ appear like wise and sensible moves. Show that the love of God manifest in Christ demands reciprocity. The call of God is answered by the coming of the man, whether in soul surrender or devotion to God's service.

There is nothing that will help the congregation respond to the minister's appeal
for decision more than sermons that are well prepared, well thought out, and obviously focused on a definite target. A very successful procedure in evangelistic preaching is for the evangelist to tell the people when he starts preaching what he intends to do, perhaps what he intends to prove. He may lay the great points of his sermon before his audience, and then proceed to develop his sermon in thirty or forty minutes of good preaching. Take the people along with you, and let them know from the start where you are going. This creates confidence, and confidence is necessary if people are going to respond to your appeals.

Altar Calls

Frequently our ministers will not make altar calls or seek for some evidence of decision on the part of their audience because they are afraid that the response will be weak and the result will be embarrassment for both preacher and congregation. This is an evidence that one of three things is lacking. (It may be all three.) It shows that the preacher lacks an understanding of the technique of making appeals, or that he lacks faith, or that he does not believe in his subject, else he would not hesitate to speak of it as a living reality into which all must enter who are to be saved.

We can expect that when we make appeals for decision there will be times when the response will be weak. But we never know when that time will be. If we depend on our feelings, we will not make calls at the very time when they ought to be made; and sometimes when we do feel as though we want to make calls, we make them and the response is poor. The only safe rule to follow is to make all our preaching decision preaching of some sort. We ought to get the people to make up their minds. They should know by the time we finish our message whether they want what we have or not. Either they will turn us down because we have not interested them, or they will be ready to admit that what we have is good and they want it. We should make Christ so attractive that they will not only see they need Him but will hunger and thirst for Him. Decision preaching will go a long way toward leading men to make decisions for the Lord.

There are many topics we present in public that weaken our ministry because they do not demand decision. We Adventist preachers have no time for these—not with the solemn message we have to bear to the world. I like the words of the great Spurgeon. In a lecture to the Pastors' College in London he said:

"We must throw all our strength of judgment, memory, imagination, and eloquence into the delivery of the gospel; and not give to the preaching of the cross our random thoughts while wayside topics engross our deeper meditations. Depend upon it, if we brought the intellect of a Locke or a Newton, and the eloquence of a Cicero, to bear upon the simple doctrine of 'believe and live,' we should find no surplus strength. Brethren, first and above all things, keep to plain evangelical doctrines; whatever else you do or do not preach, be sure incessantly to bring forth the soul-saving truth of Christ and him crucified."—Lectures to My Students, p. 78.

Continuing, he said:

"Topics scarcely in importance equal to what Peter calls 'old wives' fables,' are made great matters of by those microscopic divines to whom the nicety of a point is more attractive than the saving of souls."—Ibid., p. 79.

Spurgeon ironically made the following observation:

"Seldom do I hear a sermon, and when I do I am grievously unfortunate, for one of the last I was entertained with was intended to be a justification of Joshua for destroying the Canaanites, and another went to prove that it was not good for man to be alone. How many souls were converted in answer to the prayers before these sermons I have never been able to ascertain, but I shrewdly suspect that no unusual rejoicing disturbed the serenity of the golden streets."—Ibid., pp. 79, 80.

The Scriptures represent us as wise virgins waiting for their Lord with lamps trimmed and burning, or as foolish virgins without oil in their vessels with their lamps. (Matt. 25:1-13.) We are sheep or goats. (Matt. 25:31, 32.) We are either tares or wheat, one or the other. (Matt. 13:24-30.)

Bible Preachers

The Bible preachers were men who appealed for decision. Listen to Joshua's words: "Choose you this day whom ye will serve." Joshua 24:15. Can you not hear Elijah upon Mount Carmel? "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18:21. When Paul preached in the crowded courtroom of King Agrippa, he presented powerful arguments in favor of Christianity. He then concluded his spirited message by exclaiming, "I am persuaded that none of these things are hidden;... for this thing was not done in a
corner.” Turning directly to the king, he asked the ringing question, “King Agrippa, believest thou the prophets?” And Paul answered his own question, “I know that thou believest.” The convicted ruler replied to the apostle, “Almost thou persuadest me to be a Christian.” And Paul said, “I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.” Acts 26:26-29.

When Peter preached at Pentecost he confronted his listeners with the requirements of the gospel: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and unto all that are afar off, even as many as the Lord our God shall call.” Acts 2:38, 39. We know the fruitage of Peter’s call. Three thousand were converted and baptized that day, and hundreds of others followed quickly as “the Lord added to the church daily such as should be saved.” Verse 47.

We have also the example of our Lord Himself. He differed in His methods of public instruction from the Greek and Roman philosophers in that He appealed to the will of the people. Emotional and intellectual appeals were not lacking in the Saviour’s ministry, but He went beyond these. He labored to bring men and women to decision. Said he, “Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.” Luke 6:47, 48.

We need more appeals for decisions in our sermons, brethren. In every audience are souls waiting for the preacher to summon their will to action. I shall never forget the time in Phoenix, Arizona, when I failed to make an appeal one night as I delivered an evangelistic address. A good woman met me at the door and said, “I’m so sorry that you didn’t give me a chance to give my heart to Christ tonight. I was prepared to do so.” I said to her, “Sister, if you will be out tomorrow night, I will give you that chance.” She returned and made her decision. I have often thought what might have happened if I had failed to make the appeal for decision the next night.

For some people there will be no next night. Many of these dear souls who have attended our meetings have not been addressed in relation to their soul’s eternal salvation. Brethren, how can we let them go down to Christless graves? Our preaching must be decision preaching if we expect to save souls.

For our listeners to be undecided amounts to decision against Christ. All the world is lining up and taking sides. Nothing short of a positive stand for the teachings of Christ will provide remedy for the sin-sick soul.

That fact that under God this denomination intends during the next four years to double its membership, points up the challenge of this type of preaching. Perhaps most important of all is the fact that time has almost run out. And yet there are multitudes in the valley of decision. God help us to help them make it a decision for Christ. This is our work.

DUTY—COURAGE

Someone tells the story about the time when a rider who headed a hunting party in England commanded a boy at a gate to open it.

“I’m sorry, sir,” answered the boy, “but my father sent me to say that you must not hunt on his grounds.”

“Do you know who I am?” demanded the man gruffly.

“No, sir,” answered the boy.

“I am the Duke of Wellington.”

The boy took off his cap, but he did not open the gate. “The Duke of Wellington will not ask me to disobey my father’s orders,” he said quietly.

Slowly the man took off his hat, and smiled. “I honor the boy who is faithful to his duty,” said the great man, and with that he and his party rode away.—Nashua Cavalier.
I'D RATHER see a sermon than hear one any day" are the words of Edgar Guest, and that is true in more ways than one. In unfolding truth Jesus recognized this and often took advantage of visual aids to illustrate His teachings. Many of His parables were spoken while His hearers watched them being enacted in real life. For example, the parable of the sower and the seed was related while His audience watched the sower at work on his land. The sermons of Jesus were filled with illustrations taken from real-life experiences. He pointed to the great stones of the Temple in Jerusalem and later directed His hearers to the panorama of the city spread out below them. With these visual aids, the divine Evangelist preached the most effective sermon of all time on the Second Advent and the end of the world.

It is difficult for us in these days of visual evangelism to realize that in the days of long ago preachers were often taught to avoid studiously the use even of sermon illustrations. The drier, more prosaic, more stilted their sermons, the more profound they were supposed to be. And forthwith, most of them lost the attention of their congregations and were forced, in some instances, to keep a special deacon in action with a pole in hand, at the ends of which were respectively a metal knob and a feather, as attention getters. All this has changed, of course. But we have wondered, on occasion, whether a mistake was made in letting the deacon go!

Adventist evangelists have long been encouraged to take advantage of visual aids in presenting Bible doctrines. This we have done with pictures, charts, and diagrams. Our foreign missionaries would be lost among primitive people in many places without some aid such as the Sabbath school Picture Roll. But even in highly civilized countries the principle is the same. Gradually we are learning by experience to create our visual illustrations in separate, movable parts, which may be assembled before the eyes of our audiences as we are teaching the doctrines. The eye may be held momentarily by a still picture, but sustained attention demands action and movement. The growing popularity of the flannelgraph or progressive chart is illustrative of this fact also.

**Devices in Movable Parts**

When we use visual aids constructed of movable parts, we take advantage of the natural curiosity of the human mind. Anticipation constantly inquires, "What next?" If a complete picture or diagram is placed before the audience in advance of our explanation, curiosity will tend to wane, since the eye sees too much in advance. Attention is scattered over the whole chart, and often the interest is lost. The mind tries to grasp the whole ahead of the speaker's explanation, and hence does not concentrate on the part of the diagram under immediate consideration. The heat of attention has passed before the evangelist has had opportunity to strike. Success almost demands the building of a device, piece by piece, which is timed to the unveiling of verbal Bible teaching.

The use of three-dimensional devices is preferable, since they more nearly resemble real life, and thereby multiply human interest and hold attention. The visual aid may be in miniature or it may be life size, but in three dimensions it develops...
eye-catching power. The evangelist who has removed his wall charts and in their place set up dimensional devices on table or platform, has gone far in making more effective his illustration of truth. This has been demonstrated repeatedly with the tabernacle and its furniture and with the millennium diagrams.

A Device for Righteousness by Faith

We have been adept in visualizing prophetic beasts. The time prophecies of Daniel and Revelation have been charted until every church school graduate knows them passably well. Most Adventists can explain the image of Daniel 2 from memory, but why have we forgotten to be realistic with such doctrines as righteousness by faith? The fact that righteousness and faith are so intangible makes it all the more essential to find a way of illustrating these truths. The accompanying picture of a device we have used will perhaps give the answer. Yes, it can be done.

Now, let us study how this device can be assembled progressively. Begin at the left, with the Family of Sin and Death, and place this part of the device. With Bible texts and comments explain the condition of lost man and the fact that all of us begin in this condition. Next the River of Death should be placed as we explain man's utter inability to cross that chasm. Then place the Family of God, mentioning man's original membership in that family. Contrast the peace of this family with the despair of the other family. Appeal to the desire for a way of escape from the one to the other. Speak of God's love in making a Way of Escape—the crucified Christ—as you plant the cross in midstream between the two families, providing suitable scriptures to show our only way of escape. Point out the two arms of the cross as two parts of a bridge that spans the abyss. Slip in the span at the left and explain justification by faith. As you explain, place the word Justification in place. Then slip the second arch in place as you explain sanctification by faith. Use your Bible freely as you put each segment of the device in its respective place. Now label the second arch Sanctification.

Thus you have two parts of righteousness by faith. But when and how do they apply to our experiences? Slip the arrow The Past in the socket above Justification and read from the Word how the blood of Christ forgives sins that are past. Now move over to the other arch and place the arrow marked The Future. At the same time place the word Now on the cross itself. As you do this, explain that sanctification is a growth in grace—the work of a lifetime.

The arch is now complete, but the lesson is not. Some may be wondering, Why doesn't justification span the whole chasm? You will explain that God has never provided a system of indulgences for future sins. Justification is imputed righteousness—receiving something you do not deserve. The ground for justification is that Christ has taken your place. If you can make this clear to your hearers, it will immediately take care of the theory—once in grace, always in grace.

It is far easier for many Christians, even Adventist believers, to accept justification by faith than it is for them to grasp sanctification by faith. The Bible makes clear the two phases of becoming a child of God, so let your explanation of sanctification by faith be just as clear and effective as justification by faith. Explain sanc-
tification as growing in grace. Justification is my right to heaven; sanctification is my fitness for heaven. Justification is Christ for me, but sanctification is Christ in me. Sanctification is imparted righteousness.

Now put these two arches into human experience, and the final result will bring glorification by faith and in fact at the second coming of our Priest-King. Even a child can grasp this vital doctrine when it is visualized and explained one step at a time. It is well to review the whole subject in conclusion and clinch the lesson firmly in the hearer’s mind, but go over the diagram quickly as you recapitulate orally. Keep the Bible in hand as you use your devices. Let the device explain the Word of God rather than force the Word of God to explain the device.

Righteousness by faith can be better explained with visual aids, and it is our responsibility to originate devices to make our messages live. This glorious doctrine must come alive in mind and heart, and if we know the message in our own lives and teach it simply and clearly to others, it will in turn bless our own hearts. Try it, brother. It works!

City Evangelism in the Mission Field

FRANCIS R. SCOTT
Pastor-Evangelist, Rangoon, Burma

HERE in Burma our public evangelism follows primarily the same general pattern that has proved successful in the homeland. We hire a hall, advertise, preach, visit the interested, bind off the effort, and baptize the converts.

There is, however, one notable difference. In the mission field we are forever handicapped for lack of personnel. Professional Bible instructors, on which our successful evangelists at home lean so heavily, are simply nonexistent in Burma. Generally speaking, our lay members have not the background that enables them to respond to training in these lines as do their more fortunate brethren and sisters in America. Though many of our church members assist according to their ability, yet the evangelist and his qualified assistants must largely carry the burden of the heart-to-heart work. The remedying of this condition is a problem for which we must find a solution.

At the opening of our series of meetings on November 6, 1949, we had no trained song leader, no choir, and but little musical talent from which to draw. One of our young hospital workers agreed to be the music director, and did his best until illness forced him to retire. Fortunately, at this time F. C. Wyman arrived in the field, and he very capably carried the responsibility of both the music and the larger share of the Bible work.

My assistant and I visited as many as time would permit, but very soon we found that we were giving so many Bible studies that further visiting became almost impossible. We endeavored, therefore, to get as near to the hearts of the people as we could while at the meetings. Many contacts were made at the hall before and after the meetings.

Though we were limited in personnel, our union mission provided generously for the financial support of the effort. We used various methods in an effort to advertise the meetings adequately. Our church members (membership at that time was about 115) were informed several weeks in advance. A month preceding the opening night revival services were launched in the church. The members set one hundred souls as a goal toward which we should definitely work and pray. An elite section of the city was systematically covered with appropriate interest-arousing literature on four Sabbath afternoons before the opening date.

Advertising

We hired the best hall in the town, which was easily reached from most sections of the city. The city kindly granted permission for us to erect a large 4' x 6' signboard on municipal property free of charge. The sign boldly proclaimed the time and place of our meetings. We chose as our name or slogan “Hope of the World.” Though not original, it was nonetheless effective.

Above the signboard we erected an additional one only a foot high but running the entire length of the large board. For a nominal sum a signwriter placed the next topic with its date on this narrow upper board. The large letters could be read nearly a block away. The topic sign, of course, was changed after each meeting.

The same artist painted a 2' x 3' sign on white paper which was regularly pasted on a board placed on the veranda of our hospital, where it could be easily read by patients waiting to see the doctors.

Postal cards announcing the meetings were
printed, and addressed by church members to their friends. Since this was to be an English effort, all our advertising was directed toward the English-speaking populace. For our opening meeting we had our announcements printed in red and blue on art paper. Rather than emphasize the speaker, we chose a picture that emphasized the subject. At that time President Truman had just announced that Russia also had the atomic bomb. Interest in the subject was keen, and newspaper editorials had been toying with the subject for ten days. We chose, therefore, as our subject “The Atomic Bomb and the End of the World.” We had an artist draw a picture of an hourglass with a background of the familiar atomic cloud and the caption “It is later than you think.”

**Using the Newspapers**

We had these announcements inserted in all the city issues of Burma’s two leading English newspapers. The public received these on a Sunday *a full week* before the opening meeting. The announcements stated that all who called a certain telephone number during the coming week would have reserved-seat tickets mailed to them. During this week a front-page advertisement (always with a heavy black border to attract attention) of one or two columns in length, were sent out to the English-reading public all over Burma—and at the expense of the newspaper publishers. All together between six and seven hundred column inches of free space were given to these meetings. The value at advertising rates was well over the cost of the paid advertising inserted regularly during the effort.

Perhaps some will wonder how such splendid newspaper cooperation was made possible. We feel it was a result of the promptings of the Holy Spirit. There is much that we as human agents can do to assist the Spirit in His work. For a year previously I had cultivated the friendship of the newspapermen. I had paid friendly calls, and had lent a recent book on journalism to each of the editors. Now and again I had written an article or two for their papers, which had been much appreciated. All these little contacts helped. Elder Wilson’s prompt and efficient reporting appealed to them as a good example of newspaper reporting.

**Testing Truths**

We felt it wiser to present the mark of the beast and the Spirit of prophecy to those only who were really interested. This we did in smaller meetings, in special classes, or in individual homes. The message for this hour was sounded with certainty, but we endeavored to do it in such a way that there would be no unnecessary antagonism from other Christian bodies. As far as I know, not a single bit of unfriendly repercussion resulted.

**Relations With Fellow Ministers**

At the time I was secretary of the executive committee of a charitable organization that was made up largely of the clergy of the city, including a Roman Catholic priest. My relations with the other ministers had been cordial, and
I wondered what effect the meetings would have on these personal relations. The result can best be illustrated by the fact that I invited the Protestant ministers and their congregations to an interdenominational service, held in our church on the occasion of the visit of H. M. S. Richards from the Voice of Prophecy. The meeting was held on a Friday night. Announcements of the service were distributed by most of the ministers in their own churches.

On the platform that night were the secretary of the Burma Christian Council (a Methodist), the head of the Salvation Army in Burma, and the pastor of a large Anglican church. All this was after the testing truths had been presented in our meetings. Elder Richards spoke at the meeting hall on the following Sunday night (making headlines in the Monday morning paper) and, after the service, broadcast over the Rangoon radio on a fifteen-minute program which is under the auspices of the Burma Christian Council. We quote these instances in support of our belief that God can lead us into amicable relations with our fellow ministers of other denominations throughout an evangelistic effort without suppressing a word of our truth. This may not always be possible, but certainly it is a goal toward which we should strive.

There were no bitter feelings when our effort closed.

To date we have baptized twenty-seven since the meetings began, and many interests are being followed up. We do not claim that all of these are directly a result of the effort, as all of God's various agencies work together in winning souls for the kingdom. Some had attended meetings the year before, but it took these meetings to bring them across the line. Of those baptized, one became assistant business manager of our hospital, another became the union stenographer, another our building-program overseer, and still another, already a university graduate, plans to go to America when I return on furlough. He is eager to take specialized training that will prepare him to come back and present the message of these times to his own people. Though it is not our usual policy to rush new converts into positions of responsibility, yet these were able to fill urgent needs in our work that might otherwise have gone unfilled. We are praying that our goal of one hundred souls will yet be reached. Under the blessing of God we believe there is a great day ahead for evangelism in Burma. We ask an interest in your prayers that the human instrument will measure up to God's expectation.
Sydney, have attention. Teams ranging in number from five to twelve have been brought together for this purpose. From these efforts more than fifteen hundred baptisms have resulted. These great cities have been stirred for God, and for years to come interests will be found. In the city of Adelaide the Burnside campaign, resulting in 160 baptisms, has just closed. The audience on the closing night was as large as that at the beginning of the campaign. In every case we are finding that well-organized public efforts are paying handsome dividends in souls won.

More than a score of smaller cities have been publicly evangelized during the past year. From such centers as Mount Gambier in South Australia, where the Adventist church membership was almost depleted; from Ipswich in Queensland and Cairns in the far north; from New Plymouth, Invercargill, and Rotorua in New Zealand; and from a large number of similar centers comes the same story—fifteen, twenty, thirty, thirty-five new members, bringing new life and enthusiasm to the local churches.

In several conferences spearhead efforts are being conducted with success. In conjunction with the local pastor a visiting evangelist holds a few (from two to six) Sunday evening meetings listing interests for the local evangelist or pastor to follow up. This plan is under way in several places, and some good contacts are being made.

The Voice of Prophecy (Australian) is perhaps our best avenue through which all classes are reached with the message. Over a network of fifty-nine stations the broadcast reaches every corner of the division. A large staff of follow-up workers through-out the conferences is kept more than busy visiting inquirers and fostering interests. Each successive monthly report reveals a multiplying public interest and an ever increasing number moving favorably toward the truth. Conservative figures for 1950 reveal that at least 150 people have found the truth through the medium of the Voice of Prophecy.—JOHN B. CONLEY.

Central European Division

The readers of THE MINISTRY will kindly remember that of our 44,226 church members, 19,895 are living behind the so-called iron curtain and are without a church paper, tract, magazine, or any other means of communication, and can be reached only orally. We still hope to be permitted to print at least one church paper in the future.

For meetings we depend mostly on rented rooms. We are now very glad that permission has been granted to build some substantial chapels, where we can invite visitors and do evangelistic work.

In the west it is altogether different. Here we have full liberty to carry on our work, but since west Germany has suffered very heavily by air raids, there is a lack of halls, which forces us to keep evangelization on a very small scale. The few big halls in some capitals are very expensive and usually not available. We are happy that recently we were able to rebuild some of our destroyed chapels and halls and that we could start evangelistic efforts in them.

The best experiences are found where ministers have been able to get the full support of the church members. In such cases evangelization is the best revival work done for the church. This way the work can be done with a minimum of costs and sometimes with wonderful success. One of our ministers, for instance, now a conference president, who did not have one single hall or room to gather a crowd, worked only in family circles and had the joy of winning 143 souls the first year and 144 the second year.

In Berlin—this danger spot number one—we are happy to see our halls filled in the east and the west. In the eastern sector (the Russian sector) the halls are even overcrowded, and we can hope for good success.

Our chief aim in all our activities is and will be the saving of souls for God’s kingdom. Our conference administrators are planning for a larger and more efficient work. Our ministers are aware of the shortness of time and the soon return of our Lord Jesus Christ. Therefore they are anxious to preach the everlasting gospel with greater power. All realize that “it is the absence of the Spirit that makes the gospel ministry powerless” (E. G. White), and they feel the necessity to “gather the people, sanctify the congregation, assemble the elders, gather the children” (Joel 2:16) and work and pray for a greater outpouring of the Holy Spirit and a richer harvest of souls.—W. MUELLER.

China Division

In the year 1950 there were held 118 evangelistic efforts, through which 3,994 persons were baptized. The division headquarters church at Nanking Road held an effort near Waiyide, as the result of which ninety-eight were baptized and a new church was organized.

In connection with the Gospel Workers’ Training Class held last September, three public efforts were conducted in Shanghai. The young people attending the class took part in these efforts. As the head of the Training Class I have been promoting and guiding these efforts. At the close of the class a united baptismal service was held in the Central Shanghai Church, in which forty-eight were baptized, this being a partial result of the effort. Many have joined the Bible study classes to prepare for baptism.

In the Winter Council of the China Division Committee, held in Shanghai recently, plans were laid to hold 156 evangelistic efforts this year, setting a goal of 5,170 souls to be won through these efforts. The workers are hoping that the Lord will richly bless these plans, that His name may be glorified and many precious souls may be brought to Christ.—CHEN MING.

Far Eastern Division

At last the waves that started rolling at the General Conference session in San Francisco have washed clear over to our island territory. All the
departmental men in the division are wholeheartedly behind a great forward move. It was a thrilling thing to sit in the meetings of the recent biennial session of the division and hear the strong appeals for evangelism made by such men as W. H. Williams, R. R. Fuguru, L. R. Rasmussen, and Dr. Andrew Nelson.

Plans were laid to hold 350 full-length evangelistic campaigns in the past biennial period, and 500 shorter campaigns. Each pastor and evangelist is to hold two longer campaigns a year or four shorter efforts. All these are in addition to revivals and spearhead meetings. The plan is for all administrative and departmental and institutional leaders to lead out or assist in one full-length campaign a year. The goal set was to increase our membership by 50 per cent in the coming biennial period.

Other forward moves were the formation of a full-fledged ministerial internship plan for the division, and the plan to preach at least one Advent sermon in every city and town—one prophetic address in each place, in halls where possible, otherwise in schools and churches or any other places that would enable us to reach more people with the Bible correspondence courses. Short evangelistic rallies for the different fields and evangelistic institutes in our advanced schools are also planned.

I am leaving March 13 for Valparaiso, Chile, to hold a medium-sized effort. The Southern Chile, Central Argentine, and Buenos Aires conferences and the Uruguay Mission are each sending good men to this effort in Valparaiso in order to acquire experience in holding bigger efforts, It will last until the end of May. Then I shall go to Rio de Janeiro, Brazil, where I shall hold two efforts simultaneously, one four nights a week and another three times a week. There will be seventeen workers concentrated from the different fields of the East Brazil Union Mission.

The South Brazil Union has voted a goal of two thousand baptisms for this year. There is a great spirit of evangelism in that union. The Inca Union is endeavoring to put over a big program in evangelism. They too voted a goal of two thousand baptisms for 1951.

We are right now in the middle of a ministerial institute for three fields of the Austral Union. Daily we are praying and studying about the work of the Holy Spirit, asking the Lord to baptize us with this fire. The work is onward in this great South American Division. Pray for us.—WALTER SCHUBERT.

**Northern European Division**

Evangelism is progressing in our Northern European Division. From Sweden, E. Erenius reports a "good revival time" in Stockholm, where more than a hundred persons have been added to the church recently. Across in Finland, T. Seljavaara, who has been preaching in Helsinki for many years and is now conducting two evangelistic campaigns in towns ninety miles apart, reports hundreds being added to the church. In Norway, A. Lohné began a campaign in January in Oslo, which has been attracting eight hundred people. Evidences are plentiful that the harvest will be abundant.

From Scotland, K. Lacey, who is concluding a well-planned and hard-worked campaign in Dundee reports about sixty converts preparing for baptism. The president of the North England Conference, O. M. Dorland, writes encouragingly of ten strong evangelistic efforts in progress, with fruitage already being seen to cheer the evangelists' hearts. From Cardiff, in Wales, D. J. Handysides reports strong plans already in action for a large spring campaign to commence on April 1, and in the Welsh hills and along the rain-swept coasts scores of new Sabbathkeepers are joining the message of God for today.

And what of London? W. Maudsley, our veteran preacher, is attracting six hundred people nightly to his services. A strong team, ably led, is working with a consecrated purpose in this newly begun campaign; while in West London I am concluding a successful campaign, with scores of new members already attending church services in Chiswick. God is graciously blessing the faithful efforts of His servants, and the fruitage of these campaigns and many others not mentioned promises to make the year 1951 an outstandingly successful soul-winning year.—T. J. BRADLEY.

**South American Division**

So far 147 people have been baptized in Guayaquil, Ecuador, from the effort that was begun in August of last year, and the workers still hope to baptize about 110 more before the end of June, or in other words, to duplicate the membership of the whole Ecuador Mission through this effort. Francisco Scarcella is going to hold a big effort in Quito, the capital of the Ecuador Republic. If we are going to do something in Ecuador, we will have to do it soon—while there is liberty.

The effort in Porto Alegre, Brazil, which was begun March 17, 1950, produced 203 baptisms up to the thirtieth of December. Another effort is planned for that city this year by Araceli Melo, and others for Brazil by Geraldo Oliveira in Sao Paulo; J. T. Burgo in Maringa; Geraldo Marski in Jaragua do Sul; Manoel Soares in Ponta Grossa; and A. Barbosa in Florianopolis.

The far-reaching plans of our recent division committee envisage the harnessing of all available men and means in the greatest evangelistic crusade ever undertaken in this field by the Advent Movement. The bottom of the treasurer's barrel was marked for evangelism as in 1950. The clarion call of the president is that "evangelism—every-worker, every-member evangelism—must be given its rightful place in the program of every field and every institution in the Southern Asia Division." That place must be first place.

The call for every worker, from the president down to the village evangelist-teacher, to hold or assist in holding one or more efforts or spearhead meetings in 1951 reminds us of the plans committee of which Nehemiah was chairman at the rebuilding of the walls of Jerusalem. Not only are the workers to be enlisted, but every available lay preacher and member is to be brought into action.

October 7 has been set as "E" day for the division, and as many efforts as possible will be launched then. But it is expected that there will be many pre-monsoon and monsoon efforts also.

All such efforts can become fruitful recruitment...
centers for the Bible correspondence school. About 50 per cent of the baptisms in a recent successful effort were Voice of Prophecy students.

The goal is to set precedence over all others. Wherever possible a continuous baptismal class is to be held in every church, and a baptism every quarter is the goal.

The laying of these division-wide plans was preceded by seasons of earnest prayer. They are to be implemented by fervent prayer. "Pray for power at "the noonday hour" is the slogan that is going to every worker, church member, and the 100,000 Voice of Prophecy students in the division. In the great fellowship of prayer God is to be implored to forgive His people their sins and backsliding and lead them to wholehearted consecration in the service of Christ, that they may experience the measureless outpouring of the Holy Spirit for the success of the great soul-winning campaign throughout the division.

We are counseled to expect greater results under the outpouring of the latter rain than were witnessed under the former rain in apostolic days. If the uniting activities of a few consecrated men of God then led enemies of Christianity to testify that great cities were turned upside down by them, what should be the result now from the consecrated efforts of our working force backed by the earnest prayers of multiplied thousands of sympathizers? Truly the foundations of this great Gibraltar of heathenism should be made to totter.

Southern Asia believes that now is the time of her golden opportunity, and moves forward in determination to attempt great things for God while expecting great things from God.—A. E. RAWSON.

Southern European Division

Madagascar: During the past year sixteen new meeting halls were opened among the Malagasy people, and 180 persons were baptized. All the workers, European and national, participated in the evangelistic work. The goal for baptisms in 1951 has been set at 425. H. Pichot, the union president, has transmitted his enthusiasm to all his co-workers. "This year will show progress all along the line. We were able to baptize sixty-four persons in 1950. There would have been more, but some workers waited until the first of the year to baptize their candidates."

Réunion: This fanatically Catholic island was hermetically closed to all Protestant influence until the Adventists entered it a few years ago. The terrible cyclone which ravaged the island in 1948 completely destroyed a large stone Catholic church, while a few hundred yards distant the humble native hut that served as our meeting place was spared. Last year the government, wishing to give more emphasis to Mother's Day, asked the Catholic bishop and the Adventist missionary to organize the festivities. It was an odd sight to find these two persons sitting at the same table and discussing the details of the program with the government representative. In 1950 there were fifty-three baptisms in Réunion.

North Africa: Our Paris evangelist, Charles Winandy, has launched a new evangelistic campaign in Algiers, a capital city of North Africa. He writes: "Before beginning the effort we spent the Sabbath with the Algiers church in fasting and prayer. At the first service the attendance was about five hundred, and the same at the second; the third night we had more than six hundred people present, a number of whom were standing. The collections brought in thirty-five thousand francs. Our co-workers are well received by the public.

"The press has published an article entitled 'Are You Ready?' which speaks of the 'touching appeal given by an Algiers lecturer. . . . The only sure remedy is the return of Christ. This lecture comes as a balm to heal the wounds that everyone, even though he may not admit it, carries within himself.'"

Italy: Not long ago a pastor of the Protestant Reformed Church stated over the radio that the missions making the greatest progress are the Pentecostals and the Adventists.

Switzerland: Evangelistic work is being carried on vigorously in most of our centers. The conference presidents are taking a direct part in these efforts. Personally, although the Ministerial Association and the presidency of the Swiss Union take much of my time, I am happy to lend a hand by holding, in a city not far from Bern, a series of public meetings in French.

In the center of the watchmaking industry Charles Cornaz has begun an effort in the theater, well advertised in advance by means of a car equipped with a loud-speaker. His wife is giving the same studies in a neighboring town. An excellent article concerning her work appeared in the local press.

News from France, Spain, Portugal, and Austria sounds the same note of courage and victory in spite of the obstacles, which need not be mentioned here. Liberty does not have the same meaning in all countries!

United by the same hope and the same conviction, the workers of the Southern European Division clasp hands across the frontiers with their brethren throughout the world, to hasten the triumph of the kingdom of God.—A. MEYER.

North America

On Sunday night, February 18, more than sixteen thousand souls heard the third angel's message preached by Adventist preachers in North America. This, however, is not a full report, since a number of conferences have not been heard from. The only sure indication is that at least two union conferences were in session over that week end. If some other night had been chosen, and a full report received, the figure might well have stood at fifty thousand or more.

It should be a source of inspiration to the brother who preaches to perhaps twenty-five people on a given Sunday night to know that his twenty-five are part of the scores of thousands hearing the message that particular night.

Following is the report by conferences. The names indicate the workers holding meetings; the figures tell the number present at the combined meetings.

East Pennsylvania Conference: 14 men holding meetings and Bible schools—350.


Nebraska-Utah Conference: F. H. Rahm—45.
Oregon Conference: Nineteen men holding meetings—2,450.
South Dakota Conference: “We are starting on a good strong evangelistic program on March 18. We are asking every district man and pastor and evangelist to hold three series of evangelistic meetings during the year of 1951. Our goal is to double our membership in the next four years.”
West Virginia Conference: Harold E. Metcalfe—100.
Wyoming Conference: Evangelistic efforts to begin the first part of April.

Think of it—more than one hundred evangelistic efforts scattered throughout this great division! As the storms of winter roll away and spring dawns in all its beauty, many of our evangelists will be reopening campaigns not only in this land but throughout all lands. Surely these familiar words are being fulfilled: “By thousands of voices, all over the earth, the warning will be given.”—The Great Controversy, p. 612.

COOPERATION

In the Andes Mountains when the pack goats meet each other on a narrow ledge where it is impossible to pass, one will kneel and let the other walk over him—to the safety of both.—E. Stanley Jones, Abundant Living.

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Order NOW from your BOOK & BIBLE HOUSE
THE Lord continues richly to bless the work here at the mission hospital in Ile-Ife. During the period from January 1, 1949, to March 31, 1950, the institution through its clinic and hospital handled nearly 42,000 cases. During the same fifteen months' period the surgery department recorded 618 major operations. Along with the institution we operate a three-and-a-half-year course in general nursing, and in May, 1950, we started an accredited school of midwifery. Progress is being made with the African women of the community in encouraging them to come to the hospital for maternity care. During the first six months of 1950 we had more than a hundred deliveries.

Our European professional staff consists of two doctors and four graduate nurses. We have enough to keep us busy. But the professional work is merely a means to an end. Daily on the wards and in the clinic, as religious services are held, patients are given opportunities to hear the wonderful truths that we as a people have to give to the world.

Spiritual Ministry

For some months now members of the hospital staff have been operating branch Sabbath schools in the community. Dr. William Wagner, my associate, and Brother R. Santini, cashier and bookkeeper, are in charge of one group, and our local African elder is in charge of the other. Recently two of our graduate nurses, Miss E. Rose and Mrs. E. Nagel, along with some of the African girl student nurses, have been holding Bible and health studies in two rather influential compounds in the community. One of these compounds is Mohammedan. At times as many as 150 adults and children have attended. Of course, we can expect that the adversary will do all he can in various ways to hinder the progress of this work. The last time, our young women who had just finished holding the meeting met the local Catholic priest as they were leaving. He was making his presence known to the same compound.

Since returning from furlough I have greatly enjoyed meeting again on Sabbath afternoons a baptismal class composed of more than twenty young people, some from our staff and some from homes in the town. Most of them have come from other religious bodies, and others are probably pagans. Also on Sunday evenings for some months I have had the privilege of studying the Scriptures with some of the better-educated gentlemen of the town. One is principal of St. Peter's School, and one is principal of the Ife girls' school; both of these schools are Church of England institutions. One man is president of the National Bank of Nigeria (local branch), another is a gold miner and nephew of the local king, one is a policeman, and others are local businessmen. They are an educated group, comparatively speaking, and the studies are given in English. Please join the hospital staff in praying that we may see many of these dear people in the kingdom of God.

Plans for a Church

In a short time we hope to see a little chapel seating 350 built here on the hospital compound. It will be the only S.D.A. church in a radius of 50 miles in three directions and 150 miles in the fourth. We have waited long, but thanks to a nucleus fund from the General Conference Church Extension Fund and donations from private friends, we will now be able to press forward with this project which is so badly needed.

This fall when the rains have let up I am looking forward to holding a series of evangelistic, medical, and educational lectures in the town, two lectures a week for seven or eight months. The major problem is finding a suitable hall. We may have to use the small central park, with the hope that some type of shelter from the weather can be put up. The thought of speaking in the open air and maintaining order among a crowd which we believe will number well into the hundreds, is giving me some anxiety. However, I have faith to believe
that the Lord will lead, and though this is the first effort of this type I have ever conducted, I am willing to leave the worries and details to Him.

Of course, there is still the seventy-bed hospital here, which is my primary responsibility, and of itself it is a full-time job, but still I believe the Lord will give the staff of the hospital the extra strength needed to carry the extra load, for when this program goes on it will be done through the combined prayerful efforts of all our staff. About six months from now my associate, Dr. William Wagner, and his family and two of the European nurses will be going home on furlough. That will cut the professional European staff down by 50 per cent and will not help the pressure of the work during their absence, but I still believe we should not wait another year before starting this program. Time is precious!

**Medical Evangelism**

KATHRYN J. NELSON

*Dean, School of Nursing, College of Medical Evangelists*

[EDITORIAL NOTE.—In our mission work as a people we have long proved the importance of the medical work in breaking down prejudice and arousing interest. In the homeland our work has usually developed in the strongest way where the medical work was strong. In this discussion Kathryn J. Nelson brings out anew the importance of cooperation between the medical and the spiritual in our work. All of us can read this with profit and our overseas workers will rejoice to see the efforts of our institutions at home to develop future leaders for this vital field of service.—B. C.]

FOR many years educators of nurses have stressed the importance of a patient-centered education for all students of the healing arts. In emphasizing patient-centered teaching for the student of nursing, they have also stressed that such teaching is not complete unless the student is made acquainted with all the facilities available in the community that will be at her command in ministering to the needs of the sick. This includes not only a knowledge of the service that may be rendered by hospitals but also the clinics, social agencies, welfare organizations, and all other types of agencies and organizations serving society. Not all the necessary knowledge and skill for helping an individual can be rendered by one person, but the well-informed worker will know where to turn for reliable help in cases that have specialized needs.

This implies that those dealing with the needs of individuals in our complex society must know the local, State, and national resources at their disposal, and must also know how to use these agencies to the best interest of each patient.

In a modern hospital, if the patient is to be given satisfactory service, there must be a sound referral system. This is most necessary if the patient's interest is to be served satisfactorily in the community to which he or she returns. Sometimes it is a school nurse who must be reached if the son of a widowed mother is to have proper nutrition, or again it may be a relief organization needing further information about a father in the last stages of heart trouble, who is struggling alone to support a large family. Every patient presents an individual problem.

**Soul-winning and Humanitarian Service**

Now, a referral system is also required for teamwork in soul winning, which cannot be separated from this humanitarian service to which thousands of the finest of America's men and women are devoting their interests. In fact, unless soul winning either supplements or, even better, is integrated into such humanitarian service, the deepest longings of the human heart will not be met. There is no need for this fact to be unduly emphasized to the readers of The Ministry. However, the nurse who is such a vital member of the healing arts has a unique opportunity to practice teamwork in soul winning by an awareness of all the facilities and agencies available within the organization of the church. These will be utilized for referral of persons with whom they come in contact, those in need of moral or spiritual uplift. Just as in the field of humanitarian referral, we must know what is needed in the way of material help and relief, so in soul winning. We must know the heart hunger of the one whom we seek to help in moral or spiritual understanding. A few illustrations may emphasize the three factors to be taken into consideration in a sound soul-winning referral system.

1. We must know the background and understand the need of the patient we wish to help.
2. We must awaken in the patient a desire to want what he needs by an approach through his present interest.

3. We must be acquainted with denominational organization and the sources of information, organizations, and persons in his community.

**Typical Cases**

There came to one of our sanitariums not long ago a woman in her late forties. She was a cultured college woman, the widow of a prominent physician, and an earnest Christian. She had traveled much in her life, but had never before associated with Seventh-day Adventists. In her first contact with the chaplain she asked why we kept Saturday. He told her that was a subject he thought she might be interested in, but he did not at that time answer her question. Later, as she grew stronger, he studied with her the subject of the sanctuary, and when the Sabbath was presented she intellectually accepted all she was taught. Before she left the sanitarium she frankly said she was trying to find something in the Bible that would sanction the keeping of Sunday. She then went home, still in this state of mind in relation to the message she had heard. For her there was much at stake. She would lose her friends, who comprised an aristocratic circle of church members. Her family would not understand, and above all, her late husband’s Canadian family, to whom she was deeply devoted, would think her Saturday-keeping most strange.

Her first visit to a Seventh-day Adventist church in her school town was disappointing. She felt very much alone. It was then that the teamwork of the hospital among nurses, doctors, chaplains, and maids found a counterpart in teamwork in the local church.

A letter of referral was sent to a minister whose wife we knew would help to meet her loneliness and need for friendship. The church, in turn, using our youth who believe in their “Share Your Faith” slogan, sent one of its finest Christian young women to invite her to church and Sabbath school.

Soon the Bible instructor was calling on her, and a study of the prophecies became a most entrancing pastime on cold winter mornings. Timely literature, the development of new-found friendships, the thrill of understanding new truths—all focused in a deeper appreciation of God’s love. The next year when this patient returned to the sanitarium for rest and treatment, she wrote with a firm hand underneath the customary question “Church Affiliation?”—“Seventh-day Adventist.”

Today others are rejoicing in the truths of the third angel’s message because of just such teamwork in winning souls who might, through neglect of their heart needs, be still groping to follow the light.

Perhaps another illustration will emphasize the contrast in the needs of different individuals.

In the last stages of asthma and heart trouble a patient was touched by the prayers of nurses and the chaplain at his bedside. Although he did not possess the cultural background of the one previously mentioned, his story also revealed great strength of character. He had never owned or read a Bible. Although a coal miner with somewhat limited education, he now expressed a desire to possess a Bible. One was given him. As time went on his story was learned. His early days had been spent with his wife in drinking, smoking, and living the hard life of a miner. A son and daughter were born into the home. The wife then deserted the family, leaving the father to care for the children. As he now sensed his responsibility his better nature manifested itself. He determined to discontinue his bad habits and devote his life to his children. At this point he became a patient. Being on relief, he often had gone hungry in order to leave sufficient food for his two growing children.

When he returned home the relief agency was immediately visited, and more material aid within State regulations was supplied. The Dorcas Society of a nearby church supplemented this help with fruits and vegetables, as well as warm bedding and clothes. The father continued his study of God’s Word, and the joy he experienced as a result of his new knowledge of salvation brought hope and comfort into an apparently hopeless situation. The day he was buried with his Lord in baptism was a happy day for him and for the little church that had interested itself in this family. Every eye was moist as he testified to the joy in his heart because of his new-found hope. He now sleeps, awaiting the call of the Life-giver as a result of the blessings of God on teamwork in behalf of a lost soul.

**Teamwork in Dealing With Individuals**

We might give many and varied illustrations of these referrals indicating that each individual must be wisely dealt with if the need is to be met. This means that every worker on the case must understand the functions of every organization of the church. Too often these various departments of our well-organized work

(Continued on page 41)
Let's Study Our Choruses

PART II

LAST month we considered some of the better choruses in Rodeheaver-Ackley Choruses No. 2. "Pray Till the Light Breaks Through," No. 93, is also a fairly good chorus:

Pray till the light breaks through,
Pray till the light breaks through;
There is strength and pow'r
For the trying hour,
If you pray till the light breaks through.

The Other Side of the Story

There are also a number of choruses in this book that have little to recommend them, and my friends, the Rodeheaver-Hall Mack Co., will understand when I speak that way, for they also know that I recommend this fine little book wherever I go, and I am again recommending it highly in these articles.

Chorus number 5, "Thank You, Lord," is one that is used frequently and is very popular. The idea behind it is very good. Yet while God is our loving heavenly Father, and we are His children, this chorus appears to be just a little too "chummy" with our God. It reminds us of the truth of the old adage, "Familiarity breeds contempt." The "You," in "Thank You," referring to God, is certainly not in good taste in religious musical verse.

One of our Ministerial Association secretaries, typing this article, volunteered the information that while she and her husband make no particular profession of being either poets or musicians, this chorus has always jarred them, made them squirm in their seats in meetings where it has been used. It will do the same for a certain percentage of non-Adventists coming to our meetings, and it is a tragedy when the music worries people instead of attracting them to the meetings. There is so much good material to use—why take a chance? Why not play safe?

There are other choruses that do not carry much of a message and are not very strong musically. A careful study will quickly reveal this.

"Songs Along the Way"

The Southern Missionary College, College­dale, Tennessee, has just published Songs Along the Way, a little book of eighteen choruses by Harold Amadeus Miller, head of the college music department, which sells for 50 cents. This is perhaps our first Adventist chorus book. There are several outstanding choruses in this compilation.

Number 4, "We Thank Thee," is very effective at Thanksgiving time. It is, however, never out of place at any time, for it's always a good thing to thank the Lord for mercies and blessings that we receive day by day. One day Professor Miller was walking home from his studio, apparently in a poetically meditative mood. The sun was soothingly warm, and large fleecy clouds were grazing in the blue skies above. It all made him feel good, and he thought to himself, "My, there is so much for which we should be thankful!" By the time he arrived home he had formulated both the words and melody to this lovely chorus.

"There is so much for which to be thankful,
There are gifts so abundant each day;
So we thank Thee, dear Lord, For Thy mercies
That attend us along life's way."

Notice how much more reverent the phrase, "We thank Thee, dear Lord," sounds than "Thank you, Lord."

Number 6, "Let It Shine," is a very appropriate chorus for home missionary use and encourages lay evangelism.

In number 16, "Resting in Jesus," Harold Miller has put music to a poem of experience written by J. A. Buckwalter, of the General Conference Temperance Department, when he was passing through a particularly trying experience and learned to trust his Saviour more implicitly than ever before and to rest his cause with the Lord. Any poem or song that comes out of the warmth of human experience is always worth considering seriously.

Number 18, "Have Faith in God," is one of H. M. S. Richards' Voice of Prophecy faith poems put to music, and you will also find it very effective.

Well, fellow singing evangelists, what do you think? It isn't as though there were a dearth of choruses. There is a great variety from which to choose, so why not screen our choruses prayerfully and carefully, using only those choruses that fit into the joyous yet stately mes-

(Continued on page 41)
Our recent evangelistic meetings in Paris occupied the workers' entire time. This is true despite the fact that we had a team of workers associated in this campaign, and that I personally had a great advantage in the help of my husband, who assisted me on a self-supporting basis. The public meetings, held two or three times a week, furnished us with many names for visits to be made. To these must be added the names of persons introduced to us by church members as well as those with whom we made contact in other ways.

Adapting Evangelistic Methods

Some time ago we gave up the practice of delivering a résumé of the evangelist's message to the homes. It involved too much loss of time, because of the transportation distances and also the difficulty of finding the people at home. Instead, we have tried to visit with those attending as they would enter or leave the meeting. This might be in connection with the book display, or the evangelist might introduce the Bible instructors to someone who had come to him with a question, or we might meet the person in some other way.

"Study Circles"

A series of “study circles” preceding or following the public meeting, with the whole circle then divided into two or three groups, also furnishes an opportunity to become better acquainted with the most interested persons. The opportunity to give a personal explanation or to lend a book comes quite naturally, and so does the suggestion of visiting the inquiring person. In general, the latter alternative is seized upon more readily by those inclined to be a little mistrustful—and that would apply to the majority. During the time I lived in Paris we took advantage of this plan of inviting people as often as possible; this was also a great advantage to the Bible instructor, for fatigue was avoided and time saved. Later, when we lived in the suburbs, we sometimes gathered a few people in the pastor’s office at the Paris church. These groups of from two to twelve persons present the advantage of a certain stimulant for the more hesitant, but on the other hand, there was the disadvantage of a loss of intimacy. We found that it is well to have individual contact later in the interest. Then each of those instructed in groups may receive more personal work.

Working for Catholics

In Catholic countries it seems that in the majority of cases there is a need for a complete re-education of the conscience, which must always accompany doctrinal instruction. It must be noted that the great need of the more intellectual types and of the ignorant alike is for someone to understand them and to bring consolation to their souls. This is indeed the domain in which the feminine ministry takes on its full meaning and becomes irreplaceable.

Building While Concentrating

In many cases I have had to change my method of Bible instruction. Considering the limited power of concentration possessed by many in these days, the use of too many Bible texts in our work accomplishes less than when only a few of the more pointed texts are used. These can be explained until the Bible instructor is sure they have been understood and assimilated. The lending of Adventist books will then follow up the instruction. Personally I attach great importance to this factor, seeing to it that interested persons are never without a book to read. Then, when it seems opportune, we invite them to attend Sabbath school at the Paris church, and also the prayer meeting. Of course, we tell them of the radio broadcasts and invite the most favorably inclined to help in our missionary campaigns.

Group Bible Study and Child Evangelism

Since the war we frequently hold studies not for one person only but also for the friends or
neighbors that have been invited to profit from the study. One family living near Paris received Bible studies for more than two years. These were given in the evening for the working members of the household and in the afternoon for the neighbors of this newly converted family. As in other homes, the children listened to the studies with exemplary attention, and one little girl made exceptional progress in learning to read, simply because she was so anxious to take her turn in reading aloud from the Bible, as was our custom. The change in this child's character was so noticeable that the whole neighborhood remarked about it, and this transformation no doubt contributed to the success of the parents' missionary work in the vicinity. For several months three neighbor children of her age have been attending Sabbath school with her each week, much to the enjoyment of all. The gospel is often more easily understood by children than by adults, just as Jesus Himself said.

Counseling Families

As far as the family is concerned, there is almost always counsel to be given in the realm of education as well as in matters of family life. Many conflicts between husband and wife, or between parents and children, can be avoided. This is a source of great joy and gratitude for the Bible instructor, who thus sees firsthand the power of God's Word working on hearts. Such experiences open the way for complete conversion.

Teaching Health

Biblical instruction on the maintenance of health is well received today, since many are losing confidence in certain types of modern medicine and its doubtful remedies, and joyfully turn to using natural remedies as taught by Adventists. Our preaching of health reform wins the confidence of those who soon recognize its merits, and this fact often helps us to reach hearts. More gradually at first we build in the doctrinal points of our message, but eventually we are able to lead the sincere ones into a full acceptance of our message.

Medical Evangelism

(Continued from page 37)

are not utilized to the fullest extent in our contacts with those we wish to save.

For soul winning, those dealing with the patient should know the resources of the local church and conference, as well as the agencies and resources that are available in the community, ready to deal with the physical needs of individuals in society.

Only by real teamwork can a hospital, a church, an evangelistic company, and we may add the home and the school, hope to be successful in combating Satan. He also organizes his deceptive devices for directing the troubled mind into channels that lead away from the light of God's Word.

To meet these various needs of society intelligently requires a knowledge of the truth revealed in God's Word. To be effective, every teamworker in medical evangelism must have not only this basic knowledge but also the soul-winning power of the Holy Spirit working in his own heart and life. Then as he emulates the Saviour of mankind he will "mingle among men as one who desires their good." This will develop such teamworkers in our institutions that they will become fruitful soul winners.

Let's Study Our Choruses

(Continued from page 39)

sage that we as a people have been commissioned to bring to the world? Balanced upon the precipice of eternal and irrevocable doom, men need to hear the saving gospel sung in simple yet joyful strains, but always in a dignified and reverent atmosphere.

Both these chorus books—New Rodeheaver-Ackley Choruses, No. 2, and Songs by the Way—should be in the hands of every Adventist singing evangelist, young people's and Sabbath school chorister, as well as every leader of children and youth.

But let us study choruses most prayerfully and carefully before we use them.

B. G.

Equipment Appeal From Our Missionaries

The needs of our mission lands are legion, but our workers in distant parts of the world are eager for more evangelistic equipment.

If any of our readers have obsolete evangelistic equipment, the Ministerial Association will gladly pass it on to workers in our mission fields. Stereopticon projectors, filmsstrips, charts (cloth), et cetera, will be greatly appreciated.

If you have such equipment, kindly inform us, and we will gladly cooperate in making this available to our mission fields.

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Recently the Evangelennes Club of Washington Missionary College, an organization of ministers’ wives and Bible instructors, enjoyed a lively panel discussion. Mrs. Denton E. Rebok, wife of President Rebok of the Theological Seminary, presided as moderator. “Some Factors Contributing to the Success or Failure of a Minister’s Wife and Bible Instructor” was the topic discussed. Miss Louise Kleuser, General Conference secretary for the Bible work, represented the Bible instructor’s point of view; Mrs. George Vandeman, wife of one of the Ministerial Association secretaries, the evangelist’s wife; Mrs. Norval F. Pease, wife of Elder Pease, who is the pastor of the medical college church at Loma Linda, the pastor’s wife; Mrs. T. Housel Jemison, whose husband heads the Bible department at Washington Missionary College, the minister’s wife as a teacher; and Mrs. R. A. Hayden, of South America, the missionary’s wife. A more representative group of successful women workers for God could scarcely have been found, for all may see their success in God’s work reflected in their own accomplishments as well as those of their husbands.

A minister’s success or failure may in some cases depend largely upon his choice of a life companion. In the light of such a statement, the wife carries a tremendous responsibility.

Prerequisites of Success

Here are some of the prerequisites of success for the minister’s wife, as presented on the panel:

First of all, a woman in leadership for God must have a vital and firm connection with Heaven. Such an experience can be secured only by communion with God and a daily study of the needs of His work. She must look to Christ each day, so that by beholding Him she will become like Him. Then others will see the light of His love shining through her daily life and will be drawn close to Him by this love.

Nature alone does not endow her with these qualities; they grow out of contact with God.

The Home

Next, she must realize that others are watching her perhaps even more than her husband; therefore, she must be extremely careful of her personal appearance. She should be an early riser and should immediately dress fully, arranging her hair for the day. Guests may call at any time at the minister’s home, and she should always be presentable. Her clothing also should lend itself to a favorable impression, representing the high standards of our beliefs. This does not mean that she is always to be dressed in her best clothing. After all, she must work about the house, but even then a simple house dress may be very becoming, presenting a picture of neatness and cleanliness.

The minister’s home should be a cherished spot in the hearts of the people. The most efficient way to maintain its tidy appearance is to clean it thoroughly at regular intervals, and then maintain its orderly appearance by daily attention every morning so that it is in readiness for even the early callers. If this program is followed, there will be no embarrassment to the minister or his wife, and it will save the guest from becoming embarrassed over his spiritual adviser. This adds a feeling of welcome to all who may wish to come to the minister for counsel and guidance or just to visit. Always be willing to share what you have even if it is very simple. Share yourself as well as be yourself, and the people will be drawn to you.

Adaptability

The adaptability of the wife is a most vital consideration. The minister is called to labor in all types of conditions and surroundings, whether at home or abroad. The happiness of the home and understanding of the people depend largely upon how well the wife adapts herself to conditions. The wife’s attitude in this
ministerial partnership may in some instances either make or break her husband's influence.

Although an unselfish spirit is absolutely important to any Christian, it is of greatest importance to the minister's wife and Bible instructor. She must learn to give up her own desires and wishes and carry out the demands of God's work. Specifying the minister's wife, jealousy of any kind must not be found in her heart—jealousy of her husband or of the abilities of other women or men. She should be concerned only with developing the talents that God has given her.

The minister's wife is not to be a social climber. She must never strive to be above the people but rather be one of them, on their level in sympathy and understanding. She dare not seclude herself and be unsociable, for such an attitude is disastrous to the ministry.

The ideal is for the minister's wife not to hold important offices in the church but to be available to help out in any responsibility where needed. This requires that the minister's wife shrink from no duty, but that she will, though inconspicuously, be a leader for every worthy enterprise. She must show no partiality to anyone, but love all.

This worth-while counsel was for the Bible instructors as well as ministers' wives, but Miss Kleuser stressed a few differences of relationship to the minister. With point and wit she interested the younger women still in training as to how each—the wife of the minister and also his assistant worker—may be of mutual benefit to the other. She included in her suggestions how the wife may become a great blessing to the single young woman entering the Bible work.

Many practical and valuable lessons from the various members of the panel will become principles in the lives of these students, and their useful services will hasten the final ingathering of souls. When the people of earth will become the family of heaven, it will then be realized what godly Seventh-day Adventist women have contributed to God's work. May God help that these principles be applied in the life, that the work of God may be finished quickly.

FAITH AND WORKS

An old Scotchman operated a small rowboat for transporting passengers. One day a patron noticed that he had carved on one oar the word "Faith" and on the other oar the word "Works." Curiosity led him to ask the meaning of this.

The old man said, "I will show you." He dropped one oar and plied the other called "Works," and they just went around in circles. Then he dropped that oar and began to ply the one called "Faith," and the boat again went around in circles.

After this demonstration, the old man picked up both "Faith" and "Works" and plying them together, sped swiftly over the water, explaining to his inquiring passenger, "You see, that is the way it is in the Christian life."—Canadian Churchman.
Fallacious Teachings and Secret Societies

PART III

The student of the Spirit of prophecy soon becomes aware of the close relationship of cultism with modern secret societies and lodges. Because of the great strength and influence of some of these organizations, and again because they have borrowed liberally from Christian teachings and customs, many otherwise sound and sincere in Christ are deceived and entrapped. It is no small task to help such souls, especially those who because of leadership ability hold responsible offices in these secret organizations. Instruction to Seventh-day Adventists on this point may be beneficial, but the principles set forth well cover the problems the gospel worker must meet. Properly presented, these principles will be duly recognized by those who truly desire to separate themselves from spiritual Babylon. There should be a positive message based on divine principles.

VII. SECRET SOCIETIES, LODGES. Evangelism, pages 617-628.
1. "Be ye not unequally yoked together with unbelievers" (see also Isa. 8:9-15), p. 617.
2. Questions to ask ourselves about lodges:
   a. Are members laborers together with God?
   b. Are they directed to God by them?
   c. Do they strengthen their connections with divine agencies?
   d. Do they serve, honor, and magnify God?
   e. Do they gather with Christ or scatter?
   f. These represent an association of atheists, infidels, tipplers, drunkards, and tobacco users; wit, merriment, feasting, pp. 618, 619.
4. Language not that of Canaan; a brotherhood (?) of lawbreakers, p. 620.
5. Time is absorbed; spiritual perception becomes blunted, p. 621.
6. Banner of Prince Emmanuel cannot be united with such societies, p. 622.
7. A power from beneath at work, p. 623.
8. God is watching these actors on life's stage, p. 622.

Helpful Literature on Secret Fraternities

Because these secret fraternities make use of the Bible, many well-meaning Christians are too often deceived. Today the strength of these fraternities is so great that the church seems afraid to talk. From their earliest days Adventists have declared that the Christian will be coming out of these worldly institutions. Too often, however, and perhaps because of a lack of information on this subject, our denominational workers refrain from helping new members see the principles at stake in their continuing in these organizations. Again the new believer may need more than the evidence of the Spirit of prophecy to convince him of the actual danger of these secret societies. It may be well for the minister and his evangelistic workers to become better informed on the ways of these organizations.

The National Christian Association, 850 Madison Street, Chicago, Illinois, issues many good books, pamphlets, and tracts on this subject. Two very good ones are Modern Secret Societies, by Dr. Charles A. Blanchard, formerly president of Wheaton College, and Let There Be Light, which contains fourteen addresses warning Christians against membership in secret organizations. Beginning with a message from D. L. Moody, the booklet contains messages from other well-known religious leaders.

More recently there fell into our hands a brochure, Lodges Examined by the Bible, by evangelist John R. Rice. Published by the Sword of the Lord Publishers, Wheaton, Illinois, this helpful booklet is very small and inexpensive. Its chapter "Scriptures Forbidding Lodge Membership" is most convincing when read by those who are sincerely inquiring into this question. One observes that an evangelistic approach is used by the author and that the booklet's style and directness well point out the way of duty. The reader's eyes are opened to examine new problems. The writer is very forthright in his approach. His attitude to Adventists, however, has not been friendly; knowing this may help us to read with some caution, but nevertheless the information he gives will be valuable.

We would also call attention to an enlightening article by Ernest W. Voyles in The Minis (Continued on page 16)
OVER 1,000 REFUGEE CHILDREN, retained in Yugoslavia, have been returned to their parents in Austrian refugee camps. Two trainloads of children, refugees of German ethnic origin, have already been received at St. Martin, in Austria's British Zone, according to a refugee aid team of the World Council of Churches.—Watchman-Examiner, Jan. 4, 1951.

"ALCOHOLISM is not a disease but simply a bad habit that one gets into. Anybody who tends to run from his problems instead of standing still and slugging them out is a potential alcoholic. Clinics or Cures are worthy as far as they go, but at best make it a misdemeanor for adolescents of either sex under 16 years of age to smoke in public, loot on the streets after dark, go to a dance hall, or attend a movie unless it has been specifically licensed for this age group.

A ban on serving liquor in public bars extends to adolescents up to 18 years of age, who are also barred from restaurants and taverns after 10 p.m.—Churchman, Dec. 15, 1950.

THE CHURCHES OF NORWAY, in cooperation with the Norwegian Europe Relief Agency, have launched a campaign to resettle one refugee family in every congregation or community in the nation. Some 50 blind displaced persons have already emigrated to Norway, where they have been housed in a former hotel purchased for them by the relief agency, which has also provided facilities to train them and other handicapped refugees for useful trades.—Watchman-Examiner, Jan. 11, 1951.

KOREAN PROTESTANT CHURCH MEMBERSHIP has increased in the last 5 years despite Communist persecution, according to statistics made public at Seoul. A breakdown of the Christian population shows that 67% are Protestants and 33% are Roman Catholics. Some 55% are Christians belonging to the major Protestant denominations, and 12% are affiliated with a number of small sects. The report gave the Korean population as 30,000,000, with Christians numbering 600,000, or 2%.—Watchman-Examiner, Jan. 11, 1951.

LIST UNCHURCHED IN TWIN CITIES.—Minneapolis, Dec. 14.—Names of more than 50,000 unchurched persons have gone on "responsibility lists" of Protestant churches in the Twin Cities area as a result of recent Christian teaching missions which included a religious census. In St. Paul, 17,596 were reported as members of Protestant churches elsewhere or as expressing Protestant preferences, while 2,789 had no religious preference whatever. In the Minneapolis area, the census revealed 22,716 persons who were members of Protestant churches elsewhere or who had Protestant preferences; 7,223 had no religious preferences. In neither city was the census coverage complete. One of its main values was the interest it stimulated in the evangelistic task of the church. In St. Paul, 3,471 volunteers from 65 churches made 74,470 calls; in Minneapolis, 5,522 persons from 94 churches made 154,318 calls.—Christian Century, Dec. 27, 1950.

COPIES OF THE SCRIPTURES were presented to 602 members of the incoming class at the U.S. military Academy at West Point. The presentation has been made annually by the American Tract Society since 1870.—Moody Monthly.

BUILDING TWO A DAY.—Half a century ago, Methodist church leaders were proclaiming, "We are building a new church a day," but in 1950 they can say, "We are building or rebuilding two new churches a day," according to Drs. W. Vernon Middleton and B. P. Murphy, church building executives of the Board of Missions and Church Extension of the denomination. They reported that since June, 1943, more than 6,000 Methodist churches across the nation had been assisted with contributions and loans totaling $222,990,957. The ever-recurring shift in population makes it imperative for the Methodist Church to build its share of new churches each year," said the executives. . . .

In the past decade, during which it is estimated that from 50 to 75 million people changed their residence, church building funds have assisted in the building, improving, and enlarging of 10,000 Methodist churches.—Zions Herald, Dec. 20, 1950.

NO OFFICER OF THE TRANS-AUSTRALIAN AIRWAYS is to consume alcoholic liquor in any place while in uniform, while on duty, or during the twelve hours prior to return to duty. Punishment for failure to observe this rule is immediate dismissal.—Union Workers Magazine.

100-YEAR-OLD PREACHER.—A preacher is not through when he is 50, not in the case of Rev. Isaac Wall, of Reedley, Calif., we learn through Rev. I. V. }
Nebraska. On October 9, he was 100 years young, and on the preceding Sunday he preached, standing for half an hour before a crowded large Mennonite church. Five generations were present, and even great great-grandchildren listened with interest to their great great-grandfather. Psalm 92:14 is again justified: "They shall bring forth fruit in old age."
—Watchman-Examiner, Jan. 4, 1951.

THE UNITED NATIONS has provided for its delegates and visitors a "meditation room" where the crisis-weary can go to pray and meditate. U. N. Secretary General Trygve Lie ordered the room opened in response to the pleas of many religious organizations.—Indianapolis News.

ZONDERVAN PUBLISHING HOUSE.—A total of 155 books were printed during the year 1950 by the Zondervan Publishing House, evangelical publishers of Grand Rapids, Michigan.

A total of 80 new book and booklet publications were issued by the Grand Rapids' concern and 75 titles in the Zondervan publication list were reported during the mid-century year, the 19th year of Zondervan's history. This is an average of three books printed per week.

The year 1950 marked the biggest year by far in the organization's history, surpassing the previous high of 1949 by approximately 40 publications. The 1950 program included the reprinting of a number of outstanding Christian classics, and volumes in both the Lange's Commentary on the Holy Scriptures, 24-volume set, and the five-volume set of the Gray and Adams Bible Commentary. Included in the program were helps for Christian workers and children's workers, Christian fiction titles, biographies, preachers' aids, juvenile fiction books, and other types of gospel literature.

WARNING.—"Dr. Bernard Iddings Bell, Canon of Christian Education in the Protestant Episcopal Diocese of Chicago, . . . sees a tendency in ecumenical circles 'to assume that it does not matter overmuch what people think of Christ, whether He is God redeeming the world or only a super-fine moral leader or even perhaps a neurotic with Mesianic illusions of grandeur who nevertheless said some right good things. The thing to do is to get everybody into 'one big united Church.' . . . One is driven to the conclusion that the 'Ecumenical Movement' is in considerable danger of substituting the Church for Christianity. . . ."

"Bell warns 'ecumenicals' to be on their guard 'even if to be Christ-centered slows up 'reunion' for a while, maybe for a long while. . . . The world, now hurtling on toward political, economic, moral catastrophe, is going to be saved, if it is to be saved at all, not by the multitude of an uncommitted host nor by the charm of Episcopalians nor by any human device. In that salvation, or maybe in a rebuilding after debacle, the church can play a mighty part, but only if it stops admiring itself and starts to adore and to obey the most high God.'"—Time, March 27, 1950, p. 67.

REGULATE LIQUOR ADVERTISING.—Twenty-five states have statutory provisions on the subject of liquor advertising. Many of the restrictions are severe.

Georgia, for example, will not permit liquor advertising which refers to popular holidays or to Santa Claus, or which makes use of endorsements by prominent athletes or movie picture stars. It is further forbidden to picture men and women drinking together; nor can the liquor interests advertise either by radio, loud speaker, phonograph, motion picture or picture slides.

Oregon prohibits liquor advertising which appeals in any way to children, which depicts drinking or the serving of drinks, or any likeness of women, child, or family scene.—Liberator, December, 1950.

RED CROSS APPEALS OUTLAWRY OF ATOMIC WEAPONS.—In Switzerland, the International Committee of the Red Cross reports that its appeal of last April to the world's governments for the outlawry of atomic weapons and guided missiles has received responses from 38 countries. The replies will not yet be made public, however, for in each case they await express permission of the government involved. The replies will not yet be made public, however.

The Committee made the significant point that "the mere assumption that atomic weapons may be used for whatever reason, is enough to make illusory any attempt to protect non-combatants by legal texts. Law, written or unwritten, is powerless when confronted with the total destruction the use of this arm implies. The International Committee of the Red Cross, which watches particularly over the Conventions that protect the victims of war, must declare that the foundations on which its mission is based will disappear, if deliberate attack on persons whose right to protection is unchallenged, should once be countenanced."—Churchman, Jan. 1, 1951.

CHURCH COLLEGES AND DRINKING.—According to a poll conducted by the National Temperance Movement, there is very little drinking on the campuses of church-sponsored colleges. Of those responding to the questionnaire, approximately 44 per cent said campus drinking was a minor problem, and 31.1 per cent said it was no problem at all. Fifty-one per cent of the presidents indicated they had very little trouble with off-campus drinking, and 16.4 per cent said it was no problem at all. Eighty-seven per cent of the responses indicated that the colleges were teaching the moral aspects of the alcoholic problem.—Listen, Oct.-Dec. 1950. Quoted in Liberatator, December, 1950.

A COMMUNION BREAKFAST of the St. Theresa's Guild of Airline Employees (from 29 domestic and foreign airlines) was held recently at the Hotel Statler, Manhattan, at which the Rev. Edward Lodge Curran spoke. Eastern Airlines sponsored this one.—Churchman, Dec. 15, 1950.
CATHOLICS in the area now embraced by the State of Israel have dwindled from 40,000 to 8,000 at present, according to the Vatican press service. The Catholics in question are mainly Arabs. The Catholic population in Israel has led to the closing of Catholic teaching establishments. It said that the Catholic population of New Jerusalem is 500.—Watchman-Examiner, Jan. 11, 1951.

HOPIS PROTEST.—Certain leaders of the Hopi Indian tribe have protested to President Truman against the drafting of Hopis, which they claim is in violation of the religious beliefs of the tribe.—Watchman-Examiner, Dec. 29, 1950.

CHURCH SCHOOLS.—Largest numerical gains in total Sunday school enrollment among the Protestant bodies during 1947-49 were made by the Methodists, 455,921; Southern Baptists, 420,786; Presbyterians, U.S.A., 211,779; Latter-Day Saints, 112,782; Protestant Episcopal, 70,736; Lutherans—Missouri Synod, 65,083; Church of the Nazarene, 52,540; Congregational Christian, 50,683.

Among larger churches high percentage gains were noted for Presbyterian, U.S.A., 18.9 per cent; Lutherans—Missouri Synod, 17 per cent; Protestant Episcopal, 14.8 per cent. The 1949 ranking in Sunday school enrollment for major Protestant bodies was as follows:

<table>
<thead>
<tr>
<th>Church</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Methodist</td>
<td>5,799,823</td>
</tr>
<tr>
<td>Southern Baptist</td>
<td>4,821,491</td>
</tr>
<tr>
<td>National Baptist, U.S.A., Inc.</td>
<td>1,590,572</td>
</tr>
<tr>
<td>Presbyterian U.S.A.</td>
<td>1,327,519</td>
</tr>
<tr>
<td>Disciples of Christ</td>
<td>1,107,002</td>
</tr>
<tr>
<td>National Baptists of America</td>
<td>1,000,100</td>
</tr>
<tr>
<td>American Baptist Convention</td>
<td>934,795</td>
</tr>
<tr>
<td>United Lutheran</td>
<td>813,891</td>
</tr>
<tr>
<td>Congregational Christian</td>
<td>638,145</td>
</tr>
<tr>
<td>Evangelical United Brethren</td>
<td>617,804</td>
</tr>
<tr>
<td>Protestant Episcopal</td>
<td>546,064</td>
</tr>
<tr>
<td>Evangelical and Reformed</td>
<td>520,469</td>
</tr>
<tr>
<td>Latter-Day Saints</td>
<td>514,415</td>
</tr>
<tr>
<td>Assemblies of God</td>
<td>481,045</td>
</tr>
<tr>
<td>Church of the Nazarene</td>
<td>475,372</td>
</tr>
<tr>
<td>Presbyterian U.S.</td>
<td>468,842</td>
</tr>
<tr>
<td>Missouri Synod Lutheran</td>
<td>428,521</td>
</tr>
<tr>
<td>African M. E. Zion</td>
<td>376,325</td>
</tr>
<tr>
<td>African Methodist Episcopal</td>
<td>362,432</td>
</tr>
<tr>
<td>American Lutheran</td>
<td>337,075</td>
</tr>
<tr>
<td>Seventh Day Adventists</td>
<td>218,076</td>
</tr>
<tr>
<td>Churches of Christ</td>
<td>209,615</td>
</tr>
<tr>
<td>Evangelical Lutheran</td>
<td>205,210</td>
</tr>
</tbody>
</table>


6,000 NUNS LEAVE CATHOLIC ORDER.—The Samedi-Soir, Parisian newspaper, reported recently that Roman Catholic nuns are leaving their church in unprecedented numbers. In a single year the Holy Office was flooded with 6,000 requests for dismissal submitted by sisters or novices who desire to be released from their vows. A general reform of convent life is being considered at the Vatican in an effort to cope with this epidemic of legal desertions, it was stated.—Christian Digest, January, 1951.

RURAL CHURCH PLAN.—Atlanta, Ga. (RNS) —Every rural pulpit filled every Sunday morning—a project to be made possible by the use of lay speakers—is the new plan for the Decatur-Oxford District of The Methodist Church, the Rev. E. G. Mackay, District Superintendent, announced.

Currently the 86 churches in the district are divided into 40 pastorates. The "old" plan has meant that for many years church services were held only on alternate Sundays, if that often.

"This plan to eliminate 'silent pulpits' in the district every Sunday is a new and ambitious one for areas with rural churches," Mr. Mackay said, "but laymen are enthusiastic about it, and we believe it can be done."

The "every pulpit filled every Sunday morning" plan was decided upon at a meeting of lay leaders and pastors of the district.

At a later date, speakers recommended through the individual churches will receive certificates authorizing them to hold services in the otherwise "silent" pulpits. The plan will get under way on Sunday, Dec. 31st, with special end-of-the-year services in all 86 churches.—Zions Herald, Dec. 27, 1950.

CHURCH-STATE TIE IN SWEDEN.—Another chapter has been added to the long-standing debate on whether or not the Swedish Government should continue support of the (Lutheran) Church of Sweden. The question of state-church relationships was brought up in the Swedish Parliament recently as a result of church requests for financial grants for the training of deacons and for ministerial salaries. Following submission of the request, two members of parliament proposed resolutions calling for the separation of church and state in Sweden. These resolutions follow the platform of the Social Democratic party, of the leading groups in the Swedish Parliament, which has long opposed present state-church ties.

Some M.P.'s scored the church's lack of vision in...
being more concerned with its own freedom at the opening of the 20th century than with the welfare of the people. Another M.P. noted the “coercion” of having to learn by heart Luther’s Small Catechism as a youngster, but said he did not think it had done him any permanent harm. After debate the resolution on separation was defeated by votes of 89 to 24 and 84 to 1 in the two parliamentary houses.—Churchman, Jan. 1, 1951.

BAPTIST MISSIONARIES.—The Foreign Mission Board of the Southern Convention has announced the appointment of 12 new missionaries, bringing the total appointments for the year to 111, a record for any one year. Southern Baptists now have a total of 803 active missionaries.—Watchman-Examiner, Dec. 21, 1950.

SHERRILL PROTESTS A-BOMB THREATS.—New York, Dec. 13.—As president of the newly formed National Council of Churches, Protestant Episcopal Presiding Bishop Henry Knox Sherrill this week sent a telegram to President Truman outlining a program which “commends itself to the Christian conscience.” The four-point message first warned against “hysteria” which would “call for use of the atomic bomb without regard for the larger moral and political considerations.” It declared that the nation should guard against “self-righteousness and hatred which give impulse to a holy or preventive war,” and against “false pride and face-saving tendencies which close the door to open-minded and effective negotiations.” Finally, it advised against unilateral action, “in accordance with our obligation as a member of the United Nations.”—Christian Century, Dec. 27, 1950.

SPENDING.—The U.S. Department of Commerce has released its monthly compiled statistics which cover personal consumption expenditures. The trends thus revealed for 1949 are deserving of thoughtful consideration.

These total expenditures in 1949 are slightly more than they were in 1948, $178.8 Billion as compared with $177.4 Billion, an increase of $1.4 Billion. Once again we have made a new record attaining the highest point in personal expenditures in our history. They are double what they were in 1942, and for every year since 1942 they have shown an increase.

Among the more significant trends are the following: For tobacco products and smoking supplies the increase in 1949 over 1948 was $119 Million.

Expenditures for alcoholic beverages were $220 Million less than in 1948. . . .

Recreation continues to mount in expenditures. These were $10.64 Billion in 1948 and $10.18 Billion in 1949, an increase of $444 Million. Motion picture as well as legitimate theatres report losses for the year. $22 Million and $4 Million respectively, but college football had a gain of $10 Million.—Churchman, Jan. 1, 1951.

A ROMAN CATHOLIC PRIEST, Monsignor Cornelius T. H. Sherlock, has been appointed to the Massachusetts State Board of Education, by its Catholic Governor, Paul A. Doer. This action has been protested by the Massachusetts Council of Churches, reported the [Catholic] Register of last Dec. 26, on the grounds that Monsignor Sherlock, superintendent of Catholic schools of the Archdiocese of Boston, “can at best be only partial in his allegiance to public education.”—Converted Catholic, January, 1951.

MINISTERS’ WIVES’ COURSE.—Candler School of Theology at Emory University, Georgia, has a training course for wives of students. “Being a minister’s wife is one of the most difficult assignments and a full time job,” said Dr. H. B. Trimble, dean of the school. Classes are held at night so the husbands can care for the children. That is good training for them, too.—Protestant Voice.

WARTIME PULPIT.—“Ministerial student! You mean draft dodger, don’t you?” With statements such as that, many a young draftee in World War II had conjured up visions of theological seminaries bursting at the seams with war-shy “students.”

Last week the one agency that should know the truth of the matter slapped a statistical wet blanket across those bitter imaginings. Reported the Selective Service System, in winding up its summaries of draft results: During the three years preceding war theological school enrollment was increasing at the rate of 4% a year. During war it slumped to a virtual standstill. Enrollments fell far below normal expectancy, did not pick up until veteran applications boosted rosters to all-time highs.—The Pathfinder.

IN ST. LOUIS, MO., a Bible is soon to be placed in a permanent marble stand on one of the city’s busiest streets. The Bible display will expose a different page each day and will be lighted for the convenience of night readers.—Moody Monthly.
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Page 50
"It is fitting indeed that the thousands of our workers who never had the personal privilege or opportunity of knowing Mrs. White should have access to the information presented in this volume. . . . There are thousands of our workers and tens of thousands of our members who will heartily welcome the help this work will bring to them. It has been with all this in mind that our church leaders have urged that this volume be published.”

Signed, J. L. McElhany.

“What benefit these pages may prove to the reader can only be hopefully surmised. But this I know with certainty, and offer it here as a personal testimony: After examining all the major charges against Mrs. White, I rise from the task with a greatly strengthened conviction that she was, as she herself modestly yet confidently affirmed, a frail handmaiden of the Almighty to whom were given divine visions and revelations, that indeed there was manifested in her life the great power of God. May all who read this book reach the same soul-satisfying conclusion.”

Signed, Francis D. Nichol.

This new volume has been written in response to repeated requests for a book that would answer the major charges that critics have brought against Mrs. Ellen G. White and her writings down through the years. This work was prepared under the guidance of a special committee and was read in manuscript by more than one hundred representative workers from every part of the world field. With their very helpful criticisms and suggestions incorporated, the book is now much more than simply an answer to charges made against Mrs. White, for it shows how the major doctrines of our faith were first shaped and then interlocked, and the relation of Mrs. White's teachings to these doctrines. This material, all drawn from original sources, is not in print in any other work; and as set forth in this new volume it furnishes an invaluable aid to the ministry and all others who seek to promote and to defend the Advent Movement in the world.

ADD SALES TAX WHERE NECESSARY
PRICES HIGHER IN CANADA
The Entering Wedge

"I can see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached."—Counsels on Health, p. 535.

The truth of these words was emphasized most definitely upon our recent visit to some of our overseas mission fields.

One of our successful lay preachers spoke of his work among the isolated island villages. He has no complex modern equipment to secure the interest and attention of the people. He simply goes from home to home, giving water treatments to the sick, disinfecting infection, making herb teas and poultices, and so forth. By relieving suffering he is sought by the people. After a day of visitation he meets with the people in some meeting place.

Scores are won to the truth by this humble man who has not even the equivalent of a second-grade education, but by studying the counsel in the Spirit of prophecy he has found the key to unlock the hearts of the natives. Occasionally he can get small supplies of simple remedies from the mainland, and thus equipped, he goes from place to place, working and ministering to the people. No wonder he is successful.

During the ministerial institute he displayed large splinters of wood he had removed from the foot of one of the natives by the application of a simple plaster, or poultice, and hot-and-cold treatments. When the man was thus relieved he gladly heard the gospel story. The alleviation of human misery is an opportunity afforded to all of us. The sick are everywhere. Correction of living habits, diet, and so forth, all fall within the orbit of the activities of the true evangelist, with Christ as his example.

Some of the most successful contacts in our evangelistic meetings are made by visiting the sick in the hospitals, by following the notices appearing in the daily press, and by information supplied by our own members. Through the philanthropic activities of our Dorcas Societies, the alert evangelist can gain many helpful contacts. Through the hospital visitation program he can effectually reach the people of every social stratum. In one of our recent campaigns over a thousand contacts were made through this source alone. It is still true that—

"The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel."—Evangelism, p. 514.

"As He went from place to place, He blessed and comforted the suffering, and healed the sick."—Ibid., p. 516.

"Those who labor in our conferences as ministers should become acquainted with the work of ministering to the sick. No minister should be proud that he is ignorant where he should be wise."—Medical Ministry, p. 290.

Here is a real pointer to evangelistic progress. Our charge is clear. The need is not so much for larger budgets, more expensive mechanical aids, but a true application of heart-to-heart, home-to-home, down-to-earth, practical godliness and evangelism.

M. K. E.

Doubling Our Membership

Doubling our membership has become a slogan among us. From all parts of the world field come wonderful reports of progress.

Take Ecuador as an example. This has been a difficult field. Our total membership after forty-five years was not more than 260. But last August, Walter Schubert, Ministerial Association secretary for the South American Division, opened an evangelistic campaign in Guayaquil. In a few short weeks 147 people were baptized, and about 110 more are awaiting baptism—doubling the membership of the whole Ecuador Mission through this one effort. Moreover the men and women comprising the church membership there have arisen and are going forth to win another 250 souls.

Thank God for the Home Missionary Department, which around the world keeps this noble objective before our members. Workers and laymen alike are laborers together with God. Only as the evangelized become evangelists, sharing the good news with neighbors and friends, can the work be done. This was the apostolic pattern. It is also our pattern.

"If every church member had sought to enlighten others, thousands upon thousands would to-day stand with God's commandment-keeping people."—Testimonies, vol. 6, p. 296.

"If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—Christian Service, p. 75.

R. A. A.

The Ministry