

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 9

AUGUST, 1936

No. 8

A MARVELOUS BROTHERHOOD

BY LOUISE C. KLEUSER

THEY come! God's noble band of truth;
They come from every clime,
From torrid lands, from frigid zones,
From mountain holds! They mark the time
When saints of earth from far and near,
The story of His grace must hear!

They come! A marv'lous brotherhood!
A myst'ry so supreme
Their handclasps reach beyond earth's kin;
Theirs is a tie, theirs is a theme,
That fills this dark old world with joy,
Yea, fellowship without alloy!

They come! With tales that stir the soul,
That thrill and grip the depths;
They bring the trophies of His grace,
And follow in their Master's steps,—
This noble army of the King,—
They make the advent message ring!

They come—to cheer their hearts, to plan
The gospel's final stand,
To dedicate their powers anew,
To every sin-cursed land—
And then they part to speed that day
When Christ will come to reign for aye!

*General Conference, 1936.
San Francisco, Calif.*

THIS GENERAL CONFERENCE NUMBER

AN EDITORIAL FOREWORD



GAIN and again during the crowded, eventful days of the General Conference recently ended, as that unforgettable procession of good things passed in continuous panorama before the eyes and ears of delegates and visitors, we have fervently wished that the thousands of gospel workers out to the ends of the earth served by this journal might have been present personally to share its joyous, profitable hours. Especially did we wish that the inspiration of the precious periods of discussion on greater world evangelism, evangelistic method and technique, the almost limitless field of the radio, the holding of our converts, the mobilization of our forces and resources for the finishing of the work, and the perils and pitfalls of ministry in an hour like this, as they were presented by our ablest men at the Ministerial Association hour, together with the resolutions and discussions bearing thereupon, might have been shared by all of our workers.

This being impossible, we arranged for these to be stenographically reported. And they will all appear, beginning with this issue, and continuing through succeeding numbers. We trust the wider benefits to this enlarged circle of readers may prove of even greater benefit than the initial presentations.

We also wished that all might have viewed and actually studied, as hundreds did, the Ministerial Association exhibit with its really remarkable array of evangelistic publicity materials,—cards, handbills, posters of every sort, newspaper ads, radio transcriptions for public-address machines and radio, radio publicity aids, charts, tabernacle and other models, billboard materials, evangelistic cuts for handbill and newspaper, together with the Ministerial Reading Course books and the MINISTRY volumes for the past six-year period. But, this being likewise impossible, a group of photographs to visualize the display was made, which will be found in the center opening of this is-

(Continued on next page)

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

A Medium of Communication Between the
Members of the Ministerial Association of
Seventh-day Adventists

EDITED BY

IRWIN H. EVANS AND LEROY E. FROM

SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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sue, together with a running description prepared by Frederick Lee. Other features will appear subsequently from other writers. Thus without repetition we supplement the general *Review* report and inspiration of the Conference as a whole by these specialized items of peculiar interest and concern to ministers and Bible workers in their specific fields.

And perhaps this is an appropriate time and place to bespeak the sincere prayers and co-operation of the MINISTRY family for your re-appointed association staff, as they take up their tasks under the new mandate. We also pray God's choicest blessing upon that world-embracing circle of association men and women whose interest and problems and successes are ever upon our hearts, and whom we serve. The hour has manifestly come for a mighty advance. For this we should all constantly pray and labor. Our task is to *finish* the work. And above all we should constantly seek for and expect the divine blessing promised, which is the greatest of all our needs for the finishing of our committed task. To these supreme ends and objectives this journal stands undeviatingly committed as it faces the future.

L. E. F.

ELDER J. L. McELHANY, as newly elected president of the General Conference, is also most appropriately the new chairman of the Advisory Council of the Ministerial Association, appointed so by the Conference in session. The personnel of this large group of experienced leaders—usually embracing leading officers, executives, evangelists, pastors, teachers, secretaries, and Bible workers—will be announced when duly appointed by the General Conference Committee. These brethren are appointed to counsel your secretaries, to formulate the association's policies, and to authorize such actions as the volumes to constitute each annual Ministerial Reading Course.

THE regular report for the Ministerial Association, which was rendered during the General Conference session, appeared in the *Review and Herald* report of the Conference for June 1 (pp. 72-75), and will not be repeated in these pages.

THE magnificently illuminated missionary map of the world, first displayed at the General Conference, visualizes most impressively by decades, through the use of colored light bulbs, the speedy flight of the advent message to the nations and tongues of earth. This device might most profitably be placed in rotation in the great cities of the world, in prominent downtown locations, perhaps in a vacant shop or office window, to impress the milling multitudes that pass with its visual message, being supported by free literature and personal follow-up interest.

COMMISSIONED by the General Conference at San Francisco to continue responsibility for the MINISTRY for the ensuing quadrennial period, we pledge our undivided effort to make this—"the workers' own journal"—the best and most practical medium that can be produced. We are determined that it shall be more truly world embracing than ever in its scope, its interests, and its personnel of contributors. Arrangement for many invaluable single articles and series was afforded by the Conference, but many of the choicest items doubtless remain unknown to us. When a worker has a really valuable contribution to make to his fellow laborers,—a method, an approach that will prove suggestive and helpful to others,—we would be glad to be apprised of both the point and the person. The generous words of approval of the MINISTRY's past service, coming from every division of the world field, spur us to serve the gospel workers of this cause more effectually than ever in the days to come.

ATTRACTIVE shoestring MINISTRY binders with the name stamped in gilt, for preserving the files of this journal, were made available at the General Conference, offered at the cost price of twenty-five cents. Many secured a binder personally, and some from overseas divisions took back several to share with associate workers. To those who wish to keep their files of the MINISTRY intact for reference, these are now offered directly to subscribers as a service at thirty cents, including postage. Address the MINISTRY, Takoma Park, Washington, D.C., U.S.A.

BOUND volumes of the MINISTRY for 1935 are available through the house of publication at \$1.50—288 pages of timeless principles and tried methods, interspersed with inspiration, information, and counsel. What more appreciated gift for a ministerial student, or more valuable adjunct to your own reference library, could be secured for the same investment?

MINISTERIAL ASSOCIATION HOUR

Polk Hall "A," 1936, San Francisco General Conference

SHEPHERDING AND HOLDING THE FLOCK *

(Symposial Discussion, June 8, at 5:15 P.M.)

INTRODUCED BY J. L. MCELHANY

President of the General Conference and Chairman of the Ministerial Association

CHRIST is "the Chief Shepherd" of God's flock. And the ministers and church elders are manifestly the undershepherds. When we think of the work of the True Shepherd, as He is here called, we at once picture Him as out shepherding the flock. We think of Him in the setting of that parable of the good shepherd,—seeking for the one sheep that was lost. And, incidentally, it is a wonderful promise that is here made that "when the Chief Shepherd shall appear, ye"—the undershepherds—"shall receive a crown of glory that fadeth not away."

I am not sure but that we fail in our work upon this one point of *shepherding* the flock more than upon any other. Yet it is vitally important. We talk about our gains. We are rather pleased to emphasize that part of our work, but on the other hand we prefer to dismiss as quickly as we can any reference to our losses. Why do we have these losses? We realize, of course, that there never has been a time, and never will be a time in the history of the church, when every person who unites with it will be held in fellowship by the church. But that fact should never be made an alibi for poor care in shepherding the flock.

Now the Scriptures give us a key to much of our difficulty. And I am convinced, too, that our failures in this matter are not due so much to the fact that we do not know what we ought to do, but rather that we do not do all that we know we ought to do in shepherding the flock. Recall the searching statements recorded in Ezekiel 34:

"The word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field." Verses 1-5.

* Subject discussed during one of the memorable hours in Polk Hall where the vital issues confronting the ministry of the advent movement were most candidly studied and discussed by able, experienced leaders. Stenographically reported for the benefit of all association members throughout the world, they are here sent forth to counsel and bless and tangibly help the full evangelical force of the movement.—EDITOR.

Every false doctrine and teaching had access to the flock of God when the shepherds were lax in their duties. And as a result the Scripture says:

"My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the Lord: As I live, saith the Lord God, surely because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock; therefore, O ye shepherds, hear the word of the Lord: . . . Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them." Verses 6-10.

Now that is very plain, very severe language, is it not? Sometimes, in our efforts to interpret this prophecy, we apply it to that class that we sometimes call the pastors of the flock of the nominal churches. But, my dear brethren, let us take earnest heed that it does not apply to us. In this matter of our losses, and in holding the flock, I have been deeply concerned as I have studied our statistics. I have made the discovery—and you probably have observed it—that in the last quarter of every year there is a great shrinkage because of dismissals from the church. I have asked myself over and over again, Why does that all have to take place in the last quarter of the year? Does the church board, the pastor, the church elder, have to discover only at that particular season of the year that a person is unfit to be a church member?† I believe that there is lack of faithfulness in looking after this matter, and that if we will give attention to

† Cognizance of this regrettable situation was taken by the General Conference in session, and the following action, as an amendment to the By-Laws recommended by the committee on Constitution and By-Laws, was adopted by the full delegate body:

"10. WHEREAS, The General Conference Committee at the Spring Meeting in 1935, passed a recommendation that at the next session of the General Conference, consideration be given to the question of revising the Constitution so as to provide a more satisfactory basis of membership for computing church mission goals, it being suggested that goals be computed on the average membership of the four quarterly reports of the second preceding calendar year.

"We recommend, That Article XVII, Section 4, be amended to read as follows:

"The basis for computing per-capita funds shall be the average of the membership of the four quarters of the second preceding calendar year as published by the Statistical Secretary in his quarterly reports."—*Review and Herald*, May 31, 1936, p. 57.

this situation we will hold more members in our ranks. Somehow we need to gather to ourselves the encouragement that is contained in that twenty-third psalm. You remember how it starts: "The Lord is my shepherd; I shall not want." Why? Because the Lord, the Chief Shepherd, prepares a "table" before us, and there is no want or lack. As undershepherds, we should always remember our solemn obligation to feed the flock of God.

Recognize Solemn Responsibility

There are certain things I wish to suggest: I believe that every minister and every church officer ought to recognize his solemn responsibility as an undershepherd. I would like to put that down as a prime essential. We often take our responsibility altogether too lightly; we are not impressed with the tremendous seriousness of it. My friends, it is a terrible thing to realize that human souls are being lost, and that the responsibility for it may rest upon us.

I was in New York City some years ago when one morning there came out in the press the story of a little girl, little Minnie. The father had taken her out on the street. He stepped back just a moment, to see if his wife was coming, and in that brief moment—that unguarded moment—he returned to find his little girl missing. Somebody had snatched her away and was gone. Day after day, and day after day, on the front pages of all those great metropolitan dailies was the story of little Minnie, the girl who had been kidnapped. I noticed that everybody would reach for every special edition to read the story of little Minnie, the child who had been lost. It seemed in the public mind to be of more importance than the world news.

I have not the time to tell you the whole story, but finally one day the little child was picked up on the street by a woman. She was taken into the police station, and the great burly police sergeant got down on his knees and said to the child, "What is your name, my dear?" and she lisped out, "Minnie." He sprang to the telephone, called the father, and said, "We have your child." The father rushed across the city to the police station in a taxicab. At first he could scarcely recognize his child. Her hair had been dyed, her clothing had been changed. But it was only a moment until he clasped her to his heart. Then he hired a taxicab and rushed to his home where the mother lay prostrate with grief. The father carried the child in and placed her in the mother's arms. O my friends, isn't the Lord just as anxious over every lost soul as those parents over their lost child? And ought we not to have a vivid sense of our responsibility for the straying or lost?

These church members that come to us, and then drift away into forbidden bypaths, ought to be searched out. I know it is easier to call the church council and dismiss them.

but I do not believe that is the Lord's way. That may be necessary as a last resort, but only as the last. I believe that every worker and every church officer ought to recognize the need for this special type of service. It is not enough to bring people into the truth; we should seek to build them up in the truth,—to feed their souls, to encourage them, and help them on in the spiritual way. And I believe that every worker ought to hold himself resolutely to this task. He ought not to take his ease.

I have wondered whether we take time to visit our members as we should. You probably know more about that than I, but I really wonder if you visit the members and take time to inquire into their spiritual condition, and pray with them. I remember that when I was a boy, the early pioneer ministers used to come to our home. The first minister I ever saw was J. N. Loughborough. He used to come to our home, and I was so delighted to see him come. He received a warm welcome. He would come in and visit with us, he would read the Scriptures to us, and pray with us; and as children we grew up with a profound respect for this man. I believe if we would do more of this work today we would win and hold more of the respect and confidence of our people.

Thorough Instruction Necessary

Then, there are certain other things we ought to remember: Keep the flock busy; keep them engaged in useful gospel service. Train them to witness to their neighbors and to work for their friends. Lead them in practical work for souls. This will strengthen their faith and enrich their experience. Feed the members on spiritual food. I think it is a mistake, my friends, to devote too much time merely to the promotion of activities in our Sabbath services. I do not believe we should stand for an hour or an hour and a half, and strive and struggle and work, in order to put over some program. I believe the people would do more, and with more zest and good will and spirit, if we would bring to them more of the bread of life in these services. (Voices: Amen!)

Another thing: we should instruct our members in the principles of the message. Many people join the church after hearing just a few sermons, or after they have been through a series of discourses, while there are many of our principles with which they are not acquainted. Teach them, so that they have a sure foundation in the principles of the message.

There is another thing we ought to avoid, and that is having fads in our preaching. I might give some concrete illustrations, but my time has expired. Let us preach the Word. Let us bring to the people a well-rounded menu, feeding them upon the bread of life, helping spiritually to build them up in the Lord, and seeing that they are rooted and grounded in Christ Jesus.

PREPARATION, STUDY, AND VISITATION

DISCUSSION BY J. F. WRIGHT

Vice-President, Southern African Division

I FIND myself in full accord with all that Brother McElhany has said. For a number of years some of these things have given me great concern. One is revealed by the statistical reports. We are always happy to see the large number of baptisms reported from year to year. But when we look at the other side of the column, and see the net gain as compared with the gross gain, I feel that there is too great a difference between the two figures. Not all who are dropped from our lists have gone out by death. A very large number have gone out by way of apostasy. There is no ground for boasting. After all is said and done, the thing that should concern us most is not the gross gains, but the net gains—what we have left.

One thing that contributes toward our losses, or our failure to hold those who come into the church, is the kind of preparation that they receive before they are baptized. I have been asked more than once—and some of you have heard me at Autumn Councils refer to the matter more than once—as to how long we keep our native converts in Africa in the baptismal class before they are received into church fellowship. The general length of time is from one to three years, and in some cases it is longer than that. Of course these are the natives of Africa. But I have long been convinced that if we would keep our Bible class members in the Bible class a little longer, when we deal with Europeans, and not rush them so rapidly into the church, that would go a long way toward keeping them longer in the church.

One of the saddest things that confront us is that persons are sometimes baptized into the faith, only to find out later that there is such a thing as the Spirit of prophecy in the church. I talked with such an individual some time ago who, when he came into the church, did not know—nor did he some time after he came into the church—about our belief in the Spirit of prophecy. And he was very much disturbed and disappointed. He said, "Why didn't the minister tell me about that before?" I say it is a tragedy to bring a person into the church until he knows all the essential things that we believe as a peculiar people. And if we would take a little more time, in many instances, to prepare the people, and get the truth rooted and grounded in their hearts, we would not find so many of them leaving us after they come into the church. Am I right or wrong? (Voices: Right!)

Another thing which I believe will help them to keep the love of the truth in their hearts and to be rooted and grounded in that truth, is to lead them to study the Spirit of prophecy, and the good books we have, and to read the *Review*

and *Herald* after they join the church. I believe this is very important. I recognize there are many who cannot buy many books, and some cannot even get the *Review* and *Herald* because they are too poor. But I believe we should not consider our work done until we have put forth every effort to get these people interested in studying for themselves, and that some way should be provided whereby they might read certain of our books and have access to the *Review* and *Herald*.

Another thing that will help to hold them in the truth, as has been suggested by Brother McElhany, is, when we find individuals discouraged or downhearted or having a hard time, to seek them out and talk with them, and pray with them, and help them just when they need help. We often think we are so busy that it is almost impossible to reach them. But we should talk *to* them, and not *about* them. I recognize that it is easier to talk about them than it is to sit down by their side and talk with them, but I believe that is one of our greatest needs in stopping the tide toward the world on the part of these dear people who have come into the church. We must do our part, as individuals, toward nourishing them and helping to build them up in the faith until they have become spiritually strong.

So I believe that if these three things were emphasized, and followed more than they have been in many instances, we would not see so many in our ranks apostatizing: (1) Greater care in preparing them for baptism; (2) Encouragement to constantly study the truth and to feed their own souls with spiritual food as provided in the word of God, and our literature; and (3) Seek them out and work for them individually, praying with them, and talking *with* them and not *about* them when they are in danger. I believe we shall go a long way toward holding people in the church if we will but do these things.

* * *

Danger of Professional Ministry

BY L. K. DICKSON

President, Northern California Conference

THIS is a many-sided question, and I think that none of us can speak as ministers with the conviction that we have solved the great problem. Although I believe in all the reasons that have been given, there stands out in my mind one reason for the losses in our membership that, to my way of thinking, is more important than anything that has been touched, and that is *the church is faced today by a professional ministry*. I don't know that just

using that expression will convey all I have in mind. Primarily, I mean that we as ministers are facing today a great danger of making soul winning merely our business rather than our burden and our mission. As I read of the ministry of Christ, I cannot escape the fact that Jesus in His ministry for lost men and women carried an overwhelming burden. It is voiced in that wonderful prayer, found in John 17, in these words:

"Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves." Verses 11-13. Dear brethren, it seems to me that if we would carry the burden that Christ carried down to the close of His ministry, for the individual members who have come in through our ministry, we would see a difference of and into the church, and to leave the matter there?

The same spirit of Christ was carried by the apostle Paul. In many places in his writings we find expression of the great burden which he carried for his converts. In the first chapter of Colossians we find the burden of his soul in their behalf, in the following words: "For this cause we also, since the day we heard it, do not cease to pray for you." I wonder if we can testify the same regarding our converts, that we do not cease to pray for them. Or, as we leave and go on to another place, is there a tendency to forget those whom we, under God, have been instrumental in bringing in, to go on as a sort of professional evangelist or preacher, concerned about grinding the souls out of and into the church, and leave the matter there?

There is danger of becoming too professional in our ministry, and forgetting that God has placed upon us great obligations and responsibilities that should weigh us down heavily. Paul says, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will." That is more than simply giving them an outline of the message for the hour.

"Filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

That is just a little glimpse of the continual, daily burden that the apostle Paul carried for those the Lord had given him.

There is another thought in a statement I have here, which seems to me to be of greatest importance. It is written by E. M. Bounds:

"The church is looking for better methods; God is looking for better men." This throws a penetrating searchlight upon the reason for the disquieting facts connected with the loss of members in the church today. Undoubtedly the change of emphasis which has come into the body of Christ in these later years of highly organized action, forms at least a very formidable reason for the present state of the church from the standpoint of its holding power upon her membership. Is it not strikingly true that today there must be a definite turning about on the part of the ministry in its emphasis upon deepening the spiritual life of the individual member?

How shall this be done? First of all there must be on the part of us all a clearer intelligence as to what is the weakness leading up to the falling away which we see. We must realize that to a very large degree in most churches there is an appalling indifference to individual duty and obligation with respect to the work of God. Upon that which they are strikingly equipped to serve, many of our members are looking as disinterested spectators instead of active participants. There needs to be developed a moral muscle for mighty tasks, interest in which will bring to the individual member a great burden, an inner urge and a recognition of an immeasurable obligation to serve the cause of Christ. In many of the lives of our people there is nothing in any record of their lives to indicate that they have ever been stirred from their lethargy. Unaroused, they dream through every event and crisis of their own life and that of the church.

In the life of the member who has been indoctrinated with this message, baptized into Christ and joined to the body of Christ in an active, obligated way by the one who has led him to the truth, there is an inner urge that drives him forward and not backward. He goes forward in spite of every obstacle and in the face of every difficulty. That inner urge is one that allows him only a temporary satisfaction in any peaceful valley, and that builds out of dreams, and shapes from visions, the tools for mighty doings, the weapons of their great desire.

What is this inner urge? It is God's Spirit. It is the spiritual power that holds one to a gigantic mission. It is that Spirit which accompanies the first love and only awaits the direction of wise ministerial leadership to be harnessed for God and for the holding of the individual in the carrying of the cross of Christ.

As ministers we are facing a mighty indictment in the facts as found in the loss of so many of our members. We must never consider our work complete until those converts, whom God has given to us, are actually tied up to the

(Continued on page 31)

SPEEDING THE MESSAGE THROUGH THE RADIO

(Symposial Discussion, June 1, at 5:15 P.M.)

1. RADIO'S LIMITLESS POSSIBILITIES

INTRODUCTION BY W. H. BRANSON

Vice-President, General Conference

I AM very happy that this hour is set aside for consideration of the radio work, and I hope that as a result the attention of our ministerial brethren will be called as never before to this wonderful method of giving our message to the world.

As I have traveled through the great cities of North America and of other countries, and have viewed the vast centers of population, I have wondered how we are ever to warn the world in a single generation of time. We seem to make progress so slowly. We seem to be covering the territory only inch by inch, as it were; and many times I have asked myself the question, How will these millions ever be reached? But somehow, since the radio has come into more general use, it has given me a new vision of the possibilities of a very quick work for God, for I believe that many of our ministers in this land, and in other lands, should qualify as radio evangelists to do a successful work in broadcasting the message over the air.

We hope, in the first place, that none will conclude that because we have arranged a chain broadcast from Washington, that they do not need, therefore, to take up this work individually.* We believe that the broadcast from Washington should be but an incentive to our evangelists and pastors everywhere to go on

the air. I believe there ought to be hundreds of voices ringing out through the ether at all times, preaching the mighty third angel's message. (Voices: Amen!) Of course we need to be careful. We cannot be quite as free over the air as in a tent or hall. But we can give the message; we can get large audiences and reach the hearts and minds of thousands of people. And they will then come to our evangelistic meetings after they have become interested over the radio. There is a vast work to be done in reaching men and women who have never had their attention attracted to evangelistic meetings, who perhaps could not be reached in that way.

Let us not get the idea, either, that the radio takes the place of the evangelistic effort. That would be a fatal mistake. We must always recognize that the best method of giving the message is to gather people into large audiences and preach directly to them. But the radio is the most important auxiliary we now have, and I believe that God has brought it into use down here in our day for the primary purpose of making it possible to give this message to all the world in a very short time.

It is a marvel to see where these messages go when sent out over the air. They penetrate into great hotels, hospitals, Catholic convents, and the like; for the radio is found in almost every home in nearly every land. The possibilities for getting the message into the homes of men and women everywhere are so apparent as to demand utilization of the radio to its fullest possible extent.

There are plans for a small book, or manual, on the use of the radio. Elder Richards is preparing it, and the manuscript will be gone over by other men of radio experience. We hope it will be a real textbook on radio evangelistic work, telling how to get on the air, how to broadcast, how to use the voice, and many other things which will be of great help. All the suggestions are made by men who have had radio experience. I hope you will all get a copy as soon as it is published, and try to learn how to get on the air in the most successful way, for there are many things to learn.

Many of our conferences have men who are broadcasting successfully. Forty conferences in North America are using the radio. I think that is wonderful. I believe we ought to utilize practically every station in these conferences. Even our laymen can make use of the radio. I learned of one layman, living in a large railroad center, who used the radio. He never could have preached a sermon, but he had a

* The precise text of this plan, with the supporting General Conference recommendation referred to, is here presented that the entire picture may be clearly before the reader. The purpose of this association-hour discussion was, however, as will be clearly seen, to foster the wide use of the radio by our workers everywhere, as opportunity affords, and to give tangible help to this end. The other recommendation reads:

"WHEREAS, We believe that the work of broadcasting the gospel message by radio has been raised up of God as a means of more rapidly extending and finishing the work in all the world; and,

WHEREAS, This work has been begun under the direction of the General Conference, with the marked blessing of God upon it, and with large promise of quick returns;

We recommend, 1. That the work of preaching the gospel by the radio method be extended under the auspices of the General Conference to include all the United States and such other parts of North America and the world as may be found practicable.

2. That in order to facilitate the promotion and conduct of this work, a standing Radio Commission or a Radio Department be organized and established by the General Conference as soon as consistent.

3. That the church membership in the conferences be opened to the General Conference for direct solicitation of memberships in the Bible School of the Air at one dollar a month for six months, in order to provide a working capital to start the program, it being understood that this solicitation will not be permanent, but will be transferred to the radio audience as soon as the work is well under way, and that the money so collected will be in the custody of the General Conference Treasurer.

4. That its work be conducted on the budget plan on a self-sustaining basis, under the counsel of the General Conference Executive Committee at Washington, D. C.—*Review and Herald, June 4, 1936, p. 141.*

good voice, so he took "Steps to Christ" and read that book through over the radio. Sunday after Sunday he made use of the radio period, simply reading portions of "Steps to Christ," until he had read the entire book to the radio audience. The radio manager said that those were the most popular sermons preached from his station. Just a layman, reading "Steps to

Christ," accomplished a great work over the radio. The possibilities are immense. We are years behind in this work, and I hope we shall be awakened here and go from this Conference with a determination to work out plans for broadcasting the message everywhere. May it be truly said that the message is flying "in the midst of heaven."

2. FUNDAMENTAL PRINCIPLES OF APPROACH

BY H. M. S. RICHARDS

Evangelist, Los Angeles, Calif.

I BELIEVE in the "Steps to Christ" idea, which has been mentioned. I have put the whole book into transcription, covering fourteen half-hour programs. I believe that our books and small literature will be used to a much greater extent than we have ever known when we awaken to such possibilities in the use of the radio. We are endeavoring to make our literature serve as an effective auxiliary to our radio work. In using these transcriptions of "Steps to Christ" I announce that what I have read, or am about to read, is "based on a chapter of that famous book, 'Steps to Christ,' by Ellen G. White, one of the world's greatest religious authors."

After I have given the transcription from the book every day for seven days, colporteurs cover the territory a few days after the announcement, calling attention to the fact that the people have probably listened to the program on Station so-and-so, and have heard the wonderful messages from "Steps to Christ." Introducing themselves as distributors of literature by the same writer, they call attention to "Patriarchs and Prophets," "The Desire of Ages," "The Great Controversy," or whatever book they have for sale. I believe that right here is a really unopened door of usefulness through the radio for the greatly increased sales of our literature.

After I have finished the "Steps to Christ" transcriptions, I plan to use "Prophecy Speaks," and emphasize the matter by announcing that the speaker, David Dare, will give a series of lectures on "Prophecy Speaks." I think it is a good thing, where possible, to have the actual voice of the authors heard in the transcriptions.

In this radio work, untold thousands of people can be reached. Not alone in this country, but throughout the world, radio is now becoming the thing of the hour. While I was talking with one of our workers from China, he told me that the Chinese people are simply going wild over radio. Many of the Chinese people cannot read, but they can understand their own language when some one talks it over the air. I understand that there are nearly a hundred radio stations in Shanghai alone at the present time. There are wonderful possibilities for reaching the millions of China and India and in all the world, by radio.

We must not overlook the little radio stations. There are dozens of them all over the country. At a cost of only two or three dollars, our church elders can go on these small stations and put on a program for Sunday afternoons, or some other time on Sunday. If these church elders are furnished with a series of transcriptions, they can go on the air at all these small stations and reach thousands. I understand that Judge Rutherford, the Russellite leader, makes use of 300 stations. Sometimes these small stations accomplish more than the larger ones, such as the National and Columbia. The average person will listen in to his local small-town station. The day is here when we ought to make use of all these small stations, either by transcription or otherwise.

Then I think we should make our plans so as to go on the air more than once a week. It is very difficult to broadcast just one night a week and make the program really pay. Radio managers say you must be on three or four times a week if you are to make it pay. People must become familiar with your broadcast, and become interested to the extent of helping to maintain it.

It is also essential to recognize that if this message is to be given on the air, and if we are to hold our place on the air and make our broadcast successful, we must use our heads as well as our hearts. We must be tactful and avoid giving needless offense in any way. For example, I have made it a rule never to mention the Roman Catholic Church over the air. I preach the Sabbath, the coming of the Lord, and all such points of truth; but when I come to the twelfth chapter of Revelation, or to the subject of the mark of the beast, I make a statement to the effect that "now, friends, we have reached the time of political religion—a subject which cannot be handled over the air; but if you want information, a printed sermon will be sent to you upon application."

It is fundamentally important, when we go on the air, to avoid making mention of controversial things. The Roman Catholic element holds very strong control over the radio, and if we make unwise reference to the pope or the Catholic Church in relation to the fulfillment of prophecy, we shall find ourselves off the air in a very short time. I know of a

very prominent leader in the newspaper world whose broadcast was objected to by the Catholic officials. Within forty-eight hours he was cut off from access to the radio station, and he will probably never get on there again. If we are to give this message with a mighty voice on the air, and reach the world, we must exercise the greatest tact and wisdom. We must avoid giving offense, and do everything consistent with right principles to hold our rightful place in radio broadcasting.

3. Getting a Radio Audience

BY R. S. FRIES

Pastor, Denver, Colo., Church

JUST as in other evangelistic work, you need to advertise in order to get your radio audience. The radio evangelist advertises to get people to tune in on his program.

There are four methods the radio evangelist can use to good advantage in advertising: 1. In the local newspapers. 2. Printed dodger cards with a halftone of the speaker at the microphone. This attracts attention. These cards can be used as postcards for members to mail to their friends. 3. One can get a permit from the postmaster for the use of unsealed letters addressed to box holders on rural routes. By this means every rural home within a radius of thirty to fifty miles can be notified. 4. The radio station will announce your broadcast by what are called "plugs;" that is, the few seconds for "fill in" between broadcasts.

The importance of the first broadcast cannot be overestimated. This will determine whether your listeners will tune in for more broadcasts.

The music must be the very best; otherwise have none. Two specials and a gospel hymn are sufficient. Open and close your program with a theme song. The Hallelujah Chorus, put out by the London Choral Society—an English-made record—is ideal. The magnificent orchestra arrests attention at once. Twenty seconds of such is enough for a fifteen-minute program. One man in Wyoming wrote to the station congratulating the Adventists on their excellent orchestra and choir. Use the closing part of the record for a background for your closing remarks, developing your climax as the last ten seconds of your time is reached. This takes more time in preparation, but the result pays.

I have used sound effects in the introductory program and at other times, with excellent results. A good opening program will cause your hearers to tell their friends: "You must hear Pastor So-and-so on station XYZ." Needless to say, your message must be timed to the second. It should be rehearsed over and over again. Speak as if you were before thousands. With our matchless message, and a preacher on fire with a love for souls, and a program that moves like clockwork, your radio audience is assured.

4. Technique Before Microphone

BY H. A. VANDEMAN

Pastor, Reading, Pa.

STAND still, facing the microphone, some 8 to 10 inches away. Don't walk around or turn the face away unless forced to cough or to clear the throat.

Know your "piece." Open with a short Bible lesson or text. Read it correctly, with proper inflection. Make your lesson plain. Repeat striking phrases or sentences from quotations. Quote Spirit of prophecy as from a leading commentator. Use notes, but have everything at your fingertips. There's no time to hem and haw, or to hunt for pages or stray slips of paper. Write out your message word for word, if you are not sure of a continuous, even talk. Handle manuscript noiselessly. Don't let folks know you are reading your speech. Write out the short prayer with which you close, especially if you are long-winded. Pray for your listeners,—shut-ins, crippled, aged, infirm, blind, deaf, those struggling with temptation, broken homes, etc. It can all be done in forty to sixty seconds.

Follow the Bible and Spirit of prophecy in preparing your talk, and you will not speak disparagingly of other churches. Drive against sin, but plead with the sinner to accept Christ. Prophecies appeal to people, but don't go in too deeply, or into too much detail. One in a hundred may enjoy details of history, but not the rank and file of humanity. Have authority for all statements, historical data, etc. Try to visualize an individual listener to whom you are speaking—just you and he alone in God's great audience chamber. Make your appeals personal, definite, kind, forceful.

Flights of oratory are not wise on the air. Big words are not necessary even to reach big men. It requires more prayer and study to produce a telling sermon over the air than before any congregation. Study to make your discourse connected, logical. Don't try to tell too much in one broadcast. Don't preach—teach.

It takes time to build a congregation of the air. Your personality naturally stands out. Make it pleasing, kind, and compelling. Don't change speakers. One man should carry a series through. This is more necessary on the air than in an effort.

"Your words grip one. They are forceful, and drive straight home," one listener said. How important, then, the use of right words. The radio is the greatest demonstrator of the power of naked words the world has ever seen. The personality and magnetism of the speaker are hidden. The words alone convey the thought. Imagination on the part of the listener often pictures the speaker, visualizes his personality. How important the right use of words, clearly enunciated, properly toned and inflected.

Speak clearly, distinctly. Don't shout. Don't

raise and lower your voice. Don't speak rapidly, but make every second count. You have none to waste. Stop before your time is up. You can't run over.

Use no music unless it is good. The old hymns are best. Male voices are preferred on the air. A good quartet recording is acceptable.

Too much story-telling is not good. People hear these from others. Give them the real story of Jesus. Our message is the true interpreter of the life of Christ, and will reach men's hearts. Some feel they should not give distinctly Seventh-day Adventist doctrines over

the air. I have done it for years, with good results, but wisdom is needed. With Christ always in the foreground, controversy is not stirred up.

Call yourself "pastor," and your church by some appealing title, as "The Little Brick Church," "The Little Church on the Corner," "The Little Brick Church in the Valley." The denominational name can be worked in after you have gained the confidence of the people.

After your closing prayer, announce name of church, your name and address. Offer some tract or leaflet free on request. After you become well known, you can request donations.

5. BRINGING LISTENERS TO A DECISION

BY J. E. FORD

Radio Evangelist, Washington, D.C.

IT is most difficult to bring people whom you have never seen to a decision, when you do not know where they are. It is much more difficult than where it is possible to deal with them in a personal way. The most effective way is, therefore, to give the message that of itself calls for decision. In making up a radio program, we must not arrange a broadcast merely to entertain, but to give the message.

I have tried to work so that every broadcast would call forth a decision for something. First, a decision to love God. I take them step by step and teach them the love of Jesus Christ, and then get them to decide to love Him. I teach them that Christ will forgive their sins, and get them to decide to ask Him to forgive their sins, and to join with me in prayer over the air. Then as I lead them on step by step in decision, it is not so difficult to get them to make the final decision. The first essential is to lead them to know that Jesus is a friend that saves from sin. Then present the second coming of Christ, and call for a decision to be ready for that event. Then lead deeper into the message, taking up the question of the law of God, and the many other things that call for a decision in the minds of those who listen in.

In public evangelistic work, it is comparatively easy to make contact personally, and get a definite decision; and we should, of course, endeavor to lead the radio audience to come to the evangelistic services being held in connection with the broadcast. I have had the experience of finding some who had taken their stand for present truth through listening to the radio lectures, before they came to the auditorium where our meetings were being held. These people had never seen a Seventh-day Adventist before they came to the auditorium, and all the information they had received came over the radio; but they had begun to keep the Sabbath, were well established on the main points of truth, and desired to unite with the church before they came in contact with Seventh-day Adventists in any

personal way. But this was a rather unusual case. In most instances it takes the personal touch to bring people to a decision.

In evangelistic work, if you do not visit the people, you will not have very many take their stand for the truth. The same is true in radio work. If you do not come in contact personally with the people, the results will not be large. The aim of the radio speaker should therefore be to get the names of all who are listening in. Think up everything you can to send them, and make a proposition to give them something if they will but send in their names. Then you can write to them; or, if you can visit them in their homes, still better results will be seen. So we endeavor to get folks to write in for copies of printed lectures. I advertise *Present Truth* or some pamphlet or tract that is appropriate. Thus I try in every way to get their names, so as to be able to impart information to them.

As soon as we receive names, literature is sent out. We have a regular literature program which we follow. We keep the names on file, and as soon as people manifest an interest in the Sabbath, we turn the names over to the conference president (if outside the city where we are working), and he arranges for a Bible worker to visit them. This calls for a large number of Bible studies for the radio audiences, and as a result many people are accepting the truth and being baptized. We now have between a hundred and two hundred names of people who are keeping the Sabbath. Most of these people have never been to a meeting and have never seen a Seventh-day Adventist minister or Bible worker, but from what they have heard broadcast over the radio they have been convinced and have decided to keep the Sabbath.

In one place where I had carried on radio work for some time, the interest developed to such an extent that a tent meeting was arranged for, and this resulted in the organization of a church. So we must get in touch with people in a personal way in addition to

reaching them over the air, otherwise the results will not be very large. We must take the message to them.

I have had some experiences, especially in connection with my work in Boston, where I baptized a number of people who were reached through radio work, who had never had any personal contact with Seventh-day Adventists. One night I preached on baptism over the radio, and made a call for all who believed the message I had presented and wanted to be baptized to come to the tabernacle where I was holding meetings. A number of people responded, and I found them well informed on the points of our faith, keeping the Sabbath and wanting to unite with the Seventh-day Adventist church. This, too, was rather unusual, but we do find people who have been led to make a decision before personal contact has been possible.

I hope no one will think that because the General Conference is broadcasting over the United States and Canada, that nothing more needs to be done. This program we are broadcasting from Washington will be of no value unless you do your part in the radio program. The radio program will be successful only as we work together. My part will be a small part. Your part in many cases will be larger than mine. We must unite in this work. There must be no glory given to any man. We are to unite our efforts for the one purpose of bringing people into the kingdom. Let us work together on this radio program, and if some one is saved through the efforts put forth, let us praise the Lord for it, and go on working as hard as we can for the honor and glory of God.

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6. Free Question-and-Answer Time

BY A. D. BOHN

Evangelist, Spokane, Washington

I HAVE used the radio weekly for two and one-half years over two stations, and the time in each case was given me free. Both station managers encouraged me to continue, as the program was pleasing to them. At Spokane, Washington, there are four radio stations. They all said, "We have no free time for religious programs." Then I went to the strongest and most popular station and told the manager that I had been answering Bible questions in Illinois for a year, and produced a letter of recommendation from that station. He said, "We have never had such a feature, but I will try it for a few weeks." I have been with this station now for sixteen months, and when I left for General Conference the announcer stated that a summer vacation for me was in order, and that the program will be resumed later. Most of the time I have been allotted thirty minutes.

I receive mail from California, Oregon, Washington, Idaho, Montana, Wyoming, and Canada. It is a real pleasure to read the letters express-

ing appreciation. The station has granted me the privilege of offering *Present Truth* papers to all who send names, and the young people of the church are buying the papers and mailing them.

I have grouped the questions so as to give the message in a complete way. I have been called upon to give temperance lectures, as well as other lectures, in churches not of our denomination. I spoke to eight hundred in a Methodist church. A Lutheran Seminary placed a loud speaker in the chapel and the entire school gathered each week to listen to the program. Even a Catholic priest spoke words of commendation for this radio work. Businessmen tell me that they listen, and feel that the program is of the highest order, and favor me when I solicit funds.

In connection with my question-and-answer program I conduct a series of lectures at the church or elsewhere, and at the close of each program the station announces that I will speak. Hundreds come to hear. This announcement costs three dollars for one hundred words, and is most effective. I have had several baptisms as a result of this radio work.

The radio offers wonderful opportunities to advance the message, and I believe that many of our ministers will be granted free time if they try the question-and-answer method, when they cannot secure free time to preach.

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7. Use Amateur Short Wave

BY H. L. WOOD

Director, Alaska Mission

THE Eskimos of Alaska are becoming very modern these days. For example, you will find that nearly all have washing machines standing outside their doors, and many of them have radios. There is wonderful radio reception up there. These Eskimos are all listening in, and the radio affords a wonderful opportunity of getting the message to them.

Not long ago one of our workers, Elder Jackson, went to a place called Anchorage, to begin meetings. It was very hard to get an audience, and very difficult to get started. He was almost discouraged, and about ready to give up. Just at that time he learned of a small radio station over in another town. He wrote to me, asking if he could go on the air at \$50 a month. I told him to go ahead. So he went on the air and made an appeal for funds to keep up the work.

They started in on a dialogue arrangement. Elder Jackson, with another worker, followed the plan of reading and commenting on the news for the broadcast. One would read a notice or brief paragraph from the newspaper, and then Brother Jackson would comment on it. Just by reading the newspaper over the radio and commenting on the meaning of daily events in the light of the Scriptures, a great interest was stirred up. People listening in

were especially attracted by this form of broadcast.

Fifty miles from Anchorage is a place called Palmer, which is the headquarters of the Matinuska Colonization Company, under government direction. The government has given the colony a radio, which reaches a wide area. Brother Jackson started the newspaper dialogue at Anchorage, and the people at Palmer listened in. Soon the interest became so great that it was decided to divide the time between Anchorage and Palmer, conducting a tent effort in each place. Before they closed the tent effort at Anchorage, they had a baptism in Palmer. However, it was not long until they had a baptism at Anchorage. It was interesting to note that the first church raised up was at Palmer—the place where interest had been developed through radio broadcast from Anchorage. Just before coming to this mission, Brother Jackson baptized twenty-two people as the result of previous radio work. The believers built a new church at Anchorage, which is the only church building in this new government colony.

I would also like to stress the amateur short wave. Nearly a million amateur radio operators are scattered over the earth, constantly communicating with each other by means of the short wave. Most of these use the English language and the international code. This surely offers a remarkable opportunity for Seventh-day Adventist radio amateurs to converse with other amateurs in various parts of the world on the meaning of world conditions, and their relation to the fulfillment of prophecy.

These amateur radio operators of the world constitute a most unusual group. First, each is a skilled electrician, having had to pass a government examination, thus proving himself able to build and properly operate both a modern radio transmitter and a receiver for short-wave communication. Such a keen group should not be overlooked in our program of carrying the message to every creature.

It should be clearly understood, of course, that no actual broadcasting of any kind is permitted over amateur radio stations—neither music, speeches, nor other entertainment for the public. Every communication is for personal pleasure or for experimentation in the art of radio development. No message can be sent for profit, and nothing of a military or commercial nature. Therefore most communications are in the nature of a visit, in which the two become acquainted with each other, even though they may be located on opposite sides of the earth.

Amateur radio is the only means we have in Alaska of keeping in communication with some of our companies of believers in the Far North during the winter months. Every worker sent into these far-flung fields should learn the code, and be able to make use of this modern means of communication. I usually reserve the eve-

ning after the Sabbath for visiting with radio friends.

If the hundreds of Seventh-day Adventist radio amateurs would remember that every contact made by this, the world's last word in communication over very long distances, can be blessed of God if rightly used, what a great blessing might come from it.

Juneau, Alaska (K7BZX—7124 k.c.)

8. Problems and Opportunities in China

BY FREDERICK LEE

Editor, Chinese "Signs of the Times," Shanghai

RADIO work in China is still in the experimental stage. There are many stations broadcasting in Shanghai alone—some with very low power, with all sorts of jazz and in many different dialects, as well as in English, French, and German. These frequently broadcast at the same time, often interfering with one another. So radio work in China is not perfected as it is in America, and it is not being regulated as it should be. As you can imagine, it is very difficult for people to find and select what they want in a situation like that. But I believe the radio broadcast will grow more and more valuable to us in our work, as China begins to regulate her radio programs.

Our present program for radio work in China is to use one hour, using one half for a Chinese service and one half for an English. Many Chinese understand English and listen in to both services. We conduct the English service first, and then repeat the same program, adapted to the Chinese. At one time, just previous to our hour, Judge Rutherford came on with his transcription, and immediately after our time the station tuned in on the Community Church program; so the people had quite a variety of services that morning.

I believe that it is essential in radio work for a man to put his personality into his speaking, so as to win the people—not to himself, but to his program. In this way he will secure a regular audience.

As to what to broadcast, I believe that this message, and practically all the important phases of this message, can be presented to the radio audience. I do not believe that we should give heavy doctrinal discourses over the radio, especially to the Chinese people—the type of people I am thinking of. But the Sabbath question, the coming of the Lord, and every important feature of the message of truth can be given in popular style. I believe we can present these truths in the manner of a popular discussion of the current events of the day; for instance, concerning some topic not generally understood, such as the reformed calendar.

Just the other day, we were discussing calen-

dar reform here at this Conference, and it was stated that it is in the providence of God that this question was so widely agitated, for many people are discussing it, thus giving us a wonderful opportunity to bring the Sabbath truth before the people. By taking up the more popular topics of the day and blending them with the instruction in God's word, we can present nearly every phase of our message to the radio audience, who will listen with special interest and not consider that we are presenting unpopular doctrine.

We are doing the best we can in China. We are just beginning, but I believe that the radio work will become more and more effective. We know of some who have already become interested in the truth through our radio work. I believe that God has given us this wonderful instrumentality in these last days in order that we may quickly reach the millions throughout the world with the message.

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9. India's Opening Air Lines

BY G. F. ENOCH
Missionary to India

THE government has introduced the radio into India. For more than a quarter of a century I have been working in India, that great Gibraltar of heathenism, with its 775,000 villages. The population of India is estimated to be increasing at the net rate of four million every year. Some of us have for years wept and prayed over India, and sometimes our faith has been put to the test to know how to keep up with the net increase—to say nothing of the vast standing population—and to reach all with the message. But I believe that God is going to finish the work in India in this generation, and that everybody will have opportunity to hear the message.

The government has set its hand to establish broadcasting stations in all parts of that land. In Delhi, the capital city of India, there is a radio broadcasting station which reaches all the people in that area, a population of 150,000,000. In every Indian village there is a place called "Chopal," where, for centuries, the people have gathered to gossip and talk over the latest news. It is here they gather every evening and at special times. There are a hundred thousand such meeting places in India today, and the government has promised to put loud speakers and radio connections into every village of the land.

At the present time it is difficult to get our message to the people of India over the air. Some of our brethren are very pessimistic, and say that the government will never allow it. But I am not so sure. Our great Missionary Chief has caused the springs of knowledge to enlarge, and all these inventions have come about in His providence; and sometime the great Missionary Chief will take charge of this thing for the advancement of the message.

The reconstruction movement which is now on in India places before us a great open door. I believe it will be possible for us to get on the air in India as well as in any other country.

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10. Broadcast Meaning of News

BY R. M. HEALD
District Leader, Peekskill, New York

MAY I ask for a show of hands as to how many are now on the air? [38 responses.] That is wonderful! This is the sort of meeting I have been looking forward to for a long time. My dear friends, this is a wonderful opportunity. I believe that we should establish close contact with the General Conference radio department, seek counsel, and go on the air just as quickly as possible. I have recently broadcast thirty sermons under the title, "The Advent Church of the Air." At the present time I am keeping behind the headlines, as I believe it is our privilege to do.

While I am absent from Peekskill at this meeting, an announcement is made that my broadcast is suspended for a certain time on account of my attending the World Conference in San Francisco, and that, by a certain time, I will return with a message of great interest. Thus the people keep in touch with our work and anticipate a return of the broadcast. With our knowledge of the signs of the times as portrayed in the current events of the day, there is no reason why we as Seventh-day Adventists should not effectually broadcast the meaning of the news, just as Lowell Thomas, Boake Carter, Edwin C. Hill, and others have become popular through their broadcast of the news itself.

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PRESBYTERIAN RECESSION.—An eleven months' [Presbyterian] report on gifts from living givers indicates that the recession has not yet entirely ceased. Except in the case of the board of pensions, there is a decrease right along the line. It is slight in the case of the board of Christian education and a little higher in the case of national and foreign missions. Foreign missions seems to bear the brunt of the retraction, though, proportionately, it has not suffered much more than national missions. The last month has yet to be booked.—*The Presbyterian*, April 9, 1936.

BAPTIST CRISIS.—That we face the gravest crisis in the history of our Baptist missionary enterprise must be apparent to all who have taken the trouble to acquaint themselves with the facts presented in articles appearing in recent issues of *Missions* and the *Watchman-Examiner*. According to leaders in a position to know whereof they speak, the future of Baptist missions is at stake, their fate hangs in the balance. Our boards have no more reserve funds upon which to draw. In view of the curtailment that has already had to be made, the further retrenchment necessary if an immediate and substantial increase in giving be not forthcoming will prove deadly. More schools closed, more hospitals shut down, more stations abandoned, more missionaries recalled—how much farther can we retreat without undermining the very foundations of our Baptist missionary program? And all this in the face of opportunities unparalleled in the history of Baptist missions! But opportunities, like fruit, will rot if not gathered when ripe. Dare we forget that?—*The Watchman-Examiner*, April 2, 1936.

THE MINISTERIAL ASSOCIATION EXHIBIT *

BY FREDERICK LEE

MY numerous visits to the Ministerial Exhibit at the General Conference proved to be both instructive and very interesting. One could not secure a grasp of the large display of material by merely one visit. Let me tell you something of what I saw as I carefully looked through this unique exhibit. I trust that this will bring to the readers of the *MINISTRY* the same inspiration it gave to me.

Mounting the broad stairway leading from the ground floor of the Auditorium building to the wide hallway on the second floor, the first thing that caught my eye was the familiar symbol of the Ministerial Association, "Christ the Shepherd," hanging on the wall at one end of the exhibit. Coming out into the hallway I saw an exhibit over fifty feet in length. A low partition divided the wide hallway, but both walls of the hall were covered with display material. Booths were erected at one end of the exhibit to provide more space for the wealth of publicity matter on display, and to provide for the special exhibit of the Tabernacle Model belonging to Elder O. O. Bernstein. In the large cloak rooms behind the exhibit were many charts and models.

An impressive array of evangelistic aids and publicity materials had been gathered together and arranged in an orderly and attractive manner. More than 150 evangelists were represented. The British Union had a specially well-prepared layout of publicity materials. Overseas divisions were also represented, as South America, Inter-America, Australia, France, China.

Entering the exhibit, I inspected the display in detail. At the entrance stood a table upon which were placed the books of the Ministerial Association Reading Courses for the last six years,—24 volumes in all,—together with a complete set of the *MINISTRY*. A handy *MINISTRY* binder was on sale for twenty-five cents. A book that caught my eye was the new publication by F. M. Wilcox, with the pertinent title, "In Time of War." This is one of the volumes in the 1937 Reading Course. At the rear of the table there was an array of the various Reading Course credit cards, in their different colors, together with the four-year certificate. Here also one could obtain a copy of the June number of the *MINISTRY* free of charge.

At a desk to the right of this table was the register. Every one visiting the exhibit was invited to register his name and address. As I looked through this well-filled book, at the close of the Conference session, I noted the names of prominent workers from all our world divisions.

* See center opening for photographic views of the exhibit. Several of the special features mentioned in this write-up will be presented more fully in later issues.—EDITOR.

On another small table close by, there were a number of neatly prepared evangelistic scrap-books. It proved most illuminating to look through these books and note the various announcements, cards, folders, and newspaper advertisements, and also reports of several of our well-known evangelists.

I next inspected a display called, "The Mat in Newspaper Advertisements." Here I noticed something very suggestive and helpful to evangelists who desire to make their newspaper advertisements appear more artistic, and thus be more effective. Mounted on large sheets of black cardboard I found descriptive material on the use of "The Mat." The following suggestion was made: "By the cooperation of twenty or more evangelists, subject heads could be accepted and worked out for general use, so that what would cost \$8 or \$10 could be had for 18 to 40 cents each."

I next turned to the large display of publicity material arranged on at least fifty feet of wall space. Here was a great variety of publicity material, from the small announcement cards $3\frac{1}{2}$ by $5\frac{1}{2}$ inches, which appeared to be the most popular form of announcement, to large billboard posters 20 by 26 inches, and one set 3 by 5 feet in size. A large variety in the nature of the places of meeting were shown, as well as numerous terms by which efforts were designated. I also noted the different methods used to hold the interest of the people. Perhaps the enumerating of certain of the differing methods in detail might be helpful to the readers of the *MINISTRY*.

Varied Publicity Methods

1. *The Newspaper*.—This type of publicity is apparently in quite general use. The paid ad of part-column length—or, from a quarter page to a half and even full page size—is one form. Another takes the form of the advance news story of the opening lecture, or the story report of any specific lecture. The insertion of the news story and report may often be arranged free of charge. Many specimens of this type of publicity were on display. In fact, one large display, 90 feet by 3 feet, which hung on the opposite wall from the exhibit, was covered with clippings from many newspapers, thus demonstrating how widely this method is being used by our evangelists.

2. *Window Posters*.—These were found to be prepared of good quality card. When careful work is done on "layout" of material, and two colors are used, the card will be very effective in attracting the notice of passers-by. The best stores in town should be selected in which to place these cards so that the effort is given good standing in the community at once.

3. *Folder Announcements*.—Some of the best material on display was of this type. A number

of small cuts may be used. In some instances there was two-color work. The paper was generally of very good stock. With the folder the space need not be crowded. White space adds to the effectiveness of any publicity material. Very careful distribution is made of this type of announcement. Homes are visited, and the folder presented personally. Or it may also be sent out through the mail.

4. *Announcement Cards*.—Cards of varying sizes—from 3 by 5 inches to a somewhat larger size—are a very popular style of announcement. The cards are handy and may be placed in a Bible or other book for safekeeping and ready reference. Different colors are used on successive weeks. However, one caution should be given, and that is, crowding should be avoided. When a week's announcements are placed on one small card, there is danger that overcrowding will result.

5. *Handbills*.—These are single sheets of good paper. Many of these were made up in attractive form. This is perhaps the cheapest form of publicity. However, if the handbill is cheapened too greatly by poor paper and careless layout, and then distributed promiscuously on the streets, the results are not very encouraging. In the first place, street distribution cheapens the meetings, and in the second place, it does not bring to the meetings the best type of people. What is wanted is not the curious, but the serious-minded members of the community to attend our meetings regularly.

6. *Large Billboard Posters*.—Not so many have used this form of publicity. One evangelist had on display a poster 20 by 26 inches in size. At the top of the poster were the words, "Ride the Trolleys." Below was given very briefly in large type, the place of meeting, the date, the subject, and the name of the speaker. In this instance the streetcar company of the city paid for the ad. This is a new method that might be used more extensively. A set of very large posters 5 by 3 feet were on display. They had been used in an effort in France. One hundred fifty of these posters were put up weekly in different parts of the city where the effort was held.

7. *A Unique Newspaper Method*.—One evangelist had on display a whole issue of a country newspaper which had been prepared mostly by himself, the outstanding feature of which was to give publicity to his evangelistic effort which was being held in the community. From a description of how this was planned and carried out, the following points are to be noted: (a) One must first secure the confidence of the local editor, either by special introduction from high officials of the county or State, or through a period of personal contact. (b) The evangelist must agree to take the responsibility of the cost of the issue or issues, extra sample copies of which will be sent to every home throughout the county free of postage charges. (c) The expense is covered by soliciting special

ads from the businessmen of the town. With the added increase in the circulation, but by holding to the original advertising charges, many ads may be secured. A suggestion is then made to each advertiser that the evangelistic campaign be mentioned in the ad, such as, "Success to the Tabernacle." (d) In making up the issue, statements from the local mayor or other officials regarding the campaign will help materially. There should also appear a general write-up of the campaign, general news regarding the effort, and cuts of the evangelistic party. In this unique method we have a suggestion for special newspaper work in small communities.

Places of Meeting

1. *Canvas Tent*.—The old-fashioned canvas tent is still in successful use, though other forms of assembly are largely taking its place in certain sections of the country, particularly in the larger cities.

2. *The Portable Tabernacle*.—This form of meeting place is becoming very popular. An exact plan or model for a portable tabernacle, size 50 by 100 feet, was on display. The seating capacity of such a building is 1,062 and the estimated cost is \$4,000, exclusive of the erection. This tabernacle provides for treatment rooms, Bible study, and other rooms at the back of the rostrum.

3. *The Streamline Tabernacle*.—This is a greatly modernized form of the portable tabernacle. It has an excellent appearance. The roof being curved in shape and wholly supported from the sides, there are no inside posts to obstruct the view. Two evangelists have been using this type of meeting place.

4. *The Airdome*.—This too is a new feature of recent years. It is an open-air meeting place, and is suitable where the weather is fairly steady. Some form of wall surrounds the plot of ground. The wall of a tent is sometimes used. A platform is erected, behind which is a sounding board. A canopy is put over the platform.

5. *Hotel Meetings*.—These are conducted in modern hotel auditoriums. Where the hotel is a respectable and well-known one, a good class of people are attracted to meetings of this kind.

6. *Street-Corner Meetings*.—These are often conducted in connection with larger efforts as feeders to the regular evangelistic campaign. In one large city, however, a regular street-corner campaign was put on. A large number of meetings were conducted simultaneously on different street corners. In this form of meeting the sermon should be short and to the point.

Methods for Holding the Interest

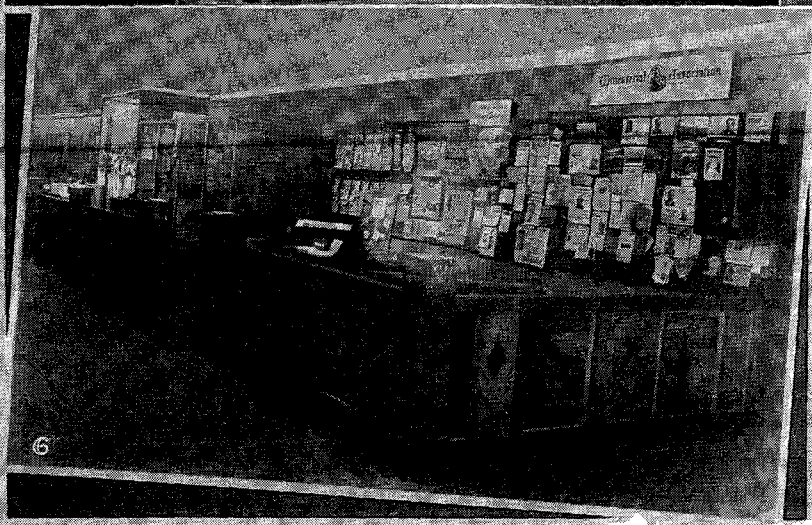
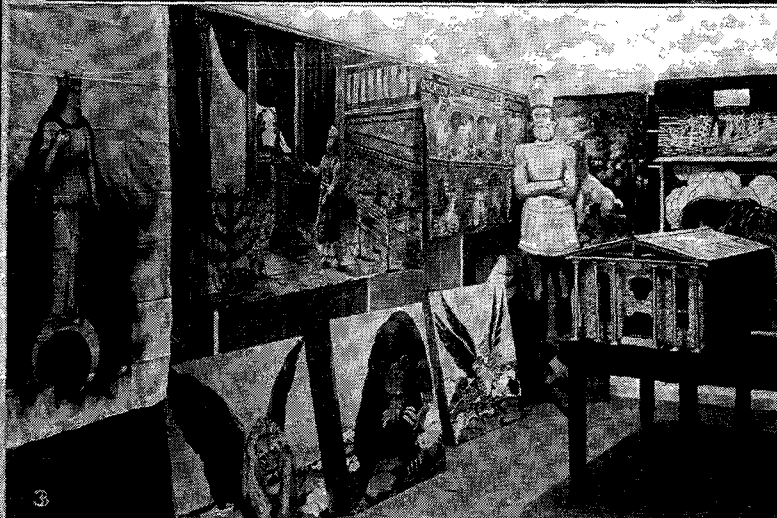
1. *Charts*.—The exhibit held a fine display of charts of many types and sizes. Some were made of water colors or oils, and others were

(Continued on page 18)

MINIST ASSOC EXH

General Conferen

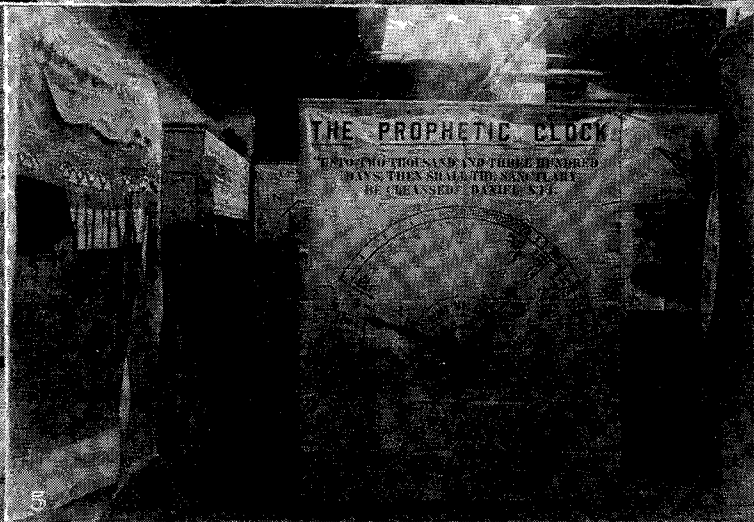
May 26



1. Left half of the 51-foot Exhibit Hall, with the center, with radio tracts, and seas divisions' evangelistic and Bernstein model of M.
2. Right half of Exhibit, with religious posters and handbills, evangelistic cut display, and religious billboard posters, t.
3. One view of room behind exhibit, with various kinds, colored and religious symbols, and model of a p.
4. Contest board, with its sign, cards, on which preferences for visiting evangelists and c given in the September iss.
5. Another view of the chart, showing the 2300 years.
6. Bird's-eye view of full exhibit, from front corner.
7. The same, looking right from front corner.

TERIAL ATION IBIT

ce, San Francisco,
to June 8



evangelistic Exhibit, viewed from
transcription loud speaker, over-
exhibits, radio publicity aids,
mosaic tabernacle.

th British and American evan-
gels, various types of tabernacle.
newspaper mat service, and sug-
n colored miniature.

open exhibit, with its charts of
plain, oil and water, prophetic
portable metal evangelistic taber-

specimen handbills and publicity
ce was expressed by ballot, by
other workers. Results to be
ue.

exhibit in rear, with a unique

exhibit, looking left from right

om left corner.



simple in design. One interesting feature was a set prepared on window-shade rollers, fixed in a neat carrying case, so they could be rolled up or down, as desired. An attached description read as follows, "A Simple Inexpensive Method of Making Evangelistic Charts That Any One Can Use." "Material and equipment needed: 1. Curtain shades for charts of the desired size. 2. Stereopticon Slide of picture desired. 3. Oil paints in tubes—red, yellow, blue, white, and black. Mix to secure shades. 4. Brushes of various sizes. 5. Pane of glass for mixing paints. 6. Place chart against a firm smooth surface, and paint the *projected picture* as it is thrown upon the blank chart by the stereopticon."

Another chart which created special interest was a large prophetic chart, with a balanced dial which could be swung around from point to point. This illustrated the subject of the judgment hour and the twenty-three hundred days. It was prepared on a large piece of heavy canvas.

2. *Models*.—A number of models were on display, such as the beasts of Daniel and the Revelation and the Great Image. These were life size, made from wallboard, and prepared so they could be stood up on the platform. The little horn would displace the three horns. The image of Daniel 2, could be dismantled part by part—head off, then breast and arms, belly and thighs, next the legs, leaving only the feet and toes on the western hemisphere.

The impressive Bernstein Tabernacle model attracted much attention. It is a beautiful miniature of the Mosaic Tabernacle. Every detail is exact. When the model is set up on a theater stage, together with the court and a large painting of the camp, it presents a very striking picture. Unfortunately, there was not space enough in the association exhibit to erect the court.

3. *Chalk Talks*.—This is a good way to hold the interest. A picture is drawn on a sheet of heavy paper or upon a blackboard with chalk of different colors while the evangelist is explaining a special feature of his lecture. By practice almost any one may be able to learn how to draw a simple design or picture in ordinary pencil outline, that will add interest to the meeting. In this manner one appeals to two of the senses at one time, the ear and the eye, thus making a double impression.

4. *Text-Hunting Contest*.—One evangelist had on display a folder prepared in an interesting manner, announcing a text-hunting contest in connection with his meetings. A goodly prize is offered to any one who will find the text in the Bible that answers some very pertinent questions, such as, "One text that says the Sabbath has ever been changed from Saturday to Sunday." "One text that calls Sunday a holy day." "One text that says Jesus ever kept the first day." Ten or more

such statements appear on the folder. In connection with this is printed the ten commandments, together with a friendly letter from the evangelist. In the letter he explains that he has no desire to provoke controversy, but only wishes to stimulate an interest in a more perfect knowledge of the Bible, and a careful study of the Scriptures.

Looking through the display of publicity materials, I found the following terms that were used to designate the evangelistic effort. The most popular term was found to be "The Bible Tabernacle." Other terms are as follows; "Community Bible Chautauqua," "Big Tabernacle," "Prophetic Lecture Tabernacle," "Adventist Tabernacle," "Free Bible Lectures," "Dynamic Bible Lectures," "Mass Meetings," "Evangelist Bible Lectures," "Free Prophetic Conference."

Striking Titles to Subjects

As I strolled through the exhibit, I noted down some of the striking titles to lectures. A great variety of approach was observable: "Will the Old Book Stand?" "Was Calvary's Cross a Failure?" (service at Easter time). "The World's One Hope." "The Mysterious 666." "Beyond the Tomb, What? Annihilation or Life?" "The Prince of Peace Returns, War Abolished—Pain Ended—Sorrow Banished—Death Destroyed." "The Ominous Present." "Christ or Chaos, A Message of Hope for a Distracted World." "The Silence of the Dead! Can It Ever Be Broken?" "Dabbling With Death. Do the Dead Come Back?" "Is the World Going Red?" "All Eyes East." "The Impending Armageddon." There was not sufficient time to look through the mass of material and cull all the striking titles used. We note that our evangelists are learning how to present their subjects to the public in a very attractive manner. Dignity should obviously be observed in regard to subject titles, and sensationalism should be avoided.

Special Display of Publicity Material

This was one feature of the exhibit which excited peculiar interest. Typical handbills and announcements had been selected and neatly placed upon a special board. This was hung in a prominent place. Visitors were asked to study the display carefully, and then place their preferences on a small ballot sheet provided and deposit this in a box attached to the board. The announcement stated, "Basis of judgment: Impressiveness of appearance, appropriateness of title, power of attraction, neatness, balance, dignity, modesty, clarity, style and size, color of ink and stock."*

Highway Bulletin Posters

This is one feature of the exhibit which was especially promoted during the conference session. A series of sample posters in color had

been prepared. These were beautiful in design and color, the work being done in a simple and inexpensive manner by a new process, giving to the work the effect of a five-color lithograph job. The plan is to have these prepared, if possible, in suitable size, and placed along the major highways of the country. These bulletins will depict some of the prophetic fulfillments. The idea is taken from the text in Habakkuk 2:2, which says, "Write the vision plainly, that he that runneth by may read." (Luther's Translation.)

Radio Broadcasting

This subject, which is of acute present interest to the people of this denomination everywhere, had its part in the Ministerial Association Exhibit. At the center of the exhibit, an instrument for the making and reproduction of electrical transcriptions was on display. Records made in Washington, D.C., by Evangelist Ford, and in California by Evangelist Richards, were played from time to time. A large group of people were always found near the booth studying the matter and the method, when this instrument was being played. In a separate booth was found much publicity material that has been used by our leading radio evangelists, together with special booklets that have been prepared on certain subjects, and which are sent out to those who listen to the broadcast and write in for literature.

Conclusion

Altogether, it was a remarkable exhibit, showing as it did the extensive work of our evangelists. It revealed a high type of work and constant improvement of methods. With such a high task as has been committed to this people, there must be much study as well as prayer, so that we shall show ourselves "approved unto God," workmen that need "not to be ashamed, rightly dividing the word of truth," and that as was Christ we may be "increased in wisdom and stature, and in favor with God and man."

Hollywood, Calif.

THE perception of truth is not to be confused with the acceptance of truth, nor the quest for truth with the reception of truth. We are never to rest until truth has been actually incorporated into the life.

SOME conclusions are supposed to be far-reaching, when they are merely farfetched.

* This box of ballots, sent back with the rest of the publicity materials of the exhibit to the General Conference at Washington, has failed to reach us in time to give the verdict in this issue. This special display is pictured in the center of the photograph group in the middle opening. The listing of preferences, together with a reprint of the cut of the "preference" display is therefore planned for our next issue.—EDITOR.

KINDLY CORRECTIVES

Better Speech and Conduct

Use and Abuse of Religious Titles

BY F. C. GILBERT

IN these days of popular clamor for titles and official recognition, we need to be on guard lest we follow the path of those seeking the plaudits and honors of the worldly religious. As Seventh-day Adventist ministers and workers, we profess to be Bible Christians. We proclaim in public and in private that we believe and follow the word of God. This is a proper claim, if we adhere closely to our profession.

Certain titles, sometimes appended or prefixed to the names of workers, are not in accord with the instruction of Scripture. "Reverend," "Very Reverend," "Doctor," etc., are not in keeping with our profession as followers of the meek and lowly Nazarene.

There are certain titles the Scriptures conferred upon the ministers of Christ in New Testament times, and these should be sufficient for the worker today who follows in the steps of the Master. In Old Testament times the Lord called the workers advanced in years, "elders;" men in official administrative responsibility, "judges" and "rulers;" those who ministered in the sanctuary were "priests" and "Levites;" and the most responsible person who led out in God's work was "prophet," "seer," "messenger."

Following the Babylonian captivity, which was brought about by the contact of the Israelites with the heathen, the leaders of God's people sought to preserve the purity and integrity of God's truth for future generations, in reestablishing special religious institutions where the children and youth might receive a godly training by men who had faith in the word of God, and who would incline toward the holy precepts of God's truth. It was hoped by such men of God as Ezra, Nehemiah, Haggai, Zechariah, Malachi, that the counsel they imparted to their successors would be heeded, and that the generations to come would develop a strong, sturdy, spiritual people.

In the days of Greece, the responsible leaders of the church catered to the demands of Greek learning and scholarship, and yielded to the influences of Greek philosophy. The professed people of God were assured that they would have greater influence among the people if they adopted methods and customs suggested by the Grecians.

The Sanhedrin—which became the official administrative ecclesiastical synod for the Jewish people is of Greek origin. With this influential religious body there developed a

(Continued on page 30)

EDITORIAL



KEYNOTES

MOBILIZING OUR FORCES AND RESOURCES FOR THE FINISHING OF THE WORK *



HAT we have reached a transition hour fraught with utmost importance to the onward course of the advent movement, must be apparent to every thoughtful observer who has its welfare and triumph at heart. And it is not only the part of wisdom, but it is solemnly incumbent upon us to again take our bearings, to calculate our true position at this time, to note the distance we have journeyed, to see how far we have yet to go, to determine the precise direction we are to take for port, and then to address ourselves to the adjustments and the speed required for reaching the desired haven on schedule time.

The definite hastening or retarding of our journey's end rests, to no small degree, in the hands of the world leadership here in Conference assembled. Fidelity to the divine course marked out for us should, therefore, be our supreme burden and quest, and adherence to Heaven's appointed schedule our greatest concern at this serious time in human affairs, when bewildering storms and cross-currents, and adverse winds and waves, all conspire to veer us, if possible, from our true and allotted course.

At the very outset of our survey let us once more affirm allegiance to our inspired sailing orders, as found in Revelation 14:6-12. Happy the lot of this people! We are not left merely to grope our way in the general direction of the port. We are not limited simply to the general principles and objectives of the gospel, with emphasis and application as men may sense the need in the light of their understanding of the times.

That was what largely guided in Reformation days, when men of God's appointment recovered the lost and forgotten truths of salvation, and pressed them upon the conscience of mankind until the devastating power of the Papacy was broken and the church turned again toward the goal of God's choosing. But we have wondrously bequeathed to us, in the clear and comprehensive outline of this matchless Scriptural commission, the vital content of our message, and its specific emphasis for the world today, together with the infallible program scheduled

by the God of heaven for its triumphant close.

While we today constitute a church,—God's remnant church in a world gone apostate, with all the organization, equipment, and facilities of a church,—yet we are infinitely more than a church; *we constitute a movement*. There is nothing comparable to it save the exodus movement in ancient times, the apostolic movement at the beginning of the Christian Era, and the Reformation movement of the sixteenth century.

Placed in the hour of God's fast-closing judgment, its divinely appointed emphasis and the startling import of its placement in time conspire to make this the most momentous message ever declared among men, leading directly into the final crisis in human affairs, in its relationship to the Ruler of the universe. But while this movement constitutes the last stand of divine truth on earth, it is infinitely more than a stand. It is preeminently a march, a spiritual crusade, a *forward* movement. Like the early church, it is to go conquering and to conquer. It involves the most pretentious program ever undertaken by a small people with limited human forces and resources. And the impending coalition of world forces against it would make the whole undertaking preposterous were it not for the divine commission that gives it authority, and makes the power requisite to its full accomplishment available.

Ours is preeminently a time movement, based on prophecy and authorized by prophecy. Heralding the coming King, and announcing the end of all things, it would be utterly pointless and profitless, were it to swerve from its designated witness. But, faithful to its trust, it is destined to become the center of world discussion, world decision, and concerted world attack. It is imperative, therefore, that we fully sense the issues, and periodically review our relation thereto.

We do not look forward to generations yet unborn for the hour of crisis and consummation. The years do not stretch out before us. The triumphant close is set by the God of heaven for our day. The task begun is to be completed in our time. The work initiated under Heaven's direction is to be finished, and finished in this remnant hour. Therefore, the most urgent, sobering question confronting this great Conference and this movement is the marshaling of all our *forces* and all our *resources* for the finishing of this work.

* This address was presented at the regular Ministerial Association hour, May 29, at 5:15 in Folk Hall, and was followed in discussion by Elders J. L. Shuler and Glenn Calkins. The remainder of the presentation and the discussions will appear in succeeding issues.

Let us define these terms. By "forces" we would understand the full possibilities of our man power—young and old, ministry and laity. By "resources" we would understand both the *heavenly* and the *earthly*,—the full power of the Holy Spirit, and the utilization of all material means, institutions, and agencies that, in the purpose of God, blend with the divine for the finishing of the work. And by the "finishing of the work" we mean the completion of Heaven's final warning and entreaty to men, given in these last days under the terms and provisions of the threefold message of Revelation 14.

But it will be largely futile simply to consider the forces and resources necessary to, and available for, the finishing of the work, without first considering candidly those hindering causes that already have successfully delayed its consummation for decades,—if we are to credit the solemn declarations of the Spirit of prophecy, which I, for one, accept without reservation as authoritative.

Fortunately, we are not left merely to our human observation and conclusions, biased or blinded as they often are on such matters. The closing chapters of "Early Writings," for example, constitute a prophetic outline of the great, final episodes clustering about the epochal close of this movement. Here, as well as in hundreds of other places, our problems, needs, and pitfalls, together with God's own plans and provisions for the great consummation, are all pointed out. Honesty and sincerity concur in declaring the truth and accuracy of the picture portrayed. We study these admonitions to our great advantage, and we neglect or reject them only at great peril and at risk of catastrophe. We must get back to a more serious study and implicit following of the divine blueprint given this people in the writings of the Spirit of prophecy, if we are to meet the mind of God for such an hour as this, and to receive the divine enabling essential to the completion of our task.

Let us therefore first note certain outstanding deterrents that must receive not only our attention, but our definite correction, else the best of efforts and the wisest of plans will be largely futile. Now, it is imperative at the outset, to recognize the sobering fact that *our work will never be finished simply by putting on more pressure, and initiating a greater drive along the lines of the past, with its increasingly relentless pressure. What we need, my brethren, is not merely more push, but more power from above.* We need to agonize, more than we need to organize. And this we should never forget.

This is, I understand, the time and the place for plain, fearless speaking. And this is the proper group—the duly constituted delegates to the highest body of the church on earth, here in conference assembled—to give most candid study to those factors that impede the great

forward movement due at this hour, as well as to consider those plans, provisions, and readjustments necessary to that new impetus. I am persuaded that a survey of the things that hinder is fully as necessary as to enumerate those that must be utilized. And I would be recreant to my duty if, under the circumstances, and with such a topic, I did not speak out plainly and faithfully the convictions of my soul, born from study, prayer, and love of this message. I believe all heaven is watching to see our actions and reactions in this Conference concerning the finishing of the work committed to our trust. Let us first consider six major hindrances.

Six Hindering Factors Examined

1. *One of the serious deterrents to the speedy finishing of the work is the growing spirit and practice of colonization, with its deadly congestion around our institutional centers.* This centralization is really one of our greatest denominational perils. Again and again we are warned by the Spirit of prophecy that this practice is contrary to divine principle. Its disastrous results are all too clearly observable. Many of our laity, moving into these centers with their large, heavily officered churches, lose their spiritual experience through sheer inactivity, with resultant carelessness and the inevitable spirit of criticism that follows in its train. Thus they drift into the background, and frequently out of the movement.

The strictures given through the servant of the Lord concerning centralization and enlargement in Battle Creek in days of old—as they added building to building, with growing concentration of interests in one place—may well be pondered anew today. We face the same peril now in many centers, and those timeless principles apply whenever and wherever similar conditions exist. Every worker in this cause should study afresh the solemn warnings on this point recorded in Volume VIII, for this condition profoundly affects the whole question of a great forward movement to finish the work. In fact, this problem cannot be dissociated from that larger issue.

As truly as God has spoken to us, so truly must there come in among us a return to those apostolic methods and practices, wherein the early disciples "went everywhere preaching the word." Acts 8:4. Some, in apostolic days, took the command, "Tarry ye in . . . Jerusalem," very seriously. They held tenaciously to the word that the gospel was to be preached first in Jerusalem. It became the great center. Indeed, it took the dispersing force of persecution to scatter the large group that had congregated there, and send them forth everywhere preaching the word in harmony with the divine mandate. There must come with us a similar breaking loose from congested Jerusalem centers—and, if necessary, it will come through the same heavy hand of persecution. Adequate

and faithful plans for the finishing of the work must take the correction of this wrong into the reckoning.

This centralization has made necessary an unusual pastoral care of these large churches, with their difficult financial and disciplinary problems, and their waning missionary zeal. Men of real strength are required for this work. Thus the emphasis has shifted, as concerns a large group of ministers, from direct evangelism to managing churches. The emphasis has also shifted from securing funds accruing through a membership increased by continuous evangelism, to obtaining all possible funds, for mission and homeland enterprise, from those already in the church under the pastor's or district superintendent's care. It is a sobering fact that, instead of growing in membership as all of our churches should, over 900 of the 2,413 churches in North America did not add a single member through baptism or profession of faith in 1935, and there has been a steady increase in this direction during the last several years.

And this growing centralization problem has necessitated the booster help of our departments and their secretaries, which has developed all out of proportion to the original intent, so that many of our committees are now heavily secretarial. Choice has constantly to be made between securing a secretary or an evangelist, the secretarial work often being considered indispensable under the present arrangement.

Furthermore, this colonization has fostered large and elaborate institutions, often ministering to pride or ambition, and involving such heavy investments as have frequently curtailed aggressive evangelism, because of the financial burden with its load of debt and interest. That this has a profound bearing on our plans for the finishing of the work cannot be gainsaid.

2. *Another hindrance of major moment is the growing contentment with, and conformity to, this present world.* A fatal complacency has taken possession of many, as concerns its creature comforts and prospects, chilling that ardent longing for the speedy coming of our Lord that underlies all fervent, effectual service and sacrifice to hasten His return. To a disturbing degree this has retarded that greatly increased, sacrificial flow of means called for in the finishing of the work. And that it has adversely affected the missionary labors of the church to hasten the great consummation day, may be seen on every hand.

The times of greatest peril in the history of the Christian church have ever been the periods of her peace, favor, and prosperity. In such times, the tendency has been to become established, and to plan on living the rest of life amid earth's enticing comforts and conveniences. In favored lands today, many of our people and not a few of our workers live at ease in Zion. They have grown careless with the

money entrusted to their care. Some have become prodigal and indulgent in its use. Others are guilty of covetous hoarding, and so are withholding their means from God. It is this blighting spirit and practice of covetousness that so fatally dries up the spirituality of the church, and retards its great final work.

Never has the church been able to stand prosperity. She thrives best under hardship, persecution, pressure, and calamity. Then her affections are weaned away from the things of earth. The deceptiveness of riches has led men, in these last days, to put off the placing of the bulk of their means in the cause for the finishing of the work. They have procrastinated, purposing to turn it over a little later—shortly before the end. But hosts of such are destined to bitter disappointment and final loss, for when they are ready to act, it will be too late. National calamities, bank failures, commercial collapses, and oppressive restrictions will soon sweep away houses and lands or other possessions that seem so dear, and tragic will be the losses and regrets. Investments in souls will alone survive the impending calamities and persecutions of earth, and the desolating fires of the last day. Such will prove the only sound, satisfying, and abiding investments of earth.

We are but pilgrims and strangers in this world (Heb. 11:13-16). We are in temporary, not permanent, quarters. And the pilgrim character of our sojourn and our witness to the world is never to be forgotten. We are not to plan and build for the generations to come. We are not to entrench ourselves, and settle back on our lees. Moreover, unjustifiable amounts of money have, in instances, been put into elaborate, oversized institutions that have belied our profession, the specious plea being that such give "character" and the "appearance of stability" to our work. But this worldly-wise policy has reacted adversely, both in the gifts of our people, and upon those who rightly expect better of us. And what would this excess money have returned had it been invested in souls through direct evangelism? This covetous withholding and selfish indulgence profoundly affects the speedy finishing of the work.

3. *The subtle spirit of uncertainty that has sought entrance into the minds of some, is another real obstacle to an effectual advance move.* Yet it is self-evident that confidence in the certainties of the advent movement is foundational to any unusual sacrifice in its behalf, and that a profound belief in the fundamental positions of Seventh-day Adventism is indispensable to any effective propagation of the faith through our ministry. By confidence in the certainties of the advent faith, I mean in the surety of the near advent of Christ,—confidence in the threefold message outlined in Revelation 14 as God's final warning and appeal to men, for the giving of which we were called into existence as a people; confidence in the credibility of its

(Continued on page 30)

A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

POSSIBILITIES OF THE HIGHWAY BILLBOARD*

BY HORACE J. SHAW

OUTDOOR advertising has divine sanction. Just as the first advent was announced in the great out-of-doors by the heralds of the sky, so also the second advent of Christ, the supreme event in the history of the universe, has been announced on God's colossal sign-board, by spectacular phenomena in the heavens. Signs and events so important that God chose the most strategic places in which to show them, surely deserve our best efforts in giving them the most arresting presentation possible.

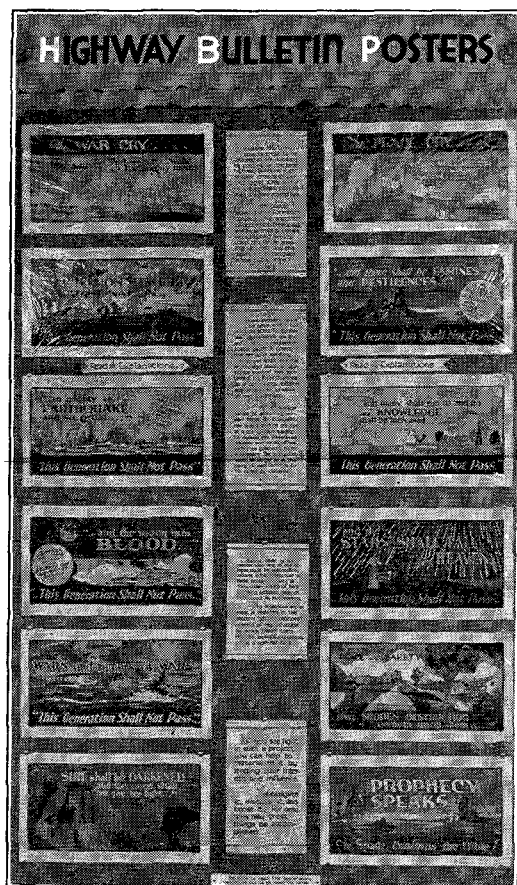
No denomination or religious group has thus far undertaken outdoor advertising on a large scale. While traveling in Norway, I observed that here and there among the roads winding through the Norwegian fiords, some zealous

folks had dashed three words in white on the rocks, "*Jesu Kommer Snart*,"—Jesus is coming soon. So great and grand a message as ours is surely worthy of the best that thought and art can give. Practically all of the sporadic religious advertising in the outdoor field savors of fanaticism or crudeness, thus prejudicing and repulsing rather than attracting those it desires to reach. There is opportunity for something worth while.

Along with oral preaching should go visual teaching; and the latter, exemplified through outdoor advertising, is worthy of as much thought, and is as truly essential as the former. Tests show that a fact seen is remembered 90 per cent better than a fact heard. Thus the visual sense is far stronger than the auditory.

Ninety-seven of the leading industries of the country, according to Starch, authority on advertising, are selling their products on a national scale by means of posters scattered over the nation's highways. The results are surprising. Magazine advertisements reach but 47 per cent of the population, he shows, while outdoor posters reach 83 per cent. Even newspapers do not reach so large a reading public. So this message, the most vital thing in the world, can reap real, tangible results from the use of this rapidly growing medium, if it is utilized.

At the General Conference session, leading evangelists and other workers voiced their desire for highway posters that would give the peculiar truths of this message on the outdoor



* The assemblage of poster miniatures pictured on this page, and standing on display at the Ministerial Association Exhibit at the Conference, was presented to the session with brief statements as to its possibilities. This resulted in the passage of definite recommendations. We requested Horace Shaw, one of the ardent friends of the project, to develop a little more fully the presentation made orally at the time. Here follows the recommendation which authorized development of the plan, if it is deemed feasible:

"WHEREAS, The times demand a strong presentation of the advent message; and,

"WHEREAS, It is generally conceded that by means of outdoor advertising more of the public is reached than by any other means;

"We recommend, 1. That the General Conference Executive Committee appoint a subcommittee to give study to the production of billboard announcements and posters to be used in connection with evangelistic meetings, radio programs, and local church services.

"2. That if found practicable, the General Conference be authorized to produce an initial series of twelve posters to be made available to the local conferences as soon as possible; other designs to be added from time to time.

"3. That the widespread use of such highway posters be urged, thus complying with the prophetic commission, 'Write the vision plainly, that he that runneth by may read.' Hab. 2:2. (Luther's translation.)"

billboard. This resulted in the unanimous adoption by the General Conference, of a resolution authorizing the production of a series of posters along the lines of the suggestive miniature posters presented at that time and pictured here. These miniatures are the work of an outstanding artist and are produced in appropriate colors. They are merely suggestive of further ideas that might be developed by the rather new but now well-known "screen process."

Our denominational books are filled with illustrations and expositions of the signs of the times. How impressive these truths could be made when graphically illustrated on the outdoor billboard, accompanied by trenchant phrases of Holy Writ in explanation. For instance, that inescapable warning of Jesus, pointing out the significance of these last days, when he said, "This generation shall not pass." After the several specific signs, as recorded in Matthew, Mark, and Luke, this keynote lingers as the unceasing toll of a bell that sounds the alarm of impending doom. Jesus wants us to give those signs and that warning to all men everywhere. How forcefully Habakkuk prophesied, as translated by Luther, "Write the vision plainly, that he that runneth by may read." Hab. 2:2. National billboard advertising could help to fulfill this prophecy as no other agency employed at the present time. We have our good books filled from cover to cover with this precious truth. They are as mines of gold. Let us remove the covers from these books by placing their essential contents in poster form on the highway billboards of the country, thus sharing the wealth of this treasure with the unwarned millions of earth.

The possibilities are limitless. Every church in the country, for instance, could arrange to have a series of twelve posters, one to be shown each month. These could be rotated, thus displaying a dozen posters during the course of the year. Each display might cover some particular sign of our times, and its meaning, or even present the cardinal beliefs of this movement by illustration, with pithy statements. For example, the signs on earth and in heaven could be given. The first, showing a scene of troubled waters with battleships, airplanes, dirigibles, and a smoke screen forming the words, "Ye shall hear of wars and rumors of wars," from whence the eye would inevitably fall upon those inescapable words of Jesus, "This generation shall not pass."

This poster might be followed by another, "There shall be famines, and pestilences," as a caption to the stark drama of a bleak mountainside with a mother clutching her starving children, followed by that haunting warning, "This generation shall not pass." Again, another sign: "There shall be earthquakes in divers places," the reeling, swaying, jagged sky line of a mighty metropolis caught in the

grip of a last-day quake, followed with that recurring phrase, "This generation shall not pass." Signs celestial would logically follow. On one display two contrasting pictures could be shown,—the dark day of May 19, 1780, to be followed by another picture of the moon as it rose that eventful night over the surging falls of the Niagara turned to crimson, thus making the falls as a cataract of blood, further emphasized with that unmistakable declaration, "This generation shall not pass."

What a dramatic climax would be the display of a New England village, awe-struck inhabitants with hands uplifted, looking skyward at the unprecedented spectacle of the stars falling from heaven. As a thunderbolt from a clear sky, burning and branding its way into the most hardened of consciences the words: "This generation shall not pass," would never be forgotten. Thus the message for this time could be shown *ad infinitum*, by means of the highway poster.

Not only could each church be responsible for the erection and maintenance of even the largest highway posters in their city, but evangelists could utilize these posters in connection with their evangelistic efforts on a weekly rotation, even using as sermon titles those listed on the billboards. In every poster, space would be provided for a "bull's-eye" (i. e., a special spot where the eye normally focuses to the point of greatest attention), whereon the location of the tent, tabernacle, hall, or church could be inserted, and in the case of a radio broadcast, the hour of broadcast and station could be placed.

As a beginning, these posters could be made available to the evangelists for use in connection with tent and hall efforts. Later, the missionary societies in the local church could place them at key positions on the highways approaching the city with, perhaps, a welcome to the church of that city. Eventually throughout the country a national program could be developed.

One of the reasons why we, as a denomination, have not used billboard advertising is that the price has been prohibitive for the production of the posters. The machinery for the regular lithographing process costs almost two hundred thousand dollars. This, added to the rental of billboards, which would be necessary in the use of the large 10 by 20 foot billboards, proved too huge an undertaking. But now with the "screen process," posters can be produced reasonably in any desired size from a window card to the largest-sized billboard. This process is employed by the leading sign shops of the country. The large 10 by 20 foot posters could probably be produced by this method for less than \$5 each. The 5 by 10 foot posters, which are just a fourth the size of the other, and which every church and every conference and every evangelist could use to such good advantage, would cost approximately half

what the larger posters cost, and possibly the price could be scaled to a lower rate as production increased.

For the smaller-sized poster, 5 by 10, it would not be necessary to have a rental agency erect and maintain a billboard. The average price of renting a billboard the country over is \$7.50 a month. Standardized measurements with a blueprint could be made available, so that the local church could, with the men available, erect and maintain its own billboards, thus in many cases abolishing the rental expense. By this same process, window cards could be produced in color at a very nominal cost for placement throughout the cities holding evangelistic meetings. These colored placards are much more attractive than the usual two-tone announcements.

By way of summation I will tabulate some of the advantages of advertising our message on the highway posters of the country:

1. Attention arresting. Natural arousement of curiosity.
2. Twenty-four-hour duty. A workman in the day, a watchman in the night.
3. Reaches all classes,—rich, poor, educated, ignorant, professional men, sportsmen, society ladies, housewives, old folks, children; all nationalities, the religious, the irreligious, the believer, the infidel, the cultured, the inebriate.
4. *Multum in parvo*—says much in little.
5. Gives wings to the message, thus helping cut short the work.
6. Places our denomination on the "ground floor," as a religious body, in the use of one of the greatest public-reaching mediums in the world.
7. Lifts the public concept of the Seventh-day Adventist doctrine.
8. Brings life to the local church by opening a new channel of missionary endeavor.
9. Unites the church in a common program of missionary advance by organizing the laymen in a specific national, yet local, plan to carry the gospel to their fellow men.
10. Fosters a wider circulation of our books, papers, and magazines, thus financially aiding our publishing houses and tract societies.
11. This agency could, in a unique sense, go "into all the world, and preach the gospel to every creature," so "that he that runneth by may read."

West Palm Beach, Florida.

DECLINING CONTRIBUTIONS.—There has been a decline in the total giving to Protestant church bodies in general of 43 per cent since 1928, according to an analysis made by the research department of the Federal Council of Churches and made public in the March 21 issue of the information service of the council. The analysis is based on data assembled through the years from 1928 to 1935. According to this analysis, total gifts to twenty-five Protestant bodies declined from \$532,000,000 in 1928 to \$304,000,000 in 1935. In 1928 the per capita contribution for all purposes was \$23.30, while in 1935 it was \$12.10. Per capita contributions for congregational purposes declined from \$17.30 in 1928 to \$9.98 in 1935.—*The Watchman-Examiner*, April 23, 1936.

THE QUERY CORNER

Sundry Ministerial Problems

Is Revelation 20:5 Spurious?

I would like some help that would positively disprove the claim made by the Millennial Dawn people, that Revelation 20:5 is spurious, and that it is "not found in the oldest and most reliable Greek manuscripts, the Sinaitic, Vatican Nos. 1209 and 1160, nor in the Syriac manuscript." The quoted sentence is from "Plan of the Ages," Vol. I, pp. 288, 289 (note).

The statement in Revelation 20:5, A.R.V., "The rest of the dead lived not until the thousand years should be finished," overthrows the teaching of the Millennial Dawn people that there is a second probation after the resurrection of the dead, and they therefore seem compelled to deny the authority of this text in order to maintain their creed. It should be remembered that this is not a matter to be decided by a creedal statement, but by the testimony of the New Testament manuscripts, and on this basis the following facts are submitted for candid consideration.

The most exhaustive study of the text of the book of Revelation is found in "Concerning the Text of the Apocalypse," by H. C. Hoskier, published by Bernard Quaritch, Ltd., London, 1929, a two-volume set of 1,400 pages, in which every verse, and sometimes practically every word in each verse, is critically examined as to its authority and the correct reading. In this work the Sinaitic manuscript and seventy other manuscripts, including Vatican 1160, are cited as authority for the Greek text rendered, "The rest of the dead lived not until the thousand years should be finished." This is certainly weighty testimony.

As to the assertion that this verse is not found in the Vatican manuscript 1209, it is sufficient to state the fact that not one verse of the whole book of Revelation is found in this manuscript. In the well-known work, "A Plain Introduction to the Criticism of the New Testament," by Frederick H. A. Scrivener, p. 106, this statement is found as for the portion of the New Testament covered by Vatican manuscript 1209: "The New Testament is complete down to Hebrews 9:14." To cite this manuscript as evidence that Revelation 20:5, as found in both the Authorized and the Revised Versions, is a later interpolation, is evidence of inexcusable ignorance of sound textual criticism, or of intentional perversion of the evidence available.

Now as to the assertion that the text under consideration is not found "in the Syriac manuscript." In the first place the expression "the Syriac manuscript" is too indefinite for a textual scholar to use in an argument. The basis for this statement is found in the follow-

ing quotation, taken from a reliable source:

"There are three Syriac translations of the New Testament, which are denominated the Peshito, the Philoxenian, and the Hierosolymitan versions."—"The New Testament; A Literal Translation From the Syriac Peshito Version," by James Murdock, D.D., p. 489.

The same authority gives the following information which is of much significance in this connection:

"This [the Peshito] version is not only much older than the Philoxenian or the later Syriac version, but it is very generally admitted to be the oldest version that has come down to us, of the New Testament in any language."—*Ibid.*

"The Peshito version embraces all the canonical books of the New Testament, except the second epistle of Peter, the second and third epistles of John, the epistle of Jude, and the Apocalypse [Revelation]. . . . It is almost precisely the same with the canon derived from the writings of Irenaeus, Tertullian, and others in the first ages of the church. And this may be considered as evidence of the high authority of the version. It was made before the New Testament canon was fully settled."—*Id.*, p. 490.

It is thus entirely clear that the claim that the text in question is not found "in the Syriac manuscript" (quite probably referring to the Peshito version) has no significance as to this particular text in the book of Revelation, inasmuch as no verse of this book is found in this version.

The conclusion to be drawn from this brief examination of the claim that Revelation 20:5 does not belong in the true text of Revelation, but is an interpolation, is quite obvious. Of the four manuscripts cited as authority for the claim, two, the Sinaitic and the Vatican 1160, contain the text, and the other two, the Vatican 1209 and the Syriac (the Peshito version, the most ancient and the most reliable) do not contain any portion of the book of Revelation. The Codex Alexandrinus contains the book of Revelation, including this text. Therefore the assertion that Revelation 20:5 is without manuscript authority is absolutely unproved, and its reliability is satisfactorily established.

That this text is accepted without question by leading textual critics is evident from the fact that it is found in the following Greek texts: Westcott and Hort, Tischendorf (eighth critical edition), Tregelles, Weymouth's Resultant Greek Testament, Alford, and the Greek text followed in the Revised Version.

The same writer asks these additional questions:

Of the three Vatican manuscripts Nos. 1160, 1209, and 2066, what is indicated by these numbers? What are their dates as to age?

Textual critics designate the texts examined by them either by letters of the alphabet or by numbers. Vatican 1209 is a large vellum manuscript assigned by some critics to the fifth century A.D., and by others to the fourth century. It is mentioned by Scrivener as "the glory of the great Vatican Library at Rome."

Vatican 2066 is listed by B. B. Warfield as "the late and inferior Codex Vaticanus 2066" ("Textual Criticism of the New Testament," p. 30). The date is the eighth century. This manuscript is often referred to as the Vatican manuscript of the Apocalypse, in contrast with Vatican 1209, which does not contain the book of Revelation.

Vatican manuscript 1160, although it is listed among the manuscripts, is rarely cited by textual critics. It is a cursive of a later date, probably in the eleventh century.

I hope that this necessarily brief answer to the request of the reader of the MINISTRY, prepared by request of the editor, will prove helpful in establishing the authority of the text in question, and that the information concerning the three Vatican manuscripts will meet the needs of the inquirer.

For the benefit of those who do not have access to the works of the leading textual critics, I will state the following facts concerning the designations given to the four great uncial manuscripts:

Aleph (the first letter of the Hebrew alphabet) is used to designate the Sinaitic manuscript of the fifth century.

A, the first letter of the Latin word, Alexandrinus, is used to designate the Codex Alexandrinus, or the Alexandrian manuscript, a manuscript of the fifth century.

B is used to designate the Vatican manuscript 1209, a manuscript of the fourth or fifth century. It is important to note the number 1209, as there are other manuscripts, 1160 and 2066, both of which are of a later date.

C is used to designate the Codex Ephraemi, another manuscript of the fifth century.

As authority for the dates here given for the writing of these manuscripts, I will submit brief statements from "A Plain Introduction to the Criticism of the New Testament," by Frederick Henry Ambrose Scrivener, whose conservative scholarship in the field of textual criticism is frankly acknowledged by the most reliable authorities in that field:

"The foregoing considerations were bringing even cautious students to a general conviction that Codex Aleph [the Sinaitic] if not, as its enthusiastic discoverer had announced, 'Omnium antiquissimus' [The most ancient of all] in the absolute sense of the words, was yet a little lower in date than the Vatican manuscript itself, and a veritable relic of the middle of the fourth century."—Page 94.

"The paleographic reasons for assigning this manuscript [Codex Alexandrinus] to the beginning or middle of the fifth century (the date now very generally acquiesced in, though it may be referred even to the end of the fourth century, and is certainly not much later) depend in part on the general style of the writing, which is at once firm, elegant, and simple."—Page 101.

"The formation of *delta*, *pi*, *chi*; the loop-like curve on the left side of *alpha*; the absence of the points at the extremities of *sigma*

or epsilon; the length and size of rho, upsilon, phi, all point to the fourth century as the date of this manuscript [Vatican 1209].”—Page 108.

“All these circumstances taken together indicate for Codex C [Codex Ephraemi] as early a date as the fifth century, though there is no sufficient cause for deeming it at all lower than Codex Alexandrinus.”—Page 123.

The same inquirer asks the following question:

“Is the footnote on Revelation 20:5 in the *Emphatic Diaglott*, to which appeal is made by the *Millennial Dawnists*, reliable and in harmony with textual authorities?”

This footnote reads thus:

“But the rest of the dead did not live till the thousand years were ended”—omit. These words were probably omitted by oversight in *Vat. MS.*, as they are found in *A B C*—though not in the *Syriac*.

This note seems to have been written by one who was careless in his statements. He refers to “*Vat. MS.*” without stating to which Vatican manuscript he refers, although there are three of them which are commonly cited by critics, numbered 1160, 1209, and 2066; and he also refers to “the *Syriac*,” although there are at least three *Syriac* manuscripts, as has already been stated. The whole book of Revelation is lacking in both the Vatican manuscript 1209 and the *Syriac* manuscript designated as the *Peshito*, which is the best-known *Syriac* manuscript. The writer is correct in stating that the words in question are found in *A*, *B*, and *C*.

In view of the facts here submitted, it would seem that the writer of the note could not be regarded as a helpful critic of New Testament manuscripts. Careful and exact statements, based upon acknowledged authorities or accompanied by positive proof, are rightly required in the field of textual criticism.

It may not be out of place to add that “The *Emphatic Diaglott*” is not recognized or quoted by the leading scholars as an authoritative work, and therefore those who are familiar with the field of textual criticism realize that it will be much safer if they draw their conclusions from recognized authorities.

W. W. PRESCOTT.

“Ministry” Readers’ Verdict Excerpts From Recent Letters

REAL HELP PROVIDED.—Thank you for the very excellent paper you are preparing month by month as a help and inspiration to the ministry of the advent movement. Its “*Kindly Correctives*,” its invitation to delve deeper into the word, and its call to “*A Greater Evangelism*” are all splendid, and I seldom, if ever, have a word of criticism to pass on the *MINISTRY*. For I think it one of the best helps that a Seventh-day Adventist minister can have in his work.—*J. I. Robison, Secretary-Treasurer, Zambesi Union, Africa.*

VALUABLE CONTRIBUTION MADE.—I feel that you have made a very important contribution to this cause in the work that you have already done in connection with the *MINISTRY*, and believe that the *MINISTRY* is yet to play a larger part in the development and training of our working forces in the speedy finishing

of the message.—*J. L. Shuler, President, Carolina Conference, U.S.A.*

GIVES WORTH-WHILE SUGGESTIONS.—Have enjoyed very much reading the last few issues of the *MINISTRY*. It surely is a well-prepared journal, and it contains enough practical suggestions to make it worth while for the ministry.—*E. F. Hackman, President, S.E. California-Arizona Conference.*

SOURCE OF INSPIRATION.—I have learned to love that little paper, the *MINISTRY*, and combined with the *Review* its messages have been an invaluable source of inspiration to me. I sincerely hope that we shall never have to work without it. This paper is found even among our native workers.—*Siegfried Horn, Secretary, West Java Mission.*

UPLIFT AND INFORMATION.—I am only a humble Bible worker and church school teacher, but I have been a reader of the *MINISTRY* and the *Reading Course* books from the first. They have been a means of inspiration to me, a spiritual uplift, as well as a means of information. I do not wish to discontinue. The reading of them is a delight.—*Mrs. Bertha Stottlemeyer, Bible Worker, Dayton, Ohio.*

THE FIELD SAYS— Through Our Letter Bag

The Misuse of Music

EDITOR, THE MINISTRY:

“Difficult” music is out of place in church. That is not the place to demonstrate ability on any instrument. The instant a congregation is led to consider the music difficult, or the player a fine instrumentalist—there is something wrong. His accomplishment should be secondary. The beauty of the music should make the first appeal. When we look at a flower, our first consideration is naturally that of its beauty. Upon closer study, its form, construction, pattern, etc., may claim our attention. So the appeal should be to the beauty of the music, and not to the performer. It is so easy, when one can play difficult music, to select material that contributes more to the reputation of the performer than to the effectiveness of the service, of which the music is only a part. Surely the lesson designed through the ordinance of humility should be applied to the music of the church.

I am reminded of an incident in the life of Franz Liszt. Chopin and Liszt were visiting at the same home one evening. The natural request for music came. But the pedals of the piano were being repaired, and so the piano was standing there without pedals. Chopin was asked to play. He hesitated, knowing what it meant to play without the sustaining effect of the pedal. Liszt said, “You play, and I’ll manipulate the pedal rods.” He crawled under the piano and worked the rods while Chopin played. The fine musicianship of Liszt (and the finer touch of humility) made Chopin’s music beautiful. I often think if the musician could only crawl out of sight, not be seen or known, only heard, it might lead to a more careful selection of music for the church service. It is the “manipulating of the rods” that music should serve in its church appointment.

H. A. MILLER.

VALUABLE QUOTATIONS

Verified Extracts From Current Literature

CONSCIOUS LACK.—All spiritually sensitive persons feel that there is a great lack in the religious life of our time. There is much activity in the churches, and earnest people everywhere are trying hard to discover the means to make religion effective in serving human need. But religion itself seems to have missed its way; it has lost and seems unable to recapture the certainty, confidence, and directness which belonged to it in other days. Evidence that people feel this way about conventional religion is to be seen in the wistful welcome that is extended on every hand to new religious movements. Many claim to find through the Oxford group precisely the freshness and joyousness arising from a direct dependence upon God which religion on the whole lacks. There is a widespread search for the rekindling of religion through retreats, missions of renewal, and other special means. These all imply a recognition that something fresh is needed, or reveal a desire which the ordinary ministrations of the churches are failing to meet.—*John Line, in the Christian Century, June 3, 1936.*

BREAKDOWN.—Before Christ came, men had tried everything,—learning, culture, philosophy, government, mighty empires, militarism, poverty, riches, and religion. Nothing satisfied. Men were weighed down with the *tedium vitae*. Preaching had a chance to be vital.

He is blind who does not recognize that our modern world is rapidly merging into a similar state of mind. It is not a decade since education was going to save us; so with philosophy and government—particularly democracy! Evolution guaranteed the forward and upward march of all things.

In spite of education and science and philosophy and all the rest of our boasted superior culture, we have progressed downward. On the darker side, these disciplines and powers prove to be mere tools for the realization of the wicked desires of unregenerate men.—*William W. Adams, "Vital Preaching," Religious Digest, July.* (Reprinted from *The Christian Review, April.*)

SCIENCE AND IMMORTALITY.—What may be regarded as the view of great scientists on the immortality of the soul, was expressed by Dr. Arthur Compton in the *Yale University Press*. Dr. Compton, who has won distinction as a great physicist and also as winner of the Nobel Prize in 1927, says, "Failure to find evidence for the permanence of consciousness is no adequate evidence for rejecting its possibility."

Dr. Compton declares that scientists and philosophers alike have failed to provide any clear indication of what the future holds for us. But, he states, "Though it is true that science has found no weighty evidence in favor of life eternal, it must also be said that science has found no reason for supposing that what is important in man can be buried in the grave. The truth is that science cannot supply a definite answer to this question."—*The Religious Digest, July, 1936.* (Reprinted from *Baptist and Reflector.*)

CATHOLICISM'S AWAKENING.—To those who have regarded the Roman Catholic Church as essentially an "otherworldly" church, the tendency toward concern with social issues which is developing within that communion must be looked upon as of the utmost significance. The charge against Protestant preachers who have shown an inclination to change the social order, has been that their business is concerned exclusively with the salvation of individual souls. Yet here is a church which has always emphasized personal salvation above everything else and shown the utmost caution when approaching temporal things, rapidly assuming a leadership in the battle for social justice which, if it continues as boldly as it has started, will soon register its imprint upon the country.—*Louis Minsky, in The Christian Century, June 10, 1936.*

DRINKING NATION.—Since repeal the alcoholic beverage industry has spent approximately \$65,000,000 a year for liquor advertising. The object of this advertising is to make drinkers out of nondrinkers and to progressively increase the demand for and the consumption of alcoholic beverages. This campaign is succeeding. During 1935, the consumption of distilled liquors increased nearly 50 per cent as com-

pared with 1934. The consumption of beer has grown from over 29,000,000 barrels in 1933 to over 45,000,000 barrels in 1935. This campaign, deliberately planned and effectively executed, is making this a nation of drinkers.—*The Watchman-Examiner, July 2, 1936.*

MISSIONARY RETREAT.—While business recovery gets under way, further missionary retreat continues. Something must be wrong with our hearts. The depression has become a cloak for selfishness. Our love is cold.—*The Watchman-Examiner, April 30, 1936.*

WORLD CHANGE.—An element of dubiousness has been thrown around the Christian message and ideal. Conceptions of society, leaving no place for religion, or a place of subservience for the church, have taken shape in Europe; increase in armaments has replaced good will; democracy is fading from the international map; pessimism and despair are prevalent; and humanism is keeping us from struggling to meet a divine ideal. In times like these the church must declare a message true to the New Testament which will be adequate to meet the grievous needs of the times.—*Paul B. Kern, "The Next Step in Foreign Missions," in Religious Digest, July.* (Reprinted from *Missionary Review of the World, May.*)

WORLD'S NEED.—The world needs the gospel of the sovereignty of God in an hour of pessimism. It needs the message of the Lordship and the Saviourhood of Christ in a day of selfish gratification. It needs the doctrine of regenerated church membership in a time when communities are really "club-ed" to death. It needs the proclamation of the soul's right to free access to God, without priest or human intermediary in the midst of sacramentalism. It needs the doctrine of the freedom of church and state, when dictators seek to shackle men's consciences. The positive declaration of soul liberty—freedom of speech, freedom to work, freedom to worship—is the need of this hour, when, through fear and military coercion, men are held in mental and spiritual slavery with the threat of liquidation ever hanging over them and their families.—*The Watchman-Examiner (Baptist), April 16, 1936.*

APPROVED THINKING.—Curiously enough, extremes meet in agreement on this principle. Catholics and communists, mutually hostile on every other point, agree on this,—that individual human beings cannot be trusted to find the truth and to teach what they find, and that the only freedom of thought consistent with social stability is freedom to think what is approved by the proper authority.

At the meeting of the National Catholic Educational Association in New York, the following sentiment was expressed in the official statement, as reported in the official news release of April 18: "Academic freedom is not academic license. . . . Academic freedom is freedom to teach what is true, and to receive instruction in what is true. When it comes to defining what is true, Catholic education seeks the guidance not only of the natural law, but of the supernatural revelation that has come to us from God through Jesus Christ, our Lord, and which is interpreted for us by the church. . . . The state has no authority to determine what is and what is not true."—*The Christian Century, May 6, 1936.*

CRIME'S BACKGROUND.—How shall we explain this tragic situation? How has the enemy come in like a flood? Child crime has come through *child neglect*. It was ascertained recently in New York City that out of 55,000 below the age of sixteen who had fallen into the hands of the police, only one sixth had ever heard of the ten commandments. When it was discovered that the criminal youth of New York were not familiar with the ten commandments, the same test was applied to the high school pupils, only to find that in one school, three fourths could not write anything at all about them. How shall the youth of the land obey the laws of which they have never heard? How shall they hear without a teacher? Superior Judge Aggeler, a Los Angeles jurist, found that only two per cent of the thousands brought before him, for every conceivable crime, were active members of any church at the time of their arrest. The other ninety-eight per cent either had no religion, or had fallen away from their religion, whatever it was. This, then, is the real truth of the matter. Men and women who are active church members are not the criminals. It was not the criminals' religion that brought them into sorry straits, but their lack of religion.—*C. H. Benson, in the Sunday School Times, May 9, 1936.*

ARMAMENTS VERSUS CHURCHES.—In 1927 we spent on war \$1,407,000,000, and we gave for support of churches \$833,000,000. The outlook for 1936 is an expenditure of \$1,461,000,000 on armaments and for maintaining churches \$593,000,000.—*The Watchman-Examiner*, April 30, 1936.

ATHEISTS INCREASE.—The president of the American Association for the Advancement of Atheism says that there are now forty million atheists in the United States. To oppose this mass attack on the Christian faith, there has arisen the International Christian Crusade, as an effort to restrain the anti-God forces. The method is to plant small bands of Christian men and women in strategic places, and thus establish a network for prayer and personal work with those who have problems and difficulties concerning the Christian faith.—*Religious Digest*, May, 1936.

EDUCATION DEPRESSION.—"Facts and figures" gives these figures for 1935 concerning education in [America] "the richest nation in the world:"
 40,000 fewer public school teachers
 2,400 schools in 18 States closed for lack of funds
 31,672 school districts in 24 States shortened school year
 200,000 teachers earning less than \$750 per year
 85,000 teachers earning less than \$450 per year
 45,000 teachers earning less than \$300 per year
 40,000 teachers are owed over \$4,000,000 in wages
 —*Advance*, May 1, 1936.

OCCULT WAVE.—The civilized world of the year 1936 likes to think of itself as so advanced and highly educated that it is far beyond any appeal of myth or superstition, anything that would appeal to the ignorant or credulous. Yet we are seeing such an incoming flood, a veritable tidal wave, of the occult as would have seemed unthinkable and impossible thirty or forty years ago. The most cultured types of people are being carried away by the occult and the supernatural in realms of darkness and false religion. Not only is spiritism having a great revival, but so also is astrology.—*Sunday School Times*, April 4, 1936.

COBWEB SUBTLETIES.—Hyde Park orators and university dons alike have become squeamish about discussing the simple, basic faiths of religion. Instead, refuge is taken in cobweb subtleties of thought that dazzle with their brilliance while they distract attention from their frailty. Our literary men weave dreams of appealing beauty to replace the awkward convictions of more naïve days, but leave us at the end unsatisfied. The very sincerity, the yearning eagerness for some reviving and sustaining faith, the humble acknowledgment of complexities too baffling for the mind, mark off these men as seekers who demand a theologian's sympathy.—*The Christian Century*, April 15, 1936.

BAPTIST TITHING.—If Northern Baptists tithed for one year, it would be the greatest year in our history. To say that tithing is an Old Testament requirement does not face the problem adequately. In Matthew 23:23 (Goodspeed's translation), Jesus suggested to the scribes and Pharisees that they should have remembered justice, mercy, and integrity without forgetting the tithe. I believe when our denomination begins with the tithe, and moves forward in Christian experience, that we shall soon cease talking movements in the hope of raising a few extra dollars for worthy causes, and begin seeking those who desire to go as our missionaries, for whom we have the money.—*The Watchman-Examiner*, April 23, 1936.

SELF-INDULGENCE.—We are constantly hearing that we have not money enough. This is not the truth; it is the "smoke-screen" behind which many hide while they spend for everything they desire. We have 400 members in our church, and 100 of them are paying the bills and giving for missions. The others own automobiles, radios, electric washers, frigidaire, vacuum cleaners, telephones, and they spend much for candy, ice cream, soda, cigars, and the movies.

The idea of any self-denial or self-sacrifice for Christ's sake never seems to enter their heads. They are "riding free." Yet with a little planning they could have many of these things and money also for the King's business. Now they are not as much as carrying their own weight in the church.—*The Watchman-Examiner* (Baptist), April 10, 1936.

NOTES AND NOTICES

Items of Interest to Workers

ARTICLE VIII of the "Elmshaven" series ("The Work of the 'Elmshaven' Office Today"), appearing in the July *MINISTRY*, stated that no one had at the time been appointed to fill the vacancy in the Board of Trustees of the E. G. White Estate, caused by the death of C. C. Crisler. Word has now been received that M. E. Kern has been elected by the Trustees to fill that important place.

DIFFERENT workers stated at the General Conference that they had not received the *MINISTRY* for some time. Inquiry usually revealed that such had moved from one city or conference to another, and had failed to send word to the publishers of change of address (giving both old and new addresses). There is no possible way of automatic forwarding without such information. New workers in any conference or mission who have not previously been on the *MINISTRY* list of that conference, should immediately lodge request with the conference office, as all conferences now provide this journal for their entire evangelistic force.

By request we are assembling a list of the various subject titles used by our different evangelists of experience in announcing such distinctive topics as are always presented in a series of public addresses—Daniel 2 and 7, Matthew 24, the nature of man, the Sabbath, the sanctuary, and the like.

The several titles will be grouped about each separate theme. These lists should prove both interesting and suggestive to all. Then, too, they will also serve to emphasize phrases that we should avoid.

We have just been informed that only two hundred of Prof. W. E. Howell's "Gospel Key Words" (published by Southern Publishing Association) are left. This 240-page study of original Greek words or phrases that yield such rich returns to the Bible expositor, and which originally sold for \$1.75, is being closed out for only 25 cents each. If you desire one, secure it through local Book and Bible House at this price.

MANY follow the Ministerial Reading Course, and complete the outlined reading, who are unable personally to purchase the books. To all such we say: *Please send in your name for enrollment record.* That in no way involves purchase of the volumes. While such is highly desirable,—as one gets the most from a book when it is his own, marked and available for reference or restudy,—the Association is not primarily concerned with the sales feature. So, if you are reading the outlined course, kindly send in your name, that we may have the record, and you may have your credit card

when you have completed the designated volumes.

FALSE REMEDIES.—This is an age of quacks in religion as well as in medicine. Every nostrum imaginable is offered to cure the church of its real and supposed ills. They tell us that we must have finer machinery, beautiful buildings, more music, up-to-date programs. There is truth here. These, however, will not make an impotent church mighty in the presence of aggressive evils. Efficiency is their magic word, and the church has efficiency experts galore. It has built up the most efficient machinery ever made for its missionary enterprise; yet it is recalling its ambassadors, reducing its forces, retreating along all frontiers of activity. Efficiency is not synonymous with life. It is not efficiency, it is effectiveness that is needed.—*The Watchman-Examiner* (Baptist), April 16, 1936.

Finishing the Work

(Continued from page 22)

historic beginnings; confidence in the veracity and authority of the Spirit of prophecy; confidence in the integrity of the sanctuary truth, the hub of the great wheel of last-day doctrine; and confidence in the verity of the great outline prophecies—all resting, of course, on the full saving provisions of the everlasting gospel.

These fundamentals lie at the foundation of any effectual forward move. We *must* have the certainty of sound, sincere, intelligent, flaming personal conviction, else we shall fail to convince others, and thus fail to advance. If these fundamentals of our faith be not sure and certain, then we are the most mistaken and deluded people on the face of the earth. Then we are a people without a message, and without a legitimate mission in the world. But to this I do not for a moment consent.

I wish, in passing, to go on record with this statement concerning the historic foundations of this movement: The unprecedented privilege of three and one-half years of the most extensive and intensive study of the background and foundations of this movement ever accorded any individual,—compassing not only North America, but this past winter the great libraries of Stockholm, London, Berlin, and Paris,—has resulted in the most complete assemblage of such historic source documents ever brought together. And the evidence thus gathered, which is overwhelming, has resulted in certain very definite conclusions. The deeper I have delved into these treasures, the greater has been my belief in the divine origin of this movement as God's final message of warning and entreaty to men, and the more impressive and invulnerable have appeared its far-flung principles and vital objectives. Its historic foundations command my confidence. This people have nothing to fear except as they may forget the past, and fail to go on under the manifest leadings of God. This much I felt bound to say in this connection.

But we must definitely recognize and remedy the leavening influence of skepticism, uncertainty, and worldly conformity that is neutralizing the witness of some, and hampering the reception of the Holy Spirit by the church.

We must recognize and meet a subtle Modernism that is seeking admission to our ranks, and that will prove fatal if it grows, just as it has to other great historic Protestant bodies that were God's witness in their day of loyalty and certainty.

And along with confidence in the message, confidence in our ministerial leadership is imperative—confidence in its fundamental integrity, its spirituality, its loyalty to principle, its wisdom in leadership, its careful and wise expenditure of hard-earned money, and its control by the Holy Spirit. Nothing so checks liberality as a lack of such confidence; and contrariwise, nothing will so open the pocketbooks of our people as the conviction that the converting love of God, and the direct leading of the Holy Spirit, controls in our ministry.

L. E. F.

(Continued in September)

Religious Titles

(Continued from page 19)

train of circumstances which finally led the professed church of God to commit spiritual suicide. A synagogue was located in every Jewish community, and each synagogue had its church school, where the children were taught the law and the Bible oracles; the spiritual leaders accepted and adopted certain titles foreign to the spirit of the word of God. "Rav," or rabbi, was given to the leader of the synagogue; "chazan," or minister, to the chanter or choir leader. "Rabban"—master, lord—was a degree superior to rabbi, conferred upon those who held more responsible positions.

The "Chacham," or wise man, was a more brilliant and scholarly leader whose talents demanded that he receive a still greater title. The "nasi," prince, was a learned religious genius and educated leader with rare mental acumen. As intellectualism and scholarship developed, and the religious title carried with it a degree of reverence and honor, spirituality declined, and religious fervor abated. Religious forms were substituted for spiritual power, and outward ceremonialism became the custom of the day. What the nasi, the chacham, or the rabbi said, had greater weight than what Moses or the prophets taught.

A few influential religious instructors were honored as "rulers," and there were some who were known as "doctors of the law."

Loyalty to Judaism and to the teachings of the fathers was considered necessary, vital, essential, fundamental; but the titled religious leader was the custodian of all the spiritual teaching. A spiritual guide without the title was of little value, and his influence over the people was negligible.

It was during the administration of men conducting the work of God under the conditions portrayed, that John the Baptist and Jesus appeared. Neither of these affiliated

with the Sanhedrin, or with the religious guides of the day. They read, studied, and obeyed the word of God in its purity. They did not receive the teaching of Scripture strained through the meshes of rabbinism or chachamism. On the contrary, Jesus condemned the religious leaders of that period for holding the titles of rabbi, wise man, etc. There was only one person to whom such titles belonged, and that was Jesus, Son of the Most High.

The Saviour and the apostles, guided by inspiration, gave to the workers of Christ certain titles applicable till the Lord returns. These are elders, evangelists, teachers, pastors, etc. The New Testament defines the work and position of the spiritual guide in God's cause, and every consecrated man of God should be content to use a title adapted to his work in harmony with the instruction given by the Saviour and by His chosen apostles.

Washington, D. C.

Professional Ministry

(Continued from page 6)

organized activities of the church. After they are baptized and have become members of the church, the minister who brought them to Christ should lead them in their following on in the service of Christ. He is the one above all others who should see that each convert baptized is attached in a very tangible way to the missionary bands of the church and put to work. It is only in the service of God that the individual Christian convert can keep his experience bright.

I fear that far too many ministers feel that when a convert has joined the church, the work of evangelism, so far as that individual is concerned, is complete. This is a grave mistake. The consequence of such reasoning is that these converts join the class in our churches who might be called the idle rich. Rich in

spiritual lessons and experience, they are left to stand idly by while from their vessels the oil leaks out and they soon sink into criticism and discouragement, and must be dealt with as our church lists are gone over. Such refined idleness on the part of new converts must be changed if we are to hold our members in the church. Some concentrated and detailed attention must be given by our evangelists to their converts relative to the activities in which the church is engaged. It is false and dangerous reasoning for the evangelist who brings men to the point of baptism and church membership to say to the church, "Now I turn this brother over to you for training and service." God, who has called us to rescue lost men and women from sin, has also called us to recruit them in the service of Christ.

Just to arouse men to their need of salvation but not to their responsibility and obligation in the service of Christ, is unprofitable work, and leaves them to the most potent assaults of the enemy. In this way, in the very beginning of their church-membership experience, there begins the lethargy which we so sorely mourn over in the church. Men must be led to be Christians in a more complete way than merely in their mental assents. There must be a realization and personal knowledge of the authority of Jesus over the individual life. Each member must see a great task that must be finished by himself as he joins himself to the church of Christ. He must sense the fact that no man has the right to enjoy peace and rest at the expense of another who is serving, or prosperity in silence while others less fortunate are waiting in darkness for the help he might give. He must be taught that—

"We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle; face it. 'Tis God's gift.
Be strong."

Such a realization will do much in holding the possessor in times of temptation and deception.

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EDITORIAL



POSTSCRIPTS

WITTICISM!—Let witticism be reserved for those who have no divine message to deliver. With the most sobering commission ever committed to man, ours should be the most solemn warning and entreaty that can be framed by human lips. The dignity of sincerity should always mark our witness, and the stateliness of truth should characterize all our utterances.

SOUL!—It is tragic when a worker of ability goes "sour," and becomes supersensitive, hypercritical, peevish, and noncooperative. Soon at loggerheads with his brethren, he both cripples his own service and limits his influence, as well as hampers that greater achievement which unity and community of effort alone make possible. It is bad enough for children to pout. It is worse for mature adults. But what shall be said of a Christian worker? When every one else seems at fault, it is well to examine one's own heart.

PUBLICIZE!—Proper publicity pays. But we so often fail to adequately publicize our denominational institutions and projects. We do not keep them sharply before the public eye. Returning from the Conference we passed a very creditable-appearing academy. The buildings were substantial and representative in appearance, set back a quarter of a mile from a famous transcontinental highway, paralleling the main line of a great railroad. We looked in vain for an identifying signboard. Finally, having passed the property, we found an insignificant board close to the ground giving in small letters the academy name with a little arrow pointing down the side lane. A real opportunity had been lost. Our colleges, academies, schools, sanitariums, dispensaries, conference and mission offices, publishing houses, depositories, churches, food factories, and the like should in most countries be kept constantly before the public eye. Let us capitalize our denominational name and message in ways that are in keeping with its dignity and importance.

JEALOUSY!—Jealousy is such a mean, hateful thing. It is so small, intolerant, selfish. It refuses to see the strength or worthiness of others, or their plans or methods, however good they may be. It always has a minimizing, nullifying remark to make. It will not concede another's success or achievement, lest its own be damaged by the contrast. It cannot tolerate another's recognition or acclaim, lest the spotlight be drawn away from itself. Jealousy always schemes for its own advancement, and ever connives at the constriction or overthrow of others. And the sad part of it all is that we can see and deplore this unlovely trait in

others, but will rarely recognize or acknowledge it in and of ourselves. Jealousy is foreign to the Christian spirit, and alien to the Christian ministry. Let us banish the accursed thing from our midst, and smite it whenever its ugly head is lifted.

DIVERGENTS!—As in apostolic days, the business cares of the church take increasing toll upon the time and energies of our executives and other ministers. But such a practice is no more in harmony with God's ideal and purpose for His ministry today than it was nineteen centuries ago. His specific instruction then was to seek out laymen of integrity and ability and put the business responsibilities of the church upon them, thus releasing the ministerial leadership for the appointed ministry of the Word. Our people often languish for genuine upbuilding in the Word through men who, by prayer and study, have become giants in the Word. We should definitely plan and work in harmony with this instruction unfolded by the Spirit of God, and expressly written for our admonition. And we should make whatever adjustments are necessary to conform to the divine pattern revealed. Thrust business cares back onto consecrated businessmen.

VARIATIONS!—Modernists now claim that Biblical expressions concerning "hell" are figurative, and that there is really no such bogey. In our presentations concerning future retribution, this fact may be reckoned with. This presents a different problem from the fantastic pictures painted by the proponents of endless torment a few decades back. But the unvarying truth of God marches on unthwarted by the perversions of men. And our presentations must meet both extremes of perversion.

CATHEDRAL!—The vast, towering walls of multicolored stone in God's great out-of-doors cathedral at Zion National Park, rising to their awesome heights draw out the reverent heart in adoration of the One who framed their massive outlines. Their majestic splendor and sheer vastness are so overawing that the insignificance of man in contrast to the greatness of God make an indelible impress upon the soul, and the divinely implanted instinct to worship lifts the heart in prayer and praise to Him who made it all, and who ordained the seventh-day Sabbath as its perpetual memorial, raising up this movement as the final witness to His creatorship in a world gone apostately evolutionistic. Great are Thy works, O God! Help us never to forget them, and Thee, and to stand as Thy faithful, effective mentors to the world in these last, great crisis hours. L. E. F.