

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 10

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No. 6

## In Council Assembled\*

By LOUISE C. KLEUSER

HERE's hoary head and youthful brow,  
Proved servants from the fields afar;  
Here's strength of long-tried leadership,  
And daring, youthful partnership.  
They blend their prayers, their plans, to bring  
The message of our coming King.

Here's thoughtful study of the theme  
That called these preachers of the Word;  
The church has turned to Babylon's ways.  
The call: High standards we must raise.  
Then traced through periods of the past,  
The gospel church is seen at last.

High towers the truth—the advent hope—  
Above the fall of Babylon.  
All through the midnight of the church,  
God's seers pierced the gloom in search

For omens of the Morning Star;  
They pushed the gate of faith ajar.  
And so these heralds of that day  
Rejoice their mission to fulfill;  
As brethren of a mighty cause,  
They lift the merits of the cross.  
They counsel well their plans' success,  
Their conq'ring power, faith's righteousness.  
*South Lancaster, Mass.*

\* Composed to mirror the dominant impressions of the Atlantic Union Conference ministerial institute, this poetic reflection was prepared at our request, and is indicative of similar profitable councils embracing our gospel workers in the several North American institutes.—Editor.

## THE HIGH PRICE OF LEADERSHIP\*

By L. H. CHRISTIAN, Vice-President, General Conference

T costs our all—at times, even life itself—to be a spiritual leader. He who thus leads must be a shining example to others. He must sacrifice more, donate more, and labor more. True leaders do not consider their own ease nor seek their own comfort. They must strengthen the weak, stir the indolent, convince the unbelieving, instruct the foolish, remove prejudice, overcome opposition, encourage those who look to them, and, by the example of their own achievements, draw all men to do greater things. Every leader in this cause should set those under his charge on fire for God.

To be a leader is to be in danger, for every leader should be at the front in the battle. His word of command to his men is not "Go," but "Come." He is always to face the foe. The enemy should never see his back. There is need for courageous leadership today. Errors, new and old, seek entrance. Some are inclined to criticize and oppose. Many more find it easy to hold back and say, "It is too much; it cannot be done." We need a united and wise leadership, a kind, yet strong energetic leader-

ship. Nearly all our members are willing, loyal, and devoted. They will gladly follow a steady, determined advance.

A genuine leader is a great treasure. One good, fruitful leader is worth a host of ordinary men. The men of David's day recognized this when they said to him: "Thou art worth ten thousand of us." The twelve apostles, chosen by Christ as His leaders, did more to build up the gospel cause than the thousands of other believers. A conference of two thousand members with a strong leadership often does more in real spiritual work than one of five or even six thousand with weak or divided leadership. Better a church of forty with a godly, loyal elder, than one of four hundred members, scattered and discouraged. We need to pray to God for strong, earnest leaders in the advent cause—leaders who seek not their own glory, but the glory of God.

The measure of a leader is found in his record during a time of crisis. The skill of a captain is seen in a storm. When friends applaud and times are good, it is easy to lead. But in the dark days, when many desert or lose heart, when opposition is strong, then is disclosed the mettle of the leader in charge.

\* Gem statements from address at North Pacific Union Institute.

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# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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

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DEEP significance and ominous possibilities attach to the recent tidal wave of unionization in basic American industries. The fifth chapter of James is rapidly assuming a meaning impossible in former days. Note this from the *Christian Century* (April 14):

"Ever since the victory of the United Automobile Workers in the Flint strike and the agreement of 'big steel' to do business with the C.I.O. Union in that industry, workers have been flocking into the industrial union organization. A year ago the auto-workers union had about 30,000 members; today it has 300,000, and new plants are being organized every week. The steel union has increased its membership from 150,000 to more than 200,000 since the agreement in that industry was reached. The principal difficulty of C.I.O. leaders is to care for the hosts who are asking for charters. Second in importance is the fact that John L. Lewis is winning his contests with impressive regularity. His easy victory last week in the notoriously hard-boiled soft-coal industry is the latest achievement in a record which has cumulative significance. And in the third place, as Mr. Lewis and the C.I.O. gather power, the sit-down technique is becoming of minor importance. The

Chrysler sole bargaining agreement was won after the sit-down had been abandoned; there is no intention to resort to the sit-down in organizing oil and textiles, the two basic industries next on the C.I.O. schedule. While Congress and the press work themselves into a lather over the legitimacy of the sit-down method of striking, it is clear that it is the mass organization of workers to deal with the realities of a mass-production order, rather than the use of any single technique of strike action, which is putting a new face on the industrial situation."

THE following non-English Ministerial Reading Courses for 1937 were received too late to be included in our compilation in the March MINISTRY, but we are listing them here as a matter of interest to our readers who wish to keep in touch with the world-wide Association work.

## South American Division

### PORTUGUESE

"Pescadores de Homens"  
"Exideacias de Christianismo"  
"O Raiaar de um Novo Dia"

### SPANISH

"Testimonies Selectos Tomo 4"  
"El Manual del Colportor Adventista"  
"El Amanecer de un Nuevo Dia"  
"Judson, El Explorador"

THIS cheering word comes from N. C. Wilson, vice-president for the Southern Asia Division:

"We have definitely taken action to make the Ministerial Reading Course books for 1937 available to all our vernacular workers throughout the division who are not able to purchase a set for themselves. We are anxious that all our workers who can read English may have the advantage of reading these books and obtaining all the blessing and inspiration that go with it."

Similar provision is made by the Southern African Division, as stated by W. H. Anderson, Association secretary of that division:

"Here in Southern Africa we are not able to use the European Ministerial Reading Course books for our native workers, but in each one of the unions we definitely plan two, and in some cases three, Reading Course books for them. In case a native worker is too poor to buy the books, they are furnished by the mis-

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No. 2



## New Billboard Posters

THESE illustrated designs, and the one displayed in the January MINISTRY, processed in full color in "one-sheet" size (26 x 50 inches) are now ready for prompt shipment, at 75 cents each, or one dozen for \$7.50. "Prophecy Speaks" window cards (9 x 11 inches) on heavy 14-ply cardboard, processed in full color, are only \$2 a dozen, \$15 a hundred. May be used repeatedly, changing local announcement strips at bottom for each effort. A few imperfect copies of "Prophecy Speaks" posters "four-sheet" size (56 x 113 inches), are available at \$1.75 each while they last. The flaws are scarcely noticeable at a distance of several feet.

A series of *text streamers*, 10 feet long by 16 inches wide, are available for use behind and above the pulpit. Changing the streamers daily gives variety and freshness, and proves helpful either in regular church services or evangelistic efforts. There are ten different legends such as, "Behold, I come quickly," "Jesus is coming again," etc. These may be used over and over again. Complete set of ten streamers, \$5.

Postage and express charges are prepaid when full remittance accompanies order. To foreign orders add 10 per cent, and allow for exchange. Order of D. R. Hiatt, 21½ Carolina Court, Orlando, Florida, U.S.A., or of your local Book and Bible House.

No. 3



# NORTH AMERICAN INSTITUTES

Reports Covering the 1937 Institutes

## WELL-ROUNDED INSTITUTES COVER DIVISION

*By M. N. CAMPBELL, Vice-President for North American Division*

**N** this issue of the MINISTRY are presented résumés of the recent North American union sessions and the ministerial institutes that followed or paralleled the sessions. It would be impossible, of course, in the space available here, to do justice to the many subjects set forth, but it was a constant source of gratification to notice how anxious the workers were to take advantage of all the instruction given. There was no difficulty in securing full and steady attendance.

Different teams of General Conference men attended the different union meetings. In the sessions which it was my privilege to attend, a deep interest was manifest in all phases of the message. In the field of general instruction, Elder Spicer's talks on the rise and work of the Spirit of prophecy in the remnant church were inspiring and helpful. The presentations were constructive, inspirational, and confidence-producing. It was with satisfaction that we learned this material is to appear shortly in book form. All our workers as well as our laymen will be helped by the facts thus set forth.

Elder Christian's portrayal of the conditions under which our brethren in various parts of Europe are compelled to labor, awakened the deepest sympathy on the part of the listeners. We were sobered by the thought that similar conditions will ere long become world wide, and it was felt that what we do in days of peace and liberty we must do without delay.

J. L. McElhaney, W. G. Turner, and M. N. Campbell gave studies designed to build up the spiritual interests of those present, and to make for a stronger and more effective ministry. Special study was given to the paramount place of the Holy Spirit in our work and its consummation.

L. E. Froom's studies on the history of the advent hope and expectancy were a source of

special delight to the workers. It was a matter of significance to learn of instances—even in the most somber portions of the Dark Ages, after the loss of the early advent hope by the fourth century—when men caught clear glimpses of fulfilling prophecy as revealed in indentifying the man of sin, following the division of Rome. Thus they were led into the great Protestant awakening of the sixteenth and seventeenth centuries on the prophecies climaxing in the advent. And finally there came the great advent awakening and revival of the nineteenth century, culminating in the blessed threefold message committed to this movement.

In the round-table discussions of the ministerial institutes proper,\* the workers went to the very heart of evangelistic, pastoral, and administrative problems. Some of the outstanding topics for discussion were the life and influence of the minister, his time for devotion and study, maintenance of denominational standards, the Spirit of prophecy, dangers threatening our churches, the evangelist's responsibility, work for our youth, pastoral duties, use of the radio, health interests, finances, religious liberty, divergent movements and how to deal with them, how to improve our prayer meetings, better business meetings, etc.

Consideration of the various subjects was characterized by freedom of expression and good will. There is not a shadow of doubt but that these institutes brought light, blessing, and courage to our ministers, fitting them for more effective service for God in the days to come.

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\* By arrangement, reporters were appointed by the nine North American unions to present general surveys of the respective institutes through this issue of the MINISTRY. In addition to these general summations, three of the leading contributions from each union, as presented by local men at the round-table hour, will appear in this and subsequent numbers. Thus our world body of workers may share in the benefits of the major presentations.—EDITOR.

## STIMULATING INSTITUTE IN PACIFIC UNION

(Riverside, California, January 18-25)

*By H. M. BLUNDEN, Radio Evangelist, Pacific Union Conference*

**T**HREE is a wonderful inspiration in meeting with hundreds of men and women of common interests, possessing the same great ideals, and devoting their lives to the attainment of

the same great objectives. Our ministerial institute, held at Riverside, was a deeply interesting session, and brought rich blessings to all who attended. We were greatly favored

with the labors of Elders McElhany and Campbell, whose sermons were attended by the witness of the Spirit of God. They entered heartily into all the discussions and gave wise counsel, touching the problems of pastors, evangelists, and our work in general.

We were also greatly privileged in having with us the workers from "Elmshaven." Our aged brother, W. C. White, forming as he does the connecting link between the present and the pioneer days of this great movement, was there with his ringing testimony concerning the mighty influence of the Spirit of prophecy in molding the church and the lives of its adherents. In spite of his failing strength, his message was still with power. D. E. Robinson also was clear and positive in his presentation of the place of this gift in the work of the third angel's message. After these good brethren had presented their themes, animated discussion revealed beyond a question of doubt that the workers in the Pacific Union Conference territory ring true to this precious gift to the remnant church.

#### Diversified Program

The program covered a wide range of subjects. Evangelism in its many aspects occupied the most prominent place in the convention. There were no less than ten papers touching upon this most vital theme, contributed by such experienced evangelists as C. T. Everson, Philip Knox, R. A. Anderson, O. A. Sage, L. K. Dickson, G. R. West, L. E. Folkenberg, and others. These topics were of a character to stimulate a more intensive evangelism in our field, dealing at considerable length with evangelistic methods, and not overlooking the important question of preparation of candidates for baptism and entrance into their new relationship as members of the remnant church. There was a definite call by the pastors present for very thorough work in this preparation, as to these men is committed the responsibility of carrying on where the evangelist leaves off.

Nor were the serious problems confronting our pastors passed over in the session. Among the many problems of these shepherds of the flock, the divorce evil is a cause for considerable anxiety. Many speakers expressed the conviction that the denomination needs a clearer statement than we now possess to guide our workers into a uniform program in dealing with this growing evil and its many problems.

When we state that there were sixty papers assigned for presentation at this gathering, it becomes manifest that we cannot attempt even to name them all in this brief report. Among these, however, there were certain notable contributions which I will mention. H. C. Lacey's paper on "The Preacher in Study and Prayer," stands out prominently in this group. Our hearts were deeply stirred, and we longed for greater attainments as ambassadors of heaven when we heard this topic presented.

Another paper of great value was that by our much-beloved J. E. Fulton, whose subject was, "The Inroads Worldly Amusements and Recreations Are Making Among Our People." He declared:

"The very life of our work is at stake in these tremendous issues. The danger is so great and we have already become so permeated with the pleasure lust, that as leaders we need to bow down before God to seek for divine help. We all take pride in our denominational statistics. God has helped us to grow mightily; but we sometimes overlook a cancerous segment of our body, fast being eaten into by immorality. I am alarmed with what I know,—the loose home life of many, easy divorce, and actual sensuality of the lowest type. This cancerous growth cannot be corrected by the passive measures of a soothing-sirup type. Sin must be more vigorously met, and some meaningful discipline applied. Workers, also, who fail to protest are in essential conformity, drifting with the current. If by word or action we preach smooth things, we are indulging in a very flabby kind of preaching. Such preachers are poor examples of the ancient prophets or of the Master, who lashed the money changers from the holy temple and cried out against sin. If such preaching and discipline were needed then, they are most certainly needed now. Our drift worldward calls for more than passing resolutions."

This bold appeal became the rallying point, after animated discussion, for a solemn determination to sound the note of reform with more definiteness than ever before.

A unique feature of the program was that dealing with "The Preparation of Our Youth for Times of War," presented by F. G. Ashbaugh, Missionary Volunteer secretary of the union, and E. W. Dunbar, Missionary Volunteer secretary of the Southwestern California Conference, supported by Elder Calkins, our union conference president. This presentation was virtually a report of a new activity entered upon in this territory during the past year, in which a corps of young men has been organized and intensively trained in military drill of a noncombatant character. It is essentially a medical unit, with full recognition from the office of the Surgeon-General of the United States Army, and seems to point the way out of future difficulties for a great many of our youth. We were convinced that something has been started here that may be the nucleus of a nation-wide denominational endeavor to meet this delicate and testing situation which our youth have faced in times past, and may again be forced to confront, perhaps in the very near future.

A forenoon session was devoted to the discussion of "Radio Evangelism," and hearty support was given to the union administration in establishing a radio commission to broadcast over a Pacific-Coast-wide hook-up under the suggestive caption, "Voice of Prophecy." These broadcasts are already on the air twice a week, and the indications for a wide interest are

encouraging. No man's name is featured in this undertaking, but that which is made prominent is the *Voice of Prophecy*.

Time and space do not permit a more extended presentation of the many and varied discussions and resolutions at this most profit-

able session. We believe the men and women whom God has called into the work in this field went home greatly benefited and blessed, and considerably enlightened on many of the perplexing problems which had troubled them in their respective fields of labor.

## CONSTRUCTIVE ATLANTIC UNION INSTITUTE

(New York City, January 25-February 2)

By A. A. CONE, Pastor, Providence, Rhode Island

OUR meeting opened with ninety-nine workers from the Atlantic Union present, besides a goodly number of delegates at large. From first to last, throughout the entire session and ministerial institute, three great objectives were held before us in the devotional periods, Bible studies, and round-table discussions. They were: (1) A spiritual revival and reformation among the workers and among our churches. (2) Soul-winning evangelism by both workers and laity. How we as workers can become more efficient both in evangelism and in leading our people in service. (3) Greater faithfulness in precept and example, and in our stewardship duties.

In the president's address, Elder Heckman spoke of the populous cities of the East, where, comparatively speaking, so little has yet been done, and of our total union population of 20,781,407 souls to whom this third angel's message must go before the coming of the Lord. He presented these facts as a call to deeper consecration and a profounder sense of our responsibility, under God, to seek for the heavenly anointing that will bring a new effectiveness into our labors. Said he:

"I cannot but feel that a strong conviction is stealing into the hearts of our people that the time has come for this great advent movement to go forward with mighty power. Surely we who live in the territory of the Atlantic Union Conference have reason to believe this to be the case, for we have been told that this movement will return to the East with mighty power. I am convinced, however, that something more than plans or campaigns is needed to bring this about. Shall we not at this time seek God earnestly for that power which will enable us to go back to our respective fields of labor to convince and to persuade men and women by the hundreds to accept the message for this time?"

This call to deeper consecration, to seeking the Lord for power for witnessing, and to advance, became the keynote for the entire conference and institute.

Two of the outstanding features of the ministerial institute were the morning Bible studies and devotional studies conducted by Meade MacGuire and the afternoon studies on the beginnings of the advent movement by L. E. Froom. Elder MacGuire followed the theme of the prevailing sins of ancient Babylon, drawing comparisons with prevailing teachings and

practices of the professedly religious world today. Especially did he emphasize the danger that, like Israel of old, we who claim to be the true people of God, shall fall unconsciously under the spell of Babylon. We may thus wander far from God while deceiving ourselves in the belief that we are walking with Him fully, unless we are ever on the alert to shun the slightest approach to anything that in any way partakes of the spirit of Babylon.

The delegates were so profoundly impressed by the studies given daily by Elders Froom and MacGuire that many made earnest request for the subject matter of these two series of lectures, as presented, to be made available to the workers of this denomination.

M. A. Hollister, of the General Conference Medical Department, emphasized the great need for reform throughout the advent movement, and especially on the part of workers who stand as leaders of the people, not only in bringing our own lives and practices into full harmony with the counsels given on health, but in giving the message of health a larger place in our work, both with our own people and in our evangelism. Among the many helpful suggestions, he mentioned the need that our boys as well as our girls be taught to be good cooks, explaining the advantage of this in time of war.

E. D. Dick quoted Matthew 24:14 as expressing the hope of this people. He emphasized the danger that many of our workers and laymen do not fully understand what the "everlasting gospel" is, and that while dwelling upon incontrovertible doctrinal facts, we may do so to the neglect of the saving gospel.

S. A. Wellman pointed out the alarming trend in our churches toward a neglect of the Sabbath school, both in members absenting themselves from this weekly service, and in their failure to comprehend and appreciate its great objectives. Some of his pertinent statements were:

"Among our churches there is not the same deep, careful study of the Bible which characterized the people of this movement a number of years ago."

"There is a growing tendency to depend upon the preacher's word rather than upon individual study of the Bible."

"I fear that were it not for the daily study of the Sabbath school lesson, many would not open the Bible from one week to the next."

"We need to bring home to our people more definitely the need of personal Bible study. There is a danger that we as leaders will talk too much about honor cards, ribbons, etc., instead of the value to our own souls of the Sabbath school and this study of God's Word."

"Whatever helps the Sabbath school helps the church."

"No annual offering, or large special offering of any kind, can take the place of the steady flow of means that comes in week by week through the Sabbath school."

T. M. French, speaking concerning our need of the Holy Spirit in view of the evidences of the soon coming of Christ, emphasized again the importance of knowing the Bible for ourselves, and of our coming into that relationship to God which will make it possible for Him to pour out upon His people the special power needed for the speedy finishing of the work.

M. E. Kern spoke on the subject, "Sanctification," suggesting the danger that, because we have seen so much perversion of this truth, we shall come to be afraid to claim the experience for ourselves. "And yet," he said, "if we ever see God, we must be sanctified." At the close of his talk he read a very impressive poem, which seemed to sum up the thoughts presented, containing in part:

"Though Christ a thousand times in Bethlehem be born,  
If He is not born in thee, thy soul is still forlorn."

#### Round-Table Discussions

The round-table discussions in the afternoons were packed with good things. We select only a few from the many. Joseph Capman, from Bermuda, led out in the first of these, speaking to the subject, "Pastoral Work." The following are some of the sparks from his anvil:

"A house-going parson makes a churchgoing people."

"If the pulpit is on fire, people will come to see it burn."

"There is a certain type of pastor who on week days is invisible, and on Sabbaths is incomprehensible."

"Our church members are soldiers. No officer ever says to his soldiers, 'You stand here and watch me win this battle.'"

W. R. Andrews of Middletown, New York, spoke to the topic, "The Most Effective Way of Bringing People to a Decision."

"If I were to put my remarks into a brief sentence, I would say the most effective way to bring souls to a favorable decision is personal contact—first with God, and then with the interested person. I have no desire to belittle the public lecture. It is thrilling to have hundreds in front of you while presenting the message. But to me the public lecture is mainly a means of making personal contacts.

"We have men who are gifted in attracting and holding large audiences. Their baptismal classes are large, but at that stage their work is only one third done. Some of those who are baptized are merely influenced toward the truth. The great need is for a strong personal worker to take those who have joined the church and bring them to an individual decision of heart and mind for the full third angel's message. Where this is not done, we learn of vast numbers who soon drop out. One city church had two converts left out of forty-five, two years following the departure of the evangelist. I contend that such work does not truly bring souls to a decision for the truth.

"Personal contact, with prayerful consecration and wisdom, I believe, leads the largest number of souls to a decision for the truth, holding them as stable burden bearers in the message, and carrying them through to the kingdom of God. New members brought in in this way are usually dependable—and they 'stick.'"

#### Actions Passed on Evangelism

WHEREAS, The fast-fulfilling signs show that our time for work is short; and,

WHEREAS, Soul winning is the chief objective of God's people; and,

WHEREAS, God has blessed the efforts for a greater evangelism with a larger fruitage; and,

WHEREAS, There has been a serious loss of membership by apostasy, and apparently through lack of proper preparation for membership, lack of uniformity of standards, and insufficient shepherding; therefore,

We recommend. 1. That greater care be exercised in the instruction of prospective members in the fundamentals of the message.

2. That the conferences and institutions of this union lay plans for a still larger ingathering of souls.

3. That surveys be made of unworked territory, neglected cities, and crowded centers, and that we hasten our evangelists there.

4. That further study be given to the crying need of developing a larger number of trained Bible workers.

5. That we continue to rally our church members to this highest form of Christian service.

6. That more capable laymen be trained to labor as strong, self-supporting lay evangelists.

7. That our conferences and other organizations continue to economize in operating expenses, conserving every dollar possible for the grand purpose of continuously fostering a greater soul-winning evangelism.

## EDIFYING SOUTHWESTERN UNION INSTITUTE

(Keene, Texas, February 1-11)

By ELLIS W. STRONG, Evangelist. San Antonio, Texas

BARRING sickness, every minister,—executive, pastor, departmental secretary, and evangelist,—every Bible worker and Bible teacher in the Southwestern Union was present to enjoy the spiritual feast of the ministerial institute and to take part in the business

of the conference session. In the words of R. L. Benton, president of the union:

"It is time that we think in terms of the actual finishing of the work. When we catch such a vision, we can soon finish it. If we follow God's plan, 'the Lord will delight in us,'

and we will finish the work quickly. To accomplish this, we must follow a balanced program, present a united front to the world, maintain sincerity of purpose, and be without guile.

"To maintain a balanced program, we must have a clear vision of all our resources, utilizing every one, and not follow one phase at the expense of others. The resources available for the finishing of the work are as follows: public evangelism, colporteur evangelism, medical work, educational work, over ten thousand laymen, our young people, and our juniors."

Special emphasis was placed upon the importance of teaching and living out health-reform principles. A definite call was made for ministers to devote more time to the forwarding of this work. Those in the institute asked that as a group they might receive two weeks of intensive training in health-reform principles in order that they might be better prepared to present them in a strong way to the public. Julius Gilbert White, of Nashville, Tennessee, gave four helpful studies on the subject.

The work of religious liberty was presented by H. H. Votaw. He urged the need now of cultivating the friendship and favor of those in positions of responsibility in our government. Such contacts will aid us in presenting the principles of religious liberty and prolonging the period of active work.

#### Comprehensive Group Discussion

An hour and a half each afternoon was devoted to group discussion of the various branches of the work. The ministerial round-table discussions were made intensely interesting as old problems were given a new setting. Special attention was given to the problems facing the minister who does both evangelistic and pastoral work. In the Southwest, this includes every minister. Some men specialize in evangelistic work, and others are better fitted for pastoral work, but it was quite uniformly agreed that both must strike a balance. The work of the evangelist cannot be separated from that of the pastor, who must bring the new converts fully into church activities. A pastor must also be a definite soul winner, and should devote some time each year to evangelistic work. The special campaigns should also come in for a definite share of his time. With church school problems, Harvest Ingathering, *Signs*, *Watchman*, missions, and various other campaigns on hand each year, a definite time budget must be made to give every phase of the work proper attention.

The Oklahoma Conference is now using a feasible plan in "follow-up" Ingathering work. A return post card is inserted in the Ingathering magazine. To date, this has brought in the names of nine hundred persons. To these individuals they send four copies of *Good News*, and then selected numbers of *Present Truth* for ten weeks. At the close of this period, they send them a questionnaire. All who reply are mailed a year's subscription to *Present*

*Truth*. The conference takes care of the first expense in this program, and then the churches in whose territory the persons are located assume the financial responsibility. Some have begun to observe the Sabbath as a result of this follow-up work.

The district plan is needed to complete the principle of organization in the local conference, which should in turn divide the territory into districts under district leaders, for the purpose of finishing the work in each respective territory. Unless there is definite planning and districting, vast sections will go uncared for. This plan has in a measure been put into operation in some parts of the Southwestern Union, and has resulted in increase in all phases of evangelistic endeavor.

By request, E. E. Beddoe presented a model of a unique, postless tabernacle for exhibition. The model was two by three feet in size, representing a building forty by sixty feet and eighteen feet high. This tabernacle is made entirely of wood, largely in sections, so it can readily be taken down and reassembled. It has a round roof, with no sides other than the roof, which reaches to the ground on each side. The roof is supported by rafters in the shape of a half circle. This style of structure eliminates all need of posts or other supports inside the building, is more economical to construct than any other form, and has a very pleasing appearance. The tabernacle is covered with solid board sheeting and roofing paper.

The topic, "How Much Personal Visiting Should a Pastor or Evangelist Do?" was discussed. It was the consensus of opinion that personal visiting is the key to success. No substitute can be made for it, and the amount will be determined by the other responsibilities placed upon the man. However, definite time should be allotted for such work; and the more time allotted, the greater the measure of success.

Each new member brought into this message is not thoroughly instructed until he has been taught to do missionary work and definitely fitted into the organized plan of the church. This means that the church must have a definite missionary program, and be so organized that when a new member is brought in, he can be assigned a place in a definite working band. The failure to harness this new power and direct it into proper channels is one great lack in our organization.

Writing for the press has a very definite value in giving publicity to our message. Of course no two editors are alike, but nevertheless many of them are willing to grant a great deal of space when articles are prepared in newspaper style. C. A. Walgren, of Childress, Texas, related his experience in a city of sixty thousand, where at first the newspapers refused all articles. But within three months they were accepting his articles, and within a year were calling for them if they were not there on time.

Harvest Ingathering at present absorbs far too much of the minister's time. In many places almost one third of each year is taken up in this work, but not over six weeks ought to be given to it. It has been demonstrated that in most districts this work can be done more satisfactorily in a shorter time. To accomplish this, several things are necessary: Organization of territory and workers, definite time objective, the Holy Spirit to prepare the

way, prayer, zeal, and a vision by the leader.

In discussing the financing of our public efforts, it was suggested that there are definite advantages in having the offering taken at the close of the meeting instead of at the beginning. Two who had used this plan stated that it resulted in larger offerings.

We greatly appreciated the services and excellent help of the General Conference brethren at our union session and ministerial institute.

## COLUMBIA INSTITUTE HIGHLY PROFITABLE

(Columbus, Ohio, February 2-12)

*By L. H. KING, President, West Virginia Conference*

A VERY successful institute was held in Columbus at the time of the Columbia Union Conference session. The dominant note of the institute was sounded in the presentation by M. N. Campbell, vice-president of the General Conference, in the introductory topic, "A Greater Evangelism." It was fully agreed that the proclamation of the three angels' messages of Revelation 14 is the most important commission ever given a church. God's plan to carry the final gospel to the ends of the earth, it was stated, comprehends a more far-reaching and greater evangelism. Emphasis was placed on a fuller evangelistic program to reach the twenty-eight millions resident within the confines of the Columbia Union.

In order to meet the requirements of all workers and all localities, the topic, "Expensive and Inexpensive Evangelistic Efforts," was next considered. This proved to be one of the high lights of the institute. Evangelist John Ford, of Washington, effectively set forth the subject. Laying down the thesis that "whether much or little money is available, evangelistic efforts should be held just the same," he outlined the requirements of a large effort as to personnel, auditorium, hymnals, opening, and procedure, referring often to actual experiences to illustrate points. Of even greater interest to many younger workers was the adaptation of the same principles to smaller and comparatively inexpensive efforts in halls, schoolhouses, stores, and churches. Many pertinent questions were asked, and the ensuing discussion was very profitable.

Evangelist R. L. Boothby, of Pittsburgh, also held the eager interest of the delegates when he stated, "By proper advertising, any person can secure an audience at his initial service, but it requires tact, personality, and power in the preaching of the message to hold and attract them to following services." His subject was, "How to Secure and Hold an Audience." Proper use of Scripture, earnestness, freedom, interest in the individual in the pew, full knowledge of the theme, and the presence of the Holy Spirit—all were reviewed in their respective and relative importance.

Miles R. Coon, of Columbus, said the audi-

ence should frequently be led to indicate faith in the Bible, or a special point of truth, by a showing of hands. Thus the way is paved for the later final decision. The topic, "How to Get Decisions," turned out to be one of great concern to the workers. The prayer room, public prayer at a crucial moment, personal contact, persistency, never giving up to adverse appearances, but clinging to God for victory, were found to be ingredients for successful persuasion in obtaining decisions for Christ.

Specimens of advertising used by successful evangelists were displayed in the rear of the large Presbyterian church where the institute was held. W. C. Moffett, president of the Chesapeake Conference, gave enlightening instruction on "Advertising Evangelistic Services." G. F. Eichman, president of the East Pennsylvania Conference, drew lessons from both the Bible and the "Testimonies" in presenting the subject, "Preparing Candidates for Baptism." In summing up, he stressed the need for greater care in the preparation of candidates. We should treat applicants fairly, dealing honestly with their souls, thus protecting them as well as the vital interests of the church.

W. A. Butler, of the General Conference Home Missionary Department, reviewed methods of setting the members to work. C. V. Leach, newly elected home missionary secretary for the union, brought out the thought that real pastoral attention given to members, as well as spiritual instruction in fundamentals, would go a long way toward preventing losses and conserving denominational gains.

"The Work of the Pastor" was outlined in detail by M. G. Conger, president of the West Pennsylvania Conference. A faithful pastor's work, as was shown from the discussion, contributes largely to every denominational enterprise. J. P. Neff of the union staff, together with A. W. Peterson of the General Conference, and E. A. Manry also of the union staff, had much to say of vital concern to the delegates with regard to our "Youth" and "Christian Education."

"Relation to Military Service," was another of the strong presentations, introduced by W.

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# THE BETTER WORKMAN

Improvement in Method and Technique

## MEETING DIVERGENT MOVEMENTS\*

*By TAYLOR G. BUNCH, Pastor, Battle Creek, Michigan*

**T**HE second advent movement is not only repeatedly foretold and definitely identified in Bible prophecy, but the forces that seek to hinder its progress and thwart the purpose of God are also described. Of one of the signs of His coming and of the end of the world, Jesus said: "*There shall arise false christ's and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*" Matt. 24:24. It is of paramount importance that God's remnant people know how to recognize and how to resist these false prophets.

### How to Recognize

The apostle Paul not only warned the elders of Ephesus of the grievous wolves who would enter in among them, but he also said that "*of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*" Acts 20:29, 30. This prophecy began its fulfillment in Paul's day, and it will reach its climax just before the return of Christ. It would be impossible to find a better description of offshoots from the advent movement. Notice some of the outstanding characteristics of digressors from the faith by which we may ever recognize them.

*Arise in True Movement.*—In order to deceive and lead astray "the very elect," false teachers and schismatic movements must arise in and diverge from the advent movement itself. We need constantly to remember that there is but little danger to us from religious movements wholly outside our own.

*Gather to Themselves.*—They are never so much interested in making disciples for Christ as for themselves. Their purpose is wholly selfish, for it is "*to draw away disciples after them.*" They seek to accomplish their purpose by fair means or foul, "not sparing the flock." They are not concerned about the consequences, if only they can accomplish their selfish ends. They crave the leadership, and love "to have the preeminence." 3 John 9.

*Tear Down and Scatter.*—One of the chief characteristics of false teachers in all ages is that they do their work among individuals and churches already established. They do not go out among the unconverted in this country or to the heathen in foreign countries to win new converts and establish new churches. Their

chief ambition seems to be to tear down what others have established, in order to build up themselves. They do not hesitate to tear down and scatter in order to gather to themselves both disciples and means. This is one of the outstanding identification marks of divergent movements, and it gives evidence that their work is not of God.

*Closely Imitate the Genuine.*—It is of vital importance that we recognize that counterfeits are dangerous in proportion to their likeness to the genuine. The counterfeit money that is the most dangerous and deceptive is that which is so nearly like the original that only an expert can distinguish between them. We must realize that all divergent movements are based upon a mixture of truth and error, and not on teachings which are wholly false. In fact, many of their doctrines are those of the true, original movement. And those of our workers who make blanket condemnation of everything they teach as being entirely erroneous are not only inconsistent, but are defeating their own purpose. Failure to recognize this principle was the cause for many a mistake in dealing with these errant movements in the past. The only safe course is to recognize and acknowledge truth wherever found, and then proceed to show that the defection is the more dangerous because truth has been placed in a false setting for the purpose of deception.

### How to Resist

In dealing with these factions we must anticipate their arrival, and meet them before they arrive. It has been truthfully said that "an ounce of prevention is worth a pound of cure," and this principle applies here with special force. A true shepherd will warn his flock of the coming of false prophets, and will help them to know how to recognize them even when they appear "in sheep's clothing."

*Study of Prophecies.*—The most important method of dealing with false teachers and divergent movements is to locate them in prophecy, and warn God's people against them before they arrive. It is not only our duty as leaders to study diligently the Scriptures and the Spirit of prophecy for ourselves, but we must persistently urge our people to study for themselves. There is a most urgent need for a revival along this line. Ignorance of the writings of the Spirit of prophecy among us is

\* Presented at Lake Union Institute.

pathetic and even tragic, and this ignorance constitutes the greatest asset of apostates in their work of deception. Most false teachers, especially during the earlier stages of their career, place great emphasis on the study of the "Testimonies" in an effort to get a hearing among our people and to establish the orthodoxy of their teachings. Our surest safeguard against these sidetracking movements is a thorough knowledge of the truth and a spiritual experience commensurate with its sacredness.

*Deep Spiritual Experience.*—But knowledge alone will not protect us from apostasy. We must also possess a deep spiritual experience. The importance of this is emphasized in Volume V, pages 706-709, of the "Testimonies." When God's people are given the spiritual food that satisfies the longing of their souls, they will not be tempted to seek for greener pastures. A church properly fed is built up spiritually, and able to resist the influences of false teachings and spurious movements. A dead, lifeless church which has the form of godliness without the power, whose minister is destitute of spiritual life and his sermons are devoid of spiritual appeal, is the most fertile field in which offshoot movements can flourish. Our most effective bulwark against these disrupting influences is therefore a deeply spiritual and diligently studious ministry whose messages meet the spiritual needs of those over whom God has made them overseers.

We are always in the greatest of danger of catching physical diseases when the body vitality is low. A healthy body seldom succumbs to disease germs. Similarly the church or individual member enjoying spiritual health and vitality is virtually immune to the deadly infection of heretical teachings.

*Wounds Within.*—There are some diseases, however, which fasten themselves upon even a healthy body through wounds or bruises. As spiritual leaders we must do our utmost to avoid unnecessary wounds and bruises in the church, for such constitute one of the chief feeding grounds for the germs of defection, and the favorite starting point for irregular movements. False teachers hurry to the church that has been injured and divided, as vultures fly to a carcass. Not only should we make every proper effort to prevent wounds, but if they exist, we should seek to heal them by pouring on the balm of Gilead and injecting the church body or church member with the highest possible powers of resistance.

#### Present Laodicean Message

Many digressing movements lay great stress on the Laodicean message, using it as a club to condemn and discourage. Their leaders have no difficulty in proving from the Spirit of prophecy that this solemn message applies to Seventh-day Adventists and should be preached as the basis for a revival and reformation.

When these deceivers come to a church where the shepherds of the flock have neglected to preach the message "upon which the destiny of the church hangs," they have but little difficulty in getting a hearing and gaining a foothold. It is not at all difficult to prove to our people that the Laodicean message is Christ's final appeal to His remnant church, and that its acceptance is the only means of receiving the latter rain and being fitted for translation. We must either acknowledge that the Laodicean message applies to us as a people or reject the Spirit of prophecy. There is no other alternative.

But when this message has been presented before the deceivers arrive, they have been deprived of one of their most effective weapons. Experience has demonstrated that false teachers are virtually helpless in the church where the spiritual instruction and counsel have been given in the setting of the Laodicean message, and where the call for a spiritual revival and reformation has been kept prominently to the front. On the contrary, the ministers who encourage their members to feel that they are "rich, and increased with goods, and have need of nothing," are preparing the way for heretical wolves to divide and devour the flock, and they are responsible for the consequences. It is not only essential that the Laodicean message be proclaimed to the church by its divinely appointed ministry, but that it be presented in its true light as a love message to heal and restore, and not as a club to wound and destroy.

We cannot deny that many of us are in a "wretched, and miserable, and poor, and blind, and naked" spiritual state. Christ Himself thus diagnosed our disease. But we are nevertheless the supreme object of His regard. No object on earth is so dear to the heart of Christ as His church, even in its weak and defective spiritual condition. The Laodicean message is a rebuke of love, and it contains no evidence whatever that we are a cast-off and utterly rejected people. The Laodicean church is Zion, and not Babylon. To indicate that Christ sends this love letter to Babylon is an insult to our divine Lord, and to insinuate that He stands at the heart door of a harlot and pleads for admission into her affections, is blasphemy of the worst type, to which we should refuse to give even a hearing.

*Study Analogy of Type and Antitype.*—Finally, a series of studies on the exodus and advent movement in type and antitype is one of the most effectual of all warnings against divergent movements. In scores of places in the writings of the Spirit of prophecy we are told that the advent people are following in the footsteps of ancient Israel and are repeating the history of that people. The parallels are strikingly similar in almost every respect, and especially in regard to deviating movements. There were many of these defections

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# HELPFUL MINISTERIAL HOUR IN THE SOUTH

(Chattanooga, Tennessee, February 17-25)

*By J. L. SHULER, Southern Union Evangelist*

**G**OD told David that when he heard a "sound of a going in the tops of the mulberry trees," he was to consider that as a signal for immediate forward action against the Philistines. It was evident to those who witnessed the advance moves in evangelism which were adopted at the Southern Union session, that there was a sound of a going in the mulberry trees in the Southland. As there was much business to be transacted in the few days of this union session, the program was necessarily a crowded one. The ministerial hour came each weekday from 1:30 to 2:30 in the afternoon and was presided over by J. L. Shuler.

The first ministerial hour was given over to a discussion of the topic, "How to Secure Larger Results in Our Evangelistic Work in 1937." J. K. Jones, president of the Southern Union, in a pointed presentation led in the discussion, emphasizing three methods by which larger results can be obtained, as follows:

1. That conference committees and ministers set a definite goal for souls each year.

2. That conference committees in counsel with every minister within their territory plan definitely for conducting a number of aggressive evangelistic efforts throughout the year.

3. That more efforts be conducted in our various conferences, and that wherever possible our ministers plan their work so as to provide a greater continuity in evangelistic programs in their respective communities. In a pointed climax to this presentation, the fact was emphasized that while the circulation of our literature and the utilization of other facilities are essential in our evangelistic work, nothing can take the place of the preaching of the word.

The chairman suggested that we could accomplish more in 1937 only as we remedied the conditions that kept us from accomplishing more in 1936. He stressed the following points:

1. The workers must be what they ought to be spiritually in consecration and personal Christian experience.
2. We should attempt more.
3. There should be more definiteness, more earnestness, and more thoroughness in our preaching, in our personal work, and in getting decisions.

The secretary of the Ministerial Association emphasized three additional points:

1. Our evangelists should carry on a *continuous* program of evangelism. Two or three series in one place, well planned, will invariably produce increased results.
2. Our ministers need to carry on their hearts an undying passion for souls. This is paramount to every other consideration in the work of evangelism. Where there is a divine compulsion, there will be greater soul-winning results.
3. We must watch for souls anywhere, everywhere, and at all times.

The second and third ministerial hours were devoted to a discussion of the topic, "How Can Our Pastors Keep a Stronger Soul-Winning Work Going the Year Round in Large Cities?" L. E. Lenheim, president of the Florida Conference, led out in the discussion of this topic. He emphasized the point that each minister should be a real soul winner in his sphere. A few can fill spacious auditoriums or hold large tabernacle efforts and carry on soul-winning work on an extensive scale. Other ministers can do excellent work in quietly winning souls by personal effort and cottage meetings.

Practically the entire time of the third ministerial hour was given over to the chairman for the presentation of how our pastors can start and operate Community Bible Schools to wonderful advantage in soul-winning work. This presentation led to the appointment of a committee, who were asked to take the matter to the Committee on Plans, and finally to the adoption of a resolution in the conference session, recommending the Community Bible School plan to all the pastors in the Southern Union. Request was made that a detailed explanation of the plan,—how to conduct these schools, how to secure students for them, etc.,—should be mimeographed at the union conference office and sent to every pastor in the union. The chairman was requested by the union committee to prepare this document in the near future.

In connection with this plan, a resolution was also adopted, requesting the union committee to bring out a brief, concise course of twenty-two Bible lessons, covering the essentials of Seventh-day Adventist belief and practice. This course of Bible lessons is to be used in the Bible training course in the churches, and in the Community Bible Schools. The union committee has already requested the union evangelist to prepare this course, and it is expected to be available in the near future.

The fourth ministerial hour was devoted to the subject, "How to Prepare Converts for Baptism and Church Membership." S. M. Schleifer led in the discussion of this topic by emphasizing, from Matthew 28:19, 20, that new converts, before they are baptized, should be taught to observe all things that Jesus has commanded. He stressed the three following points:

1. Baptismal classes should be organized for the purpose of instructing prospective candidates in the principles of the faith and in proper standards of Christian living.

2. Wherever possible, an effort should be made to meet the people in their own homes and study the truth with them at close range.

3. Every minister and evangelist should instruct prospective candidates in the principles

of the third angel's message, standards of healthful living, tithe paying and stewardship, principles of dress reform, standards of church fellowship, and the Spirit of prophecy.

In speaking on this point, L. E. Froom said:

"It is a species of deception to bring people into the faith when they do not know what it is all about. Every effort should be made to thoroughly indoctrinate them in our principles of faith and our standards of Christian living so that they fully understand the meaning of the step they are taking. Sound and thorough conversion is fundamental to the success of the work conducted by our ministers."

The fifth ministerial hour was given to consideration of the topic, "How to Hold Our New Converts and Members in General." H. E. Lysinger, newly elected president of the Carolina Conference, led the discussion on this topic. He emphasized first of all that converts must be brought in right. If the evangelist does a thorough work in bringing in converts, there is a good prospect that they will "stick." But if they are not brought in right, they will probably be added, sooner or later, to the list of apostasies. He emphasized as a second point that each convert should be assigned to his post of service in the church, because if there is no active labor for other souls, the new member's faith is bound to wane and his experience grow dim.

The sixth ministerial hour was given to a discussion of the topic, "The Relation of the Bible Worker to the Evangelist, and the Importance of the Bible Worker to Our Evangelistic Program." R. I. Keate, newly elected president of the Georgia-Cumberland Conference, led the discussion, stressing the great shortage of Bible workers, and pointing out that it is because we are not training them as we should. He further emphasized that there ought to be a Bible training school in every church, because from among the lay members will come some talented Bible workers for regular conference employ. Some of the best Bible workers we have today got their start in the Bible training courses in our churches. It was pointed out that we shall never have enough strong Bible workers as long as conferences follow the policy of employing them only three or four months during the summer. This led to the presentation of a resolution calling for the training of more Bible workers, and for conference committees to give careful study to the employment of permanent Bible workers to carry on a strong soul-winning work the year round.

The foregoing-mentioned resolutions are as follows:

#### Community Bible Schools

WHEREAS, The Community Bible School plan offers to our pastors an effective, inexpensive, and productive evangelistic program for soul-winning work in our cities;

*Resolved*, 1. That we recommend this plan to our pastors throughout the Southern Union.

2. That the plan be prepared in detail, mimeographed at the union conference office, and sent to every pastor in the Southern Union.

3. That arrangements be made for the preparation of a prospectus to be used in securing students for these Community Bible Schools in connection with the systematic distribution of some of our non-controversial literature.

#### Standard Bible Course

WHEREAS, There are distinct advantages to be gained in following a standard Bible course in the Bible training classes in all our churches and for the Community Bible Schools,

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### THE QUERY CORNER

#### Sundry Ministerial Problems

#### Fire on the Sabbath

*How are we to meet the argument raised against the injunction in Exodus 35:3: "Ye shall kindle no fire throughout your habitations upon the Sabbath day"? Some say that snow falls frequently in Palestine and in the section near the Sinaitic range of mountains, and that if this is true, fire would be needed for warmth.*

Perhaps no better answer could be given than to quote from the Spirit of prophecy concerning this:

"During the sojourn in the wilderness, the kindling of fires upon the seventh day had been strictly prohibited. The prohibition was not to extend to the land of Canaan, where the severity of the climate would often render fires a necessity; but in the wilderness, fire was not needed for warmth."—"Patriarchs and Prophets," p. 409.

As to the temperature in the wilderness of Paran,—which evidently includes nearly all of the territory from the Wady Fikre at the southwest corner of the Dead Sea to Mt. Sinai,—I have asked people who have lived there for years, and they tell me it is never cold enough to snow. It is only seldom that Jerusalem has snow, and as I have watched the Arabs, even at this latitude and altitude, I find very few fires in their homes for warmth.

I was invited to the home of a member of the Moslem Chief Council on a cold, rainy night in the winter, and found the only fire he had in the room was a small brazier with a wee charcoal fire that would scarcely heat a teakettle. Certainly, if any one was financially able to have a fire, it would have been this member of the supreme council, but he liked the other better. Their clothes are of camel's hair, heavy and warm, and they prefer their houses cool. At the American School of Oriental Research I have seen one of them open the window when we Americans were shivering in the cold.

The text seems to refer entirely to the question of doing cooking on the Sabbath, and should be compared with such texts as Exodus 16:23-29 and Numbers 15:32, which have to do with treating the Sabbath as a common day, and not as holy time.

LYNN H. WOOD.

*Jerusalem, Palestine.*

# A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

## FIELD SCHOOL OF EVANGELISM

*By J. K. JONES, President, Southern Union Conference*

**FOREWORD.**—What was doubtless the most important advance move in North American evangelism, as projected in the union sessions and institutes, was made at the Southern Union meeting, where a Field School of Evangelism was formally and enthusiastically authorized. J. L. Shuler, president of the Carolina Conference, was appointed Southern Union Evangelist, and charged with the responsibility of launching and conducting the field school hereinafter described. A very practical and successful evangelist, with conspicuous teaching and organizing gifts, the right man was found for this union enterprise, which, we are persuaded, is destined to blaze a new trail, and will surely be followed elsewhere in time. Because of its fundamental importance we asked J. K. Jones, president of the Southern Union, to prepare the introductory statement, then the authorizing action itself will appear, and finally an explanatory word by Elder Shuler concerning the plan. These are commended to the careful study of all ministers. Subsequent articles by Elder Shuler will further unfold the plan, the mode of operation, and the working relationship to the conferences comprising the union. The keenest interest will follow this enterprise.—EDITOR.

IN view of world conditions in general which point unmistakably to the nearness of probation's close, it is a sad fact that, charged as we are with a special message to a doomed world, our evangelistic, soul-winning work in America is not advancing as rapidly as the time and circumstances demand.

As a firm believer in our various phases of departmental work, I believe they should be developed until they reach still higher achievements in service. But I do not believe any of these can ever take the place of the direct soul-winning evangelism that God has ordained we should carry forward in our work. There has never been found, since this movement was organized, a more effective way of winning large numbers of converts to the faith.

We hear much about the part our lay members are to play in soul winning in the closing days of this message. And I believe their work is to come into even greater prominence as we near the end. But even though this is true, we must not forget what the Lord has said about the paramount place the evangelist is called upon to fill at this time.

In the "Testimonies," Volume IX, pages 98-101, God calls for evangelists who have been

trained, and who have the ability to hold large audiences, quickly to find their way into the large centers of population, and publicly present this message in such a way as to startle the hearers and arouse them from their state of lethargy. The servant of the Lord also states that such men are to be properly supported in this public work. This testimony was given many years ago, but what are we actually doing to warn these cities and win many new converts to the faith? We must not, in our zeal to train the lay members, neglect our duty to train our ministers for the public-effort work God has mapped out for them.

Too few preachers in the United States are attempting to hold large efforts. This may be due to various reasons. Not every man is fitted for holding large audiences. Some who could do it are not able, because of a lack of available funds. There are others who desire to do this type of work, and could, if they only had some experienced, successful city evangelist to train them in the field.

We are not doing what we should in field training for ministers. In fact, we have not heretofore developed any plan for the actual training of young ministers in the various phases of public effort and successful soul winning.

Ever since I came to the Southern Union, my heart has ached as I have visited one large city after another, to find no public effort being conducted of sufficient size to arrest the attention of the populace. A wonderful plan was set in operation when the General Conference adopted the Ministerial Internship plan for assisting capable young men from our colleges in taking up ministerial work. Our interns, however, are not always placed with brethren who can give them the training that is necessary for them to become successful city evangelists. Consequently, in many cases our young men continue on, untrained in their work, and finally become just ordinary public speakers, whereas, if they had had the proper training in the field, they might have become outstanding evangelists, capable of entering the very largest cities.

Our need for evangelists in the South is great, and our funds are altogether too meager. We must find some practical way of definitely training each young man who enters the minis-

try in our union, thus preparing for more fruitful results than have been obtained in the past. Our union committee gave careful and prayerful consideration to the evangelistic needs of our field. After considering the situation fully, we decided to request J. L. Shuler to lay aside his executive work, and enter unreservedly into a plan for training ministers and Bible workers in what is called a Field School of Evangelism. Brother Shuler has accepted the counsel of his brethren, and will soon enter into his work. We will, during each year, place under his personal supervision and training, young men and women from each local conference in our union, taking them every step of the way through a city effort, training them in public speaking, in holding Bible readings, in conducting Community Bible Schools, in the circulation of literature, and in other essential phases. Class-work will be conducted, and examinations will be held on our points of faith, the proper methods of labor, and other matters.

Having started out as a young preacher myself stumbling along as best I could, I consider this School of Evangelism to be the finest provision I have ever heard of for our young ministers and Bible workers. It will develop for us a strong, growing force of laborers, capable of working the large cities. It will greatly increase the number of converts to our faith, and be the means of raising up many new churches. All the other good things which help to build up a conference, such as tithe and mission offerings, will follow in its train. For another thing, it will cut down the number of apostasies, for Elder Shuler is noted for strongly stressing the cardinal features of our message.

The plan, as outlined in the following recommendation, was enthusiastically discussed and adopted by the union conference session held at Chattanooga, Tennessee, in February. I have never seen a recommendation receive a heartier welcome by both preachers and lay members than this, and we believe it marks a new day for evangelism in our work.



## Authorizing Action

WHEREAS, The Spirit of prophecy has definitely counseled that "in all our conferences there should be well-organized plans for the instruction and training of those who desire to give themselves to the Lord's work," and that "there should be decided advancement in the matter of special preparatory work," particularly in "teaching young men how to labor successfully" (See "Gospel Workers," pp. 75, 76); and,

WHEREAS, Our young men who are now entering the ministry ought to receive such a practical training in public evangelism as will prepare them to be most effectively used by the Holy Spirit in the winning of hundreds of souls in this time of the latter rain; and,

WHEREAS, These young men need actual field training in evangelism under the guidance of an able and experienced evangelistic teacher, where worthwhile methods and the successful technique of holding efforts may be passed on to these young men in an intensive three months' course, covering a complete series of evangelistic meetings, that in turn

they may develop quickly into strong workers; therefore,

We recommend, That the Southern Union Conference launch a Field School of Evangelism, embodying the following essential features:

1. That a three-month school be held yearly, in the early spring, in connection with an evangelistic effort in charge of the union evangelist.

2. That each conference in the union send to the city selected, one or more second-year interns or other young ministers of promise who may have completed their internship period, at least one week before the effort opens, with definite assignment for training for this specified period under the union evangelist.

3. That the same provision made for young evangelists be applied to young women Bible workers, or prospective Bible workers, wherever the conferences deem it feasible.

4. That a simple, concise course of twenty-two Bible lessons for the Community Bible Schools and Bible training classes in the churches, covering the essential truths of Seventh-day Adventist belief and practice, shall be prepared under the supervision of a committee of five, comprising the union evangelist, the union president, the union home missionary secretary, and two local conference presidents.

5. That each *Sunday forenoon* the union evangelist shall conduct a Bible Training School for these evangelists and Bible workers, analyzing and studying the topics to be used that week in the several Community Bible Schools,\* with suggestions and demonstrations as to how to present it most effectively. Church members who wish to prepare for Bible work, or to receive further development as Bible workers, or to become teachers of Community Bible Schools, shall be invited into these Sunday forenoon classes.

6. That after the second week of the series, each *Sunday afternoon* and *Monday night* during this three-month period shall be devoted to Community Bible School classes in the various districts of the city, these to be conducted by the evangelists in training.

7. That on *Tuesday and Thursday forenoons* throughout the specified course the union evangelist shall conduct a two to three hour class with the evangelists and Bible workers in training. At this time a special series of twenty-four Bible studies will be presented, dealing with the essentials of genuine spiritual experience and the qualifications for, and elements of, successful soul winning; and twenty-four additional lessons or lectures on evangelistic procedure, covering step by step the holding of an effort, from the selecting of the right place to the thorough binding off of the interest, so the results will prove permanent.

8. That the local conferences shall be invited to cooperate further in extending the benefits of this Field School of Evangelism, by urging such of their lay preachers as may find it possible to attend this school, using the afternoons to support themselves by colporteur and magazine work.

9. That Southern Junior College shall be invited to cooperate with the Field School of Evangelism by arranging, if possible, for certain promising students in the ministerial course to receive this field training.

10. That Southern Junior College shall also arrange, if possible, for the union evangelist to conduct these specified Bible studies and lessons on evangelistic procedure at the college for the ministerial training class at an agreed time during the school year.

\* Those who do not recall the nature of the Community Bible School plan should refer to the July, September, and October, 1936, numbers of the MINISTRY.—EDITOR.



## Three Great Objectives

By J. L. SHULER, *Southern Union Evangelist*

THE Field School of Evangelism, as projected under the foregoing resolution, was born of recognition of the call of the hour for a greater evangelism. The enthusiasm with which the plan was received by the Southern Union committee and the workers present at the recent session of the Southern Union Conference, in-

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## INDISPENSABILITY OF THE SPIRIT OF PROPHECY

**I**T is the definite conviction of this writer, deliberately expressed, that the human mind, unaided in its quest for truth, will at times inevitably become confused if it depends for its conclusions solely upon its own reasoning powers and judgment, and upon the sheer findings and dictums of human scholarship. And this principle, particularly evident in the field of history, we would likewise carry into the realm of Biblical interpretation. This is true because scholars of equal eminence and authority differ in conclusions based upon the same set, or partial set, of facts. And, obviously, there is a seemingly sufficient foundation for these divergent opinions, or reputable scholars would not be lined up behind opposite positions.

The limitations of the human mind and the often unconscious prejudices or preconceptions of the historical narrator, together with the frequently biased or inadequate sources of his information, impose at times limitations that cannot be surmounted without outside aid. To come to unity of view in such situations, we must have an authoritative arbiter in which all can have implicit confidence. It is to furnish the needed help under such conditions that we believe the Spirit of prophecy was given, in one particular phase of its full-rounded operation. And we believe, furthermore, that when this gift has spoken, we are to accept the light disclosed as the decisive factor in reaching our personal conclusions in such perplexing matters.

But, some one asks, Have we not the promise of guidance into all truth by the Spirit? Yes, we reply, but the Spirit of prophecy is perhaps the most distinctive and direct means employed by the Holy Spirit, in these last days, in guiding into all truth and accuracy, and away from subtle error and grave mistake. Truly the Holy Spirit speaks to all yielded minds, stimulating and guiding; and at times in a marked way, as we all know. But there are limitations even to such guidance because of the human element,—the background, viewpoint, faulty or inadequate sources of information, conscious or unconscious prejudices involved,—and for this reason the Spirit of prophecy was given, choosing an instrument for complete control so that these limiting elements are virtually eliminated in the communication of the counsel of God.

So we repeat, with emphasis, that there are

crucial times and places in our searchings and reasonings wherein it is not safe to trust our own faulty and fallible judgment. But when the Spirit of prophecy has decisively spoken thereupon, we who accept the writings of that gift as of heavenly origin are to take the counsel of the divine Spirit that uses that designated gift as the medium through which to give clear and unimpeded expression of the mind and judgment, the knowledge and wisdom, of the Spirit of God. And this counsel is to bring unity otherwise unattainable. Hence, its indispensability.

Furthermore, when this gift has *not* spoken upon a moot point, it will doubtless prove to be of but relative importance, or at least one upon which further light is yet to be revealed. We are constrained, therefore, to believe that personal opinions should not, under such a condition, be pressed and made the self-imposed test of another's orthodoxy or loyalty to truth, as some have been prone to do, and for which unsound course they have been rebuked by that authoritative gift.

L. E. F.

### Sympathetic Understanding

**S**YMPATHY, understanding, and tact are imperative to the successful winning, holding, or reclaiming of our youth today. Never before in human history have such subversive influences crushed upon them from all sides. Picture the situation: Newsstands reek not only with debasing fiction, but with a flood of salacious stories and seductive pictures. Immodesty of dress needs no comment, and nudism progresses apace. Smoking is general among both sexes, and alluring cigarette advertisements catch the eye from nearly every billboard and magazine cover. And now the beer bottle and maid compete for equal prominence and acceptance. Subversive philosophies, such as Modernism, evolution, and atheism, permeate the schools and the literature of the day. Christian doctrine and faith are devitalized. Crime, marital infidelity, and divorce crowd the pages of the press until sin has been robbed of its hideousness, and moral values have been fatally blurred in this sophisticated age. God pity our youth, in view of all these facts; and may He put within our hearts a sympathetic understanding of, a serious concern for, and a divine tact in dealing with, our young people who constitute the denomination's greatest human asset.

L. E. F.

# THE GOSPEL MUSICIAN

His Responsibility and Opportunity

## "THERE'S A GREAT DAY COMING"\*

(A Suggestive Interpretation)

*By H. A. MILLER, Instructor in Music, Southern Junior College*

**I**N hymns, more than in any other type of music, there is great necessity to be guided by the words, particularly for hymn specials. Neither octavo or anthem music has much stanza repetition, but instead has harmony to match the changing moods of the poem.

It is necessary to make the music yield to the thought of the words. In many hymns the stanzas are quite different in their emotional setting. The music's duty is to intensify the meaning of the poem, to arm the words with barbs, that they may fasten themselves upon the memory. There is an appropriateness of expression which through its very naturalness makes for artistic standards. It becomes the musician's duty to present truth in the most beautiful way of which he is capable. Art, after all, is doing a thing in the easiest, most natural and graceful way. Renditions which lack in these points are as inartistic as they are distant from these goals. Beneath the pealing of each hymn-poem lie thoughts of varied tone hues. With proper treatment they will invariably yield rich results.

There is much power in unity of action. This is particularly necessary for good group singing—unity in tone, pitch, intensity fluctuation, diction, breathing, points of emphasis, attacks, cut-offs, rests, etc. Endeavor to keep your singers on their mental toes every instant they are singing. Concentration and pains-taking effort are necessary for every member. A casual, half-minded, easy going, slipshod way of singing produces a smeared picture that is about as appealing to the ear as a picture out of focus is to the eye. No doubt Chenaniah was a particular director, as is strongly implied in 1 Chronicles 15:22. "Because he was skillful" suggests no halfhearted attempts; it reveals a standard of excellency.

\* This impressive rendition was greatly appreciated by all in attendance at the Southern Union ministerial institute, as presented by the mixed chorus of Southern Junior College under the direction of Professor Miller. Although the treatment is entirely different from the usual form, its effect is doubly impressive because of its reasonableness and its uniqueness. Those who follow this technique will discover in this simple hymn a powerful ally to a sermon on Christ's second coming, or any other subject related to it. Because of the suggested shift to the minor key, we asked the author to make the minor score available for those who may not be able easily or extemporaneously to change the key.—EDITOR.

Applying the foregoing principles to this specific hymn, "There's a Great Day Coming," we come now to certain suggestions for its in-

### There's a Gre

W. L. T.

(Adapted to Minor K

*Doloroso*

3. There's a sad day com-ing,

sad day com-ing by and by, W

part, I know ye not," Are you ready.

(Echo pp)

Are you ready? Are you ready for

terpretation. Stanza one should be noble, dignified, and majestic; full toned, but not fast. A tempo too slow will rob it of the dignity it should carry. The music should be played about M.M. (metronomic mark) 66 time units to the minute. Place proper emphasis on "great" and "coming," allowing the last beat of each measure to lead to these pivotal points. Guard against making each word of equal power. In speech this condition is monotonous and expressionless; it is none the less so in song. Be sure to make the first syllable of "coming" short. Have the choir move immediately to the second syllable "ing," making it ring out, without holding it.

Beware of the word "by"—the one with the long note. There is a "vanish" on the vowel which will be a snare to the choir unless they

## at Day Coming

by Harold A. Milier)

Will L. Thompson



rell.

rit.

CHORUS  
(Echo "pp" first time only)

rall. rit.

are drilled to treat it correctly. The "y" has two vowel sounds, "ah" and "ee." Sing the first vowel, and hold it without mouth change or any tendency to put in the second vowel sound until the tone is about to be stopped. It is time then to complete the word with this dangerous vanish on the second vowel. Be watchful for words which contain this hidden vanish-shoal that wrecks many otherwise well-rendered songs.

You will discover an upward tendency to the melody beginning at the latter part of measure 4. The close of measure 5 sees its height, where it again gradually lowers to the last phrase. Wherever this occurs—either the gradual climb of the melody, or the lowering of it somewhat evenly—you will be quite safe in increasing the power on the ascent, and decreasing it on the descent. This is not always true, but generally so. A slackening of the pace on this descending passage improves the effect considerably, and relieves the song of any stiffness which might be present at this point.

The last phrase of the stanza should be made very personal. "Ready," "day," and "come" are the three pillar words here. A slight retard on the last three words of this phrase prepares for the final word "come" to be held somewhat. If the director will instruct his choir to sing the "m" of "come" when he closes his left hand, he can make an impressive effect with this word.

Remember that art is not stamped out in exact reproductions. There may be great similarity in the productions of art and nature, but still there are differences. Flowers may look exactly alike, but close examination reveals differences. Naturalness must be sought. Do not do things differently just for the sake of obtaining variety; but let variety be a by-product of natural expression and sincere interpretation.

The chorus lends itself nicely to an echo effect. Short phrases whose beginning chords are not too foreign to their final ones, sound well in echo. After singing a firm, "Are you ready?" follow that with a faint echo of the same phrase. A lifted hand is sufficient signal to the choir for the repeat. The second phrase is alike effective in echo. Swell the middle of the next two measures, using a partial staccato (detached) on "judgment." Do not use the echo on the repeat of the chorus. Begin full-toned, with the second phrase softer, and the second ending still softer, with very slight staccato on "judgment." Retard toward "day," being careful of the vanish on this last word.

Stanza two should be given with brightness, joy, anticipation. A faster tempo than that used for stanza one is appropriate here. Measures 5 and 6 throw out a warning, which should not be lightly passed by. Use a slower tempo with a clinging touch, without holding the words "come," "then," "love," and "Lord." A slackening of pace similar to that of stanza

*(Continued on page 29)*

# CENTRAL UNION'S FORWARD OUTLOOK

(Lincoln, Nebraska, February 16-23)

*By E. L. BRANSON, President, Missouri Conference, and  
F. W. DETAMORE, Pastor, St. Louis, Missouri*

**D**ESPITE all handicaps, the cause of Christ marches on to victory. Five years of drouth, loss of crops, alternating floods and dust storms, have brought severe trials to our believers in the Middle West. But in spite of all this, when our workers were gathered together in the twelfth session of the Central Union Conference, glorious messages of triumph were heard. Pastors, evangelists, executives, and leaders in the various departments of our work, all told the same story—a story of progress.

*Early in the session, consideration was given to the matter of again dividing our field into two unions—the Northern and the Central. Our combined territory of nine States covers a very large area, making our union the largest of any in the United States. By having fields of less size, the union brethren would not have to travel such lengthy distances. After due consideration of the question, it was voted to ask the Spring Council to approve formation of the Northern Union Conference, which would include the States of Minnesota, Iowa, North Dakota, and South Dakota; and the Central Union Conference, which would include the States of Colorado, Nebraska, Wyoming, Kansas, and Missouri.*

With all the extra business such a move entailed, there was still carried on a constructive program of reports, discussions, worship, and plans. M. N. Campbell, L. H. Christian, W. G. Turner, J. C. Thompson, W. E. Howell, M. E. Kern, H. H. Votaw, and other general workers led out in a strong spiritual appeal to greater consecration and sacrifices on the part of all our workers and people. The work of the Holy Spirit in the finishing of the work was emphasized.

## Evangelism

Various methods of public evangelism were discussed in the ministerial round table. E. L. Cardey and R. S. Fries led out in this instructive exchange. The true message, the consecrated messenger, and the receptive mind are indispensable elements in evangelism. O. T. Garner, president of the Kansas Conference, reported how in one instance a fine new pavilion was demolished by a storm. But the workers, undaunted, continued their meetings under God's great canopy of blue, and had the joy of baptizing a fine group of new believers.

Radio evangelism is becoming a fruitful feature of our work. Professor Howell stated that the Central Union broadcasters made up the largest group with which he had met at the various sessions. Fifteen men are carrying on this effective work in the Central Union,

along with their regular program. One broadcaster in a large city is successfully making definite appointments for Bible studies to be given by our trained lay members. Each week brings new requests from earnest seekers for truth. A number were baptized last year who heard the message almost entirely over the radio.

Lay evangelists are carrying on successful work in various parts of the Middle West. One worker expressed himself as feeling that at last we were beginning to see the larger fulfillment of that statement in the Spirit of prophecy which reads: "There are men who will be taken from the plow, from the vineyard, from various other branches of work, and sent forth by the Lord to give this message to the world." —"Testimonies," Vol. IX, p. 270.

## Gleanings From Here and There

Of the many statements made that loomed up above others at our Central Union session, we bring a few jottings which give a cross section of various meetings and conversations. With but two exceptions, no attempt is made to record the name of the individual making the statement—statements which begin whole cycles of thought.

"Seeing all these workers and old friends makes me think of the thrilling reunions there will be on the resurrection morn. People we have not seen for years will rise, and we will experience the joy of a meeting from which there will be no parting."

"It is encouraging to see this throng of workers and to know that all over these Central States there are fellow workers engaged in the same task as we—in helping to finish the work. Sometimes when one works alone for months, he almost forgets that everywhere there are others fighting the same battles for truth."

"Brethren, the Holy Spirit is at the head of our movement, and He is in charge of all our work; so certainly of all people on the earth we ought to be in touch with Him. But we cannot expect the latter rain unless we have experienced the former rain. If we fully submit our lives to the control of the Holy Spirit, we shall gain marvelous victories—we shall become incomprehensible mysteries to Satan."

"Many today are worshiping a living Mary and a still crucified Saviour. But we know that Mary is dead, and we have a *living* Saviour. Do not leave your Jesus nailed to the cross."

"The doctrine of living a sinless life is as dangerous as being content with living in sin."

"The Holy Spirit edits our prayers."

"We can no more expect an exact duplicate of Pentecost than we can expect a second resurrection of Jesus."

"The Holy Spirit convicts of sin. He is working on the hearts of bandits, criminals, heathen—every sinner feels His convicting power."

"In one of the cleansing ceremonies in the Old Testament, first the blood was applied to the ear, thumb, and toe. After that, the oil was applied. We must be cleansed by Jesus' blood, followed by the anointing oil—the Holy Spirit."

"Our work does not often attract the rich or the worldly wise, but there is a success accompanying the administration and forwarding of our work which witnesses to the fact that the Holy Spirit is at the helm. As a rule, our people are poor, but still we finance our work the best of any religious group."

"The future of our work and the destiny of our movement is bound up in the solidity of our doctrines, accompanied by spiritual power."

"A horse that pulls has no time to kick or buck."

"The success of the early church was due to its unconquerable faith in Jesus. There was no such thing as 'perhaps' or 'maybe.'"

"God will do anything for His church in order that its work may advance. As in the case of Paul and Silas, if an earthquake is needed, He will send it."

"It is high time that our ministers make every effort possible to get on the radio, so that our last warning message can be broadcast, for we know not how soon it may be impossible for any of us to get time on the air. Already scores of stations are barring religious broadcasts, and an organization is forming to eliminate all programs not agreeable to its group."

"It is time that all our workers take on themselves the burden of fighting for religious liberty. Legislatures are not impressed so much by scholarliness and bearing as by earnest sincerity. Events are rapidly taking place which seem to be lining up for the last scenes of earth's history."

"Great events are taking place before our very eyes. We know not how soon the final storm will break. Ministers, workers, we must arouse! We must rally and sound the message. Pass through the hosts and tell the people, 'Yet three days, and we will go over this Jordan!'"

*Governor Cochran of Nebraska:* "There is a great advantage which smaller colleges such as yours have over large institutions. In a time when Christianity is under attack, it is wonderful to see the strong stand you take for Christian principles. Our future outlook as a nation depends upon Christianity. We in the State offices have the highest regard for your religious faith, and consider Seventh-day Adventists a definite and important influence for good in our State."

"As mayor of Lincoln [Mayor Bryan, three times governor of Nebraska, and brother to the late William Jennings Bryan], I want to assure you that we consider Seventh-day Adventists a spiritual anchor to our community. Your influence in this city means a great deal to us. In our present civilization, the one who is causing the trouble is the educated crook—the one with high university degrees but no Christian training. Our greatest asset is our boys and girls, and they are not receiving the religious training which they should have. I am glad your college does not neglect the spiritual life. Morals and social standards are being lowered today. Church members openly do things which were once condemned by all. It takes courage to be a Christian today. I commend you for your high principles of Christian living. As an old man once advised me, 'You can afford to be in the minority, but you can't afford to be in the wrong.'"

## ECHOES FROM LAKE UNION INSTITUTE

(Battle Creek, Michigan, February 27 to March 7)

*By F. L. ABBOTT, Evangelist, Milwaukee, Wisconsin*

THE need on the part of the ministry for the reception of the Holy Ghost as a necessary preparation for the finishing of the work, was the keynote sounded by M. N. Campbell at the very beginning of the ministerial institute held in connection with the fifth quadrennial session of the Lake Union Conference at Battle Creek. The three great objectives of the institute were: A spiritual revival and reformation among our churches, greater efficiency in soul-winning evangelism, and greater faithfulness in our stewardship duties.

The Bible study conducted each morning, emphasizing the various phases of Christian experience, and followed by a devotional period, proved to be of great spiritual blessing and

uplift to the workers of this union. A deep spirit of consecration and a desire for a full surrender to the Holy Spirit, with all His power and grace, was manifested. All seemed anxious to take an advanced step in Christian experience and work.

Not only was the need for a spirit-filled ministry stressed, but the fact was also emphasized that it is the privilege of each baptismal candidate to receive the Holy Ghost, making possible the growth in Christian experience and service that must come to every believer in this message who would help finish God's work and be ready when Christ comes.

The dispensation of the Third Person of the Godhead was inaugurated by the manifestation

at Pentecost when He descended with a rushing mighty sound, and since that time spiritual blessings have been flowing all down through the centuries. All who will may step in and receive the infilling. It is our privilege, either at baptism or at a later time, to accept and receive by faith this promised gift, without which we cannot hope to perfect Christian character and complete God's work in the earth.

L. H. Christian told of the thrilling experiences and oppression of many of our believers in European countries. Our own consecration was deepened as we learned how the love of Jesus reigns supreme in the hearts of our overseas brethren, causing them to be faithful even unto death. How true it is that "the more opposition the church meets, the better it thrives."

At four o'clock each afternoon, round-table topics of general interest were presented, several of which will appear in subsequent issues of the MINISTRY. Under the topic, "Pastoral Work," emphasis was placed on the fact that success in the pastor's work depends not so much upon doing something as upon being something. The pastor's work is a high calling and is most sacred. Being called of God to labor in word and doctrine for the upbuilding of Christ's church, he shoulders a grave responsibility. It requires nothing short of a holy life, a sanctified ambition, and a burning desire to please God who has called him. His work demands not only consecration and devotion, but industry and endurance as well.

The importance of setting our church membership to work was urged upon the institute delegates. C. S. Joyce, home missionary secretary of the Lake Union Conference, said: "There is a place for *every* member of the church to work. The harvest field is so large and the needs of humanity so diversified that none need be left out. It is our task to discover the talents, small or great, now rusting from inactivity, and set them to work for the Master. Hundreds, perhaps thousands, of our brethren in the professions and common walks of life will be used to proclaim the truth mightily where the gospel minister would not, *perhaps could not*, be heard. We must encourage, instruct, and guide these people in their work."

The following two resolutions were adopted to assist in carrying out this idea:

#### Lay Preachers

*We recommend.* 1. That consecrated lay preachers in our conferences be encouraged to hold public efforts in our churches, halls, and schoolhouses, and open-air meetings, under the direction of the district leader and conference home missionary secretary.

2. That conferences be encouraged to conduct lay-preachers' institutes for the training of promising lay preachers.

#### Bible Training Class

*We recommend.* 1. That every minister engaged in pastoral or district work in the Lake Union Conference be urged to take immediate steps to organize a Bible training class in every church over which he has jurisdiction, in order to secure the greatest

possible results from the denominational study of the Sabbath school lessons.

2. That our lay members be encouraged to use these lessons as a basis for conducting Bible studies and cottage meetings in the homes of their neighbors and friends.

The relation of the pastor to the flock committed to his care was compared by M. N. Campbell to the relation that exists between the shepherd and his sheep. This is a most intimate relationship, the shepherd knowing each sheep and calling it by name. The pastor will be held accountable for his sheep, and it is his responsibility to search for and bring back the members of his flock that go astray. Proper shepherding on the part of the ministry will help us to hold and keep those brought into the faith. "What we have, we hold," the motto of the British Empire, should be the motto of every worker for God.

There is a tendency among us to become so "busy here and there" that the "prisoners," taken by the Holy Spirit for God and committed to our care, escape. We are an active people, more so than most others, and we carry a heavy program. But amid all our activities we must not become so busy that we shall neglect to look after the spiritual welfare of the flock given to us. - Each member should be accounted for by the true shepherd, and the absent ones looked up. We must remember that if we do not look after these absent members, the devil will.

An advanced and greater evangelism was given due emphasis at this institute in the discussion and adoption of the following resolution:

#### Greater Evangelism

Believing this is supremely the time for an evangelistic advance which will call forth the united energies and prayers of our officials, workers, and people everywhere,

*We recommend.* That conference committees keep prominently to the front in all their planning the need of rallying our united strength to preach this gospel of the kingdom in every unentered place, organizing their work in their fields in such a way that evangelism shall receive first attention.

Under the topic, "Methods of Evangelism," several practical suggestions were offered. Secure the best hall or meeting place available. Our message is the greatest and the most important message in the world, and deserves a suitable place in which to be proclaimed. The financial aspect should, of course, be taken up with the conference president for counsel. A large hall might be secured for the Sunday night service, while a smaller hall would be sufficient for the week-night meetings. If the services are held in a church, do not advertise it as a Seventh-day Adventist church, but under some other name, such as the Lansing Bible Institute, Calvary Tabernacle, The Little Church Around the Corner.

Newspaper advertisements, announcements on the church page, handbills, "sandwich signs," and radio announcements were mentioned as a few effective ways of informing the public about our meetings. An expression may be taken from the audience to determine which

method of advertising brought out the most people. Oftentimes it is best to announce only the first meeting of the series in the first advertising, and then at this service have printed announcements ready to hand out for other meetings. If it has been previously announced that a series of meetings will follow, some may not come the first night, intending perhaps to come later, and possibly may not come at all. As many as possible should come to the very first service, and be so impressed by the message that they will attend regularly.

Great care and attention should be given to the first service. See that the program runs smoothly and is of the highest type. If songbooks are not obtainable, illustrated songs, or printed song sheets containing good old-time songs that all know, may be used. To these song sheets may be clipped cards requesting literature. Pencils may be attached to the seats, so as to make it easy for the people to sign the cards.

As soon as a list of names is secured, visiting should be started. When an interested person is found by a Bible worker or a visiting member, the name should be given to the evangelist for him to visit. After the Sabbath truth is presented, the visiting must be intensified. When a baptismal class is formed, its members should be thoroughly instructed in every phase of our message. No part of the truth should be held back for fear certain ones will not go forward in baptism. Each baptismal candidate should have a knowledge of every truth and doctrine we stand for as a people, and accept the same.

Many other phases of gospel work were covered in the messages given and in the round-table discussions at our Lake Union institute. The workers returned to their home fields of labor with an inspiration to launch out in advanced work, and better equipped for giving more efficient service in completing the great task given to this people.

## BIBLE WORKERS' EXCHANGE

For More Effective Service

### Preparation and Presentation\*

By MARY E. WALSH, Bible Teacher, Greater New York Conference

**S**EVENTH-DAY ADVENTISTS are sometimes called "wreckers." But we are only wrecking what is built upon the sands of tradition. Thank God, we are fundamentally builders, and our building progresses by means of the Word of God. We are counseled to take heed how we build. I like to think that every study I give goes into the erection of a safe

and sure refuge for the soul of the person with whom I study, particularly when the judgments of God fall upon the world.

Recently I had an experience with a Roman Catholic family which taught me this principle. I knew, when I first entered this home, that they felt very secure in their own religion. But I was there to "wreck" and to "pull down" the strongholds of the false ideas in which they were reposing. Had I attempted this without first building spiritually for that which I was to pull down, my purpose would have been defeated. A teacher of the Word should lay down such a firm foundation, and erect upon it such an impregnable fortress, that upon entering its precincts, the seeker for truth will be satisfied to make it his eternal habitation.

Prayer plays a fundamental part in preparing a Bible study. The aid of the Holy Spirit should be invited both in preparing and presenting the study. He alone can teach, and make effective the written Word. The promise is that He will bring all things to our remembrance.

Knowledge coupled with experience is power. But knowledge does not come by inheritance or accident. Every teacher of the Bible must be familiar with the Bible, and true Bible knowledge can be acquired only by intelligent comprehension, based on accurate information. Our skill in handling the Word establishes confidence. The master musician knows his keyboard. He approaches the instrument with confidence. And the result is that he not only gets, but holds, the attention of his audience. Surely the Bible teacher should approach his work with the same degree of knowledge, precision, and assurance.

In preparing a Bible study, all pet theories and opinions must be set aside, and a childlike, teachable spirit must be cherished. In every study Christ must have His rightful place. All truth must be centered in Him. Great care should be exercised that the arrangement of texts shall be such that they will not lose their effect when presented. Study the outline until it is your own, until you do not present it in a stereotyped way. One must enter into the life and spirit of the study, if he expects his readers to enter into it too, and comprehend it.

If the topic is such as to call for historical facts in order to clarify the truth, one should cull from reliable sources such passages and statements as will be clear and to the point. It is well to be equipped with both Catholic and Protestant works, if the subject requires it.

There are many contributing factors that go toward making the study a success. Dignity and self-possession should characterize the one who is to open the sacred Word of God. Above all, be Christlike in everything, including the posture and attitude in prayer. Especially should this be remembered when working with members of the Roman Catholic faith.

\* Presented at Atlantic Union Institute.

(Continued on page 29)

# SUCCESSFUL INSTITUTE IN NORTH PACIFIC

(College Place, Washington, March 18-27)

*By F. A. SCHILLING, Dean, School of Theology, Walla Walla College*

THE individual minister labors in relative isolation from his fellow laborers so far as the interchange of thought, the comparison of notes as to methods and experiences, and mutual study are concerned. It is always, therefore, a great pleasure and inspiration to a group of workers when they have opportunity to come apart from their labors for the specific purpose of engaging in devotion, and to attend an institute of study focused upon common problems and questions.

W. A. Spicer presented, in his ever fresh and inspiring manner, the lessons of providential guidance on behalf of this movement as manifested through the gift of the Spirit of prophecy. These studies, presenting the relation of this gift to the Bible, its contribution to the upbuilding of this church, its meaning in the individual member's personal life, and its evidences in the far-flung reaches of world missions, aroused new confidence and joy in this movement of the last day.

L. H. Christian conducted a series of Bible studies, setting forth necessary principles on which the minister of God may base his life and work. The great apostle Paul was exalted as the pattern for the advent preacher. Paul's source of power—the fountain of his life—was found to be his love for the Saviour. Filled with that love, the disciple of this day may have strength and confidence to stand firm in that time when he will not have the aid of the great Intercessor. Practical instruction was also given on certain homiletic matters, and a wholesome emphasis was placed on the gift of thought as the essential for successful speech. The preacher's sermon is of great importance. Ruskin defined it as "a half hour to wake the dead." It deserves the very best effort which he can put forth in preparation and delivery. Elder Christian related a number of incidents from the experiences of our fellow workers in Europe to clinch his points.

M. N. Campbell presented a series of studies on the work of the Holy Spirit, its converting and transforming power, as well as its gentle grace. Each worker was awakened to his own vital need of the Spirit in his own life. It is through individual cultivation of the Spirit's presence that one is prepared for the outpouring of the latter rain, which comes as he is personally in need of it, in an undemonstrative manner. The personal work of the Holy Spirit was stressed, and also its meaning to the movement as a whole. It is the latter rain which prepares for the coming of the Lord, which appears in the power of the loud cry, giving strength to stand in the final plagues. This enables the presentation of the message with compelling force, and brings the truehearted to accept truth against opposition.

Two hours were set aside daily in the ministerial institute for round-table discussions, in which the workers were given opportunity for introducing and discussing topics of a practical nature. A five-minute presentation was followed by a free and profitable interchange of thoughts. The discussions led into practical phases, and touched upon vital and sometimes delicate considerations. A sympathetic and brotherly spirit prevailed, in which a sincere search for underlying principles was manifested. In a report of this nature it is obviously impossible to render a full representation of everything that was set forth, but a few outstanding trains of thought can be cited as characteristic of the discussions and the conclusions reached.

Strong emphasis was placed upon the fact that a minister should always be a visible sermon—the living embodiment of his creed. The basis of his message should be his experience, and thus there should be a constant agreement between his life and the content of his preaching. In these days of chaotic social tendencies, the preacher needs to be characterized by sobriety, moderation, poise, and dignity in social relations, and in a refinement of dress that sets him off as a minister of the gospel. A minister's Bible must not become an old book to him, but rather through study he will be able to discover in it new beauties, making possible a skillful presentation of the message. Bible study on his part will be evident in his work. He needs to be strongly fortified by Scripture truth. A warning was sounded against the tendency toward shallowness in study because of a desire to be popular through the narration of thrilling stories. Counsel was given to the effect that a worker should carefully set aside certain hours a day for study and prayer. More important even than Bible study are the minister's devotion and prayer habits. Some one has aptly said, "We will travel fastest when we travel on our knees."

Prominence was given to the important role of the Spirit of prophecy in our work. The fundamentals of the message consistently interpreted and vitally connected with the teachings of the Spirit of prophecy should be taught in a positive way, avoiding extremes. The organization of formal courses of study in our churches should be undertaken on subjects like denominational history and the Spirit of prophecy. Church libraries might be established to great profit, from which the various volumes could be circulated.

The disintegration of modern society makes it essential for us to enhance the beauty and importance of home and family life. The home is the bulwark of society. Social problems are becoming so acute and complicated that church

discipline is scarcely adequate to cope with some situations that arise. A definite educational system should be established in our churches for the purpose of fortifying our people against the inroads of social evils, notably that of divorce. Personal attention needs to be given to the youth, especially, in these matters. Where early training is given, both through the home and the pulpit, many difficulties can be escaped. On the matter of divorce, it is impossible to form any resolution that will adequately handle the problem. Complicated cases should be submitted to the conference president and his committee for counsel.

The increasing use of radio in evangelism came in for full discussion. A number of men in the territory of the North Pacific Union have been carrying on effective work over the air. They submitted helpful and practical counsel regarding methods of radio work, based on their own wide experience. The radio affords unlimited possibilities and multiplied opportunities for reaching hearts and minds; and because of this, no ordinary sermon should be delivered over the air. The message should be proclaimed in a straightforward way in all its phases, yet tact must be observed at all times.

A radio sermon is delivered to an unseen audience, but nevertheless the radio minister has a very effective means of making definite contacts with his congregation through the mails. A large correspondence readily develops, making for increased opportunities for personal work. A profitable way of cultivating these contacts is by sending one of our papers to every person whose name comes in over the air.

## Lo, He Comes!\*

By FRANCIS M. BURG

AN angel in the midst of heaven  
Proclaims a message loud and clear:  
"Fear God, and glory give to Him;  
His solemn judgment hour has come."

The call rings out, Prepare, prepare  
To meet your Lord, the coming King.  
The eastern skies are now aglow,  
And soon we'll see His glorious train.

In clarion note the message rings;  
The nations wake to hear the sound.  
And from all lands a people come  
To join the happy advent band.

They're marching on to victory,  
Though Satan's hosts oppose their way;  
And trusting in the Spirit's power,  
They storm the fortress of the foe.

The message swells, and louder grows,  
As nears the coming of that day.  
When trumpet sound shall rend the skies,  
And shakes our earth long cursed by sin.

Then, church of God, awake, awake!  
We're nearing now the last, last hour.  
The Bridegroom comes, haste, trim your  
lamps;  
Go forth to meet Him. Lo, He comes!  
Walla Walla, Wash.

\* Suggested by the meeting of the North Pacific Ministerial Institute.

The most effective method, perhaps, both of enlarging the radio audience and of securing contacts, is house-to-house work, in which master radio logs and announcements of the radio programs are delivered, people are encouraged to listen, and their responses are solicited. At the same time that these radio sermons are being broadcast, hall meetings can be effectively carried on. Many people who hear the preacher over the radio will gladly take advantage of the opportunity of seeing and hearing him personally in a hall effort.

One effective way of winning wide interest over the air was found to be in announcing that Bible questions would be answered. In some places our workers are announced by the radio station as the station preacher, and are given free time with gratifying results. A flood of responses comes in, and by answering the questions in sequence and systematic order, the evangelist is enabled to present the essentials of our message. Where a radio audience is scattered over a large area, effective follow-up makes it necessary for the evangelist to list the names that have come to him according to the territory of the respective conferences. These names are then forwarded to the proper conference, and contacts are made through the local workers.

H. L. Wood, of the Alaska Mission, pleaded for a study and mastery of amateur radio broadcasting. He urged training in this on the part of future missionary appointees. Through personal experience he finds great practical value in such equipment, for it enables widely scattered mission stations to keep in daily contact with one another and with headquarters through code broadcasting.

One of the practical topics which came in for considerable discussion dealt with the matter of accident, health, and life insurance. The subject was introduced by a study of the statements in the "Testimonies," Volume I, pages 549-551. Although insurance may today be recognized as more safe than formerly, yet the instruction of Sister White is still in force and will be until the end. Those who ask workers for advice on this matter may well be referred to the Spirit of prophecy. No worker, however, should become dogmatic in the treatment of an individual's problem. Accident and health insurance was not mentioned by Sister White, but we should be reasonable in dealing with this type of insurance on the basis of the principles expressed. The consensus of opinion was that we should support the position taken by the Spirit of prophecy, and not try to explain away the Lord's counsel.

In order to study certain matters pertaining to evangelism in the narrower sense of the word as we have come to use it, a certain group had short meetings in addition to the regular prescribed daily program. Among these presentations were some valuable suggestions offered by Evangelist F. F. Schwindt, who had been conducting a tabernacle effort in

the city of Walla Walla during the winter and early spring months.

The evangelist, Elder Schwindt set forth, should have his preaching materials well prepared before the beginning of the effort, in order that he might have greater freedom in attending to the practical details in connection with the meetings, and that he might be able to maintain a close study of current events during the period of his campaign. The plans for the effort should be well organized, and the lecture topics should constitute a harmonious whole. The aim is to construct an unbreakable citadel of truth.

A large factor in the effect of the effort is the order maintained and the punctuality with which the lecture begins and ends. Equally important is the site which should be selected for the effort. Certain types of meeting halls will be avoided by the better class of people. Our meeting places should do honor to the worthy cause we represent.

Space in daily or weekly newspapers is always a great help both in advertising and in getting our sermons into the hands of the people. But attacks on other churches should be avoided when we use this medium. Only such subjects should be chosen as will impress the better class of people with the dignity of our message.

The evangelist should not allow himself to become so absorbed in his work that he does not have time for private prayer and devotion. The great task of soul winning calls for agonizing prayer on the part of God's spokesmen.

Organization of a formal Bible study in connection with an effort was strongly advised,

and the suggestion made that thirty minutes be devoted to this each evening preceding the main service. This half hour could be used for more intensive study of Bible topics and for the preparation of those in attendance for the truths to be presented in the sermon. It was found that possibly eighty-five per cent of those accepting the truth had received their preparation in the Bible hour. In the construction of a tabernacle, a separate room should be provided for the use of such a Bible class.

A large effort should take from fourteen to eighteen weeks. The interest of the people should not be hurried, and candidates for baptism should be fully established in the faith before the evangelist leaves the effort to go to some other place. An evangelist must see to it that those who are baptized by him are thorough Seventh-day Adventists before they are received into the church. But, nevertheless, the very first sermon should be constructed in such a way as to call for some sort of decision on the part of the congregation. Every sermon, Bible study, and visit should lead to a decision. Arguments should be avoided, and the interested individual should be constantly led to an agreement with the message presented. Tact needs to be used, and the evangelist should take care not to give the impression that he regards himself as superior to the interested souls or to their pastors. The truth should be clearly presented, and thereby error will most effectively be exposed. The evangelist should take care to have the thoughtful cooperation of those who are interested, so that whatever step they take will be taken with the decision of their own minds.

## SUMMARY OF CANADIAN UNION INSTITUTE

*By C. L. PADDOCK, Editor, Canadian Watchman*

THE Canadian Union Conference devoted five periods of its session to a general discussion of problems commonly met in ministerial work. In harmony with the wishes of the MINISTRY magazine, a digest of the problems and the solutions offered is presented, that all the workers of the world field may share.

### Three Questions Answered

*1. How can the ministry secure the attendance of newly converted members at the regular Sabbath morning service?*

If the Sabbath school and church services were made attractive enough, the opinion seemed general that there would be no difficulty in getting new converts to attend. If those who profess to accept the truth do not attend when it is possible to do so, that is evidence that they are not ready for baptism. If, however, the worker himself does not attend Sabbath school, he could hardly expect his converts to do so. It was considered unwise to take prospective converts to Sabbath services in cars

provided by the worker or the church, as experience indicates it makes weaklings out of such converts at the very start. "Every chicken should break its own shell" was the way one successful evangelist summed it up. The time to begin getting converts to attend Sabbath services is as soon as the Sabbath truth is presented to them.

*2. What is the responsibility of the pastor in getting the membership to work?*

The success of all soul-winning efforts devised by our church depends on success in this particular. The pastor should not attempt to carry the responsibility that the church itself must bear, but he must do his part. He is a leader, and leaders must lead. A good leader will be a good worker, but he must be more than merely a worker. He should be an organizer, able to detect talent in members and set them to work.

However, unless he himself is enthusiastic, he will often meet great difficulty. But enthusiasm alone will not suffice. He must be a

man of God, deeply spiritual. This was recognized as the basic qualification of a good leader.

*3. What is the worker's relation to the local, union, and General Conference program?*

Even though a worker sees no light in a certain feature of these programs, he should carry it out nevertheless. If some campaign seems to interrupt an evangelistic effort, he should seek counsel from his conference president instead of ignoring the program.

The question of combining campaigns (such as the Big Week and Ingathering) so that more time might be available for evangelism, was discussed, but it was unanimously considered to be undesirable. But these campaigns should be quickly completed when their times come, and thus the desired seasons for evangelism will be available.

### Sundry Topics

The matter of lay evangelism received consideration. Lay members engaging in evangelism should know and live the message, have a burden for souls, and cooperate with the conference. The conference in turn, although not promising to finance lay efforts, should lend encouragement and help by holding lay preachers' institutes, providing projectors and reels, if possible, and literature. It would be a generous gesture on the part of a conference committee to grant some small sums toward proper expenses incurred by these efforts. But to advertise a readiness to finance all lay efforts would, it was said, kill the layman's movement, and make it impossible for it to accomplish its mission. It was brought out that neither president nor home missionary secretary alone is entrusted with responsibility for lay efforts. They are under the direction and approval of conference committees.

Church finance came in for a share of live reviewing. One avenue of giving that can be built up is the Sabbath school. This can readily be done by getting our full membership interested in attending, a feat best accomplished at the time a new convert is brought into the truth.

Relief money should be tithed, the same as any other income. But difficulties are freely conceded. In some cases, where relief is in the form of goods and not money, it was thought that the member might be able to sell magazines to earn the cash for tithe. Otherwise, the members should be counseled to keep a record of all relief received, and when opportunity comes, they can then give to God His portion of all that has been received.

To inspire greater faithfulness in tithing, our churches should have the matter presented to them as it is, not as a mere duty, but as a privilege. As an additional help to such presentation, a report of the total tithes and offerings given might be read before the church once a month. At our camp meetings it would be wise to devote an hour to a review of the tithing plan, and extend an invitation to the

audience to testify of their experiences. A compilation of the most outstanding stories told could be presented in a tract and distributed to the constituency of that conference as an inspiration to all. Members who do not pay tithe are subjects for personal labor. If, after faithful labor, members persistently agitate against this God-ordained plan, they should be disfellowshiped the same as agitators against any other commands of Scripture.

Preparation for baptism—a timely question as our roll of yearly apostasies mount—received its share of reviewing. It was agreed that candidates should be examined by the church board before being recommended to the church body for membership. A questionnaire to be signed by all candidates and filed at the conference office was advanced as an excellent plan.

The interest shown in the round-table hour indicated a relish that would have kept its edge even had it been possible to devote much more time to discussions of these and kindred topics.

### KINDLY CORRECTIVES Better Speech and Conduct

#### Choosing the "Soft Word"

By H. M. TIPPETT, Professor of English,  
Emmanuel Missionary College

DURING the great controversial period of the sixteenth century, an English prelate advised one of his contemporaries to publish certain abuses of the clergy in Latin so as not to embarrass the church so far as the common people were concerned. "No," said the honest reformer, "they have sinned in English, and they shall be exposed in English." His attitude was commendable, but he has modern imitators whose zeal to call sin by its right name often exceeds the nice sense of fitness of phrase with facts.

Talleyrand once said that language is given men to conceal thought. Judging from some public utterances, that statement is less paradoxical than would at first appear. Calling a spade a horticultural implement or a batter spoon a culinary utensil is hardly on the side of language lucidity, or—lest we out-Latinize our own example—of clearness of meaning.

There is something to be said, however, for the sermonic use of euphemisms—a term applied to those felicities of speech which put gloves on disagreeable ideas. The effect of an otherwise good discourse is sometimes lost by some ill-chosen epithet or phrase which offends refined sensibilities. While we should not err on the side of squeamishness, neither should we neglect the study of such "cover words" as are afforded by borrowings of Latin and Greek parentage.

There is no merit in the exploitation of terms like "bum," "liar," "prostitute," "sexual," and similar expressions from the preaching desk. No one is offended by Anglo-Saxon Biblical phrases, such as "belly of the fish," "girded about the paps," and "thou hast covered me in my mother's womb;" but to interlard public exhortation with distasteful anatomical allusions or with references in lurid detail to immoral practices, is inexcusable, for it is palpably catering to the sensational.

Sin should be painted, not in attractive primary colors, but in a silhouette of black against the white purity of Jesus Christ. And silhouettes of evil are only suggestive outlines, not illuminated dioramas of sin.

Hence, to be specific by way of example in reference to our use of particular terms, how much more refined to say, "He removed his garments," than "He undressed;" or how less offensive it is to refer to Jephtha as a "base-born son" than as "an illegitimate child."

Sympathy for the masses is engendered in the term, "the underprivileged," while aversion is excited in the violent phrase "the scum of society." Social sins may be generalized under "moral depravity" or "debauchery." To be more specific is to bemean the preacher's calling. Let us study the possibilities of softer terms, lest we needlessly offend sensitive minds.

## THE RELIGIOUS PRESS Valuable Current Excerpts

**WAR KILLINGS.**—The perennial discussion of pacifism in the church assemblies becomes very wearisome. All the old arguments are dressed up again by the Bishop of London, who speaks of war in the future as if it were likely to be as purely a defensive act as resisting a burglar. It is pointed out to him that defense in these days means killing from the air, women and children in other lands—getting the blow in first. The Archbishop of York is much the most effective defender of the anti-pacifist cause, but he is driven to take the position that since the world of nations is not under grace, it is under law, and under law there is a place for war. Even a Christian may kill another Christian in such an imperfect order.—*The Christian Century* (Mod.), March 3.

**REVIVAL IMPERATIVE.**—Many devout Christians have reached the point in their thinking where, like Habakkuk, they realize the absolute necessity of a heaven-sent revival, if faith and civilization are to be saved for the race. It is revival or ruin. Only a supernatural manifestation of God's saving power can keep the human race from a fatal plunge over the abyss. The supernatural foes of man are too strong, too well organized, and too determined for man, unaided by divine power, to resist. Many of God's people are therefore praying in the language of Habakkuk: "O Lord, revive Thy work in the midst of the years."—J. T. Britton, in the *Presbyterian*, March 11.

**MOTHER CHURCH.**—The Roman Catholic body is not the "mother church" from which Protestants have separated and to which there is any propriety or probability of returning, but is itself a schismatic organization, holding many fatal errors of doctrine and practice. From it we do well to remain separated until it casts off its errors and returns to Christian practices and to the teaching exclusively of Christian doctrine.—*The Presbyterian*, March 11.

**THEOSOPHIST DISAPPOINTMENT.**—On Balmain Beach, Sydney, Australia, there still stands the beautiful amphitheater, built a few years ago by the

Order of the Star of the East, a congregation of Theosophists, who expected to witness in it the second coming of the Messiah, scheduled to make his approach across Sydney Harbor. The Messiah, it will be remembered, was to have been the young Indian, Krishna Murti, whom the Theosophists had sent to London to be educated, and who once visited the United States under the auspices of Theosophist Annie Besant. When the time was at hand, Krishna Murti calmly announced that, although he had a divine message for the world, he had no intention of making his entrance into the world in the temple provided for him by the Order of the East, and that he was also averse to walking across Sydney Harbor. The order was then disbanded and the temple fell into disuse. It has been purchased recently by the Australian Catholic Association, donated to a Catholic convent in charge of the Ladies of the Grail.—*America* (R.C.), March 13.

**AMAZING CAREER.**—Fifty years ago the name of William Randolph Hearst first appeared at the mast-head of an American newspaper. Today Mr. Hearst owns twenty-five daily newspapers, with a net daily paid circulation of 5,196,532 copies. He owns seventeen Sunday papers, with a total circulation of 6,735,277 copies. He owns thirteen general magazines and trade journals, with a total of 12,560,075 subscribers. Four syndicate services distribute Hearst material through the pages of papers and magazines under other ownership. Two wire services contribute to the general press news gathered by Hearst reporters. A newsreel places the Hearst picture of the passing procession before the millions who attend moving picture theaters. A motion picture producing company distributes Hearst feature films. Ten radio stations operate under Hearst control. Several great mines pour their wealth into the Hearst coffers. The Hearst real-estate holdings include at least two million acres, part of it great ranches and country estates. The remainder city property, with a present total valuation of at least \$56,000,000.—*Christian Century* (Mod.), March 17.

**STUDENT DRINKING.**—Seeking the truth about college drinking, the *Literary Digest* has just completed a questionnaire survey of the situation. No less than 1,475 letters were sent out to college heads, and a like number to student editors and leaders. In 645 pertinent replies, 581 American colleges, representing every type of sectarian and nonsectarian school in the country, presented their opinions on college drinking in what many of them remarked was the most comprehensive survey of this problem ever made." The *Digest* reports that the answers showed: 1. Student drinking is on the increase everywhere; but there is relatively less drunkenness. 2. Students abhor the drunk, admire the man who can drink like a gentleman. 3. One third of the colleges replying see a great increase in beer drinking, two thirds see an even greater increase in cocktail and high-ball consumption. 4. A vast majority of college presidents see drinking as a problem in other institutions, but not in their own. 5. Everywhere, teetotal enforcement in colleges appears to be crumbling. 6. The average undergraduate does most of his tippling off the campus. 7. Co-eds and women students in general have lost their moral revulsion against drinking. 8. Most student editors agree that repeal has aided temperance. The majority favor education for drinking, not against it, as a solution for the liquor problem. 9. No matter whether the State or community is wet or dry, students have little trouble in buying what they want to drink.—*Zion's Herald* (M.E.), March 10.

**TITHE RESULTS.**—We are in little danger of forgetting the tithe, for tithing Christians and tithing churches are always reminding us of it—as they should do. The *Brethren Evangelist* contributes this testimony, though not from a pastor of its own denomination: "A year ago in —, we stopped all suppers and rummage sales, and discontinued our solicitation among the businessmen, and went on the tithe plan. Since then the income of the local church has increased 500 per cent over all previous years. All bills have been paid, and the church has a surplus of \$1,000. The attendance has increased 300 per cent, and fifty have been added to the membership."—*The Presbyterian*, March 11.

**HOLY SPIRIT.**—Holy Spirit—it is a strange expression to most modern minds. Many advanced thinkers regard it as a relic of the far-off days when theology was a popular study and even laymen knew something about doctrines. But today the critic asks with an air of cynicism, "What is the Holy Spirit?" or declares with a kind of arrogant boastfulness, "We

have not so much as heard whether there be any Holy Ghost." The term itself seems to have a mystical or artificial connotation. "Holy"—we associate the word with other-worldliness and the vagaries of "perfect love" and "sanctification." "Ghost"—this word carries an atmosphere of the unearthly, and calls up materialization and table rappings. The meaning of the term Holy Spirit or Holy Ghost needs to be simplified and expressed in the language of 1937. . . . Do we desire the Holy Spirit? No, for the most part we do not. We pray for the Spirit, but not in dead earnest. We bring verbal offerings to the throne of grace. We say that we desire the Holy Spirit, but we do not mean it. We read about the Spirit, talk about the Spirit, argue about the Spirit, and then go on about our work as before. The Spirit is the gift of God, but He is not given to easygoing, lukewarm souls. In a sense, we must storm the throne of God, persist, insist, demand, wait long and patiently, trustfully but unrelentingly, for the Eternal to pour out His love upon us. God withholds His Spirit until we come to the place where He can no longer resist our importunities.—*Zion's Herald* (M.E.), March 10.

**BIBLE TRANSLATION.**—The Bible or some part of it has been translated into 991 languages and dialects, according to a statement issued by the American Bible Society, New York City. Nine new languages were translated and published in 1936, seven of these being African dialects and two European—the Gospel of St. Luke in Bern German and the book of Acts in Moravian Romany. One complete Bible was issued last year, that in the Venda language, spoken in the Transvaal and published by the British and Foreign Bible Society, with headquarters in London. The Olunyore New Testament, one of the six New Testaments now to become available, was published in July by the American Bible Society. This is the first complete Testament for some 300,000 natives in Kenya, north of Lake Victoria. It required three years after the receipt of the manuscript to complete this publication. The book was proofread in Africa, but the delay was largely due to changes in the spelling which had developed in the language since the writing of the manuscript.—*The Presbyterian*, March 11.

**PROTESTANT INVESTMENT.**—Four billion dollars' worth of church properties lies under the administrative hands of American ministers! There are 212 denominations in the United States, with 232,000 churches and a total membership of 45,000,000. Current annual budgets amount to \$817,000,000. Thousands of men and women are numbered on the employed staffs of the churches, while hundreds of thousands of volunteer workers are serving in various capacities under the pastors' leadership. With such staggering responsibilities on our ministers and the officials who must supervise their work, does it not seem singular that so little business training is given by theological schools to the leaders who must bear the burdens of church management?—*Advertisement of the new book, "The Business Administration of a Church," in the Christian Century*, March 3.

**FRENCH FEDERATION.**—Protestants in France are relatively a small body and divided. The present movement for the union of the Reformed and Reformed Evangelical Churches in France is, in the United States, thought of as reasonable and desirable. This is to misapprehend the situation. The Reformed Church is Unitarian, the Reformed Evangelical is predominantly evangelical.—*Sunday School Times* (Fund.), February 27.

**CATHOLIC ISSUE.**—Belgrade, Feb. 1.—The Eastern Orthodox Church of Yugoslavia has begun a bitter crusade against the Catholic Church here. It is both a religious and a political fight, and was precipitated by the drawing up of a concordat which parliament was asked to ratify. The Eastern Orthodox bishops and priests have threatened to take dire measures against any members of their flock who vote for the concordat. They think it gives too many privileges to the Catholics.

This is part of the bitter Catholic and anti-Catholic struggle that is raging throughout the whole of Central Europe. It has reached its peak in Germany, is the chief issue in Austria, and is one of the most vital questions in Hungary. Furthermore, it is not confined to Central and Southeast Europe; for over in Spain, crusaders for and against the Catholic Church are dominant elements in the civil war.—*Christian Century* (Mod.), March 3.

**RECOGNIZED DEPARTURES.**—Among careful observers there is a growing conviction that many of

our churches have drifted far from the New Testament standard of faith and practice. . . . The churches were never stronger numerically and financially, and never weaker spiritually. Dependence is placed on the functioning of organizations rather than absolute reliance upon the Holy Spirit. Much time and energy is consumed in keeping the machinery oiled and moving. We are organized well-nigh to death. To make disciples is our main task. When we shift the emphasis and quit making disciples, we have turned from that task.—*J. R. Reynolds, in Watchman-Examiner (Baptist)*, March 18.

**SITTINGS VS. MEMBERS.**—Dr. W. T. Clements, general secretary of the New York Council of Churches and Religious Education, said recently at a convention that Protestant churches in America had 70,000,000 sittings and 27,000,000 members, and that only about one in four of these members attend church on a given Sunday. He is also credited with saying that Roman Catholics show their wisdom by having only 7,000,000 sittings for their 17,000,000 members.—*Watchman-Examiner (Baptist)*, March 4.

**CHURCH UNION.**—Among Protestant denominations, the principal proponents of a united church are the clergy of the Protestant Episcopal Church. It is to the Anglican bishops that we are indebted for the generous overtures of the Lambeth Proposals (1920), looking toward the union of all Protestant churches of Great Britain on a basis of complete equality, but with the reservation that ministers of other denominations accept the dogma of "the historic episcopate" by submitting to ordination at the hands of the Anglican bishops.—*J. F. Fraser, in the Watchman-Examiner (Baptist)*, March 4.

**ALCOHOLISM FIGHT.**—No group of temperance fanatics, but the staid Royal Academy of Medicine of Belgium recently adopted by unanimous vote the following resolution: "Confirming its previous declaration on the necessity of an energetic fight against alcoholism, the Royal Academy expresses the hope that the right to consume spirituous liquor in public places will not be reestablished in any case or upon any pretext. It regrets that periodical attempts should be made to oblige the parliament to repeal legislation of high moral value and which has had such salutary effects. It trusts that the notion will no longer be contested that, of all the duties incumbent upon the state, the most imperious is that of protecting the race against the causes of moral decline and physical degeneration." How do we here in the United States stand on this question of "moral decline and physical degeneration"?—*Zion's Herald* (M.E.), March 17.

**REVIVAL IMPERATIVE.**—The supreme need of the church is Revival. The state of the world requires it. Every Christian ought to intercede earnestly for a God-originated spiritual awakening. If God's conditions are met, revival will come. Read all the passages of Scripture embodied in this call until God Himself speaks to your soul. "My sheep hear My voice"—*Great Commission Prayer League, Sunday School Times*, April 10.

**SIGNS DISCERNED.**—Statesmen and journalists, some of whom are not Christians and who pay little if any attention to Bible prophecy, "are in their generation wiser than the children of light" (Luke 16:8). for they see things more clearly than do some Christians. Walter Lippman, that brilliant Jewish journalist and essayist, wrote two years ago in his column, "Today and Tomorrow" (New York *Herald-Tribune*, March 2, 1935): "The signs are multiplying that the stage is set for an event of world-wide importance and of unpredictable consequences."—*C. G. Trumbull, in Sunday School Times* (Fund.), April 10.

**IMPOTENT CHURCH.**—There can be no doubt that the church of Christ in our day, in view of the challenge and commission of its Head, is impotent and paralyzed. When obedience to Christ has been superseded by disobedience and witchcraft and idolatry; when the "go's" of Christ have been changed to return and retreat; when the entering into the whitened harvest fields of ripened grain has been superseded by neglect and departing therefrom with the closing up of the mission stations and doors of opportunity; when appeals for reinforcement and support of this grandest and most promising of all present-day tasks is overshadowed by luxurious and generous spending for nonessentials, luxuries and semiluxuries, it seems very evident even to the shallow thinker and casual observer that there is something radically wrong beneath the surface, down where the taproots feed.—*G. A. Hagstrom, in Watchman-Examiner (Baptist)*, April 1.

**NOTES AND NOTICES**

Items of Interest to Workers

*(Continued from page 2)*

sion field, which sends them around the circle from one to another so that each one can have the benefit of the instruction given. I am hoping that we can stress this work more and more, but we have great perplexity in finding suitable books in the various vernaculars."

THIS candid declaration by the *Moody Bible Institute Monthly* (April, 1937) will be useful to our workers. No comment is necessary.

**"Question.—Why do we observe Sunday as the Sabbath?"**

**"Answer—**First of all, we do not. The Sabbath was the seventh day of the week, but Sunday is the first day. These are two entirely different days. The Christian church observes Sunday, and not the Sabbath, for a number of very good reasons. The first day of the week was the day of our Lord's resurrection and the day when He first showed Himself to His disciples as alive from the dead. It is called by John "the Lord's day" (Rev. 1:10), and came to be generally so known during the first centuries of church history. Indeed, it never should be referred to by any other name. Not only is it the first day of the week the day of our Lord's resurrection, but it was also the day of the descent of the Holy Spirit. Therefore the day is doubly precious to the Christian. It was the day on which Christians gathered for worship in the earliest days of the church, a practice which has continued down to the present time."

JOHN HAYNES HOLMES, noted liberal minister of the New York City Community church, discusses the present "unforeseen" and "unpredictable" Spanish upheaval, in relation to European affairs. This is under the title, "Is Armageddon Coming?" in the *Religious Digest* for March, 1937. Summarizing the international involvements, he asks, confused as to the factors that identify Armageddon:

"Is this Armageddon, the final struggle among 'the kings of the whole world' moved by 'the spirits of demons,' which should mark 'the great day of God,' the end of the world? It seems as if the spirits of demons are abroad all right. If it is Armageddon, democratic nations still at liberty to act must take some measures more constructive than an unavailing neutrality policy or a commercial alliance with each side in the controversy."

CURRENT Catholic declarations of Mary's assumption to heaven after her death, and prayers to her there, are common, as witness these words from the Jesuit journal *America* (August 8), where this editorial comment appears:

"They laid her in the tomb, but opening it not long after, as tradition witnesses, they were not surprised to find it empty. The story told by these early disciples of our Lord, clients of His Holy Mother, has lived through the ages to commemorate the common belief of the Fathers and Doctors of the Church, and of the faithful, that after her death the Mother of Christ was by the power of God assumed, body and soul, into heaven. . . . Bear with us, Mother, when this world allures, and remember that we are but foolish children who now invoke your intercession. Be close to us, O Cause of our Joy, and lighten our hearts when the way is long, and the burden heavy. Shine on us, O Morning Star, and show us the path that leads to you and to Jesus, your Son. Life ebbs fast, and when we have come to the journey's end, may we see in your eyes the love of a mother who has long waited for her children and at last welcomes them home!"

## Three Great Objectives

*(Continued from page 14)*

dicates that the time is ripe for a forward evangelistic movement in Dixie land, in keeping with God's call for this mighty hour.

The Lord has given us a band of noble young men ready to enter the harvest field. We believe that they are worthy of, and entitled to, the best help we can give them. But there is an unbridged gap at the present time between ministerial training in our colleges and the actual holding of evangelistic efforts, with the successful binding off of the effort.

The truth is that many of our ministerial interns who attempt to hold efforts, flounder around, blunder along, and merely "muddle through" for lack of tutorage under such a plan as a comprehensive Field School of Evangelism. For lack of this training, many of these young men settle down in pastorates as soon as their internships terminate. But we believe that with the proper training, they would be fired with true evangelistic zeal, and be inspired to dedicate their lives to full-time public evangelism with increasing success. Thus they would be able to play a large part in the finishing of the work under the promised outpouring of the Holy Spirit for these last days. This new Field School of Evangelism, under God's blessing, can successfully bridge the existing gap between college ministerial graduation and successful soul winning in the field.

Such a course of training should, among other things, accomplish three distinct but related objectives:

1. It should teach young ministers who take this course how to do *effective personal work* for souls. As they enter into all that is involved in altar calls in public meetings, and in the aftermeetings with those who respond, and spend all their afternoons for twelve weeks in actual personal work in the homes of the interested, they will learn methods and meet with experiences that will be of untold value throughout their future ministry.

2. They should learn how to conduct *Community Bible Schools*. We believe that such schools will be a most effective means of winning souls in this great Bible Belt in Dixie. The evangelists in training will take charge of Community Bible Schools under guidance. By thoroughly indoctrinating and instructing the converts, these schools, held twice a week in the homes of the interested, will stabilize and establish the results of the public meetings which are conducted five nights a week by the union evangelist. The Community Schools will, in turn become feeders to the public effort. As interested persons from the public lectures open their homes for these schools on Sunday afternoons and Monday nights, they will invite their friends to their homes for the studies, and these friends will in turn become interested and begin to attend the public lectures by the

union evangelist on the other nights of the week.

3. This training in the successful technique and worth-while methods of holding an evangelistic effort in direct connection with an effort week by week, where the young evangelists see the principles applied before their own eyes, will enable these young men to go back to their home conferences and *conduct successful efforts of their own*. The twenty-four lessons on evangelistic procedure will be so timed that the instruction given each week will be worked out that week in a practical demonstration in the night meetings. Each step in the procedure will be analyzed for their benefit, and they will see why we follow a certain course of action, and why we avoid certain things.

We shall endeavor to lead these young men into a deeper consecration and a fuller surrender to God. We believe, with Mr. Varley, that God is waiting to show this world today what He can do through a group of men who are entirely surrendered to His will. A deeper consecration on the part of our young ministers, plus improved methods, will be a combination that is bound to win.

All this will mean hard work for their teacher. But the joy of seeing more souls won to God and the anticipation of looking forward a few years hence and entering into the fuller joy and success of these young men, should lead one privileged to engage in such work to dedicate his life gladly to the task set before him.



## Preparation and Presentation

(Continued from page 21)

### What to Avoid

1. Do not ask the reader to pray audibly at first.

2. Do not ask the reader to read the text, unless you know he desires to do so, as he may become embarrassed if he has difficulty in locating the books and chapters.

3. Do not use too many texts and quotations bearing on the same point.

4. Do not permit yourself to be drawn aside by the injection of questions foreign to the subject. Keep to your subject.

5. Avoid controversies and arguments. State that later on you will be glad to take up certain questions. Ever bear in mind that it is not by force of argument that a soul is brought to a saving knowledge of Jesus, but by the power of the Holy Spirit.

6. Avoid triviality and cheapness. You are standing between the living and the dead. One unguarded word may cause the loss of the soul for whom you are working.

7. Avoid an air of scholasticism, for this will tend to make the reader ill at ease.

8. Do not let the reader become weary of the study. Watch for any indication of this nature.

9. Never leave the minds of your readers

in a state of confusion. They may have disturbing questions which you should take time to answer. Or their questions may afford a basis for another study. If so, arrange for a later study covering these points.

10. Avoid reading hurriedly and inarticulately. Read distinctly, giving emphasis to the point under consideration.

11. Avoid reference to notes if possible.

### What to Do

1. Always open the study with a short prayer. This impresses the reader with the sacredness of the hour.

2. State the title of the subject you are about to present. Ask questions to arouse the interest of the reader.

3. Make each text a message to your student. Emphasize the particular truth you are teaching. Give the study in a convincing manner. Your sincerity and earnestness will impress hearts with the importance of the truths you are presenting.

4. The use of charts, symbols, and diagrams is helpful in making the study stand out with clearness. The optic vision is perhaps the greatest avenue to the mind.

5. If you notice the student is not grasping your point, simplify, or give the thought in a different setting.

6. Be sure of your facts, both Biblical and historical.

7. Before closing the study, sum up or crystallize the main thoughts. Take, as it were, the various threads and weave them into one fabric.

8. Close when the interest is high. Closing remarks should be of such a nature as to awaken interest in the next study.

9. Close with an earnest appeal and a prayer that the principles of truth may be lived out in the life of the reader.

10. Courteously decline any invitations to remain for refreshments after the study, and avoid anything that tends to detract from the study you have just given. Leave as soon after the close of the study as is consistent.



## "There's a Great Day Coming"

(Continued from page 17)

one is good here too. Begin the chorus softly, increasing the power for each additional phrase through the first ending, being sure to detach the syllables of "judgment" (somewhat spoken). Repeat the chorus with a firm tone, diminishing as the last word is approached. Use no echo in this chorus.

In music, it is not considered a repeat if the interpretation is changed. In speech we frequently speak the same word or phrase two or three times in succession; but each time we change our tone of voice in power, pitch, speed, tone, etc. This brings emphasis, and the end is gained through the repetition. Without this variety the phrase would lose power with every repeat. It would be well for every choir director to study carefully the means used by successful ministers in sending their points

home. There are many similarities between music and speech, because music is as much a language as anything spoken.

Stanza three presents a delightful change. The key in which this hymn is written (G) is not a dark, somber one; yet the third stanza is sad, full of warning. It shakes the finger in solemn counsel at the congregation, lest it become a "sad day" for them. It is quite simple to darken the key and enrich the whole number, by singing it now in the minor key. (See accompanying score.) Slacken the pace again in measures 5 and 6. Hold the word "doom," letting it fade on the "m." A clean "depart," without abruptness, followed by an impressive emphasis on "know" and "not," prepares the way for the last question of the stanza to be sung slowly and softly. Fail not to hold the "m" in "come." If measure 1 of the chorus is sung firmly, with a clean break at the rest, it permits a faint echo of exact rhythmic reproduction. Do likewise with measure 2. Treat the remainder of the chorus like that of stanza one, keeping it, of course, in the minor key. A heavier retard, preparing a final close, becomes necessary.



### Helpful Ministerial Hour

(Continued from page 12)

We recommend, That the Southern Union Conference committee make provision for the selection or preparation of such a course.

### Increasing the Number of Bible Workers

WHEREAS, For several years there has been a recognized dearth of Bible workers in the field of evangelism in the Southern Union Conference, and recognizing the invaluable aid of such workers in the program of soul-winning, Therefore, we, the ministers and workers of the Southern Union in conference assembled,

Recommend, That our educational institutions not only encourage young women who give promise of development into good workers to take up this phase of the work, but also direct them in taking such studies as will fit them for it.

We also recommend, That our union conference committee give earnest consideration to the question of financing a larger corps of Bible workers, not only in connection with the evangelistic campaigns of our ministers, but as permanent workers in our cities.



### Meeting Divergent Movements

(Continued from page 10)

in the exodus movement, one of which involved 250 leaders and 14,700 lay members. But they all went to pieces and came to nought, while the original movement went on to final victory under divine leadership through the gift of prophecy.

When, under the leadership of the "mixed multitude," the children of Israel murmured and even rebelled, and through unbelief failed to fulfill God's purpose for them, He did not cast them off nor reject them. Neither did He call out the faithful into a new movement under new leadership. The Lord cast out the rebels and cleansed the original movement, which continued to be divinely guided till its final triumph. Regardless of their deplorable

spiritual condition during the wilderness wanderings, the Israelites were still God's chosen people, whom He loved "as the apple of His eye." The same organization that left Egypt reached the Promised Land, and left all divergent movements and their leaders buried in the sands of the desert.

There can be no question that the advent movement of today is also cursed with a "mixed multitude." And among these unconverted worldlings originate the murmurings, rebellions, and apostasies that have hindered our progress and delayed the fulfillment of God's eternal purpose for His people. Thus far in our journey toward the Promised Land we have witnessed many deflective movements arise and seemingly flourish for a time, and then go to pieces and come to nought. Those now in existence, and the others that will arise in the future, will share the same fate. Their message is a perversion of the gospel of Christ. The final shaking will purify the advent movement of all rebels. The original movement that started out of spiritual Babylon in 1844 will go through to the heavenly Canaan, and the spiritual skeletons of all apostates and their offshoot movements will be left scattered along the wilderness route of modern Israel's journey.

The advent movement will reach its destination because it is under divine leadership. Those who wholly follow the Lord by obedience to His instructions through the prophetic gift, and who maintain their love and loyalty to His divinely established church and organization, will triumph gloriously, and celebrate their joyful home-coming on the sea of glass. There can be no question regarding the final triumph of the advent movement. The only question pertains to the individual members. Will you and I triumph with it?



### Columbia Union Institute

(Continued from page 8)

E. Howell of the General Conference. In view of existing world conditions, the facts given were put down in many a notebook and mind. "Reaching Goals" and "Increasing Tithes and Missions Offerings" received splendid treatment by W. M. Robbins, president of the New Jersey Conference, and J. W. MacNeil, president of the Potomac Conference. The latter speaker mentioned the recently organized Hyattsville (Maryland) church as an illustration of faithfulness and efficiency in tithes and offerings.

"Conformity to Health Principles," and the part they play in the life and work of the successful evangelist, came in for discussion under the direction of F. H. Robbins, president of the Ohio Conference. Closely allied, yet in a department by itself, "Temperance" in its broadest application and with facts and figures

illustrative of the present destructive influence of intemperance, attracted much attention as Paul C. Carday, of the New Jersey home missionary department, unfolded the plan.

"Religious Liberty," today recognized as a matter of tremendous import to Seventh-day Adventists, was reviewed with up-to-date application by H. H. Votaw. Discussion of non-combatancy principles, of what is done in time of war and draft, laws before State and national legislatures circumscribing privileges under the Constitution, as well as local restrictive measures, brought valuable information to the delegates. The great principles of religious liberty are now being trampled upon, disregarded, or seriously threatened in every country on earth. Speaking of our knowledge as a people, of these great fundamental principles of truth, he warned of the danger of our coming to think that God loves us above others, thus falling into the trap of the devil as did the Jews of old. He warned, also, of our danger in coming to think that our task in connection with religious liberty work is to do our utmost to ward off Sunday laws so we as a people will not be persecuted for working on Sunday.

"Literature" as related to evangelism, its circulation and use in efforts and follow-up work, was the theme of discussion by E. E. Franklin, of the General Conference, and S. L. Clark, field secretary of the Columbia Union.

John Ford spent considerable time in handling the subject of "Radio." It is recognized that radio occupies an important place in modern evangelism. Elder Ford was able to give much valuable information to those of less experience in this important field. The success of radio publicity in connection with the Columbia Union meeting was ample demonstration of the favor accruing to a tactful and proper use of this facility.

W. A. Spicer, of the General Conference, told

of the necessity and importance of Bible study in the experience of the successful evangelist. H. J. Detwiler, who presided at the institute, offered good advice concerning fundamentals and avoiding controversies; and L. H. King spoke of the relationship of the worker to the organized conference.

It was a well-rounded program, apparently outlining every needful point in the method and equipment of the successful evangelist, and fruitful results will surely ensue. No doubt the great inspiration of the institute was participated in by practically every worker present, and greater results will be seen in practical deeds of evangelism. We look forward to a larger increase of souls, through the mercy and blessing of the God of Israel, whose presence was manifested from the beginning of the institute to its final meeting.



## The High Price of Leadership

*(Continued from page 1)*

Leaders in this cause should train, but never select, their successors. No one should seek an office or strive for a position. Unholy ambitions, longings for honor and power, are not of God. A race for the supremacy is a race for spiritual death. Wire pulling or political scheming, being wholly of the world and evil, have no rightful place in the Lord's work. They are an abomination to God. A leader who has been called by Christ should sense his high spiritual privilege and heavy responsibility, and earnestly and loyally do his very best. He should pray, plan, work, give, and sacrifice, exerting himself to the very utmost. The high price of spiritual leadership is the surrender of all for Christ on the altar of service.

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# EDITORIAL

# POSTSCRIPTS



**COMPARISONS!**—Rapping the “big evangelist” is the penchant of some. Invidious comparisons between the strong, agile, self-managing little tugboat and the huge, unwieldy, helpless big liner, needing the powerful aid of several churning tugboats to enable it either to dock or to put out to sea, is the pastime of others—all of which is pretty poor taste and worse logic, to say nothing of its Christian aspects. In the world’s work, both tugs and liners are needed. Neither can nor should take the place of the other. Tugs do not navigate the mighty oceans, nor do liners negotiate the rivers, harbors, and docks. Let us thank God for both. There has been just criticism of some city evangelists who did not thoroughly instruct their converts. But there has been just as grievous fault in conference failure properly to conserve the fruitage of large city efforts. And earnest effort is now being made to correct both these shortcomings. As a matter of fact, simple jealousy lies at the bottom of no inconsiderable percentage of these criticisms. Let us frown upon them when they appear.

**POSTURES!**—Ministerial postures on the platform that violate the recognized canons of pulpit etiquette and cultured decorum create an unfavorable impression upon the discerning. Diversity and irregularity are often noticeably conspicuous where a large group of workers participate, as at a council or camp meeting. In the public prayer—usually kneeling, facing the congregation—some kneel on both knees (surely the proper way), while others bend, or almost crouch, upon one knee. Some who kneel remain bolt upright, while others bow the head in humility before the God of heaven. While seated during the service, some keep both feet on the floor in more formal posture (though even then some spread wide the knees), while others cross the legs and occasionally some one will cock the knee high into the air. Still others slouch down in their chairs with feet crossed and extended, in keeping with the environs of the living room and its comfortable chair at home, but decidedly out of keeping with public worship in the house of God. Brethren, we need to reform upon this point. It may seem to some a trifling matter, but it is a part of our ministry, and affects our influence. We are under obligation, as ensamples to the flock, to be exemplary in all things.

**STALE!**—Some ministers wonder why their words produce such meager results,—failing to stir hearts, to mold lives, to bring revival, to effect reformation, to save souls. Yet, there is but little mystery about it, if they bring forth

nothing fresh and new when they speak, and their sermons are stale and musty, theoretical and lifeless. Their own souls are barren, and they cannot possibly, under such circumstances, impart to others what they themselves do not possess. The repetition of empty platitudes does not and cannot be expected particularly to move people. It is not only our privilege but our bounden duty as ministers to bring forth from the Book of God things new as well as old which will grip the soul. Such messages come not forth, however, save by intensive study, prayer, and tears.

**TRAINING!**—We must never permit, in our advanced Bible teacher training, the fear of a possible, but by no means necessary or inevitable scholasticism, to invite the greater peril of stagnation, with its dire results that would be inescapable. Bible teaching in our colleges and academies should ever be the head and never the tail of our educational program and structure. Our Bible teachers should command the respect both of teacher group and student body. They should not come behind one whit in either efficiency or efficacy. This entails adequate provision for supervised study in the Advanced Bible School, or Theological Seminary, which institution constitutes the greatest single advance made in years in our educational work. It deserves the confidence of the entire field, and merits its hearty moral and tangible support. We must never forget for a moment that the Bible and its message is the foundation of this movement.

**INDEBTED!**—Engaged in research back in the bookstacks of the great New York Public Library, with its two and a half million volumes, we were again deeply impressed, as on similar missions in other vast libraries of America and Europe, with our debt to those outstanding scholars of the centuries past who have made available to us the records of the treasures of truth, as well as of the perversions of error. Great sets of ponderous volumes in Latin and Greek, and later in German, English, and French, represent prodigious labors to which we are indebted for the facts of record of the vicissitudes of truth in its passage through the centuries. Never should we utter a disparaging word concerning such work. Men simply do not labor today as they were willing to labor then. And we of this movement must be their worthy inheritors, presenting to the world today a literary witness which, because of sound, painstaking scholarship, will command the respect, if not the acceptance, of the trained minds, as well as of the rank and file of this last generation.

L. E. F.