

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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No. 12

## THE EXPANDING NEEDS OF OUR WORK

Closing Address, Autumn Council, Fort Worth, Texas, October, 1936

BY J. L. MC ELHANY



BEFORE concluding this session of the Autumn Council, there are some features of our work which I should like to lay before you, which I feel are of vital importance. From my recent correspondence it is evident that in some quarters there are those who have, it seems to me, very inadequate ideas regarding the demands and the needs of our work today. In one of our committees yesterday I mentioned this. The brethren felt that I should speak of some of these things to the entire Council. I have had no time to make any special preparation for presenting these things to you, but will speak for a few moments regarding them.

Many years ago I heard one of my esteemed predecessors say that while acting as president of the General Conference he also served as president of the Wisconsin Conference, and that while carrying those two offices he went out to a crossroad in the country, held a tent effort, and raised up a church. I gather from the correspondence that comes to me, that there are those among our people who feel that our work is still carried forward on about that scale. But at the time of which my predecessor spoke, our total membership numbered but a few thousand, while today the demands upon the leadership of this movement have changed, and we face an altogether different situation. I believe, brethren, that it is in your hands to help our people generally to understand some of these changed conditions. I think that you ought to understand these changes, and that possibly in your understanding of them you can help others also to an understanding.

The problems of the work today are vastly different from what they were fifty or sixty years ago. Today we have in this country approximately one third of our total membership. From Labrador to San Diego, from Brit-

ish Columbia to Florida, in the two great English-speaking nations, Canada and the United States, we are dealing in the main with just one language. It is true that there are small language groups in these countries, but in the main we are dealing with one language. We are dealing also with a membership that has come to a knowledge of this truth with centuries of Christian background—men and women who for generations have had a knowledge of the Bible and who are acquainted with the great principles of the gospel, people who have Christian vocabularies and who speak in terms of the gospel. Yet, despite that, we feel it necessary to have our annual camp meetings and other general gatherings at which we bring these members together. We think no expense too great to bring to these members a spiritual uplift and every encouragement that we can. My friends, I believe in that. I believe it is good policy.

But I wish to point out to you today another very important thing; namely, that approximately two thirds of our world membership is out in other lands, and that it is among that part of our membership today that we are using 578 languages and dialects. We need to think of that membership as divided into all these language groups. Remember too, in this connection, that today the most dominant, the most prevailing sentiment in the world is that of nationalism. I do not believe that there is any universal sentiment in the world today that is so outstanding as the spirit of nationalism. Yet to this people there has been committed a message that is to be carried to every nation, kindred, tongue, and people. We must carry this message notwithstanding the strong prevailing spirit of nationalism.

What does that impose upon us from the standpoint of leadership? It imposes upon us

(Continued on page 20)

# 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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HERE is good news for pastors and evangelists. The evangelistic billboard poster project, authorized at the General Conference session, is now an actuality. The authorized Poster No. 1—"Prophecy Speaks," "The Bible Unveils the Future"—in eight attractive colors, presented to North American executives at the Autumn Council, received sufficient initial orders from the conferences to complete arrangements with the artist D. R. Hiatt, 35 East Church St., Orlando, Florida. And best of all, an actual full-sized poster, 5 x 10 feet, together with the identical design in colored miniature for window cards, will be on display at all of the forthcoming union-conference sessions, where the individual evangelist and pastor can see and order as he may elect. Full instructions concerning billboard construction and use will be available, and if sufficient support is given, other impressive designs will be forthcoming. Although some will use this arresting poster on highway billboards, the majority will doubtless place it advantageously just outside tent, tabernacle, or church to arrest the attention of the passer-by, and attract him to the services within. This can be effectively illuminated at night. There are great possibilities here.

PROGRESS, but not consummation, concerning the heavy enamel church "welcome and direction" signs is to be reported. Variation in the time of Sabbath school and preaching services in our various churches and sections made impossible the retention of the lines on the uniform part of the proposed sign. It was therefore agreed that the main sign (24 x 36 inches) contain, within the outline of an open Bible, these three facts only—the "welcome," the name "Seventh-day Adventist Church," and the fact "Services every Sabbath (Saturday)." Provision for the hours of worship is made by a separate, supplemental sign, 6 x 24 inches, con-

taining the address line, and such hours of service as may be individually desired. Full data will likewise be available at the union sessions for what we trust will be a favorable consummation on this item.

ROMAN CATHOLIC assumptions for the "real presence" as the chief point of difference between Catholicism and Protestantism have never changed, as witness this sweeping declaration by their archbishop for Cincinnati at the time of the much-publicized Eucharist Congress at Cleveland in 1935, and quoted in *Religious Press Digest*, November, 1935:

"During two thousand years the most stupendous fact in all the world has been the living Christ in the holy Eucharist. In these twenty centuries all the powers of earth, all scientific progress, all the wealth and learning of ages, are as dust and ashes compared with the august sacrament of the Eucharist, in which the Lord Christ Himself, under the appearances of bread and wine, is contained, is offered, and is consumed. And the sacramental Christ continues to abide on the altars of His church, concealing not only His divinity, but also His humanity. . . .

"The living presence of Christ, human and divine, on Catholic altars, is the chief point of difference which separates all Christian groups in our country from the Catholic Church. It is truly tragic that those Christians who are one in baptism should, like the Jews of old, find it 'a hard saying' and walk not with the sacramental Christ; that they make His real presence in the blessed sacrament the occasion of misunderstanding and division in the Christian family.

"The question is often asked: What is the secret power of the Catholic Church? The answer is to be found, not in the beauty of the church's architecture, not in the solemnity of its liturgy, not in the eloquence of its preachers, not in the authority of its prelates, not in the perfection of its organization, but in the simple fact that Christ dwells in the humblest chapel as well as in the most majestic cathedral, that He is offered in every sacrifice of the mass, wherever celebrated, that He is really consumed by those who approach His table. Catholics go to church because Christ is there."

THE attractive, engraved ordination certificate (about 9 x 10½ inches) here shown in miniature, has just been made available by the Review and Herald Publishing Association, working in consultation with the General Conference. The design is worthy the dignity and the honor implied in an ordination to the gospel ministry. It is a treasure that one so honored will be proud to preserve.

## Certificate of Ordination

This certifies that \_\_\_\_\_  
after having given satisfactory evidence of his call to the ministry

was duly ordained to the work of the gospel ministry in  
accordance with the usages of the Seventh-day Adventist Church  
at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_ 19\_\_\_\_

Officializing Ministers

Issued by the \_\_\_\_\_ Conference of Seventh-day Adventists

President

Secretary



## MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

### BAPTISMAL COMMITTEE FOR LARGE EFFORTS

BY G. A. ROBERTS

*Vice-President for Inter-America*

FOREWORD.—A matter of more than ordinary concern to all our ministers, and church officers as well, is the question of proper instruction for baptismal candidates. This matter has already received considerable attention through the columns of the MINISTRY. Because of the vital importance of the subject, its further consideration in these pages must be a matter of interest to all. There appears herewith a contribution from Elder G. A. Roberts that suggests a practical solution for the problem of examining candidates previous to baptism. This article is well worth careful reading. We commend the plan suggested to all concerned.

J. L. McELHANY.



OUR denominational statistics reveal a disturbing ratio between losses in membership and baptisms into membership in our churches—a ratio that we should not under any circumstances allow. It is true that the gospel net gathers both good and bad into the church, and it is true that a sorting which retains the good and rejects the bad is pictured in the Good Book. But it was never intended that we should capitalize on that fact to the point of hurriedly baptizing persons, with the expectation that some are *bound* to fall away, and that we are to find our satisfaction in those who remain.

Mounting statistics of baptisms are not to the credit of any conference or evangelist, if, in a short time, many of those baptized fall away from the church. It is the *quality* of members added to the church, rather than the mere *quantity*, that is of permanent value to the cause of Christ. Ofttimes when such a falling away takes place after an intensive evangelistic campaign in a large city, the blame is laid wholly upon the evangelist. But perhaps if he had been accorded the cooperation and assistance that he should have had,—if the pastors of the churches in the city, together with the Bible workers and leading church officers, had properly shared responsibility with him in the preparation of candidates for baptism,—such great loss would not have been sustained.

To illustrate: An evangelist holds what we denominate a large effort, with all the attendant details to be cared for. He may have assistants to look after many of the physical arrangements, but still the responsibility of keeping intact a properly working organization rests

fully upon him, in addition to the evening preaching and daily visiting which he must do. At the same time he may be carrying on a very heavy radio program, which requires him to speak once or even twice a day. He may also be acting as pastor of a large supporting church during the time of this series of meetings. Further, and in addition to all this, during the most intensive period of a series of meetings, there comes the preparation of baptismal candidates, with the attendant responsibility of decision concerning the fitness of each candidate for the sacred rite. The question naturally arises, How can one man successfully discharge all these responsibilities?

The answer is, He cannot do it. It is no wonder that sometimes, in the midst of all his other pressing duties, the evangelist gives less than the necessary attention to the preparation of the baptismal candidate, hoping that after baptism the pastor of the candidate's church and the church members, will complete his instruction in the message. But this is ofttimes not done. The candidate may sometimes even be baptized and recommended to the church before the pastor or church members have had contact with him. This makes a very awkward situation, and it is hard for pastors and leading church members to know just what instruction the candidate needs, and just where to begin with that instruction. In fact, the candidate himself may feel he is fully instructed and needs no further help.

Let us suppose that a certain candidate attended a series of meetings. It is hardly possible, if the effort has been a large one, for the evangelist to know how many meetings of the series the candidate attended, or what subjects were missed by him. In all probability, the evangelist knows little of this man's life, and whether he is sincere or not in the profession he makes, and the interest he manifests when the subject of baptism is broached.

For all this work the evangelist should have help—help that is adequate, and of the proper kind. It is well, of course, that he have a tent master, a choir leader, Bible workers, and perhaps a press agent, with his company. But these are not usually the ones who care for the candidate after he is united with the church. And since baptism is, in a way, the door into the church, it would seem consistent, if not indeed obligatory, that the decision to open

the door should be shared at least by the pastor of the church and other church representatives.

So we would recommend that, in addition to the regular help required in conducting an evangelistic campaign, especially in large city efforts where so much is involved and so many candidates are under consideration, a baptismal committee be organized to be composed of, or appointed from among, the following: the pastor of the church in that city; the regularly employed Bible worker or Bible workers, who will remain after the effort closes, the elders, the deacons and deaconesses, and the clerk. This committee need not be a large one. If the effort is held in a large city in which we have several churches, the conference committee or a union council of the pastors and church officers from the various churches can appoint a committee of seven to fifteen, as may be needed.

The committee should be organized with a chairman and a secretary, and should supply itself with a record book in which minutes will be kept. The committee, or a quorum of its members, should be available at all times during the series of meetings, and its business should be to examine all candidates who desire baptism, using perhaps a list of questions agreed upon by the committee and the evangelist in charge of the effort. In case of need for further instruction, the committee should refer names of such prospective candidates to the pastor of the church in whose vicinity these persons live, or to a Bible worker or some leading member, or perhaps back to the evangelist or one of his coworkers.

In some instances, certain newly baptized persons leave immediately for another locality and become members of a church whose members have never before seen them. If such churches know that a baptismal committee has passed upon the names, they can with greater confidence receive the new members into church fellowship. Some churches have had sad experiences in accepting members who were not fully instructed before baptism. When the committee has decided that a candidate is ready for baptism, it should so vote, and should record the action in the secretary's book. Only those should be baptized who are so passed upon by this committee.

Furthermore, the fact should not be overlooked by any such committee that in our large cities, where our truth is represented by a strong membership, there are scores and perhaps hundreds of relatives, neighbors, friends, and young people growing up in Adventist environment who are well acquainted with all phases of our message, but who have never been converted, or who have never before taken their stand. The committee's business is not to hinder or delay the baptism of these or any others, but really to hasten their baptism, guarding, of course, against their being taken into the baptismal waters before the process of regeneration has taken place.

The evangelist himself may or may not be a member of this committee, but he should *not* be the chairman of such a committee, nor should he dominate the committee, but should allow others a free hand to deal with candidates as seems good to them. The evangelist may, if he so chooses, elect to absent himself from any meeting of the committee, if in his judgment it would save embarrassment to himself, to the committee, or to the candidate. In the long run, if an evangelist works under this kind of arrangement, he will have more church members in the churches who will remain true than if he is compelled to carry, as some do now, full responsibility for decision in regard to the fitness of candidates for baptism.

Such an arrangement as this will relieve the evangelist from charges now placed upon some of our most successful men,—that they rush people into baptism prematurely, in order to make a big showing. If people fall away after such a committee has done its work, the responsibility rests largely upon the pastor of the city church, upon the members, and upon the committee itself.

We seldom hear complaints that our evangelists do not thoroughly and competently preach the message, but we often do hear the complaint that they prematurely baptize those who attend their meetings. A baptismal committee arrangement of this kind will, we believe, more fully stabilize the work of our evangelists. It will better and more quickly acquaint the candidates with the church and its leading members, with the Bible workers, and with the pastor of the church, before baptism, and will lay upon the hearts of all a sense of responsibility for the newly baptized members.

I am not unaware of the prerogative of an ordained minister to preach the gospel and baptize those who present themselves for the sacred rite, and it is not the intent of this article that such right or privilege should be taken away from the evangelist. But in these days when evangelism has grown to such large proportions in our great cities, and the responsibility of such efforts has laid upon the evangelist so many details, he should have others to share with him not only the work, but also the responsibility.

Balboa, Canal Zone.

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THE appalling increase of non-Christians, despite the gains of all Christian bodies, from 1890 to 1935, is a matter upon which we should all be clearly informed. The editor of *Religious Digest*, for July, states:

"We face the fact that during the period from 1890 to 1935 the net growth in membership of all Christian denominations was 200,000,000. At the same time the unchurched made a net gain of 470,000,000. The non-Christians are gaining at the rate of 6,000,000 a year."

# THE ELLEN G. WHITE BOOKS

Their Background, Writing, and Issuance

## CONFLICT OF THE AGES SERIES—No. 1

BY THE "ELMSHAVEN" STAFF \*

**EDITORIAL FOREWORD.**—We believe this journal renders a distinct service to the cause of truth in placing before the worker force of this movement reliable information on such vital matters as those relating to the writings of the Ellen G. White books, here presented. Beginning with this issue, three articles will appear, giving the story of the background, writing, and issuance of the Conflict of the Ages series—"Patriarchs and Prophets," "Prophets and Kings," "The Desire of Ages," "Acts of the Apostles," and "The Great Controversy Between Christ and Satan."

Negotiations for this series were begun a year ago, and we are happy they are now available. We all need the information personally. We need it to answer the sincere and natural questions that arise in the minds of others. And we need it to meet the quibbles of critics and the insinuations of antagonists. Nothing so clarifies and satisfies as the facts. We are persuaded that such information builds for confidence, and lays the foundation for the still more effective use of these Spirit-indited writings vouchsafed to the remnant church.—L. E. F.

### First Ellen G. White Books

THE revelations given to Ellen G. Harmon (later White) began in December, 1844. Her first written delineations of these visions were in letters addressed to individuals, and a few of these were published by the recipients. During the years 1849 and 1850, seven articles from her pen were published by James White in the *Present Truth*.

In the summer of 1851, there was printed by the Davidson Printing Company of Saratoga Springs, New York, a 64-page pamphlet entitled, "A Sketch of the Christian Experience and Views of Ellen G. White." This, her first book, contained not only articles from her pen that had formerly appeared in print, but also a few chapters presenting other matters that had been revealed to her, but which had not been previously published.

In 1854, a 48-page supplement to "Experience and Views" was issued, which included several later revelations. These two pamphlets, as reprinted in 1882, constitute the first two sections of "Early Writings."

### "Spiritual Gifts," Volumes I-IV

During the week end of March 13 and 14, 1858, Elder and Mrs. James White attended meetings at Lovett's Grove, Ohio, now Bowling Green. On Sunday afternoon, the fourteenth, a funeral service was conducted by James White in the schoolhouse where the Sabbath meetings had been held. Following her husband's discourse, Mrs. White arose and began to speak words of comfort to the mourners. While thus speaking, she was taken off in vision, and for

two hours, during which time the congregation remained in the building, the Lord through divine revelation opened up to her many matters of importance to the church. Of this she wrote:

"In the vision at Lovett's Grove, most of the matter which I had seen ten years before concerning the great controversy of the ages between Christ and Satan, was repeated, and I was instructed to write it out. I was shown that while I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me, yet I must put my trust in God, and angels would not leave me in the conflict."—"Life Sketches of Ellen G. White," p. 162.

The day following, James and Ellen White began their homeward journey. On the train, they reviewed their recent experiences and discussed plans for writing out the vision, and for publishing that portion relating to the great controversy. This, it was decided, should be Mrs. White's first work after reaching home.

Little did they realize the anger of Satan because of this revelation of his character and wiles, or the intensity of his determination to defeat the plans for the writing and publishing of the proposed book.

Arriving at Jackson, Michigan, en route to Battle Creek, they visited their old friends at the home of Daniel R. Palmer. At this time Mrs. White was in usual health, and the following experience, as given in her own words, came as a complete surprise:

"As I was conversing with Sister Palmer, my tongue refused to utter what I wished to say, and seemed large and numb. A strange, cold sensation struck my heart, passed over my head, and down my right side. For a time I was insensible, but was aroused by the voice of earnest prayer. I tried to use my left limbs, but they were perfectly useless."—*Ibid*.

As she realized that this was the third shock of paralysis that she had experienced, Mrs. White for a time lost hope of recovery; but in response to the continued earnest prayers of the brethren, her strength was partially restored and she was able to continue the journey to her home. While suffering intensely from the effects of this stroke, she began to delineate the scenes of the great controversy as they had been revealed to her. Of this she wrote:

"At first I could write but one page a day, and then rest three days; but as I progressed, my strength increased. The numbness in my head did not seem to becloud my mind, and before I closed that work ["Spiritual Gifts,"

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Volume I] the effect of the shock had entirely left me."—*Id.*, p. 163.

As she was completing her work on the manuscript for the book, in June, 1858, Mrs. White received light on her experience at the home of Brother Palmer, and of this she says:

"I was shown in vision that in the sudden attack at Jackson, Satan intended to take my life, in order to hinder the work I was about to write; but angels of God were sent to my rescue."—*Ibid.*

In September of that same year, announcement was made that "Spiritual Gifts—The Great Controversy Between Christ and His Angels and Satan and His Angels," was ready for distribution. Its 219 pages touched only briefly the high points of the conflict story. This early work, "Spiritual Gifts," Volume I, is available to all, constituting the third section of the book entitled, "Early Writings."

### Given by Revelation

The first sentence in this little work declares, "*The Lord has shown me*\* that Satan was once an honored angel in heaven." The words "I saw" or their equivalent appear in this little work on an average of more than once for each page of the book. It is clear to the reader that at times the scenes passed before her in great panoramic views. (See "Early Writings," page 289.) At other times, certain events and their significance were presented symbolically. (See "Early Writings," pp. 211, 212.)

In brief but concise general statements, important periods of history were summed up, revealing the background of the invisible contending forces of good and evil. (See "Early Writings," pp. 222-226.)

"Spiritual Gifts," Volume II, published in 1860, was an autobiographical work.

Great panoramic views were given to Mrs. White in the years following, presenting in fuller detail various phases of the controversy. And in 1864, Volumes III and IV of "Spiritual Gifts" appeared, dealing more comprehensively with the fall of Lucifer, the creation, the fall of man, the lives of the patriarchs, and the experience of Israel. These volumes bore the subtitle, "Important Facts of Faith in Connection With the History of Holy Men of Old."

### "The Spirit of Prophecy," Volumes I-III

The years passed, the number of believers rapidly increased, and there was need of more books. The brethren called for the republication of the little books, "Spiritual Gifts," which they had learned to love, but Mrs. White felt that she could not consent to this. Since their publication, she had been favored with revelations in which the views had been repeated in more detail; so she pleaded for time and opportunity to present the subjects more com-

pletely before they were published again. Definite plans were laid for a series of four volumes, of about four hundred pages each, to contain a fuller account of the great conflict, from its inception to its close.

The work on this new series moved forward much more slowly than had been anticipated. Volume I, which was issued in 1870, told the conflict story from the fall of Lucifer and the creation to the time of Solomon. Volumes II and III (issued in 1877 and 1878), dealt with the life and work of Christ and the apostles. Some chapters intended for Volume IV were written; but not until the autumn of 1882, one year after the death of James White, was the work of preparing this volume for the press undertaken in earnest.

(To be continued)

## ANALYSES Of New Testament Books

### The Epistle of Paul to Titus: "In Christ Qualified"

H. CAMDEN LACEY

#### The Second of Paul's Pastoral Letters

Key Thought: "In all things showing thyself a pattern."  
Watchword: "Be zealous of Good Works."

- |  |             |
|--|-------------|
| I. Introduction  | Titus 1:1-4 |
| 1. The writer—His name, dual rank, triple commission and divine credentials.   | 1-3         |
| 2. The reader—His name, relationship, enablement.  | 4           |
| II. Church Order—"Ordain elders!"  | 1:5-16      |
| 1. Their qualifications.   | 5-9         |
| a. Blameless in family life.   | 6           |
| b. Untarnished in personal character.  | 7, 8        |
| c. Faithful in all sound doctrine.   | 9           |
| Note.—"Elder" and "bishop" are synonymous terms, denoting respectively the "dignity" (elder) and "duty" (bishop or overseer) of the one pastoral office. |             |
| 2. The special reasons.  | 10-16       |
| a. The unruly character of the Cretians.   | 10-13       |
| b. The insidious heresies of the Judaists.   | 14-16       |
| III. Sound Doctrine—"Exhort members!"  | 2:1-15      |
| 1. The character that adorns.  | 1-10        |
| a. In the aged, men and women—"watchfulness."  | 1-3         |
| b. In the young, men and women—"wisdom."   | 4-8         |
| c. In Christian slaves—"faithfulness."   | 9, 10       |
| 2. The special reason.   | 11-15       |
| The Fourth Faith Saying: "The grace of God a complete salvation!"  |             |
| a. As to the past: "Redeemed from all iniquity."   |             |
| b. As to the present: "Purified a peculiar people unto Himself."   |             |
| c. As to the future: "Glorified at His coming."  |             |
| IV. Every Good Work—"Be ready."  | 3:1-11      |
| 1. As citizens, "Be loyal."  | 1-8         |
| The Fifth Faithful Saying: "The love of God the ground of our salvation."  |             |
| a. Regeneration, by the blood.   |             |
| b. Renewal, through the Spirit.  |             |
| 2. As Christians, "Be zealous and true."   | 8           |
| The Sixth Faithful Saying: "Our faith in God the ground of all good works."  |             |
| a. As to doctrine, "Avoid heresies!"   | 9           |
| b. As to men, "Reject heretics!"   | 10, 11      |
| V. Conclusion.   | 3:12-15     |
| 1. Personal plans.   | 12, 13      |
| 2. Final pastoral counsel: "Maintain good works."  | 14          |
| "Profess honest trades."   | 14          |
| 3. Salutation and benediction.   | 15          |

Hollywood, Calif.

\* NOTE.—As prepared for republication in 1882, the phrase "I saw" and its equivalent were many times omitted.

# A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

## POWER FOR THE FINISHING OF THE WORK—No. 1

BY MEADE MAC GUIRE

THE gospel dispensation was launched with a glorious manifestation of divine power. Pentecost was the fulfillment of prophecy, spoken of first by the prophet Joel, and later by the Saviour Himself. Jesus "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence."

At first the disciples failed to grasp the significance of Christ's words, and when they all came together again, they asked Him, "Lord, wilt Thou at this time restore again the kingdom to Israel?" They were thinking of Israel, and of the prophecies and traditions concerning her restoration. How little they even imagined what would take place through their ministry in the next few years. But Christ, in a sweeping sentence, brushed aside all their narrow, provincial thinking, bringing into their vision the whole lost world as the goal of their endeavor. He said, "It is not for you to know the times or the seasons. . . . But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

This was the last word of Christ to these men whom He had drawn into the circle of His love and had trained for three and a half years. Two points evidently made a profound impression upon their minds,—the world-wide extent of their mission, and the absolute necessity of that supernatural power which He assured them they must receive.

The promise of the Holy Spirit was made on conditions. Whether these were given in greater detail than is recorded we know not, but the course pursued by the disciples shows that they understood them and fulfilled them conscientiously.

"In obedience to the word of their Master, the disciples assembled in Jerusalem to wait for the fulfillment of God's promise. Here they spent ten days,—days of deep heart searching. They put away all differences, and drew close together in Christian fellowship. At the end of ten days the Lord fulfilled His promise by a wonderful outpouring of His Spirit."—*Testimonies*, Vol. VIII, p. 15.

"For ten days the disciples prayed before the Pentecostal blessing came. It required all that

time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, . . . and by faith beholding Jesus, and becoming changed unto His image. When the blessing did come, it filled all the place where they were assembled, and endowed with power, they went forth to do effectual work for the Master."—*Special Testimonies*, Series A, No. 2, p. 92.

The promise was that they should receive power when the Holy Spirit came. The power was immediately manifested, but not, as some seem to suppose, as a supernatural power for them to use as they chose. The Holy Spirit exerted a mighty power independent of them, or using them as instruments, as He chose. Notice the sequence of events. They were all with one accord in one place fulfilling the conditions. Suddenly there came a sound from heaven as of a rushing, mighty wind. And there appeared cloven tongues as of fire, and it sat upon each of them. They were all filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance.

At that time, devout Jews were gathered in Jerusalem from all nations. Word quickly spread over the city concerning what had occurred in the upper room, and in a short time thousands of people of seventeen languages and nationalities came hurrying together. How can this be explained? There was no advertising, no tremendous, concerted, well-organized effort to get a crowd. They were gathered, not by natural but by supernatural means, not as a result of something the disciples did, but as a result of what the Holy Spirit did.

Then followed a simple sermon by the apostle Peter. His purpose was not to explain who the apostles were and to exalt them, but to lift up Christ crucified. There was deep conviction, and three thousand were converted. That divine, almighty Spirit so melted their hearts that as they saw the horror of sin in rejecting and crucifying the Lamb of God, their hearts were broken, and they cried out, "Men and brethren, what shall we do?"

Sometimes I wonder if we would not do well to think of the Holy Spirit in another way. We speak of Him as, first of all, convicting of sin. But let us think of Him first of all as the Spirit of divine love. God is love, and His Spirit must be the Spirit of love. Love is power. Love appeals, love melts, love convicts. The love of God is shed abroad in our hearts by the Holy Ghost.

Have we, therefore, really any good grounds for supposing that the next and final great manifestation of the Holy Spirit will be given on different conditions, and operate in a new and different way? We believe the answer to this question is given in the Word, which we shall study further in the next article.

(To be continued)

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## Statistical Report for 1935

BY H. E. ROGERS

AT the close of 1935, the work of this movement was being conducted in 353 countries, islands, and island groups, by 25,185 evangelistic and institutional laborers, who were using 578 languages and dialects in their work. This increase in languages has come mainly during the past fifteen years. Since 1929 the increase has been 184. During the past six years, one new language has been added on an average of every twelve days. The increase in countries and islands in which new work was begun during 1935 was 28, and in new languages in which work is conducted, 39.

The membership of the 8,026 churches of the denomination throughout the world, Dec. 31, 1935, was 422,968. This is a gain of 123,413 during the past six years, and is equivalent to a gain greater by 5,642 than the entire membership in the United States and Canada as it stood six years ago. This gain is also equivalent to the membership in all the world up to 1914, or seventy years after the beginning of this movement.

This work is carried on throughout the world by twelve divisions, comprising 69 union conferences, 146 local conferences, and 320 missions. This total of 547 evangelistic organizations, employing 12,185 evangelistic laborers, and 446 associated institutions, with which are connected 13,000 persons, makes a grand total of 25,185 laborers employed by the denomination in all lines of work carried on, or one denominational laborer actively employed for every seventeen church members. In addition, there are many hundreds of lay workers in all lands engaged in efforts that are very helpful in advancing the work.

The net gain in membership during 1935 was 18,459, and the total number who were baptized and joined on profession of faith was 38,086. The difference between these figures, 19,627, represents those who died and apostatized. In other words, for every ten persons who came in the front door of the church, approximately five went out the back door. The same trend that has been manifest in North America during recent years, is now being noted in overseas divisions also.

The total tithe receipts for 1935 were \$5,743,281.80; for foreign missions, \$3,150,404.29; for home missions, \$1,599,448.13, making a total received for all evangelistic purposes, \$10,493,

134.22, or an increase over the amount for the preceding year of \$599,919.55, or 6.06 per cent. The per capita of total funds was \$24.81, and of tithe, \$13.58.

At the end of 1935, denominational literature was being printed in 171 languages, in 7,442 different publications, the sum total of one copy each having a total valuation of \$2,146.76. The number of primary schools was 2,357. Colleges and advanced schools numbered 208, with 5,772 teachers and an enrollment of 108,200.

The total denominational investment then reached the sum of \$57,745,120.18, an increase for the year of \$1,699,151.80, or 3.03 per cent.

Washington, D.C.

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THE complete MINISTRY list for the English-reading workers of the Central European Division and its mission territories now totals three hundred. Congratulations to our overseas associates!

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## The Woman Who Understands\*

SOMEWHERE she waits to make you win,  
Your soul in her firm white hands—  
Somewhere the gods have made for you  
The woman who understands.

As the tide went out she found him  
Lashed to the spar of despair—  
The wreck of his ship around him,  
The wreck of his dreams in the air—  
Found him and loved him, and gathered  
The soul of him to her heart;  
The soul that had sailed an uncharted sea—  
The soul that had sought to win and be free—  
The soul of which she was part;  
And there in the dusk she cried to the man,  
"Win your battle—you can—you can."

Helping and loving and guiding,  
Urging when that was best;  
Holding her face in hiding  
Deep in her quiet breast—  
This is the woman who kept him  
True to his standards lost,  
When tossed in the storm and stress and  
strife,  
He thought himself through the game of  
life  
And ready to pay the cost—  
Watching and guarding—whispering still,  
"Win—you can—and I know you will."

This is my wife.

x This is the story of ages,  
x This is the woman's way,  
x Wiser than seers or sages,  
x Lifting us day by day,  
x Facing all things with courage  
x Nothing can daunt or dim;  
x Treading life's path wherever it leads—  
x Lined with flowers or choked with weeds,  
x But ever with him—with him;  
x Guardian, comrade, and golden spur,  
x The men who win are helped by her.

Somewhere she waits strong in belief,  
Your soul in her firm white hands;  
Thank well the gods when she comes to you—  
The woman who understands.

—J. Appleton.

\* This poem is the cherished treasure of the wife of one of our most beloved leaders, now deceased. He had himself put little check marks opposite the lines he felt especially applied to his helpmeet, and wrote in the margin, "This is my wife." From this poem, so fraught with meaning and human interest, the life companions of our faithful ministers will draw inspiration and help.



# MINISTERIAL ASSOCIATION HOUR

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

## GETTING THE ATTENTION OF THE PUBLIC\*

BY E. L. CARDEY

*Evangelist, Lincoln, Nebraska*

### Six Principles of Approach

1. *Suitable Location.*—First of all, I would place emphasis upon the location. I believe that much of the effectiveness of the first meeting may be attributed to the proper location, whether it is for tabernacle, tent, hall, or theater effort. In building a tabernacle or pitching a tent, it is of first importance to secure a central location, not necessarily in the business section if it is in a large city. In cities of 100,000 to 500,000 there are many centers, and one of these centers where the people will be attracted by the effort should be selected. I would not want to locate in close proximity to a factory, for instance, or by the side of an old building.

In every city there is a poor, a middle-class, and a wealthy section. Personally, I would go to the middle-class part of town. We get most of our members from the middle class. If we start our effort among the wealthy, we do not find many of the middle class there. But if we start among the middle class, we reach not only that class, but also, to some extent, the poorer class; and some of the wealthy people will find their way to us, too.

2. *Thorough Preparation of Ground.*—Next, prepare the ground thoroughly. It is of prime importance, in securing an attendance, to make preparation for that attendance. One of the best methods is personal visitation to the homes of the people every week, distributing *Present Truth* or some other good literature. We usually send out the church members to visit five or ten thousand homes with *Present Truth*, in the section of the city we are going to work. It takes many personal workers to do this, but we find this personal solicitation to be the most successful. Over two hundred people were baptized in our last prolonged effort, and 75 per cent of these were those who had read *Present Truth* in this way. Other methods of preparing the ground, just before the effort begins, will be noticed under "Representative Advertising."

3. *Choice of Effective Subjects.*—Too much emphasis cannot be placed upon the importance of choosing a subject, of having it well worded in dignified and attractive form, and of avoiding sensationalism. In the first part of a series of meetings I often spend as much time in preparing the wording of my subject as I do in actual preaching. I have found that even a

good subject, if poorly worded, brings a small audience for the night. For instance, the subject might be some allusion to Matthew 24. Now our people would at once recognize what was implied by that, but other people would not. There are many other expressions which are more appropriate and appealing for public use, such as: "Will the Generation in Which We Are Living See Christ Come?" "Did Christ Come in 1914?" "Will Christ Come in Person?"

4. *Representative Advertising.*—I think we ought to give attention to the dignity of our advertising. Automobile and electric concerns put out their advertising in such a manner as to attract the attention of the people by its very appearance. Seventh-day Adventist evangelists ought to give much attention to putting their handbills out in a form really representative of the message. Consequently, I would say, Let us give study to the dignity of advertising, and not make it cheap, either in quality or color of paper, in what goes on the paper, or in any other respect. Cheap advertising will bring a cheap class of hearers. This I say from experience.

In the selling world, the approach to the individual is of paramount importance. The first impression that you make upon the prospective buyer will largely determine your success in selling. That is also literally true in a series of evangelistic meetings. Look well to your preparation for the first night. If your advertising has been cheap, and you use cheap expressions in preaching, the class of people that you really desire to bring into the church will somehow be turned away, and will not come back.

There are several methods of advertising that I will discuss—newspaper, handbill or folder, telephone, and letter.

After some years of experience, and the spending of thousands of dollars in newspaper advertising, I have come to the conclusion that I have more success by using a good folder than by using the papers as the chief medium. Many of you may not agree with me; I speak only from my own experience. I favor a folder—well printed, well put together. Do not leave the make-up to the discretion of the printer. There are few printers who know how to make up a handbill or folder which will rightly rep-

\*Address at Ministerial Association meeting, June 3.

present our work. If you have had experience, block out your own folder. State what colors of ink and paper are to be used, and make your selection of stock. Then have these handbills discriminately placed, by the church members, in the hands of the people. In our latest series of meetings at the tabernacle, we put out ten thousand handbills a week, and we had a total of fifty thousand people in attendance at our first six weeks' series of meetings.

The telephone can also be effectively used in inviting people to the meetings. Get the church members to call their friends and relatives and business acquaintances just prior to the meetings—not long before, lest they forget. After this is done, if help for this work is still available, divide up the names in the telephone book, and continue to issue personal invitations.

Still another effective way of advertising the meetings is by the use of letters. Secure from your church members the names of people they know. Send to this list a personal letter over your own name as evangelist, telling each one that his or her name had been given you by such and such a person; invite each one to the meetings. You can be fairly sure of getting one third of the people invited in this way out to the first meeting.

Other names can be selected from the telephone directory. When I begin in a new place, I select one or two thousand names from this source, and send them letters of invitation signed, "Evangelistic Committee."

5. *Keep the People Coming.*—Next I would speak of the importance of keeping the people coming. It is important to get them started, but it is equally essential to keep them coming. With the vital message we have, with proper preparation of the ground, a good location, an appealing subject, and diligent, dignified advertising, we should be able to get an audience of one or two thousand people for the first night. But the great test is to keep them coming, to present the message in such a convincing, abiding way that we shall arouse their interest and hold them to the services. But that forms a separate topic which cannot be discussed here.

6. *Longer Efforts Necessary.*—Finally, greater results are accomplished when we hold a series of meetings longer than three months. I preached a year and a half in one location in a city of a hundred thousand, and during the last six months we reached a most promising, educated, fine class of people. Do not try to cover the whole of a sizable city in one effort. Concentrate on one section for a number of months or a year's time, and then locate in another section.

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One cannot stand still in the currents of life. He either draws closer to God, or drifts farther away from Him. And it takes effort to overcome the downward currents of life.

## THE QUERY CORNER

### Sundry Ministerial Problems

#### Moffatt's Unwarranted Liberties

In Prof. James Moffatt's translation of the Old Testament, we find a part of verse 4 of Genesis 2 lifted out of its place, and inserted (with a strange translation) at the beginning of the first chapter, so that Moffatt now makes the beginning of Genesis read as follows:

- 2 This is the story of how the  
4a universe was formed  
1 When God began to form the  
2 universe, the world was void and vacant. . . .

What authority in sound scholarship does he have for transferring this clause from the next chapter, or for thus translating it?

There seems to be no scholarly authority for doing either one. The professor seems in both the Old Testament and the New to indulge almost a mania for rearranging the parts of the text to suit what he seems to think would be a more "literary" sequence of parts. But in this case he seems also to have been led to make a mistranslation of the passage involved, in order to make the passage seem to fit where he has misplaced it.

A writer in a recent number of "The Bible League Quarterly" (London) takes Professor Moffatt very severely to task for both this rearrangement and the translation of the passage itself. This writer points out that there are ten sections in Genesis, each of them being introduced by the phrase: "These are the generations of —" In each section the author first announces his subject, and then gives its details or its "generations." The expression seems to be a sort of transition phrase, bridging over from something preceding to that which is to follow; it never means "first formation," but always "subsequent progeny," and is so given in all the lexicons. This word occurs ten times in all of these ten sections; and in all of the other nine times (except this one) Moffatt himself translates it in the usual way, "descendants."

Furthermore, the writer, whom we have already quoted, points out that the Jews have always been accustomed to name each of the books of the Scriptures after its opening words. Thus they have always called Genesis *Bereshith*,—"In the beginning." This itself is conclusive proof that Professor Moffatt has no documentary authority for inserting something else at the very beginning of this book.

GEORGE MCCREADY PRICE.

College Place, Wash.

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A HOBBY may become an obsession, looming so large as to fill the whole horizon, and crowding everything else into the background.



# THE BETTER WORKMAN



Improvement in Method and Technique

## EFFECTIVE PROPHETIC SYMBOL DEVICE

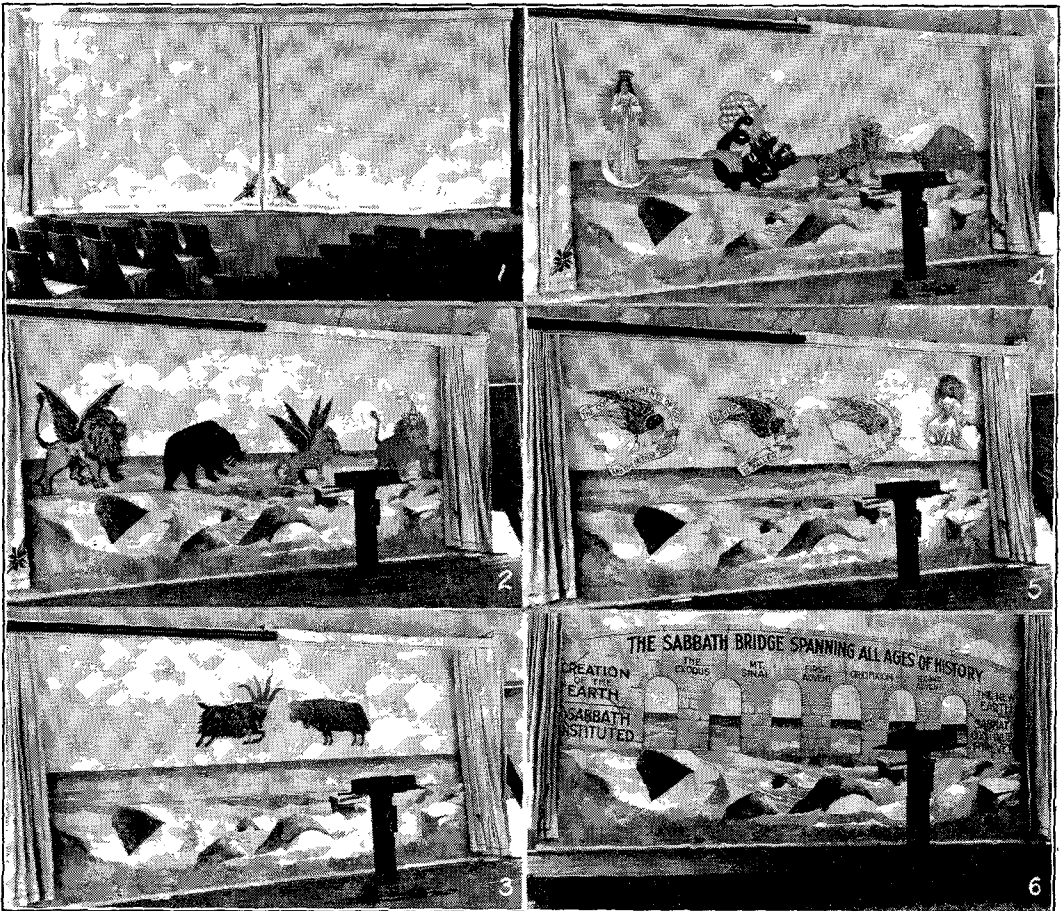
BY M. B. BUTTERFIELD

I HAVE been asked to describe the device with which I illustrate the leading prophetic symbols of Daniel and the Revelation to such great advantage in an evangelistic series. The background, as shown in the cut, is nine feet high and twenty-two feet long. It has an upright two-by-four at each end, and is boarded all the way up in two horizontal sections. Three feet from the floor of the platform, this background wall is separated horizontally into two parts, although it looks like one wall to the audience.

This lower part of the background wall, three feet in height, is nailed, at the ends, to the front of the upright two-by-fours. The upper part of the background wall is nailed to the back side of the same upright two-by-fours.

This leaves a space of about two inches through which the models can come up as I use them, and thus they appear to be coming up out of the sea. The upper wall drops two inches below the top of the lower wall to prevent any one from seeing through between the two divisions. Over these two sections of the background wall is tacked a beautiful hand-painted sky and sea, and at a distance there appears to be no division. The services of a commercial artist could be secured to paint the background.

The models, or symbols, are made of flat galvanized iron. They are nearly life-size, and so are painted that they appear quite natural. Suitable pictures can be obtained from our standard charts. These models are all operated



by an assistant behind the curtain, and are lifted and moved by means of a hair wire that goes over the top of the background, running over large spools.

The symbols of the three angels are attached to another invisible wire running *horizontally* across the background, so that when moving they appear to be flying in the midst of heaven. The larger the background the more effective the presentation. These angel-symbols also can be drawn across the background by an invisible wire.

The curtains are operated by the same assistant, and are large enough to completely cover the background, so that the entire scene is concealed until wanted. The cost of the project is approximately \$150. This method of illustration is very effective in holding the attention and interest of the congregation when one is speaking on the prophecies.

Muskogee, Okla.

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## Capitalizing Empty Stores

BY H. C. HARTWELL

**E**VANGELISTIC meetings held in empty store buildings have, I believe, usually proved rather unsatisfactory, to those of our workers who have tried this method. This is probably due to the fact that these store buildings are oftentimes in the business section of the city, and the better class of people look upon evangelistic meetings held there as mission work, or possibly some sort of Pentecostal group with whom they do not care to associate.

We have recently tried an experiment in the city of Little Rock. We found a neat-looking empty store building in a residential section of the city, about two miles away from the business district, in which we decided to hold a series of meetings for a period of four weeks. We were impressed to give this effort the name of "Neighborhood Meetings," and we designated the meeting place as "Community Hall." We felt that these names would give the people of that section the impression that the meetings were being conducted in their own neighborhood as a special favor. The building was arranged attractively and could seat 250 people comfortably. We used the stereopticon to illustrate each subject during the twenty-four meetings of the four weeks. As an added attraction, we used appropriate motion pictures for fifteen minutes, beginning at seven-forty each evening.

Four weeks is not long enough to bind off an effort and bring people to an intelligent decision; but a real interest was aroused, and the hall was well filled night after night. The attendance ranged from 150 to 250 each evening, and the same persons came night after night. The cost of the effort was \$150. The offerings amounted to \$51, and we sold some of the equipment that had been purchased for the meetings

for \$25, so that the net expense of the effort was only \$60.

These meetings are being followed up with personal visits and Bible work, and we believe that there will be ten or fifteen additions to the church within the next month or two. We were requested to submit a little statement of our experience, and so we send in this report, emphasizing the viewpoint from which the effort was carried on—using an empty store building, in a residential section and calling it "Community Hall," and the services "Neighborhood Meetings." The experience leads us to believe that this plan will work successfully almost anywhere in a residential section.

Little Rock, Ark.

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A PARAGRAPH headed "Light From the East," and filled with significant implication, appears in a *Christian Century* (October 7) book review of E. Stanley Jones's newest work, "Victorious Living." It is a keen analysis of a patent situation, and is well worth pondering.

"Stanley Jones's religion is the outgrowth of his life in religious India. Many times from his pages I smell the incense of Indian mysticism. It was only last year that America was sitting at the feet of another oriental, Kagawa of Japan. Can you ever get away from the challenge when he said, 'Can't we put the real spirit of Christ into action?' And didn't you melt when he screamed in that broken voice, 'Would you let Christ hang on the tree more than twenty centuries long?'"

"Kagawa was born an oriental. He has brought the best of Buddhism over into his Christianity. Stanley Jones has acquired his oriental soul. He has unconsciously added the best of Hinduism to his Christianity. And there are millions of people who look to that other great oriental, Gandhi, as the most moving religious man of this era. We are importing our religion and our religious teachers from the other side of the world."

SURFACE appearances in Protestantism do not usually disclose the deep undercurrents produced by the Modernist-Fundamentalist controversy. But the conflict over the fundamental basis of foreign-mission endeavor is set forth in this revealing statement by A. Bertram Davis in the *Watchman-Examiner* of May 28:

"Recent years have seen many Baptist churches sever affiliation with State and Northern Conventions. Others are in a position of noncooperation. There is talk of revolt and Modernism in high places.

"If conditions are as bad as they are pictured, it is the right and duty of Baptist conservatives to fight. They cannot let control pass to a group that denies the Scriptures to be the inspired word of God, and belittles the need of salvation through the death of Christ, that would substitute social service for evangelism on our mission fields.

"If abuses exist, we have a right to know about them. Persons in possession of the facts should present these facts in a straightforward, convincing manner, without passion or prejudice. There should be no resort to indefinite accusations, or dissemination of mere rumors.

"We must defend the faith we love, whether it be attacked from without or undermined from within; and the present situation is a warning to any who try to substitute purely human ideals and policies for the gospel we have been commissioned to preach."

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We must be broad enough and tactful enough to recognize and utilize God's "irregulars." Some, just born or built that way, nevertheless do real service for Him.



# THE GOSPEL MUSICIAN



His Responsibility and Opportunity

## II. SELECTION OF MUSIC AND SINGERS

BY IRVING A. STEINEL

THERE is a wealth of material from which to draw in selecting church music. It is not necessary to use the cheap, trashy music that has sometimes crept into the church services. Much of this seems to have been copied (probably unconsciously) from the popular music of the day. There is a swing and rhythm and syncopation, and often a total disregard of rules of good composition. Some of it is entirely out of place in religious meetings.

There are many stately, dignified old hymns which are in good taste. But antiquity is not the only requisite. Many modern composers (and we have a number in our own ranks) have written beautiful, soul-stirring songs which have a distinct mission. A study of hymnology reveals the fact that most great hymns have sprung from deep religious experience.

Many appropriate anthems and solos can be found which bear a heart-warming message. Some people are prejudiced against what is termed "sheet music," this being often referred to with a sneering tone of voice. But this attitude is narrow and unjustified. No music should be sung in church just for the purpose of displaying the talent and ability of the performer; and perhaps it is this type of showy music that has brought about the above-mentioned prejudice. There are many appropriate songs in this form which have been instrumental in bringing comfort and help to countless struggling souls. But I am coming more and more to the conclusion that more real good is accomplished by the singing of simple, message-filled gospel solos.

There are many beautiful anthems which can be used by the choir. Occasionally a hymn can be sung as it is written, or rearranged in such a way as to make it sound different. The singing of a hymn by either the congregation or the choir can oftentimes be greatly enhanced by prefacing it with a bit of interesting history in connection with its writing, or by relating an incident in connection with its use on a previous occasion. There are a number of books filled with stories of this kind.

On one occasion I prepared a series of fifteen-minute radio programs dealing with the history of some of our great hymns, and relating little heart-interest stories in connection with them. These have been presented (as a method of trying them out) in lieu of the ordinary song service preceding the Missionary

Volunteer meetings, and many favorable comments have been forthcoming. Later in this series of articles, one or two of these programs will be submitted. The possibilities are limitless.

Singers should be chosen, not for their musical ability alone, or because of attractive personal appearance, but primarily because of their desire to render a service through the medium of song. There should be no desire to show off great ability or a cultivated voice. A great voice teacher once told me that the only well-placed tone was one that was placed in the heart of the listener, and that music could reach another's heart only when it came from the heart of the singer.

I have frequently heard a singer whose production was faulty and whose voice was mediocre, but whose singing touched the heart and brought forth a ready response. Personally, I would much rather hear a chorus of "amens" after the singing of a song than to hear thunderous applause. The singers in a choir should be chosen with great care, and only those who are thoroughly consecrated in dress, deportment, and character should be asked to sing special numbers.

In the selection of music for church services we must avoid being narrow and bigoted. There are those who are critical of the modern hymnals, and who have a tendency to decry and denounce everything that does not belong to the old Italian, German, or Russian schools of music. Their purpose seems to be to educate the common people to enjoy this stately classical music. Their ideals and aims to elevate the music of the church are commendable, but there are many good musicians who cannot see how this type of music will ever bring about the conversion of souls.

There is a beauty, a dignity, a stateliness, about such music that tends to bring about a worshipful atmosphere. But this can also be brought about by a formal ritualistic service, which may be impressive, but still may not bring about a change of heart. The music of Bach, Mendelssohn, Beethoven, and Palestrina, and that of many Russian composers, is wonderful. But there are millions of people who cannot enjoy it. If music is an important part of worship, it must be conducted in a style and language which the common people can understand. It is said of Jesus that, "the common people heard Him gladly." This does not

imply that Jesus ever discarded the highest ideals and descended to the vulgar, but it must mean that He spoke in a language which the people understood.

Let us use the beautiful music of the old masters, but let it be as the dessert for a meal, and not the whole meal. Some one has said that "God must love the common people, because He made so many of them." After all, our church membership is made up mostly of this class of people, and we must have music which they can understand and in which they can participate.

In the large churches of other denominations, where there are large paid choirs and where the people go to be entertained both in sermon and in music, the music before mentioned may be appropriate. But people who come to church hungry and thirsty for spiritual food and drink—something to help in their daily living—go away from this kind of service as from a meal of husks and dry chips, entertained for a few moments but not fed spiritually.

We must not descend, however, to that which is vulgar and cheap. There is need of definite improvement of this nature in our churches. We frequently hear music that must be offensive to God. Surely it is not worshipful. It is reminiscent of the low-class music of the world, and far from inspiring and uplifting. But there are hundreds of beautiful hymns which are worth while musically, and which are really inspiring and touching.

Those who attended the recent General Conference were greatly impressed by the music presented by the great choir. And while we were inspired and thrilled by the "Hallelujah Chorus," "The Heavens Are Telling," "Unfold, Ye Portals," the "Gloria," and other great compositions, I feel sure that no greater blessing came than from the singing of such simple gospel hymns as "A Song of Heaven and Homeland" and "What Must It Be to See Jesus?" And surely when the choir softly and reverently sang that gem, "Near to the Heart of God," all were drawn nearer to the Saviour. The work of the choir at the General Conference session was a demonstration of what can be done with simple music by work, practice, and good leadership.

*(To be continued)*

### THE FIELD SAYS— Through Our Letter Bag

## A Godsend to Laymen

EDITOR, MINISTRY:

I am very happy indeed to know that you are inviting the laymen to follow the Ministerial Reading Course. There are many, many laymen who are capable of carrying the advanced study that the brethren in the ministry

are carrying, and with some encouragement I feel sure that many would enroll. For many years I have served on the conference committees, so know something concerning the problems and the work of the ministry. As a young businessman I laid out for myself the same stiff program of study and work that is followed by those in the ministry, and in addition I have conducted a successful business. I am sure that this was accomplished as a result of having a definite plan, and then working to that plan.

Heeding the admonition of the "Testimonies," I selected this place in which to settle down, establish an industry, and do missionary work. There were no believers in the third angel's message here when I came, but the Lord was very good and gave us souls who were willing to work, and today we have in this community five churches composed of good Christian people.

Sometimes it may seem to the laymen that these courses are rather heavy. But many times information that we acquire and think to be of no value at the time, is just what we need later on.

Recently I took my family on a vacation into the Southwest. On my way, I spent Sabbath in Joplin, Missouri, where I was asked to speak at the morning service. A policeman happened to come in and hear my study. The folks asked me to give another study in the afternoon, and then I was invited to meet a lawyer who was opposed to the truth. When I came to his home, I found the policeman there also. I immediately found myself in a debate with a legally trained mind, and I was deeply thankful for the information that I had accumulated through the past years by reading the Ministerial Reading Course books.

After our discussion, the policeman asked to see me alone, and came to the park where my "Covered Wagon" trailer was parked. I studied with this man far into the night, had prayer with him, and then I had to leave. Later I wrote to him, pressing upon him the truth and its claims, but did not hear from him until my return home. I quote from his letter:

"I have delayed writing to you until there was something really worth while to tell. I attended the Nebraska camp meeting in August, was baptized while there, and last Sabbath was admitted to the Joplin church, for which I am truly thankful. I am taking this means of thanking you for your kind assistance at a time when I was discouraged and tempted to give up the whole thing."

I thank the Lord for this soul. How terrible it would have been if through carelessness I had not been prepared to meet the arguments put forth by a misguided legal mind.

Monmouth, Ill.

O. J. FORMAN.

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CLEAR distinction should be made between antiquity and orthodoxy.



## A REMARKABLY CONSTRUCTIVE COUNCIL



REMARKABLY constructive and spiritual Autumn Council has just closed. Marked by reformatory action and wise provision, the full story of its value will be told only by the days to come. But there is rejoicing over certain immediate and obvious results.

Matters vital to the life, work, and witness of the ministry itself were faithfully and fearlessly grappled with, and conclusions arrived at were brought into the form of affirmatory declaration and recommendatory action.

There is every occasion for encouragement as we frankly face our needs and shortcomings, and recognize and heed God's requirements and His provision for us. Our appointed leaders have taken their stand against trends and encroachments, fraught with peril, which had been a source of concern to the discerning. Although the general report of the Council will of course appear in the *Review and Herald*, those specific items of special concern to the individual worker will be appropriately discussed in these columns. Some of these must wait until later for discussion, as the time of the Council was too close to our date of issue for inclusion in this number. We are happy, however, to present in this issue, Elder McElhany's closing address of admonition, with its enunciation of pertinent principles, affording an intimate glimpse into the Council, as revealed by the reporter's stenographic notes.

Elder Wilcox has also prepared for this number, upon our request, an article introductory to one of the most significant actions of the Council, which all readers of the MINISTRY will peruse with great profit. Sound health-reform principles, in their rightful and integral relation to the full-rounded message of reform, are here set forth. The sober and sincere reaffirmation by the appointed leaders of this movement, with the initial emphasis given by our General Conference president, is indeed most heartening.

Elder Campbell's stenographically reported introduction to the study of how to check our membership losses, with typical discussions from the floor, also appears as it was presented in the preliminary presidents' council. It was later formulated into Autumn Council action.

To two items affecting all Ministerial Association members we shall refer here. First, we quote the recommendations "On the MINISTRY," which magazine broadens its constituency of

readers to include the faculties and staffs of our institutions, educational and medical, and its use in the Bible departments of our colleges and academies. It reads thus:

### "On the 'Ministry'"

"WHEREAS, The MINISTRY, after ten years of service to the evangelical workers of the advent movement, has its clearly established place in the denominational plan and program, and is now provided annually for all English-reading evangelical workers of the movement in home base and overseas divisions; therefore,

"We recommend, 1. That the subscription clubs to the MINISTRY annually renewed by our home-base conferences and institutions, and overseas divisions, be hereafter considered perpetual (though subject, of course, to cancellation at any time), the list being supplied by the publishers to the various organizations each autumn for correction to date and return, thus avoiding any unnecessary break in continuity.

"2. That our educational and medical institutions be urged to adopt a similar policy in providing the MINISTRY for those members of the faculties of the senior and junior colleges, and larger academies, responsible for the training of oncoming ministers and Bible workers; and similarly for all leading members of the staffs of our sanitariums and medical college, in which the physicians and nurses for our conferences and mission fields are being trained.

"3. That the theological departments of our senior and junior colleges and larger academies be invited to utilize the MINISTRY for collateral reading and class assignment for their ministerial and Bible-worker students, availing themselves of the special theological-student club concession offered at the beginning of each school year."

Second, we refer to the activities and recommendations relating to the Ministerial Reading Course. It was really a remarkable scene that last night of the Council. I. H. Evans told of the value of the Wilcox volume, "Seventh-day Adventists in Time of War," and M. E. Kern showed the vital character of the Nichol volume on "The Answer to Modern Religious Thinking." Then J. E. Shultz revealed the valuable character of "Historical Studies" on the Papacy, by Lawrence; and Arthur L. White explained the series of articles to appear in the MINISTRY giving the setting of circumstance and the historical background of Volume IV of the "Testimonies" (Volumes 7, 8, and 9 of the old set), to throw light on the import of these significant messages.

Next, our General Conference president, in a few well-chosen words, told of the necessity of continual study, of the value he saw in this particular course, of his own enrollment, and closed by inviting those present to enroll. Considerably over one hundred of the leaders of this cause—divisional, union, and local executives, and departmental and institutional leaders—signed the enrollment card in a few

(Continued on page 22)



THE minister of the gospel is charged with a solemn responsibility. In accepting his sacred work, he stands as the oracle of God, as a steward of divine truth. This is emphasized in the call of the Lord to Ezekiel, as brought to view in the second and third chapters of his prophecy. Ezekiel was to proclaim to Israel of old the message of the Lord, "whether they will hear or whether they will forbear." And only in executing faithfully this commission would he be able to clear his own soul.

The minister of the gospel preaches not alone by the message he gives from the desk, but even more effectively by the life he lives, by the manner in which he represents his teaching in his own practice. The apostle Paul exhorted Timothy:

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . . Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:12-16.

In the concrete application of these principles to our own work and ministry, we may say this: The one who tells others effectively of a Saviour from sin, must know the power of forgiveness and cleansing in his own heart. The one who preaches the observance of the Sabbath should himself be a Sabbathkeeper in the true spirit of Sabbath observance. The one who preaches the nearness of the coming of the Lord, in order for his words to have their designed effect, must show by a well-ordered life that he believes in the imminence of the Lord's return. If in careless deportment, in his business transactions, in his life plans and purposes, he shows that he is putting off the coming of Christ, his pulpit utterances will have but little effect. The one who teaches the Bible plan for the support of the gospel ministry must himself faithfully tithe his own personal income. Otherwise, his own practice will nullify the truth he teaches to others.

#### At the Autumn Council

There was a striking recognition of this principle at the recent Autumn Council held in Fort Worth, Texas. The principle was applied particularly to the question of health principles, and emphasis was placed not only upon the need of our workers' teaching these principles as a part of the gospel message for this day, but of their being living examples of their own instruction.

In the meeting of conference presidents immediately preceding the Autumn Council, Elder M. N. Campbell, vice-president for the North American Division, placed special emphasis upon the value of these principles. In his opening address, and in later statements at the Council, Elder J. L. McElhany, president of the General Conference, added further emphasis to the great importance of this question.

And it was indeed gratifying to observe that practically the entire delegation were in accord

## AUTUMN COUNCIL

Fort Worth, Texas

## THE RESPONSIBILITY

BY F. M.

Editor, Review

with these sentiments. There was a very general feeling on the part of the delegates that they themselves, in their own personal experience should be true to the principles of healthful living which have come to us through the Spirit of prophecy, and which have been attested by scientific demonstration.

## A DECLARATION OF PRINCIPLES



We are told that "when the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all the household arrangements."—*Testimonies for the Church*, Vol. VI, p. 327.

We express as our conviction that there has been in some measure through the years a failure to heed this counsel. We appreciate the loyalty to this instruction which has marked the lives of many of our devoted brethren and sisters. We recognize also that the large majority of our workers have been true to these principles. It is to be regretted, however, that some have not fully sensed the responsibility of leadership in being examples to the church in the observance of health principles. We believe that the time has fully come when the principles of healthful living should be given their heaven-designed place in the practice and teaching of every church leader and of the church at large.

We, therefore, as the representatives of the Seventh-day Adventist Church assembled in Autumn Council, voice our high regard for the principles of health given to this people. We recommend that these principles receive the hearty and sympathetic support of our leaders and people throughout the world.

It would be quite impossible to specify the various details of these principles. They pertain to the food we eat and the air we breathe, to exercise and rest, to the use of water for drinking and bathing and in the treatment of disease, to the clothing we wear, to our homes

A committee was appointed by the presidents' council to draw up a resolution relative to the subject of health-reform principles. This committee formulated the accompanying statement,



# IL HIGH LIGHTS

, October 21-28

## Y OF LEADERSHIP

WILCOX

and Herald

which through the plans committee was presented to the Council and adopted by vote of the delegates.

As will be observed, this resolution is an appeal to our workers throughout the world field to place their influence strongly upon the positive side of this question, both in their

## OYALTY TO HEALTH IPLES

and their surroundings, to the nonuse of drugs and narcotics, to the preparation of food and a balanced dietary, to the state of the mind in its influence on the functioning of the physical organs, and other details too numerous to mention in this connection.

We believe that the question of diet constitutes a most important phase of healthful living, and because of the great danger to health attending the use of flesh foods that our workers and people, especially under conditions where a balanced nonflesh dietary is available, should choose their dietary from nonflesh foods, making use of flesh only under exceptional circumstances as an emergency food.

Our workers should present our health principles the same as every other phase of present truth, to the church of Christ, and by their own personal example lead the members of the church in faithful obedience to the instruction we have received. Every individual should apply these principles faithfully in his own personal experience and in a spirit of generosity to his brethren. We call upon every conference and institutional worker throughout the world field to unite with us in this high and holy purpose.

We recommend, That instruction in health principles be given in connection with our coming union-conference sessions and in our camp meetings and other important church gatherings as can consistently be done, thus carrying into effect the resolutions regarding the question of health teaching which were passed at the last General Conference.—*Fort Worth Autumn Council Actions, October, 1936.*

teaching and in their own personal practice.

This is but an echo of the appeal which has come to our ministers through the years in the writings of the Spirit of prophecy. The mes-

senger of the Lord urged that our ministers become informed regarding the principles of health, not alone for their own personal benefit, but in order that they might intelligently present these principles to others. It will be appropriate in this connection to read these statements:

"Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul."—"Testimonies," Vol. VI, p. 376.

"Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call them extremists. Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example. At our large gatherings, instruction should be given upon health and temperance. Seek to arouse the intellect and the conscience. Bring into service all the talent at command, and follow up the work with publications upon the subject. 'Educate, educate, educate,' is the message that has been impressed upon me."—"Christian Temperance," p. 117.

The importance of the observance of health principles in their relation to fitting the people of God for translation, is clearly set forth in the writings of the Spirit of prophecy. We are told:

"I saw that we as a people must make an advance move in this great work [of health reform]. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. . . . In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise Thee, for I am fearfully and wonderfully made.'"—"Testimonies," Vol. I, p. 486.

The resolution recognizes that healthful living embraces many and various phases. It embraces not alone the question of eating and drinking, but of breathing, work, exercise, rest, proper home conditions, clothing, the state of the mind, and everything that influences the physical welfare of man. As the question of diet, however, forms such a vital part, the importance of this feature was particularly stressed. The great danger attending the use of flesh foods was pointed out. It was believed by those present that under all conditions where a balanced vegetarian dietary could be secured, that flesh food should not be used.

### The Danger From Flesh Foods

Much has been said in the writings of the Spirit of prophecy regarding a proper dietary. A definite warning has been sounded against the use of flesh foods. The following statements are worthy of special consideration:

"If we could be benefited by indulging the desire for flesh foods, I would not make this appeal to you; but I know we cannot. Flesh foods are injurious to the physical well-being,

and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown."—*"Testimonies," Vol. IX, p. 156.*

"There are many who feel that they cannot get along without flesh foods; but if these would place themselves on the Lord's side, resolutely resolved to walk in the way of His guidance, they would receive strength and wisdom as did Daniel and his fellows."—*Id., p. 157.*

"The liability to take disease is increased tenfold by meat eating. The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities. . . . Your safest course is to let meat alone."—*Id., Vol. II, p. 64.*

"Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. Those who use flesh foods little know what they are eating. . . . People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated."—*"Ministry of Healing," p. 313.*

"The effects of a flesh diet may not be immediately realized; but this is no evidence that it is not harmful. Few can be made to believe that it is the meat they have eaten which has poisoned their blood and caused their suffering. Many die of diseases wholly due to meat eating, while the real cause is not suspected by themselves or by others."—*"Ministry of Healing," p. 315.*

Special instruction has been given also as to the danger of an impoverished or unbalanced dietary. The messenger of the Lord recognizes that there might exist unusual conditions, particularly in some countries where it might be necessary to use flesh at times as an emergency food.

Some, of course, will be inclined to make of this exception a more liberal application in their own personal experience than the circumstances warrant. But, after all, this must be left with each person to work out for himself in the fear of the Lord. Though our workers should practice in their own lives the principles of healthful living, and though they should faithfully present these principles to our churches, urging upon them the great importance of this question, they should recognize that it must be left for every one to apply the principles in his own individual experience as the Lord may give him wisdom.

Every one should remember the question raised by the apostle Paul: "Who art thou that judgest another man's servant? to his own master he standeth or falleth." "So then every one of us shall give account of himself to God." And in connection with this question, he should consider well, as applied to his own personal experience, the further word by the apostle Paul, when he said: "If meat make my brother to offend, I will eat no flesh while the world standeth."

The discussion of the question of healthful living at the recent Autumn Council was a very profitable one, and we believe that immeasurable good will come from it, not alone to our workers, but to our people everywhere in every land.

Washington, D.C.

## CURBING MEMBERSHIP LOSSES\*

BY M. N. CAMPBELL

President, North American Division

RECENTLY I had the privilege of visiting two large churches, each of which has a membership of over five hundred. I had visited these same churches five years before. Each had a fine church building, and I remembered that on my former visits each church was well filled. Both had within the last eighteen months enjoyed an evangelistic effort, and about one hundred fifty new members had been added to each. When I planned my visit to the first church I thought I had better arrange to arrive quite early,—on the supposition that the church would be packed, in view of the recent large addition to the membership. But, to my great surprise, I found that the attendance was considerably less than it had been on my previous visit five years before.

The pastor was not present in either place

at the time of my visit, but I inquired of the pastor's assistant regarding the cause of the small attendance. He replied that the attendance was normal. I then inquired how this could be when one hundred fifty new members had recently been added. He said that in his opinion the trouble was that very little pastoral work was being done. The members were scarcely ever visited, and they could drop out without apparent notice on the part of pastor or people. When I visited the other church I found a like condition.

To me, this was a heartbreaking thing—a situation about which something ought to be done. I do not see much advantage in spending large sums to bring in one hundred fifty new members, while at the same time we lose two hundred. We should hold what we have. The motto of the British Empire—"What we have, we hold"—would be a good motto for us, too.

\* Discussion in preliminary Presidents' Council, October 21.

Our losses are appalling. At the General Conference session, it was reported that during the last six years 65,210 members had been added to our churches. We felt that we could greatly rejoice over this. But the other side of the picture was presented, and we learned that during that same period we had lost 23,815 members from apostasy alone. These figures were a terrible shock to me, and I assume that you are similarly affected. We have discussed this matter in days gone by, and have been deeply stirred over the situation, but I think the time has come for us to be stirred into definite action.

In the parable of the lost sheep, how did the shepherd discover he had lost a sheep? I venture to say that there is not a man here who could distinguish between two flocks of sheep, one having 99 and the other 100. He would have to *count* them. The shepherd counted the sheep as they went into the fold to determine if all the sheep were there. Thus he found that one was missing. We too shall have to count the sheep more carefully and more regularly, for it is a tragedy of the first order to be losing so many of our members. I cannot believe it is necessary.

This leads to the inevitable question, *How can we check these losses?* I have jotted down three suggestions which may be helpful. You may have others to contribute. In the *first* place, *the evangelist should assure himself that every candidate for baptism is converted to God.* We know that a man may accept this truth intellectually, may receive baptism and unite with the church, and yet not know what it means to be born again. It is a matter of prime importance that the evangelist teach his converts how to pray and to exercise faith in the promises of God. He should lead them to God and be assured of their conversion. There is no point in accepting the denominational doctrines if we do not accept the most important of all fundamental doctrines, "Ye must be born again."

A *second* help is suggested by the practice of one evangelist, who is eminently successful in holding his converts. *He requires each new member to become a member of the Sabbath school, and of some missionary band in the church.* In the first quarter of this year, 1936, while the net membership gain in North America was 1,000, the net gain in the Sabbath school was only 100. That is not a very good showing. The faithful Sabbath school members, experience proves, are not the ones who drift away and apostatize. I think every evangelist and pastor should be impressed with the importance of seeing that new believers definitely become members of the Sabbath school.

In the worldly churches, the Sunday school is considered to be for the children and a few elderly ladies who come along to encourage the pastor by attending the Bible class. For this reason, the rank and file of the church

members in those churches do not go to Sunday school. We need to correct that impression on the part of those who join us from other churches, and cause them to realize that it is very important that every church member should be a member of the Sabbath school. If we laid more stress upon this, I think it would help greatly in holding our people.

Then, *third*, I believe *we ought to place the Review and Herald in the home of every believer in the conference.* There is a way of doing that. I have engaged in a campaign to put the *Review* into the home of every believer in the conference, and I know it can be done. Some who are too poor to subscribe can be helped by those who can afford to help.

I do not know that I ought to say more upon this point, but I do feel keenly about it. The situation in those two churches to which I have alluded may not be true generally of our churches, and yet there are altogether too many churches where the membership is drifting away and out of our reach. *We must do more pastoral work.* Our people should be visited. There are some who are surprised beyond measure when the pastor comes to see them. Brethren, when a member fails in attendance at Sabbath school and church, he should be visited by the pastor or church elder, and the reason for his absence learned.

It may be sickness that causes the absence, or it may be that a divergent movement is sending that brother some of its literature, and he is muddled in regard to his thinking. We should count the sheep regularly if we expect to keep them. We must not go on disregarding these matters any longer. When we bring in 65,000 people, I think we ought to hold at least 60,000, and not lose 35 per cent of them.

I think all church elders and pastors ought to be charged with the responsibility of saving their flocks and safeguarding them from the influences that are drawing them away from God. We shall be stressing this through the columns of the *MINISTRY* and the *Review*, and I hope, dear fellow workers, that you will take these important matters home with you and impress them upon your workers, church elders, and Sabbath school superintendents.

We must count the flock more often, and make sure we are not losing our members through our own carelessness and failure to watch. The Lord has laid that responsibility directly upon us. He has made us guardians of the flocks. What shall we answer when we are called to account for the large numbers who are drifting away from us, if by our own carelessness these souls have been lost—these souls for whom Christ shed His precious blood?

#### Instruct in Spirit of Prophecy

GLENN CALKINS (*President, Pacific Union Conference*): I believe, brethren, that we ought to make very earnest endeavor to place in the

hands of all new believers,—and old believers as well,—the writings of the Spirit of prophecy, encouraging them to study these writings, and to read for themselves the wonderful instruction God has given this people.

There is a very definite lack in the material provided by our publications of the proper kind of instruction for new converts, with respect to the Spirit of prophecy. If I am properly informed by those who are actively carrying the evangelistic burden in the field, there is nothing among our publications today that they can use extensively in placing before new converts and interested people the beauties in the Spirit of prophecy, and their need of accepting the divine gift in the church and living out its teachings in their own lives.

I am wondering if there would not be fewer apostasies in our churches if new converts were more fully instructed in this divine gift that God has placed in the church. In these writings there is instruction covering every phase of our daily life. And if we will only follow that instruction, our feet will daily progress toward the kingdom of God. When the children of Israel were making their way toward the Promised Land, God gave them daily instruction regarding every phase of life,—how to conduct themselves in their homes and on their travels, their relations with each other and the peoples about them, how to dress, and what to eat,—and then, during the years that followed, whenever a crisis faced those people, He raised up a prophet to lead them.

Modern Israel is on the march toward the Promised Land. I think God would have us daily heed the instruction which He has given us through the Spirit of prophecy. It would be well for us to provide for our evangelists and pastors an inexpensive pamphlet which could be widely used in laying before the people the value of the instruction given by the Spirit of prophecy, and their need of that instruction in view of its important bearing on our daily lives.

#### Place Responsibility on Board Members

W. B. OCHS (*President, Canadian Union*): I have been very much interested in all the suggestions that have been offered regarding the holding of our members. I should like to add another which worked successfully in holding our members where I have labored. Some years ago, I was pastor of one of our churches in the East with a membership of over three hundred. We had twelve members on our church board, and divided the three hundred names among the twelve church-board members, assigning a group to each as his own special responsibility. Then I requested that during the next six weeks each board member visit each of the members in his group, and stated that at the end of that time we would come together and study the situation.

We came together in due time, and I asked

them, "Well, what have you to report?" The responses were something like this: "This brother is all right, but that sister is drifting." So I put that sister on my visiting list, and called on her personally. We placed all those who were careless or drifting in any way on a list calling for special attention, and as pastor and Bible workers, we worked for them. We saved those people from leaving the church, and put the responsibility back on the church leaders so that each felt the responsibility of a little flock of his own.

## Expanding Needs of Our Work

(Continued from page 1)

an altogether new situation, such as the leaders of this movement were unacquainted with fifty years ago. We raise up large constituencies among some of these language groups. Those constituencies are pastored by a ministry raised up from the people of that group, and in many cases they are literally walled in by barriers of language and custom. Remember too, in this connection, whence these people come. Many of them come to us from sheer, rank savagery and from heathenism,—from Hinduism, Buddhism, Shintoism; from devil worship, Voodooism and other forms and varieties of heathen religions; but there are also many from Greek and Roman Catholicism, from Protestantism, and from Judaism. It is our responsibility to take all these elements coming from all the national groups and from all these different religions, and transform them into a composite, unified body of advent believers.

May I call your attention to another very important fact, namely, that the Seventh-day Adventist Church today is the only Protestant body in all the world that is attempting to carry on a world-wide work as one unified church organization. What problem does that fact bring to us from the standpoint of leadership? On Sabbath some of you heard me read extracts from a letter that I had just received from Brother Wright in Africa. He set before us the picture of over 102,000 people flocking to our camp meetings during the summer of 1936, and of the small body of workers they had—pitifully small, inadequately small—trying to cope with that great situation, and appealing for help. What can they do with a group of people like that, coming as they do by thousands and tens of thousands to hear this message? Brother Wright asks us to send them two representatives from the General Conference to be with them in their summer camp meetings in 1937.

Yet, my friends, right along with an appeal of that kind, there comes to my desk correspondence from some of those who live in your fields, censuring us for engaging in what they term "junketing expeditions,"—sending men out to Africa, to China, and other lands, on

trips of that kind. Brethren, it is time our people were being instructed in regard to what we really face today in connection with our world situation. They have a right to know. I think that an answer is due them. Really, they are not informed of the facts of the situation today. I would not take a moment of your time just now but for the hope I have that perhaps you will be able to help our people understand the conditions with which we are having to deal.

Should we send help to Africa? My friends, think of it! We send two men over there to help that little body of missionaries who are struggling with a problem of such magnitude. One man goes over the eastern part of the field, the other the western part, and their paths never cross the whole summer long. Yet they are helping those missionaries reach over a hundred thousand people in the hope of building them up spiritually, leading them on into a fuller knowledge of this message, and transforming them from rank heathen into Seventh-day Adventist believers ready for the coming of the Lord. Two men to help in a problem of such proportions! Why, my friends, we would send several times that many to attend a camp meeting here in North America, and the very people who criticize us would sit and listen to the preaching of those men and enjoy it! I believe that it is the responsibility of the General Conference to reach out to the ends of the earth and send help to these fields. Our people ought to be led to realize that there is a great need for such help.

Now in the very growth that we are making, there is inherent danger. Every language group that we add to this movement multiplies the risk and the danger. Why is that so? Well, as I have said, these groups are walled in, as it were, by barriers of language. In many cases they are unable to read the languages in which the most of our literature is produced. I myself have been in some fields like that, and I have seen difficult situations arising because of these language barriers. The ministry in some of these lands do not read English or German or French or Spanish or any other of the principal languages in which we produce literature. Perhaps just one or two books and a few tracts comprise all the literature they have. These men are shut away from contacts with those of other nationalities, perhaps. The influences that come through an interchange of workers are lacking.

My friends, if those leaders, those workers, become to any degree tainted with fanaticism or with a spirit of alienation or of rebellion, how easy it would be, and is, for these same men to lead their groups away from the truth. The first thing we realize here, perhaps several thousand believers in this or that field are actually in danger of being led into apostasy. I point out to you today, my friends, as a very solemn fact, the danger of this movement's

breaking up into segments unless we do everything that God can help us and will help us to do to bind this whole world-wide movement together in unity. This is a world message, a world movement, and our people ought to be world-conscious as well as message-conscious. I believe that as leaders among our people we ought to present these facts to them. We ought to help them to understand the problems we face today.

Fifty or sixty years ago the General Conference was a very simple organization. It is very interesting for me to take some of the old Year Books and study them. I took the Year Book of 1888, and looked up the treasurer's report. It was all on a half page, and not more than half a dozen entries were required to give the entire report of the Treasurer of the General Conference for that year. Back in those early days it was an easy matter to call a session of the General Conference Committee, for it was made up of only seven men, and still earlier, of only three. Some people are afraid that with our growth we have built up in Washington a bureaucracy, and they would like to see the whole organization changed. When I first became connected with the General Conference, we had a smaller staff than we have now. The present one is much larger; but seriously, my brethren, even with the staff we have today we shall be unable to give to all these world divisions or to the home fields, the assistance that they are calling for and really need.

I have come back from my visits to many of the fields abroad with the conviction deepened in my own mind that instead of doing less to help them with men from headquarters, we must do more. We must make more frequent contacts. These division leaders are facing great and serious problems. They are often at their wits' end to know how to meet the situations that develop. If they call for some one to assist them in counsel, should we refuse to grant the help lest some one say that we were going off on a "junketing expedition"? I don't believe, my friends, it would be good leadership to back down before that kind of criticism. Do you think it would? [Voices: No!] Do you think it would be good leadership to be swung away by that kind of criticism? [VOICES AGAIN: No!]

I have felt, brethren, that these are principles that all our leaders ought to understand. You will be able to help many of our people to understand them. I am not sure but that it would be a good thing for every conference president, at a workers' meeting or at a camp meeting, or at some such opportune time, to make an explanation of some of the demands that are made upon us today as a people and as leaders. As this message presses on, as new territory is added, as new groups of believers are raised up, the needs will increase beyond those of the present hour.

Really, brethren, as I look out over the fields, as I think of the needs, as I think of what we face as a people, and of the demands that are made upon us,—often beyond our capacity to respond to them,—I am more and more convinced of our great need of a fuller outpouring of the Holy Spirit upon this movement. Just over yonder are the shores of the eternal world, and already we see the gleams of the golden morning. We are leading a people through the evils and the sins of this last generation on toward the city of God. May God help us to make sure that our leadership is true, that we are leading in the right direction, that we are always giving the trumpet a certain sound, and that we shall not fail in these crucial hours of the world's history to give a true lead to the people and the cause of God.

I cannot leave with you anything that would be more expressive of my heart's desire than that we should all earnestly and continuously pray for an outpouring of God's Holy Spirit upon us. I want you to pray for these men who go out to the ends of the earth. They are facing difficulties beyond anything we know about here. Let us remember them before the throne of grace. I wish we could lead our people to habits of prayer that would cause them to include in their daily intercessions before the throne of grace, the missionaries that are out on the firing line throughout the whole world field. Brethren, if we are to succeed as a people, we must do it upon our knees. We must pray as we work, that God may grant us the fullness of divine power for the responsibilities that are before us. May God bless you all, and help you as you go forth from this Council.

\* \* \*

## A Remarkably Constructive Council

(Continued from page 15)

moments. Many general leaders had already registered for the course previous to the Autumn Council. This augurs well for by far the greatest enrollment in the history of the plan. Such an enrollment is indeed appropriate to the value of this specific course. Here is the recommendation adopted:

### On the Ministerial Reading Course

"WHEREAS, The 1937 Ministerial Reading Course offers a quartet of books of exceptional value to every English-reading conference and institutional worker of the advent movement, highly desirable, first, for a better understanding of the momentous religious world drift, and its inevitable bearing upon our own position and witness of specific warning to the world; and, secondly, because of our inescapable counselor relation to the youth of our church, as regards the question of noncombatancy, involving both the principles at issue, and our historic position; therefore,

"We recommend, 1. That the entire English-reading working force of the advent movement, conference and institutional, be urged to enroll for the 1937 Ministerial Reading Course, so as to unitedly profit by this exceptional offer; and,

"2. That the theological students of our colleges and larger academies, the nurses in training in our sanitariums, and the medical students in the two

divisions of the College of Medical Evangelists, be likewise urged to read, availing themselves of the library sets these several institutions are asked to provide; and,

"3. That our lay evangelists and colporteurs be likewise invited to participate, along with the workers and students, in this important united study program."

Other actions and discussions will appear in subsequent numbers. Thus we seek to bring to our readers the gist of the Council as it affects the individual workers who constitute the membership of the Association.

L. E. F.

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MODERNISM's broad, liberalistic platform—that gathers to its bosom the avowedly good elements of all the religions, including the pagan and the oriental—is again bared by Ernest Gordon as he comments on "Modern Missions Bible" in the *Sunday School Times* of August 22. No wonder Protestant missions lag. They no longer have the impelling force that will lead people to sacrifice, either by giving or going, where these purely humanistic concepts have taken root. They have repudiated the founding principles of the true missionary enterprise. Thus they have lost their missionary power, being honeycombed with this alluring concept that is utterly alien to the gospel commission with its message of salvation only in Christ.

"A Bible for the modern missions movement can be found in that which the International House, New York, places in each of its bedrooms. This is not a Gideon Society Bible,—Mr. Rockefeller, who built the International House, is far beyond that stage! It is a book of selections from several great religions, half of which is Scripture, the rest drawn from the sayings of Confucius, Buddhist writings, the Bhagavad-Gita of India, and the Koran. International House stands opposite Dr. Fosdick's Riverside Church, and its director, Harry E. Edmonds, writes the foreword to this composite Bible. Here is the taproot of the modern missions movement. He says:

"International House is fundamentally a spiritual enterprise, and therefore it has seemed most appropriate to place in every member's room, readily accessible and a part of its permanent equipment, these selections from six great religions of the world.

"Thinking people (!) realize that the only religion which has the slightest chance of winning the world's confidence and respect is one that recognizes one God for all mankind and all mankind as brothers.

"The world is a beautiful garden where truth, like flowers, unfolds in different ways. In our youth our garden, be it ever so small, may afford but two or three flowers which to us seem the most beautiful and fragrant of all the world. Then suddenly we come upon another garden, perhaps an International House, replete with earth's every variety, and there comes an overwhelming consciousness that all people are flowers in God's garden."

MODERNISM's distorted view of the prophecies of Revelation is typically portrayed in a current "Question Box" reply by the associate editor of *Christian Century* (September 30). The social gospel perverts every concept to meet its demands.

"The early church, with its apocalyptic bias, held the view that the kingdom of which its leader had spoken would be established in visible form in the world, with its center at Jerusalem. This is the view of the writer of Revelation. This idea gave place later on to the hope for a social order prevalent throughout the world in which the will of God should be realized and the program of Jesus should come to fruition. This the Lord's prayer and many other utterances of the New Testament make clear."

## THE MINISTER'S BOOKS

### READ OR PERISH—No. 2

BY J. D. SNIDER

BOOKS confer an intellectual wealth that cannot be defined—a wealth that is vague and atmospheric, but a wealth that is nevertheless factual and very real. Their value is not due chiefly to the historical information or general knowledge conveyed. An encyclopedia would serve our total needs if this were all we sought in books. But such reading would only make "full" men, as Bacon said, without making ready and overflowing personalities. Books are the repositories of that intellectual enrichment which comes to a man when he finds himself conversant with the deep spiritual and racial experiences of mankind.

No worker can give his best service, nor find his place most effectively in the life and work of people today, without knowing what life and work have meant to men of other days. In books, the recorded experiences of men are exposed to his gaze, telling him in big print not only what others have thought and said and done, but what they have gained or lost by so doing. Through them are revealed to him in action the abiding qualities of moral character and the elemental experiences of the heart—patience, hope, sorrow, love as well as hate and passion—personalized in the current of human living coursing down across the centuries.

The direction of the trends and impulses to which men have yielded, and the clues to the deeper secrets of their emotional struggles and responses are the living substance out of which all worth-while books are created. Consequently they stand like reservoirs of intellectual and spiritual power, ready to be drawn upon by those serving the intellectual and spiritual needs of today.

Dr. James H. Snowden, brilliant writer and preacher of our day, when well past eighty years of age, eulogized the beauty and wealth and the cultural power of books in these graphic words:

"Books are boats loaded with a cargo of ideas, the most valuable goods and vital wealth of the world. They come floating down the stream of time, it may be from distant days and far lands and various climes, and bring us freight infinitely more precious than the silks of India, or the spices of Araby, or all the ivory and diamonds and gold of Africa. Yet are they so plentiful and cheap that no one is so poor but may be rich in this treasure. Books are the throbbing brains of thinkers that are gone. They are the vital arteries through which the thoughts and deeds, the visions and victories of men of genius pour into us and throb in our pulses. They crowd the glorious consciousness of these gifted souls into our minds, so that we see through their eyes and think with their thoughts and are strong with their strength and rise on the wings of their spirits.

"Books are battalions of words which in their

massed might are charged with mysterious and almost miraculous power of molding and merging many, and even millions, of minds into one thought and purpose and life. They resurrect the past and create the future. The scepters of kings and emperors are puny playthings compared with these magic wands. With all your getting get some good books. Read them, meditate upon them, hug them to your hearts until they soak into your souls and make you wise and rich and strong."

It must be obvious to thoughtful people that the man who has acquired the habit of intelligent reading usually gets a little more out of life. He is also able to put more into life—for books kindle the imagination, and enrich the vocabulary with grace and power. This is a trite statement, but one that needs emphasis and reiteration in the face of the slack reading habits of so many busy workers in our ranks.

People demand more of us, as workers and ministers today, than ever before—and rightly so. The days of illiteracy are gone. The average congregation has a liberal sprinkling of college-trained individuals who expect from ministers flawless style and perfect diction. To them and to many others—especially in our city churches and evangelistic efforts—grammatical errors, awkward constructions, and ignorance of major movements and personalities in the historical, scientific, and literary life of the world are unpardonable.

These are the index of an inadequate preparation which no amount of sincerity and earnestness can fully condone, but they constitute a very definite handicap to leadership in any church or community. No careful minister dares go into his pulpit today with unconfirmed data or carelessly collected information. Even children in the grades are book and magazine readers, and many of them are surprisingly conversant with world affairs.

IT is plainly apparent—and nowhere more so than in our ever-changing groups—that a worker is doomed to a fruitless mediocrity and to a wandering, or peripatetic, career among pulpits, if somehow or other he does not organize his time, his inclinations, and his abilities around a carefully laid plan for reading books that meet his practical needs, thus enriching his spiritual and intellectual life and adding to his powers of leadership.

Every minister today faces with anxiety an avalanche of books and a growing multitude of readers. He is, or should be, fearful lest he fail to perceive the major trends and currents of modern thought which surge through the

literature of today, reach the minds of his hearers, and distort for them the fundamentals of Christianity. He is anxious lest the wrong implications of science, under the spell of clever writing and subtle literary charm, pervert the judgment of the people and despiritualize their outlook toward God and human destiny.

Dr. John Watson, who touched the emotions of the world with the quaint parish personalities in his book, "Beside the Bonnie Brier Bush," and whose kindling imagination gave glowing warmth and special charm to all he wrote, once told the students at Yale that were he to begin again his life of sermon making, he would give more thought to two special phases of his work. He would seek to enrich his preaching style with more beauty and imagination, and he would add to the content of his sermons more of the comfort and serenity of the gospel message. To command the attention of modern hearers and secure the response he desired, he felt the need of touching everything he said publicly with the light that glows in men's minds only when the imagination has been struck. He would also stress more positively the comfort of the gospel as he faced a world of sorrow.

And right here is where we can gear into our proclamation of the advent truth the full force and power of truth-laden books as we, a little handful of workers in these troublous times, seek through the efficacy of the Holy Spirit, to open unto the hearts of our fellow men, with all the earnestness of our souls, and all the force of appeal we can command, the matchless beauty and the rich solace of the third angel's message.

[A reprint of these illuminating articles may be obtained in leaflet form, together with a complete list of all Ministerial Reading Course books, by years, upon request to your Book and Bible House, or the Review and Herald Publishing Association, Takoma Park, D.C.—EDITOR.]

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## Book Reviews

"THE ANSWER TO MODERN RELIGIOUS THINKING," \* by F. D. Nichol. *Review and Herald*, 1936. 318 pages. Price, \$1.75.

This is a book of real worth. It is written in a clear, readable style, and holds the interest from the first paragraph to the last.

The book is arranged in two parts. Part One deals with "Modern Religious Thinking" and has fifteen topics: "The Reality of the Christian Religion," "The Attack on Christianity and the Bible," "The Collapse of All Supernatural Authority," "The Disappearance of Christian Doctrines," "The Disappearance of Evangelism and Revivalism," "The Disappearance of Missions," "The Disappearance of God," "The Social Gospel," "The Trend Toward Church Union," "The Disillusionment of the Liberals," "The Present State of Orthodox Christianity," "Anal-

ysis of Certain Religious Movements and Isms," "Roman Catholicism Today," "The Eclipse of Religious Liberty," "The Present Religious Situation Summarized."

The discussion of these topics is brief. Often one wishes for fuller quotations as proofs, yet in the bibliography there are listed many books and magazines for one to study further if he chooses.

The discussion of these topics makes one intelligent as to the trend of present-day religious thinking, its influence upon the present generation, and the general drift toward agnosticism and ancient paganism. The religious world is in a crisis. Having gained a recognition of the Holy Scriptures as God's revealed will to man through eighteen centuries of teaching and sacrifice, many professed Christians have abandoned their faith in the Bible as their guide in doctrine and faith, and have substituted the teachings of science and philosophy in place of God's Inspired Word.

In the analysis of this trend toward apostasy and paganism, the writer produces abundant evidence from Modernism, socialism, communism, and various religious isms to convince the reader that the drift is fearfully dangerous, and that it will end in both religious and political chaos and in the destruction of both soul and body in hell. There seems to be no hand lifted to stay this tide of agnosticism and unbelief—no voice strong enough to restore the Holy Scriptures to their rightful place. After showing that the great majority of even the professed Christians and the ministers have lost their way by "casting away their confidence," and are without helm and rudder to guide them and restore their faith in Jesus Christ as the Saviour of sinners, the writer proceeds to point out the doctrines taught in the Word of God that tend to beget hope and to restore faith.

Part Two—"The Significance of Modern Religious Thinking for Seventh-day Adventists"—deals with these doctrines as definite propositions which, when once believed, revive hope and strengthen faith. Following are the topics discussed in Part Two: "Lessons the Religious Crisis Teaches Us," "Does the Advent Movement Stress Reality of Spiritual Realm?" "Have Adventist Doctrines Become Increasingly Timely?" "The Verdict of Time on Adventist Predictions," "Do Adventist Teachings Exalt Christ?" "Comments on Certain Present-day Issues," "Threefold Message Finds Complete Fulfillment Today."

Discussing these topics, the writer exalts the truth and shows how essential true doctrines are if the Christian religion is to be preserved. As a sample of his defense of truth, I quote:

"The Sabbath stands as the symbol of the Genesis story of creation. This holy day is a mirror in which is gathered up and reflected to us anew each week the light of God's great power, as displayed in the varied creative acts during the first week of earth's history. For

\* One of the leaders in the 1937 Reading Course, available in the set at the special club rate.



the man who truly believes in the Sabbath, there is certainty and reality to the beginning of our world, for our earth and all upon it start from a fixed point. He looks back, not to a foggy horizon, with the fog made ever more dense by the dank vapors arising from evolutionary swamps and mire. Instead, he looks back to see clearly etched the majestic figure of God. He hears the omnipotent commands bringing order and form and purpose and beginning to our world. Then he hears the footsteps of that great God walking in the garden in the cool of the even, to commune with our first parents. The man who believes the Sabbath lives constantly with the governing truth before his mind that God is the great Reality at the beginning of the way, and on this truth a sound Christian philosophy of living can be built."—*Page 237.*

The book is informative and attractive. Every chapter is well worth reading, and all

together it magnifies the Holy Scriptures and exalts the doctrines they teach. It ought to be read, and kept as a reference book, by all who would defend the faith against the unbelief of the present day.

We shall close our review of this new, original book by quoting the last paragraph:

"The timeliness of our doctrinal teachings and the accurate fulfillment of our prophetic forecasts combine to impress us with the electrifying truth that this is *our* day. We have come to the day of the demonstration of our beliefs in regard to the events of the world about us. It is time for us to arise and preach our distinctive truths with a new fervor and a new aggressiveness in the setting of this new day. God has set the stage for us. It is for us in all humility, but with all confidence and boldness, to play the leading role in the final act of earth's drama."—*Page 311.*

I. H. EVANS.

## WHY I FOLLOW THE MINISTERIAL READING COURSE (A Symposium)

### —As a Pastor

FOLLOWING a strict reading and study program is absolutely essential to success in both intellectual and spiritual progress on the part of those who occupy positions of leadership in this movement. This is especially true of pastors. The best preachers have always been great readers and diligent students. To permit a busy program of service to crowd out time for reading and study is unfair both to ourselves and to the congregation to whom we minister. It is surprising what can be done during the spare moments that come to all of us each day. Time is no respecter of persons, but treats all just alike. To every minister is given his full share of time, and time is a talent for which we shall be held accountable. The 1937 Reading Course promises to be one of special interest and importance.

T. G. BUNCH,

*Pastor, Battle Creek Church.*

### —As a Conference Executive

THERE is grave danger that the conference executive may become so engrossed with the many details of organization and management that he will neglect his own spiritual growth and development. He must, therefore, take time for personal devotion and study. "Ministers should devote time to reading. . . . Take a book with you to read when traveling in the cars or waiting in the railway station."—*"Gospel Workers," pp. 278, 279.* "The perusal of works upon our faith, the reading of arguments from the pen of others, is an excellent and important aid."—*Id., p. 99.* "Every one should feel that there rests upon him an obligation to reach the height of intellectual greatness."—*Id., p. 279.* With this instruction, I cannot but feel that great spiritual and mental benefit is derived from following the Minis-

terial Reading Course—perusing the soul-winning and character-building books recommended by the leaders of our denomination. That is why I follow the course.

W. H. HECKMAN,

*President, Atlantic Union Conference.*

### —As an Evangelist

I FOLLOW the Reading Course, because an evangelist especially needs to guard against aimless, one-sided reading. To interest all classes of intelligent people, he must have a mind continually replenished with a wide range of information. His reading ought, therefore, to be general. But this alone is not enough. There must be unity. There must be some spiritual vertebrae to give form to the mind. Also, evangelists need to measure progress from time to time—to finish something, to pass a milepost, to top a hill and look into a new country. The Ministerial Reading Course supplies the unified aim, and helps measure our tardy steps on the road toward the Good Land.

H. M. S. RICHARDS,

*Evangelist, Hollywood, California.*

### —As a Ministerial Intern

THERE are several reasons why the Ministerial Reading Course is of special value to me. I appreciate it, first of all, because I believe it represents the best information which our experienced workers can recommend to us younger workers for study on the topics considered. This is perhaps reason enough for following the course. But in addition I am convinced that the Ministerial Association has made available material which is conspicuously reliable; up to date, both as to time of publication and timeliness of subject matter; inter-

esting and informative. I am looking forward to the course for 1937.

PAUL H. ELDRIDGE,

*Ministerial Intern, New York Conference.*

### —As a Bible Worker

THERE is a valuable mental discipline in following the Reading Course year by year. It prevents my narrowing down to one type of reading, to the exclusion of all others. As a Bible worker, I follow the course because it enables me to obtain the best current books available, chosen by experienced leaders. Those bearing on history give a balanced understanding of church and state in their relationships to the gospel message and to world missions. By studying the development of the fundamentals of Bible doctrines, I am led to appreciate them more, when I realize how others labored, fought, and died for the very principles that we love. The books help me view the great commission from many angles, and enable me better to teach the gospel to the various types of individuals.

ROSE E. BOOSE,

*Bible Worker, Southeastern California.*

### —As a Departmental Secretary

I FIND it important for me to keep pace with the gospel's progress and its conflicts. My personal soul winning must ever be an experience which cannot be confined to a narrowed "departmentalism." By means of the Ministerial Reading Course I am privileged to review the great events of prophecy, thus keeping my vision clear for our positive message to the world. Books written by our denominational leaders make me acquainted with timely observations and cautions for the church. In these very busy times, requiring many promotion details, it pays me to give systematic attention to a course of study which provides the very help a worker needs.

LOUISE C. KLEUSER,

*Departmental Secretary, S. New England.*

### —As a Lay Preacher \*

THE lay preacher, having his own secular occupation to pursue, as well as being a laborer in the Lord's vineyard, is of necessity a very busy man. This means that his time must be budgeted, and in this budget there must be a liberal allowance for study. I find I have no time for experimental reading, and for this reason I appreciate the work of the committee which recommends the books for the Ministerial Reading Course. Their selections provide exactly what I need. Therefore, as a layman, I have for years followed this charted course and know that it will prepare one for greater service.

O. J. FORMAN,

*Lay Evangelist, Monmouth, Illinois.*

\*The letter accompanying this paragraph was so illuminating and encouraging that we take the liberty of reproducing it in "The Field Says—" section, on page 14.—EDITOR.

### —As a Bible Teacher

I FOLLOW the Ministerial Reading Course because the books have been carefully selected, and belong to our specific field of thought. Spurgeon well said: "He who will not use the thoughts of other men's brains, proves that he has no brains of his own." And another trite truism is: "An empty mind has only one gift—the gift of saying nothing at great length." May a kind Providence deliver us from this homiletic sin. Regular, organized, systematic reading will stimulate the mind to creative thinking so that the man of God will be characterized by freshness and power in the classroom and pulpit. Our business just now is the cultivation of a radiant spirit which will put the fullest meaning into life, and the development of a service that centers its meaning in the highest Adventist ideals. To achieve this worthy end, one must devote time to reading, to study, to meditation, and to prayer. This, the Ministerial Reading Course is designed to assist us to do.

F. B. JENSEN,

*Instructor, Emmanuel Missionary College.*

## VALUABLE QUOTATIONS

Verified Extracts From Current Literature

**CATHOLIC CIRCULATION.**—In the United States the Roman Catholics have weekly papers with a combined circulation of 2,390,116. Besides, of less frequent circulation, they have magazines and reviews with a combined circulation of 4,604,141. This proves the profound interest Roman Catholics have in the doctrines and progress of their church.—*Watchman-Examiner (Baptist)*, Oct. 1, 1936.

**EUROPEAN SQUADRON.**—Without warning, the United States created a permanent European naval squadron last week. Rumors that such a move was contemplated had previously met with denial in official quarters; even the President and the Secretary of the Navy denied it during the month in which the order was finally issued. It is understood that this fleet will not be large, and it is not likely to be made up of major fighting ships. But it will be a self-contained fleet, under the command of an admiral, who can decide on the spot as to what part Uncle Sam's warships shall play in the disturbed events now characteristic of European waters.—*Christian Century (Mod.)*, Sept. 30, 1936.

**FREEDOM'S GOAL.**—There is no quick and easy way of leading the world out of its present confusion by the road of religion. Those who are impatient for quick results will say that the religion of free men is itself confusion, and will wish to impose some predetermined pattern of faith and order backed by effective mechanisms of control. That way has been tried. When the appearance of unity has been gained by repression and when freedom has been most effectively throttled, the results are most disastrous for the end sought. The way of freedom may be a long way, but it is the only one that leads to the goal.—*Christian Century (Mod.)*, Sept. 30, 1936.

**PRISON POPULATION.**—The need for a government bureau to deal with educational problems connected with the "prevention and alleviation of crime" was stressed last week at a convention of the American Prison Association in Chicago. Figures seem to bear out the convention's recommendations. On Jan. 1, 1936, the nation's 117 penal institutions housed 152,000 men and women, mostly young. The total was steadily rising, having increased by 6,000 since the same date in 1935. The depredations of these lawless ones cost the United States \$15,000,000,000 yearly, a staggering amount even in these days of big figures.—*Zion's Herald (M.E.)*, Sept. 23, 1936.

**MODERNISM'S TOLERANCE.**—Several generations ago many believed that good Christians were headed for heaven, but the heathen were headed for hell. The roads led in opposite directions and the destinations were startlingly distinct. Today, however, many picture the goal of salvation as a mountaintop which can be reached by various paths. The trails may start at different points, but they all converge at the summit. The earlier view is supposed to be narrow-minded and harsh, while the modern view is admired for being broad-minded and tolerant. Which view is the truer is a matter of consequence to Christian missions, for in the one case the effort to convert the world is an urgent necessity, whereas in the other it seems superfluous. Here, then, is the vital question, Are the great religions of the world fundamentally alike?—*J. T. Addison, "Are All Religions Alike?" Religious Digest, October, 1936.*

**MODERNIZING ISLAM.**—With the impact of Western civilization upon Mohammedanism, a feeling has sprung up among the educated classes that the old religion of Islam is out of place in present world conditions. Some have discarded their religion altogether, while others maintain that Islam should be thoroughly modernized.—*J. E. Kinnear, "Modernism in Islam," Religious Digest, October, 1936.*

**RUSSIA'S ANTI-CHRISTIANISM.**—Nikola Bukharin, a well-known leader of the communist party in Russia, recently stated that since 1917 about fifteen millions of "state enemies" have lost their lives in Soviet Russia. This includes priests, bishops, preachers, teachers, soldiers, workers, and peasants. From other sources we learn that these figures do not include the eighteen millions of Russian people who died from starvation and epidemics. Out of the 51,000 bishops and priests of the Orthodox Church, only 1,200 perform their duties in Russia today. Theological schools have been forced to close. Religious or Biblical publications are forbidden. Out of the former 200 Lutheran ministers, only twelve now perform their duties; the others have been "liquidated." Hundreds of evangelical preachers have lost their lives or are in prison camps today.—*Timothy Peshkoff, "Is Religion Dead in Russia?" Religious Digest, October, 1936. (Reprinted from Zion's Herald.)*

**CATHOLIC CENSORSHIP.**—In a three-column letter to the *New York Times*, Mr. George Bernard Shaw has provided a striking illustration of the danger which the *Christian Century* had in mind when it published its editorial on July 29, "Decency and Censorship." It was the contention of that editorial, as our readers will remember, that Protestants, in seeking improvement of the movies, cannot afford to follow blindly Catholics in fixing the standards to be observed by the films, since the Catholic conception of "decency" is one which can only satisfy the dogmatic Catholic mind. To this, the Jesuit weekly, *America*, replied on August 29 in good spirit, but with what it evidently thought was crushing finality. It contended that, in seeking "decency" in the movies, the public must accept the standards of Catholicism because only the Roman Catholic Church knows exactly and in detail what it means when it calls for decency.—*Christian Century (Mod.), Sept. 23, 1936.*

**METHODIST DRIFT.**—The youths of Methodism want to be effective ministers of Jesus to this needy world; but they cannot do it by toning down the gospel to fit the decadent naturalistic prejudices of a proud, self-sufficient age. Rather let them daringly reassert that soul-expanding faith of the cross and the resurrection which has been creative down the centuries. No man should attempt to correct the faith of the ages until he has at least measured the whole life, both its sin, its sorrow, its tragedy of failure, its bitterness of bereavement; yes, and even its shadow of death!

Back to your faith, O Methodism! both you that are young and you that are older. No movement you institute will ever be largely fruitful except as it is firmly grounded here. We have seen enough of men, and heard enough of them. This bewildered age is waiting to hear the good news of the infinite grace and almighty power of God in Christ, and nothing else will do.—*Christian Advocate (Meth.), Sept. 17, 1936.*

**ETHIOPIA'S RELIGION.**—It is now stated authoritatively that the Roman Church will henceforth lead in the religious future of Italy in Ethiopia, and all Catholic foreign missionaries are to be replaced by Italians. The Vatican plans the erection of five dioceses in Ethiopia. The Ethiopian Church is promised

its continued independence by the Italian government. But for how long?—*Sunday School Times (Fund.), Sept. 27, 1936.*

**NATIONALISM'S CONTROL.**—The method that Unitarianizers are using in America, that is, to capture control of the church and to force out those to whom the church rightly belongs, the method that the Catholicizing party attempts in the English state church, is now recommended by Prof. Paul Schnabel of the University of Halle, Germany, to supporters of the New Heathenism. "Nationalism," he writes in the *Mitteldeutschen Nationalzeitung*, July 4, 1935, "will find a means and a way so to train the evangelical clergy that they will no longer be in conflict with the teachings of National Socialism. In the coming generation only convinced National Socialists will be Protestant clergy, and then the Evangelical Church will be a truly German Church."—*Sunday School Times (Fund.), Sept. 27, 1936.*

**OLDEST FRAGMENT.**—Prof. C. H. Roberts, of St. John's College, Oxford, has discovered a page from Deuteronomy, chapters 23 to 28, which it is believed is taken from an old Septuagint dating back to the second century before Christ. It was discovered among the wrappings of a mummy. It is the oldest fragment of the Bible known to man.—*Presbyterian, Sept. 10, 1936. (Reprinted from Lutheran News Bureau.)*

**CATHOLIC VERSION.**—No competent Roman Catholic historian would question the fact that the papal authorities persistently endeavored to prevent the translation and circulation of the Scriptures until the demand for them had become so great that it was no longer possible to prevent their production and distribution. This attitude on the part of that church was due to two causes. One was that increasingly the translations were made from the Hebrew and Greek originals rather than from the Vulgate of St. Jerome, and differed from it in the number and arrangement of the books, and in a few other particulars. Another was the fear that the reading and discussion of the Bible by others than the authorized clergy might lead to confusion, and detract from the authority of the church and its preaching. When the tide of interest in the Bible became too strong to be resisted, a Roman Catholic English version of the Bible, a translation of the Vulgate, was published, partly at Rheims and partly at Douai in France (1582-1609).—*Christian Century (Mod.), Aug. 12, 1936.*

**BLOODY WORLD.**—Over in the State Department, official Washington keeps its secrets of a world filled with wars and rumors of wars. And the man in the street goes his way, apparently not so much astonished at present-day atrocities as puzzled that such unprecedented cruelties no longer seem to register on human consciences. Civil war in Spain with its mass murders he expects. However, priests crucified with heads downward in that unhappy land, and Carmelite nuns done to death by shrieking señoritas, and prisoners denied clemency but given plenty of tar and flame; and up in Russia, Zinoviev, Kamenev, and fourteen others falling in swirls of smoke before a firing squad,—these and other atrocities scarcely cause him so much as to bat an eye as he scans his morning paper over his coffee cup.—*J. S. Payton, in the Christian Advocate (Meth.), Sept. 17, 1936.*

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EVANGELISTS and pastors are often puzzled to know where and how to obtain certain illustrations for their announcements, programs, church calendars, etc. An illustrated catalogue from the David C. Cook Publishing Company, Elgin, Illinois, lists several hundred half-tone cuts on the life of Christ, Old and New Testament subjects, and a group of miscellaneous items. Although not all the cuts would be suitable, there might be sufficient to warrant sending for the catalogue at the foregoing address. An "Exchange Cut Plan" is set forth on the inside of the front cover page, telling how a customer may send back a cut after using it, and make an exchange at sixty cents a cut.

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 2. Fundamental Principles of Approach, Aug.  
 3. Getting a Radio Audience, Aug.  
 4. Technique Before Microphone, Aug.  
 5. Bringing Listeners to a Decision, Aug.  
 6. Free Question-and-Answer Time, Aug.  
 7. Use Amateur Short Wave, Aug.  
 8. Problems and Opportunities in China, Aug.  
 9. India's Opening Air Lanes, Aug.  
 10. Broadcast Meaning of News, Aug.  
 The Ministerial Association Exhibit, Aug.  
 Two Trends Calling for Correction, Sept.  
 Keep the Holy Sabbath Honorable, Sept.  
 Giving Our Specific Message to the World (symposium):  
 1. Our Bounded Duty to Fully Instruct, Oct.  
 2. Base All on Revelation 14, Oct.  
 3. Make Christ and the Message Inseparable, Oct.  
 The Challenge of Earth's Multitudes, Nov.  
 Getting the Attention of the Public, Dec.  
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# EDITORIAL



# POSTSCRIPTS

**PHYSICIAN!**—When one is critically ill, he desires the most skilled physician available—highly trained, well-equipped, experienced, familiar with the latest scientific findings through periodic postgraduate work and the reading of the best and latest medical journals and books. Well-intentioned blunderers or experimenters, careless “back numbers,” are unsatisfactory. Yet such deal only with the body. What shall be said of the physician to the soul? Is a less intensive preparatory training consistent with the responsibility involved? Is subsequent study and constant reading less necessary? To ask is to have the answer. Let us be admonished by the comparison. The skillful touch of the surgeon’s hand should be surpassed by the delicacy of the ministerial touch. His knowledge of the Word—its promises, its warnings, its prophecies and their fulfillment, problems of sin, provisions of salvation—should exceed the technical knowledge of the physician.

**MOTIVES!**—The matter of motives is paramount, for the motive either sanctifies the gift or the service, or it curses it. To struggle to achieve merely for the sake of achieving; to toil simply to equal or surpass a previous record or simply to reach a higher goal—and especially to surpass another in rivalrous competition—is of the earth, earthy. It is the method of a carnal, competitive world, and is utterly foreign to the spirit of the gospel. It should be loathed and shunned by the gospel worker. “For the love of Christ constraineth us” is the only true and righteous motive in Christian service. Let us pray constantly for this, and frown as constantly upon all inglorious substitutes.

**HYPOCRISY!**—To publicly proclaim the principles of health reform, while personally indulging appetite in contravention of the most elemental principles of that reform we publicize in our health journals and institutions, and for which we are known to the world; to avowedly accept and follow the Spirit of prophecy, using it insistently where it enforces matters in which there is personal agreement, but avoiding, hedging, and explaining away when its clear counsels cross one’s pet ideas or practices; to proclaim belief in the very imminent coming of Christ, while one’s deeds, thundering out above all profession, disclose the fact that it is not the determining factor in one’s personal plans and expectations; to urge upon others real sacrifice for the finishing of the work, while living on in comfort and ease, oblivious of the fact that a sacrifice decreases instead of increases, and that others

follow our actions rather than our exhortations, —these are the things that nullify the influence of some, that cause apathy and revulsion on the part of many, and that stanch the flow of funds. And who can calculate the blighting, disintegrating effect of hypocrisy upon one’s own soul? Let us put the accursed thing out of the camp.

**RESEARCH!**—The true function of historic research is not to destroy the foundations of belief, but to buttress sound belief by discriminating between what is hearsay and misconception, and what is indisputably historic and demonstrated fact, founded on reliable evidence, and making that indisputable evidence available.

**VITAL!**—Diversified gifts have been bestowed by an all-wise Father upon the ministry of His church. Some are executives, with ability to organize, mold, and direct. Others are evangelists, with the gift of addressing the hurly-burly world, gaining its attention, and persuading the honest in heart to accept unpopular truth. Others are pastors, qualified to shepherd, lead, and develop the flock. Some are writers, adept at popularizing in book, periodical, or newspaper form the old-new story of the everlasting gospel in its last-day setting. Have we adequate provision for, and recognition of, the scholar equipped by training and experience to delve into specialized fields of knowledge essential to the very life and well-being of this movement,—into church history, Biblical archeology, prophetic interpretation, sound science, etc.?

**SCAFFOLDING!**—Our business is to call and prepare a people to meet God; not to build up a great church on earth to survive the years. It is to fit a people for translation day; not to develop an elaborate and efficient ecclesiastical organization. Such may be needful and proper as a means to that great end, but not as an end in itself. Our business is not to build up an imposing system of educational, medical, and publishing institutions, except as they shall minister to that one supreme objective. These constitute the scaffolding for that mighty structure—the living church—that is to exist forever. When the structure itself is erected, the scaffolding is taken away, and the building stands forth in its enduring beauty. Let us ponder these salient principles, keeping them ever before us as a guide against unjustifiable effort and emphasis upon the scaffolding that is temporary and passing, instead of the up-building of souls to inhabit eternity. And let us make definite and practical application of these incontrovertible principles, and not merely give them assent.

L. E. F.