

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 8

APRIL, 1935

No. 4

THOSE MEMORABLE ROUND-TABLE HOURS

AN EDITORIAL EPITOME AND TABULATION



HE St. Louis and Philadelphia Councils of Evangelists each had an early morning Bible study to begin the daily sessions. These searching studies, largely on the Holy Spirit,—and quite similar in the two gatherings,—are appearing serially through the MINISTRY. Their influence in molding and spiritualizing the councils can scarcely be overestimated. The early afternoon lectures on "The Rise of Adventism," reconstructed from the contemporary historic source documents, will appear subsequently in book form, and so will not appear in these columns. But each day, the later morning and closing afternoon hours, together with the evening sessions, were devoted throughout to the "Round Table" discussion of a comprehensive list of topics arranged in logical sequence.

The larger portion of the time of the councils was, therefore, devoted to this unique and invaluable exchange of experience and views on methods. In these periods there was utmost freedom of expression under the guidance and encouragement of Chairman Branson. The plan of procedure was to have either visiting Evangelist Richards or Shuler, or a local worker, introduce the subject that had been assigned, then throw the item open for general discussion from the floor.

In reporting the two councils, which naturally covered the same topics, it was thought best to merge the discussions from the floor into one joint presentation. This plan is followed, therefore, in those items presented in this thirty-two-page "Evangelism Special, No. 2," and will obtain in the subsequent reports to follow throughout the year.

Several of the topics were, after the discussions, crystallized into recommendations, requests, or statements. For convenience' sake, that these may all appear together, they are printed in this issue, though certain discussions issuing in recommendations appearing here, must, because of space limitations, be deferred until subsequent issues. Only the "Joint Statement on Evangelism," which was printed in March, and forms the basis of all subsidiary resolutions, and that on "Advent Source Materials," likewise in March, are separate from the general group, beginning on page 6.

Lighthouses

BY NATHANIEL KRUM

OUR life is a lighthouse
On earth's troubled shore,
Relaying the light
From God's luminous store.

And ships small and great
That are crossing the sea,
May tell by our beam
That they're nearing the quay.

But if through neglect
Of our duty, or doubt,
Our lamp starts to wane,
And finally goes out,

Just think of the ships
That may wreck in the night,
Because of our failure
To pass on the light.

Kenilworth, South Africa.

The notable "Question Box" period, when the box was opened, with its interesting and informative answers, and its invaluable summarization of principles and factors, will appear later, as well as reports from the Bible workers' section of the Philadelphia Council, the daily press instructional period of both councils, and the foreign workers' group meetings at Philadelphia.

That all may follow the Round Table topics with greater interest and facility through this and subsequent

numbers, the topics are here reproduced:

THE AGENDA

1. The Meeting Place (Location and Appointments)
 - a. Tents
 - b. Halls
 - c. Tabernacles
 - d. Theaters
 - e. Airdomes
 - f. Churches
2. Securing an Attendance
 - a. Methods of advertising
 - b. Character of advertising
 - c. Mistakes in advertising
3. Preaching the Threefold Message
 - a. Holding to Christian fundamentals and the great doctrines of the message
 - b. Avoiding fanciful interpretations
 - c. Avoiding moot questions

(Continued on page 31)

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY

IRWIN H. EVANS AND LEROY E. FROOM

SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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ONE of the frankest statements made thus far relative to the mission work of a great Protestant body, appears in the leading Baptist weekly—the *Watchman-Examiner* (Nov. 29, 1934). It is sufficiently sobering to challenge our serious thought.

"Our mission stations are being closed. Mission property is being sold. Missionaries 'out yonder' on God's frontiers are not receiving adequate support from those who tarry by the stuff. Their work appropriations are being cut. Krishna, Buddha, Confucius, and Mahomet rejoice at the impotence of the followers of Christ. Hard-won territory is being surrendered. To all appearances it looks as if Baptist missions are sounding the retreat.

"Meanwhile our churches in the homeland are bewildered. We are neither united nor envisioned. There is not a single challenging campaign before us. We are like an army defeated and forced to retreat, morale broken, and deserters multiplying with every passing day."

THE Protestant church's financial situation is frankly revealed in this note from the *Literary Digest* (Dec. 1, 1934):

"All denominations have been badly hit by the depression, and thirty Methodist Episcopal churches, it is authoritatively reported, have been sold from the auctioneer's block, while 400 others are in desperate straits.

"It will be good news, therefore, to hear that Baptists and Presbyterians have checked the downward drop in contributions, and hope to balance their budgets without new retrenchments in 1935. . . .

"Methodist churches, on the other hand, are reported to be in serious financial straits.

"In addition to those which have been sold and the 400 in a critical condition, nearly 5,000 of the denomination's 20,000 churches have debt problems, said Dr. Fred William Mueller, superintendent of the denomination's Department of Church Extension, and the interest on church debts 'exceeds the amount given by the entire church for world service.'"

ALL interested in the relation of the Protestant church to the war question should read, "If War Is Sin," by Kirby Page, in the *Christian Century* (Jan. 9, 1935). His basic premise is that war is sin, and he then leads into a series of inescapable deductions and implications, once his premise is accepted. The first four involve personal relationships as follows: (1) No Christian can legitimately engage in it; (2) no candidate for the ministry who sanctions war should be accepted as a minister;

(3) official chaplains should withdraw from this sinful business, and arrangements should be made for serving soldiers and sailors in non-official ways; (4) young Christians must not take military training in high school or college. Then follow several of a collective nature, such as advocating total disarmament, demanding a friendly and cooperative foreign policy on the part of the government, creating public opinion in behalf of international agencies of justice; and transforming the economic and political systems out of which war emerges.

DISCUSSION of the second advent appears with increasing frequency in current Fundamentalist journals. This blessed Biblical truth is irremovably fixed in the thought and expectation of the Bible believers still scattered throughout the churches. To them we must hasten with the related truths preparatory to this supreme event of the ages. The following appears in the *Watchman-Examiner* (Jan. 17, 1935):

"It may be surprising to learn that there are more verses setting forth the hope of the coming Christ than there are verses supporting the distinctive doctrines of Baptists, Methodists, or any other denomination. If the Bible is the basis of one's Christian faith, as most Protestants assert it to be, and if one is to be consistent, one must lay greater stress on the coming of our Lord than on any distinctive denominational platform. One must accept not only the teachings, but the emphases of Scripture."

ANSWERING the question, "Will you please give what you consider the correct view of the second coming of Christ and the coming of the kingdom?" the modernistic, social-gospel *Christian Century* (Jan. 9, 1935) makes this devastating declaration concerning the advent hope:

"The New Testament is full of the expectation of an early return of the Lord in power. That return did not take place in the manner expected. It has never taken place, although every generation has witnessed explicit and convinced predictions that it was about to transpire. There is no reason to believe that it will ever take place in the vivid and spectacular manner in which literalists and millennialists have insisted. Such a view is simply unconvincing in the light of the total teachings of history and the experience of the centuries.

"The reality of the 'coming of the Lord' is not in question. It is one of the certainties of the gospel disclosure. It is not a momentary episode, but a continuous experience. The Master is coming in individual life, in social transformation, in industrial and commercial response to His ideals, in national and international relations. The Lord is coming in new revelations of His grace and His redemptive power in the church.—He is coming as surely and as rapidly as we give Him place and room in our lives and our institutions. This is the kind of 'parousia' which meets all the needs of our troubled and anxious world. Why storm the heavens for the coming of a Lord who is already here, if we but have the intelligence and the vision to perceive Him at work in the thousand activities of the kingdom of God?"

"H. L. W."

WILBUR GLENN VOLIVA, of Zion, Illinois, in the *Final Warning* (Sept. 8, 1934), states that "the 'time of the end' spoken of by Daniel, began, as he believes, with the World War in 1914, and will run until 1942-43, reaching a climax in 1935-36, when the Superman (anti-christ?) will appear, whose administration will continue for approximately seven years, ending with Armageddon and the coming of Christ to destroy the Gentile nations, and inaugurate His millennial rule."—*Moody Monthly*, November, 1934.

EVANGELISTIC COUNCIL PROCEEDINGS

St. Louis, Dec. 17-23; Philadelphia, Dec. 31 to Jan. 7

THE DESIGNATED WORK OF THE SPIRIT

Second Study on the Holy Spirit

BY C. H. WATSON

"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7.

THE coming of the Holy Spirit, according to promise, was in intimate relationship to a very vital purpose of the Lord in going away. Yesterday we dealt with what the Spirit was to do for the *church* when He came. Now let us consider, first of all, what He was to do for the *world* when He came. The Word declared He would "reprove the world of sin, and of righteousness, and of judgment." John 16:8.

Sin was not very clearly understood before the coming of Christ 1900 years ago. It was known to be an awful thing, but was not very fully understood before Jesus came to this earth in the flesh. Then its true meaning was brought to men by the cross of Calvary. Jesus stated that when the Spirit should come, He would reprove the world "of sin, because they believe not on Me." Verse 9. If He had not come and spoken unto them, what would have been their relationship to sin? They "had not known sin." But now that He had come, they had "no cloak for their sin." So His coming enables us to understand what sin really is.

The coming of the Spirit—sent by Jesus according to the promise—was to convince and reprove the world of sin because they believed not on Him. If we believe on the Lord Jesus, we have forgiveness; and that leads us to life eternal. But if we believe not on Jesus, the Spirit "reproves" us of sin. And the fruit of sin is death, for "the wages of sin is death." So it is absolutely necessary that the Spirit of God should speak concerning "sin."

But He was to convince the world also "of righteousness." For what reason?—"Because I go to My Father." What had His going to the Father to do with the Spirit's witness of righteousness? Just this: The witness of the Spirit, when He came, was to be of "righteousness," and "if I go not away," the Spirit will not come. Christ had first to go away, for the Spirit to come. And Christ says that the Spirit witnesses on earth of His righteousness because He (Christ) goes to the Father.

Jesus came forth from the Father into this world to take our flesh, to be tempted in all

points, and to conquer sin, and to destroy him that had the power of death. Having done that,—having come forth from the Father, having taken our flesh and been made sin for all humanity, having Himself paid the penalty for our guilt through His death, and having thus received the power to put away sin and destroy our enemy,—what was it necessary for Him to do?—To go back to His Father. If He did not do that, all that He had done in the flesh for us would be ineffective. In John 16:28, He says: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

Let us ask: What sort of life did He bring with Him from the Father?—A righteous life. What sort of life did He take with Him back to the Father?—A righteous life. He came forth the righteous Son of God; He returned the righteous Son of God. And between His coming and His return to the Father there was the endurance of all the temptations that can assail human flesh. But through it all He preserved His righteousness. And His purpose in going back to the Father was to minister that accepted righteousness to us through His priestly ministry in heaven.

In His righteousness He came forth from the Father to the world. In His righteousness He offered Himself for sinners. In His righteousness He went back to God and was accepted of the Father for us. And in His righteousness He sent forth the Holy Spirit to minister to human beings in the world. This is very definitely stated in Isaiah 53, in the first epistle of John, the tenth chapter of Acts, and in the fifth of Romans. Only through that righteousness have we hope in God: "As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life." Rom. 5:18. That is not only a very plain statement, but a very important truth. Its blessedness should be always in our hearts as teachers of the gospel of Jesus Christ. As the righteous One, He has been made not only our High Priest in heaven, but the Head of the church here on the earth.

"And hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all." Eph. 1:22, 23.

That which had before been testified in

prophecy is now a reality. Christ *has* come in the flesh, *has* lived as man, *has* died our death, *has* burst the bands of death, and *has* come forth from the tomb the conqueror of death. He *has* gone to the Father, and *has* been accepted as the one Sacrifice for sin and the one Mediator between God and man, made a Priest after the power of an endless life by the oath of God. Because of all this the Spirit was sent to testify to His righteousness,—righteousness no longer merely foretold as yet to be achieved, but righteousness now both imputed and imparted through the merits of a life lived, a death which has taken place, a victory that has been obtained, and a ministry which is continuous for us in heaven.

In Hebrews 9:12-14 we read that it was by His own blood, "through the eternal Spirit" that Christ "offered Himself without spot to God." That is a very plain statement. It was the acceptance of this offering by God that made it possible for Jesus to become the Mediator of the new covenant.

It was through His death that Christ became the Mediator of that new covenant, which then came into force. And it was by the acceptance of the sacrifice made that He became the Mediator of this new covenant. If that sacrifice had not been accepted by God, Jesus could not have become the Mediator of that covenant. His mediation of the new covenant began, therefore, *after* His ascension, *after* the offering of Himself had been accepted for us. And it was in connection with this work of mediation of the new covenant that the Spirit was sent to us, according to the promise made by the Father. Observe how this is stated in Acts 2:32, 33, in the sermon on the day of Pentecost:

"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

First of all He was "raised" from the dead. Next He was "exalted." His exaltation is evidence that the offering made for us and presented to God for us, has been accepted. The witness of the Holy Spirit is to this great and vital fact. This Pentecostal announcement, therefore, had to do with the induction of Christ into the priesthood. In that we cannot be mistaken. There is evidence of this, too, in such passages as Ephesians 1:20-23; Hebrews 1:3; Acts 2, etc. Or if one turns back to Psalms 110,—which is a prophecy of Christ's priesthood,—the thing that chiefly characterizes the prophecy is *that in His induction into the priesthood Christ is so exalted*. Therefore, all these statements in the New Testament about Christ having been exalted to the right hand of the Father witness to the fulfillment of the prophecy concerning the priesthood of our Lord and the time of its beginning.

If Christ had not begun His priestly work in

heaven, the Holy Spirit could not have come according to the promise. But the Spirit, having come, is able to testify of righteousness because of Christ's high-priestly ministry.

Please let me emphasize the thought: *Everything for which the Spirit should come after the death of Christ was consequent and dependent upon Christ's being accepted in heaven as our offering and His being inducted into His priestly ministry in the heavenly sanctuary, where He now is ministering in our behalf*. The testimony of Paul is that in the resurrection Christ conquered death; and had He not conquered death, we could not have been released from death. Had He gone into the tomb without perfect righteousness, He would have remained in death. But, thank God, He arose from the dead and is alive forevermore.

Without Christ's priestly ministry the cross of Calvary would be meaningless and valueless, just as Paul has written, "if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:14. Without that blessed ministry there would be no value to truth, no basis for the Holy Spirit's teaching and guidance, no interest for sinful man in the Spirit's testimony of Christ, and no need for Him to speak of Christ; for there would be no redemption. A fountain "for uncleanness" was opened by the atoning sacrifice of Christ, but without Christ's priesthood no man would be brought to its cleansing, and no one saved from condemnation. So it is because of the priesthood of Christ that there now is reproof of sin, witness for righteousness, and warning of judgment through the Spirit. The Holy Spirit of promise therefore was sent at Pentecost to witness to the fact that Jesus had been exalted to the priesthood, and the Spirit, having come, is the "earnest of our inheritance until the redemption of the purchased possession." Eph. 1:14.

NOW I desire to take up the question of our being *filled* with the Spirit. The outpouring of the Holy Spirit is also for the evangelization of the world. He was not only to come to individuals to reprove of sin, and testify of righteousness, and warn of judgment, but also to provide power for witnessing. We receive the Holy Spirit first that our own need may be met. But in the supplying of our own need, provision for which God has made through our receiving the Holy Spirit, there is also the purpose that we shall witness to others of that which we have received. God purposes to win others by the outflow of His Spirit from His children. That is the very essence of evangelism. This outflowing of the Spirit is foretold in John 7:37-39:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water.

(But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

That is the testimony of Jesus. He here speaks of those filled with the Holy Spirit witnessing because of that experience. We are first to drink for ourselves, to meet our own need,—and if any one really does need to come and drink, it is the man who is to witness for Christ,—and by our drinking, God has provided for an outflow to others. There must be an intaking before there can be an outflowing. If the intake is not constant, the outflow will be unsatisfactory.

Every minute of our lives, beginning with the very first recollection of our awakening senses in the morning, it is our privilege to remember that God has given us the Holy Spirit, not merely to be with us, but to be in us and to fill us, as the controlling power of our lives. That is what God wants to do for us, and what we greatly need to have done in us. The widest provision that God has made for helping others is by the outflow of His Holy Spirit from those to whom the Spirit has already come. *But the Holy Spirit does not overflow any man's heart until that heart is itself filled.* That was the secret of Pentecost.

I seriously think that even the most successful of soul winners have failed to realize how limitless are our possibilities through the Holy Spirit. God does not have a mere tricklet in mind as flowing out from us. Rivers! Rivers! "Rivers of living water!" If rivers of living water are flowing, there will be, there must be, life as a result. Note the steps. First of all comes our own conversion, then such an intake of the Holy Spirit as will satisfy all our needs; and then such a fullness and outflow of the Spirit in our ministry as will bring soul-winning power into our service. But observe that the fruits of the Spirit in us are not the result of our service.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23.

These things do not appear in us because of what we do for others, but rather because of what the Spirit has brought to us. They are not the fruits of service, but the fruits of character. You cannot get them by just serving. When God speaks to us of the fruit of the Spirit, let us not begin to think of numbers being added to the church roll. When we are filled with the Holy Spirit, there will be love, and that love will replace criticism, variance, hatred. There will be unity, and not strife nor contention. What is the use of talking about such an outpouring of the Holy Spirit when we allow the influences of hate, strife, and disunion to prevail in our lives?

It is not the Spirit speaking through us when we are criticizing our brethren. Such a

work has nothing to do with "rivers of living water" flowing out. When our ministry is characterized by criticism and strife, let us not even think of it then as a ministry of the Spirit. Instead of convincing of righteousness, He then reproves us of sin. But on the other hand, when the Spirit fills our hearts, the fruits of the Spirit are seen in our lives, and love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, appear in us and abide in the experience of the church.

There are things that have been crippling our ministry. God has sent His Holy Spirit to protect our hearts from their influence, but the one safe way of life and service for us is to be filled with the Spirit. When the heart is filled with the Spirit, the mouth, speaking out of the abundance of the heart, will utter the language of the Spirit. If criticism and variance and strife and self-exaltation are in our hearts, the language of the heart will be of such things. Discovery of these in us should alarm us, and send us to the Lord with confession and pleading to be filled with the Spirit of the Holy God. We know of a certainty that so long as we permit them to remain, refusing to yield them, we are not filled with the Spirit of God, and there being no fullness of the Spirit, there is no outflow.

There is little use for us as a ministry to talk about being "filled with the Holy Spirit," and "witnessing in the power of the Holy Spirit," if we allow such things to exist in our hearts. The one way of victory for us is to yield ourselves wholly to the control of the Spirit. We frequently speak of revival and reformation. The revival needed will come only by such surrender of unholy things, and by permitting the Spirit to fill us and to control our lives.

"Be filled with the Spirit," is God's command in Ephesians 5:18. Unless we are, we are not equipped with the power necessary to do the work to which we are called. Being filled with the Holy Spirit does not make us radical, foolish, or extreme. If we begin to be extreme about something, that is not to be accepted as evidence that we are full of the Holy Spirit—not at all. Being filled with the Holy Spirit means living a rational, well-balanced life. It will not cause us to be foolish or irrational. The Spirit of God in our hearts removes us farther and farther from the foolish. Being "filled with the Spirit" means living lives that are in harmony with the truth of the gospel, and being ordered in all things in right relationship to the life of our Lord.

** ** *

The air is vibrant with song, sermon, news, and symphony. But all is lost unless we tune in with a sensitive radio dial. Thus also with the music, the counsels, the commands of heaven, that flood the universe. God makes instruments so sensitive that we can catch His faintest whisper.

Recommendations, Requests, and Declarations

Adopted by the St. Louis and Philadelphia Councils on Evangelism

A REPUDIATION OF CHARGES AND A DECLARATION OF FAITH

[EDITORIAL FOREWORD.—Coming spontaneously from the floor at the St. Louis Council, and presented to the council by one of the delegates, the "Repudiation of Charges and Declaration of Faith" following hereafter was received with hearty accord by the three hundred ministers assembled from the twenty-six States comprising the area served by this first council, and was passed unanimously. It seemed very fitting that this large company of ministers, composed primarily of evangelists and pastors, should take the first opportunity afforded such a representative ministerial group, meeting in nonlegislative assembly, to express themselves formally upon the question that is explained in the statement itself.

This St. Louis Council pronouncement was presented to the large Committee on Resolutions at the Philadelphia Council, and was brought by them before the council proper with the full approval of that committee. It was there passed with hearty acclaim by the more than two hundred fifty delegates, likewise in unanimous vote. Though not on the council agenda, it was so evidently the desire of these evangelists and pastors to go on record at this first opportune moment, that this action, deliberately and solemnly passed by approval of approximately six hundred of North America's leading ministers, along with the other voted actions of these two councils that pertain to ministerial life and labor, is herewith placed in the MINISTRY, chosen as the medium of record.

The Pacific Coast Council, to embrace the remaining North American territory, will not convene until later, so the reports of these two councils are being made available at this time. And the expressed desire of these councils—that the page of the MINISTRY bearing this action be held in type, and that this single page, as here appears, be made available in sheet form to workers who wish it for distribution where disruptive influences have been working—has likewise been carried out. These may be obtained through your conference office.—L. E. F.]

BELIEVING that the time has come when, as the teaching and evangelistic and pastoral ministry of forty-one States and five Canadian provinces in the North American Division, we should no longer, without positive and pointed protest, allow the slurs and false accusations to continue to be circulated against us, stigmatizing us as hypocrites and impostors, suggesting doubts as to our good faith, and charging us with having only mercenary motives in our ministry;

We hereby record ourselves, in the St. Louis and Philadelphia Councils of Evangelists as-

sembled, as convinced that the false theology of E. S. Ballenger in his publication, *The Gathering Call*, is unworthy of serious consideration; yet we do take cognizance of his *false accusations* against the Adventist ministry, which we as a body of men represent, and denounce these accusations and insinuations as wholly without basis in fact.

When Mr. Ballenger continually reiterates the charge that the Seventh-day Adventist ministry, any section of that ministry, or any appreciable or significant group of that ministry, has sympathized with or accepted the unscriptural theories he sets forth in the *Gathering Call* and are concealing these alleged beliefs because they fear they would be cut off from the denominational pay roll, that they continue to teach the doctrines held by this people only because they are afraid to come out in the open, and that they would openly teach the theories of the *Gathering Call* were they not a part of a denominational organization which, he alleges, deprives men of freedom of opinion and freedom of teaching;

We declare that E. S. Ballenger is thereby publishing that for which there is absolutely no basis in truth.

We believe ourselves to be in a better position to know what the Seventh-day Adventist ministry really believes than does the editor of the *Gathering Call*, for we are that ministry. Our faith and confidence in the foundational truths which constitute the recognized teaching of Seventh-day Adventists as set forth in our official actions, denominational literature, and our own sermons,—including the basic sanctuary question, the investigative judgment, the priesthood of our Lord, and the divine origin of the writings of the Spirit of prophecy,—have not been changed, weakened, modified, destroyed, nor abandoned, but rather have been strengthened and confirmed. We have preached these things; we continue to preach these things; and we purpose always to preach these things because we profoundly believe them. We do not preach them in order to retain our employment, or from a sense of fear, but because we are fully convinced and altogether satisfied that these Scriptural teachings which Seventh-day Adventists are proclaiming constitute a vital part of the "everlasting gospel" of our Lord and Saviour Jesus Christ, and are "present truth" for this "time of the end."

We recommend, That this statement be included in the report of the Councils on Evan-

gelism to appear in the MINISTRY, and that a supply of the page carrying the statement be made available for use where needed.

Request for Future Councils

WHEREAS, These Councils on Evangelism have without question been the most helpful meetings we have ever had the privilege of attending, in leading us as ministers into a deeper spiritual experience, a fuller consecration, a wider vision and knowledge, a greater burden for the perishing multitudes, and improved plans for conducting our evangelistic efforts; therefore,

Resolved, That we express our most sincere thanks to the General Conference for arranging for these councils, and that we gladly pledge ourselves, under God, to make this meeting count for the most in larger soul-winning achievement; and be it further

Resolved, That the General Conference Committee be asked to arrange for similar councils at appropriate intervals.

Committee on Radio

IN view of the increasingly important place and possibilities of radio in evangelism and other gospel work.

We request the General Conference Minority Committee to appoint a representative committee, with W. H. Branson as chairman, whose work will be:

a. To prepare a manual on the use of the radio, containing instruction as to how to secure time on the radio, both free and paid; how to prepare a radio program; and containing a few suggestive radio sermonettes; how to advertise over the radio, etc.

b. To study additional uses of the radio for the promulgation of our denominational interests.

c. To consider the possibility of making records by the new German process, which would cover various phases of our message, and which could be used by our church elders and pastors over many of the smaller radio stations of America.

d. To consider preparation of such records for use just prior to the next Harvest Ingathering campaign, for the dissemination of information over radio stations everywhere concerning our foreign mission work, and the fact that our campaign representatives will soon call upon the people for help.

e. To prepare sample mission talks and sermonettes, which could be used by our ministers and church elders over local radio stations prior to the Ingathering campaign, together with such other points as ought to be given consideration.

Minority Committee Provision

"W. H. Branson spoke of the successful use being made of the radio by some of our evangel-

ists, and of the possibilities in a more extended use of that means of proclaiming the truths which we as a denomination believe. It was suggested that in the new method of electrical transcription there is afforded an inexpensive means of radio broadcasting. The suggestion was also made that a larger number of evangelists and ministers might be induced to use the radio if they had access to instruction and information concerning its use, and something to guide them in the way of sample talks and sermons. It was

"Voted, That a committee be appointed to give study to the question of how to promote the use of the radio by our evangelists and ministers; to investigate the possibilities of the electrical transcription method of broadcasting; and to prepare a manual and some sample talks for the benefit of workers who may desire to use the radio in their work.

"Committee appointed: W. H. Branson, chairman, S. A. Ruskjer, H. M. S. Richards, W. A. Westworth, J. E. Shultz, C. B. Haynes, H. A. Vandeman, A. J. Meiklejohn, A. E. Holst, R. L. Benton, H. A. Lukens, R. S. Fries, W. H. Williams, the North Pacific Union to appoint two members, and the Pacific Union to appoint two others."—*General Conference Minutes*, p. 1516, Jan. 10, 1935.

Ideals in Sacred Music

BELIEVING that sacred music constitutes an important part in our worship of God, and in all public soul-winning endeavor; and,

REALIZING that the time has come for this part of our evangelistic program to be greatly developed and elevated to the place God intended it should occupy in the closing work of giving the everlasting gospel to the world; and,

SENSING that certain tendencies which are seen in the musical programs of some of our evangelistic efforts and church services are not in harmony with, and should be eliminated from, the solemn work in which we are engaged; therefore,

We, as a group of evangelists, express our convictions and determinations regarding the use of music in our evangelistic and church services as follows:

1. We believe definite steps should be taken by the denomination to elevate and make more prominent the special calling of the singing evangelist by encouraging young, consecrated men of ability to make the singing evangelist's work their life work, training themselves to be real soul winners, gaining a knowledge of the Bible with a view to working side by side with the evangelistic preacher; and in addition to conducting the musical program of the effort in a spiritual way, to be able to assist in personal evangelism, Bible work, and in advertising and managing the effort under the direction of the evangelist in charge.

2. We will eliminate from all our services music of a secular, light, operatic, or definitely worldly nature, believing that such music detracts from the spirit of true worship, and is

irreverent and dishonoring to God. It is not intended, however, by the foregoing to infer that we should eliminate oratorios, sacred sheet music, or other classical music of a truly sacred nature. However, we believe that, generally speaking, the gospel songs simply rendered are the best type of music for evangelistic efforts.

3. As evangelists in charge of efforts we will help the singing evangelist to plan a dignified song service, eliminating whistling, shouting, running about over the platform by the song leader, or other trifling and undignified actions, and, as a rule, not invite worldly singers and musicians to take part in our evangelistic meetings.

4. We believe strong encouragement should be given to those of our faith who have real ability as composers of gospel songs directly on the message, believing that in these days of the final triumph of God's work, the Holy Spirit will inspire the production of such music as will best fit the troublous times through which we pass and the unique work we are called to do.

Simplicity in Sabbath Services

BELIEVING that the form of Sabbath service which has obtained from the early days of our movement, largely because of its simplicity and freedom from ritual, has contributed much to the successful development of our church life, and believing that simple forms of service are in keeping with both the spirit and the purpose of God's church on earth,

We hereby express our conviction that ritualistic practices and formalism should be excluded from our services, such as the chanting of prayers, together with the use of secular music, and the simplicity of spiritual worship in our churches thus be preserved.

We further express the conviction that our Sabbath services should never be conducted in a disorderly manner, but that proper respect for the sacredness of worship and due reverence in the presence of God be manifested and preserved, both on the Sabbath and on all other occasions of worship and service.

Baptismal Instruction and Certificate

BELIEVING that, as evangelists, it is incumbent upon us to do thorough work in fully instructing and establishing our converts in all the essentials of the everlasting gospel that will make them thoroughgoing Seventh-day Adventists; therefore,

WE SUGGEST:

1. That the General Conference Committee give favorable consideration to selecting an evangelist of experience to prepare a small book, to cost not more than 25 cents a copy, which will give instruction on such subjects

as "How to Keep the Sabbath," "Tithing," "Health Reform," "Dress Reform," "The Spirit of Prophecy," "The Meaning of Baptism," and "How to Maintain a Christian Experience," with the purpose in view of placing this book in the hands of all converts before baptism, and of using it as a textbook in baptismal classes.

2. That the chairman of this meeting [W. H. Branson] with two evangelists from this [Philadelphia] council and two from the St. Louis Council be authorized to prepare and make available a uniform baptismal certificate, and to pass upon the converts' instruction book.

3. That J. L. Shuler and J. W. MacNeil be the members of the committee representing this council.

Preparation of Baptismal Candidates

WE RECOMMEND, 1. That in preparing candidates for baptism, great care be exercised in giving thorough instruction in "those things which are most certainly believed amongst us," continually holding high standards before them both in our preaching and in group studies.

2. Where tendencies toward slack work or extremism are manifested on the part of the individual workers here or there, that it be recognized as the particular responsibility of administrators to give help to such workers, believing such safeguards should be provided from the administrative rather than from the legislative angle.

Expense of Evangelistic Efforts

WHEREAS, The amount of money needed for publicity must necessarily vary according to the size of the city, and as to whether the effort is a large central one or a smaller sectional one, and according to the experience and ability of the evangelist; therefore,

We recommend, 1. That before an evangelistic effort is launched, and before any contracts are signed for use of halls, for newspaper space, or radio time, there shall be counsel with the conference president or the conference committee, as to the amount of money available for the effort, and as to how that amount can be spent to the best advantage, and that as evangelists we seek to cover the operating expense as nearly as possible by every-night collections and by special appeals.

2. That conference committees make every effort to see that adequate means and sufficient help be provided to properly carry forward the efforts, endeavoring to secure the largest possible results.

3. That in the interest of economy we make a wide use of such methods of free advertising as—

a. The use of free daily newspaper reports.

b. The urging of our church members to invite their neighbors personally, by letter, and by telephone.

4. That we seek to conduct our series of meetings in such a way that a heavy outlay of expense will not be needed beyond the first or second week; and we suggest, further, that this be done—

a. By delivering the first lecture in such an interesting way as to constrain the people to continue their attendance.

b. By endeavoring on the first night to get the audience to bring their friends with them for the next meeting and the succeeding lectures.

c. That subjects of such an attractive nature be listed for the first week as will tend to insure a good attendance from the beginning.

Guiding Principles in Advertising

WE RECOMMEND, 1. That all methods of advertising be in keeping with the importance and sacredness of the message we represent, and that they be characterized by such simplicity and dignity as will commend them to all classes of people.

2. That we refrain from using subject titles which are coarse, crude, sensational, or undignified, and which would cheapen the solemn message we are commissioned to proclaim.

3. That, while recognizing the need of attractive and interest-arousing titles for our sermons, we refrain from using as titles questions with which the Bible does not deal, or which we ourselves cannot answer.

4. That, in connection with the forthcoming special issues of the *MINISTRY* on "Evangelistic Methods," the editor of the *MINISTRY* and four other persons compile a list of attractive and drawing titles covering the various leading subjects of our message; and that the evangelists here assembled be asked to furnish titles that may be used by others.

5. That we urge our evangelists and other ministers to refrain from making claims, or using titles to which they have no academic right, such as reverend, bishop, doctor, or professor.

6. That dignity characterize the appearance of all announcements used, as pertains to cuts, cartoons, printing and paper stock, and that so far as possible such announcements be delivered personally to the people.

Certificate of Consecration

WHEREAS, It frequently occurs in our revival services that children whom we regard as too young for baptism and the full responsibility of church membership present themselves; and,

WHEREAS, Our only present alternatives are either to baptize or to counsel them to wait; and,

WHEREAS, The indefinite postponement of baptism to such frequently results in their discouragement and loss to the church; therefore,

We respectfully request, That the forthcoming Fall Council study the advisability of adopting a Certificate of Consecration to present publicly to such young children in an effort to bind them to the church until they have reached an age appropriate for baptism.

Decision Cards

WE RESPECTFULLY ASK the General Conference Committee to arrange for the publication of a series of three decision cards, to be made available at the lowest possible cost.

Change of Calendar

WHEREAS, The Federal Council of Churches of Christ in America, at a meeting recently held in Dayton, Ohio, reported that the three branches of the Christian church—Roman Catholic, Protestant, and Greek Orthodox—have given consent to a change in the calendar which would destroy the continuity of the week,

We, some five hundred Protestant ministers of the Seventh-day Adventist denomination, representing forty-one States and five Canadian provinces in North America, assembled in convention at St. Louis, December 17-23, 1934, and at Philadelphia, January 1-7, 1935, hereby place ourselves on record as being opposed to the adoption of any form of calendar which would destroy the continuity of the week, and cause the Sabbath of the Bible to lose its identity, and further hope that the League of Nations will recognize that Protestants are not a unit in favoring such a change.

Passed, Jan. 5, 1935.

Men of New Hope *

BY LOUISE C. KLEUSER

O, SOLEMN thought! What freighted service ours,
As reapers of earth's rip'ning harvest grain!
What busy days! What need for newborn powers—
How can we ease this old world's growing pain?

Yes, what a thrill! What possibility,
Soul workers of the Lord's great warning call!
What weakness still! What inefficiency
We yield to Thee, great Saviour of us all!

So lead us on to Thy pierced, riven side,
To feel the weight of sin's cruel, heavy toll;
Fire us with zeal to stem crime's threaten'ing tide;
Charge us with power to stir the careless soul.

O, marvelous grace! Is not Thy Spirit nigh,
To bring the message to earth's teeming lost?
Thou mighty Dove, come, draw our vision high,
To sense our need of ancient Pentecost.

So may we walk from tarrying here with Thee,
Men of new hope, of vision, power, and skill,
To preach the Word with dauntless energy,
Our holiest aim, Thy mission to fulfill!

* These thoughts, expressed in verse, were born out of the inspiration of the Philadelphia Council of Evangelists.—Ed.

ROUND-TABLE DISCUSSIONS

Blended Report From St. Louis and Philadelphia

TOPIC NO. 1—THE MEETING PLACE

INTRODUCTORY PRESENTATION BY H. M. S. RICHARDS

AS to the place, we often have to take what we can get. I have held evangelistic meetings in halls, churches, tents, tabernacles, and theaters. We each have our preference, but with me the tabernacle is away beyond anything else. Wherever I go and can have a tabernacle, I want one. I am getting ready to build another just as soon as I get back from these councils. There are, of course, so many different conditions to be met, and so many different ways of successfully doing things, that I would not wish to say that any one way is best.

The open "airdome"* seems to be the favorite in some places. It is successful where the weather continues warm. One evangelist tried the open "airdome" in a rather high altitude, but the weather soon began to get cool, and he had to close his meetings before he had reaped his harvest. We tried it on the West Coast. One of our strongest evangelists had one. He is unique in that he uses astronomical pictures. He built a beautiful "airdome." But along in August the nights began to get chilly, and the people would not sit out there in the open. As a consequence, his meetings broke up early, and he did not see the results he might have had. So I believe the "airdome" is usable only where the nights stay warm.

The tent can still be used,—if you have a big tent, and a clean tent. People will fill a big tent when they will not enter a small one. And some preachers do not know how to pitch a tent. Sometimes it hangs like some people's clothes. I know a city of 500,000 inhabitants, where one of our workers pitched a 40 x 60 ft. tent. It was old, rotten, dirty, and shabby. The floor was covered with dirty straw. Part of the tent was in shreds. And yet the brethren wondered why the people did not come out to the meetings. I think only three people were won through that effort. The people in that city were used to attending meetings in the large and beautiful Massey Hall, and they would not come to a meeting held in a dirty, disreputable-looking tent.

Then one of our able evangelists went into Massey Hall. I think it cost \$75 a night. But every one goes to Massey Hall, as it is the general feeling of the people that whatever is given there is worth hearing. By sacrifice,

funds were raised sufficient for the first night. The meeting was a great success, and the offerings received met the current needs; and the tithe that came in from the new believers far more than paid the cost of the effort.

We cannot successfully enter the big cities unless we go into places where the people are accustomed to attend. Try to go into New York City and find a place to pitch a tent. We have some very practical problems to meet in a great metropolis. If we do go into a hall, it ought to be a recognized gathering place for the city. Keep as near the ground floor as possible. It is hard enough to get people into a hall, but harder still to get them into church buildings.

The day of the church as a place for evangelistic meetings is largely over. The people have lost confidence in the great churches with their spires. Billy Sunday once attempted to hold a series of meetings in one of the finest church buildings in a certain city,—a church with a membership of 1,500. But there were not 300 people in that city who came to hear Billy Sunday. The people have a custom of going to church Sunday morning and perhaps Sunday night, and that's all. And Billy Sunday absolutely failed. But on the same night in the same town we had a tabernacle full of people, and they came every night; and I am sure we had neither the speaking ability nor the backing of the people that Billy Sunday had.

Now as to making the meeting place inviting. We have become very careful about the floors in our tents and tabernacles. We put a new idea into effect in a recent tabernacle effort. The procedure is this: First level off the ground. Then cover the whole floor space with cheap roofing or tar paper, overlapping each strip three or four inches. Over this put three or four inches of good, clean shavings. Next cover it with burlap. Then use long nails,—12-inch spikes,—driving them right down, and you have a carpeted floor.

You would think you were walking on a Persian rug if you had your eyes shut. The roofing paper keeps the dampness from coming up, as well as the dust. You can vacuum clean it, and you have a good clean floor. Cheap one-ply or two-ply roofing will last through several efforts. We find it pays, and the people pay for it. In our last effort we could not get burlap, so we used large jute bags, such as

* Sometimes miscalled "airdrome," which, according to Webster, is limited to a landing field for airplanes.—ED.

coffee is shipped in from Brazil. We had these large bags ripped open, the sisters of the church sewed them together in great sections, and we nailed them down in this same way. We have found it possible to make a tent a very nice place by this means.

The nights are cool in California, and one cold night may ruin the meeting. You must provide for plenty of heat. If you use gas radiators, put in at least a two-and-one-half-inch gas main. Where gas is not available, use wood or coal, but keep the tent or tabernacle warm.

Now as to tabernacle construction, we have been building most of ours. We bolt the main timbers together, and use these frames again and again. We do not build in sections. Such a tabernacle would not fit together if the next plot were not level or had a different slope. We usually take it down and put it up again in another place. The fact that our tabernacle was bolted, once saved my life during an earthquake.

The frame of the Huntington Park (Calif.) church, seating 600 people, is the frame of the old tabernacle. We saved money in that way. Roman Catholics and Christian Scientists drove nails in that building. The sisters of the church came and served hot dinners to the workers every day. We had prayer seasons there, and the building went up with the whole-souled help of the people.

I always have a room built in the tabernacle for our Bible class. This class is just as important as my public lectures. It meets every night at seven o'clock. Our candidates for baptism come from this preparatory Bible class. The Bible room is fixed so that the sides are on hinges, and this provides the place for the choir. Then we invite the interested people into this choir room at the close of the service. When they climb those steps, they have taken two big steps toward Seventh-day Adventism. That plan may not be best in every place, but we have found it good. Then we have a portable baptistry, usually at one side, that we take with us from effort to effort. It is covered, but can be seen if it is necessary.

In our tabernacle work we have always been careful to see the trustees of the city, and try to plan with them so that we will have no trouble. Some will permit a tabernacle, and some will not. Certain zones are restricted. Sometimes we are able to get a special permit for a certain period.

It is possible to have metal tabernacles which can be moved, although they are expensive in their first building. Cellotex is excellent in these tabernacles, and is resistant to fire, but do not use it behind you, because it has absolutely no resonance. It absorbs sound, and will not throw it out to the audience. But it makes splendid sides or walls. Put on the cellotex in sections. Do not nail through it, or you will break the sides of the sections.

Use strips between the panels, and nail through these. If you drive the nails carefully, these panels can be used in other places. The tabernacle we are now contemplating can be erected at least three times. At present we are working in the harbor district of Los Angeles, and plan to have efforts in three different places, continuing a number of months in each. Our tabernacle can be taken down, unbolted, and put up again.

The idea of going into a town and starting a tabernacle news sheet is excellent. If it succeeds, continue; and if it does not, stop it. If such a sheet has been started, then by the time the tabernacle, hall, or theater effort is started, it is a wonderful medium for advertising. A new law in Los Angeles forbids the use of posters or bills of any kind. In many sections we cannot place cards, programs, or announcements on the porches or in the yard, *if there is a little sign refusing them.* It may be so small you won't see it. And the bills cannot be handed to children. The name and address of the printer, and those responsible for the printing must appear on all advertising. If any of these are placed where not permitted, those responsible are subject to suit in the courts. Such is the position in which we find ourselves. A newspaper, or something printed to be sent through the mails, would probably avoid that, and could be used in such sections.

If preparatory literature is used beforehand, we use every precaution to avoid subjects that would arouse antagonism. We put out literature on the inspiration of the Bible and such subjects. We have used the radio strongly in preparing for our meetings, going on the air two or three days before announcing the subject of the first meeting. Two or three weeks before the opening of the meeting we put up a big sign on the lot something like "WATCH THIS CORNER." Every passer-by reads the sign and becomes a bit curious. When you put up your tent or tabernacle, every one is anxious to know what is coming. Such preparation is good. Do just enough advertising to arouse curiosity without satisfying it.

But of much advertising beyond that I am afraid. In large cities and towns, if there are active enemies, they can do more harm to the work than our church people can counteract through sowing the place with literature and arousing the general interest. So far as my meetings are concerned, I would usually rather not have the people know a thing about our meeting until I am just about ready to start. I do not want the preachers of the other churches to warn their congregations against us before I get there. When we go into a new field, the people will be curious to know what is going up there, and what is to be held there. This has great advertising value that should be capitalized.

We have been helped lately by having col-

porteurs in the field, not telling the people, however, that we were coming, but as they went, keeping a record of interested people. When the time for the meetings came, we sent special invitations to these people. In another town we placed one thousand subscriptions to the *Signs of the Times* in that number of homes

for about three months before we came. We then sent a letter to each of these names, telling them about our meetings, and advertised them as "Signs of the Times Prophetic Lectures." We had good success there. In other places we have tried it, and it has been successful. There is real advertising value in it.

Discussion From the Floor

Use Best Place Available

JOHN FORD (Boston, Massachusetts): I heartily agree with Brother Richards that the tabernacle is most successful for large meetings. In the West it was so, and I started with it in the East. We are now using an auditorium, but if I were beginning again in Boston I would use the tabernacle. While there we had meetings in Symphony Hall. It was a good place for Sunday night meetings. But that is not sufficient, and we could not afford Symphony Hall on the other nights. I would rather have a smaller crowd on Sunday night in the tabernacle, and have them through the week in the same place. And the expense would not be so great.

But not everybody wants or needs a tabernacle, and we should make our discussion practical. While all cannot have a tabernacle, nearly every one can have a tent. Every summer we should utilize every tent owned by the conference, just as long as the season will permit. The tent is a success. We had a wonderful tent meeting in New London, and it cost the conference practically nothing. We should also plan for meetings in the winter. They should be kept going all the time. Some people seem to think their responsibilities end when the tent meetings are over in the autumn. But we must preach all the time. If we cannot have a tent, theater, or tabernacle, we should go to a church and preach. And if there is no church, let us preach in somebody's home, or even on a street corner. Keep cottage meetings going until you can get a hall or auditorium, and that time will surely come.

We also had a baptistry in our tent in New London, and had frequent baptisms. If you cannot get anything better, secure some old canvas from the conference, fix up a baptistry, and fill it with water. It will cost you practically nothing. Work with the means you have, but provide something that will serve the purpose.

F. D. WELLS (South Lancaster, Massachusetts): Just a word about that tent effort in New London. We have seven pavilions in our conference that we use at the camp meeting season. Every time we met on our committee, Brother Ford pleaded with us to let him have the large camp meeting pavilion. It cost a thousand dollars. We had used it only three years, and wanted it to last for ten years. But finally we said he could use it if we could get a good tent master to look after it. In ten

weeks he had baptized 108. By the first of November, \$882 additional tithe had come in from those new members, and there will be enough extra income from that church within the next year to buy a new pavilion.

Theater Efforts Productive

M. R. COON (Philadelphia, Pennsylvania): My evangelistic work for the last few years has been confined to theaters. The reason is that we have been unable to get sites for tents, or have been unable to secure suitable halls. So we have been forced to turn to theaters. I have always tried to get a high-class place that caters to the better clientele. We find that the better auditorium we can secure, the better-class audience we shall have.

The very name is an advertisement when it is a creditable place. Where a good class of people assemble in large numbers for other purposes, we can get them for our meetings, when we hold them there. I have paid \$125 every night for four months for a theater, but the offerings more than paid for it. We would receive from \$100 to \$200 in the offerings, and our average attendance would be around two thousand. I have been in cheaper places where the offerings would not meet the expense because of the poorer class of people who attended. So I have tried to get the best place we can secure, as far as our money will allow.

As to churches, I agree with Brother Richards that the day of getting large audiences in Seventh-day Adventist churches is past. The people have a feeling against the church. They do not find it in their heart to want to go to a church. But if we have our meetings in a theater or an appropriate hall, they will go.

I believe tents are still a good vehicle in which to give our message. In some places, like Philadelphia, it is impossible to get a central location for a tent. But in smaller cities tents can be used. A tent can be fixed up so that it is attractive, if thought is given to the appointments. If it is fixed up comfortably, the people will attend.

When I first entered the ministry, I was associated with Elder K. C. Russell. I shall never forget my first experience in pitching a tent. After pitching the tent, he had me decorate it. A sign, "Christ Our Righteousness," was placed on upright posts, and after it was up I noticed that one of the posts was about an inch out of plumb. Elder Russell said, "Now, you must change that." "Who will notice that?" I

argued. But he said, "Some old carpenter, coming into this meeting and seeing that post just an inch out of line, will think our religion is out of line. He won't see anything but that post all evening long. Fix that if it takes a week."

Get some beautiful flowers, potted plants, etc., and make the tent neat, inviting, and homelike. People feel an atmosphere that suggests restfulness. When people come into such an atmosphere, they will be receptive when the minister begins the preaching of the gospel. All these things are helpful.

Hotel Meetings an Entering Wedge

M. R. BAILEY (Chicago, Illinois): I would like to speak a word about hotel meetings. In Rochester, New York, I went to the Sagamore and secured permission to hold services there. And now in Chicago we are in the Edgewater Beach Hotel, one of the finest in the city. We have an assembly room that seats about 600, and have a good attendance. Some of the nicest people from the hotel and from the North Side—judges, lawyers, doctors, and the like—have been attending the lectures regularly. I consider this a splendid way to break into our larger cities. Most of these hotels have large assembly rooms, and on Sunday evening will rent one to you for a quarter of the usual price. The hall we are using rents regularly for \$80 a night, and never goes below, with the exception of our case. We pay \$20 a night. Our offerings have covered the expense, and there is no objection to taking an offering.

One Sunday evening, just before our meeting, the manager said, "We consider this an asset to our hotel on Sunday evening, for when you are here we do not have to provide entertainment for which we have to pay artists. We are glad to know that you are planning to continue till spring. It relieves us of that burden, and we are happy to have you here."

And our people favor it. We have everything we need,—such as blackboards,—and in perfect condition, at a price lower than you would pay for some hall that you wouldn't want to use.

I begin with Daniel 2, then present Matthew 24, the millennium, the sanctuary, the law, the Sabbath and its change. Those are my topics, and I have others come in to speak on special themes. In presenting the change of the Sabbath and the law, I did not hear a word of criticism. Last Sunday night—the last of the series—we had a full hall. We have a Wednesday evening meeting, which we consider our Bible class or baptismal class. And in visiting in the homes we get in touch with the people.

Sunday Night Meetings in Auditorium

R. S. LINDSAY (Erie, Pennsylvania): I greatly favor public auditoriums, if I am to reach the great cities. Public auditoriums are usually advantageously located. It is almost

impossible now in a great city to secure a lot that is well located for a tent. Usually one has to go out in the suburbs. A public auditorium, however, carries a prestige that even the tabernacle does not have here in the East. No tent is comparable to it. A prominent location is indispensable. One of our ministers held a tent effort, a few years ago, and some people who started out to find the tent went home, unable to locate it. If the people cannot find your tent, you might as well write the word "Failure" instead of the word "Welcome" over the entrance.

In Cincinnati we secured a public auditorium for a series of Sunday night meetings at \$150 a night, and were blessed with an excellent attendance. Our offerings were never less than \$100 a night. We started immediately to pass out literature cards for those interested to sign. Hundreds of names with addresses were handed in. Then we started follow-up work with these people, asking them to come to our week-night services held elsewhere. The Lord blessed the effort, and 120 people were added to the church. One man who accepted the truth turned in \$10,000 in annuities to the conference. At the outset it seemed out of the question to pay \$150 a night for an auditorium, but we decided to risk it. We found a good location,—a beautiful place that carried prestige,—and when the people came, by giving them the kind of message that we should give them, the meeting was a success.

By using auditoriums for Sunday nights, and the church or a smaller hall for week nights, we were able to cover in offerings the expense of the effort. We cannot do better in these large cities than to use public auditoriums, reserving the first four rows of seats for altar calls. When we reach the Sabbath question and ask people to consider it, we invite all to come forward who accept the Sabbath and take their place in those seats that have been reserved. I believe that in these large auditorium efforts we ought to lay great stress on the appeal.

Transferring to Smaller Hall

J. L. SHULER (Charlotte, North Carolina): We need to learn how to use some of these fine auditoriums and theaters for a time or two, and then know how to take our meetings into a tent or less expensive place. In this day of restricted incomes we usually cannot afford to use these expensive places over a long period. But we can strengthen our tent meetings by using an auditorium for a week and then transferring the interest to the tent. There is light in that plan. We need to study, not so much how we can hold the crowd in a fine place over a long period of time,—that perhaps would not be so hard to do,—but with our limited means we do well to study how we can use a popular auditorium or well-appointed theater for a night or two, and then turn our audience into a place that is within our means. It will

help us if we know how to start, and how to transfer that meeting, and I believe we shall see great results.

For example, in the city of Raleigh we used the State Theater for just two meetings. The State Theater is outstanding, a place where everybody will go. We secured it for Sunday afternoon and Sunday night. Some might have hesitated to open a large effort on Sunday afternoon, but we did not hesitate to do that. I advertised two very attractive subjects, and nothing else aside from these two subjects. We had program cards printed. And at the close of the first service on Sunday afternoon, as the people passed out, they received a copy of the program of subjects beginning Monday night, to be held at the Women's Club, which we secured for a period of ten weeks. And we did the same thing at the night service. I planned my Sunday night sermon so as to stop at the most interesting point. Then I said, "Tomorrow night come over and hear the rest at the Women's Club. I will continue from where I have stopped tonight." We put some of the most thrilling subjects on that card for the week—and it worked.

E. L. BRANSON (St. Louis, Missouri): We could not find in St. Louis a hall that we felt would be suitable in which to carry on an entire series of meetings. So we got the colosseum in the heart of the city. It was a very large place. We held meetings there for two weeks, with a good attendance, and then transferred to a smaller hall. Our attendance was almost as good in the smaller place as in the larger one. About the time of the transfer our attendance was 1,400. We opened in the small hall with about this number, and started on the Sabbath question. But our attendance kept up, and we have baptized sixty-five so far. We have quite a large group to be baptized later. The management gave us the privilege of arranging a baptistry, and we have baptisms at the Sabbath morning service. This ties people up with the regular Sabbath program. We have our meetings six nights a week, and Sabbath morning and afternoon, with our church service in the same hall where we have the meetings.

Tents Still Successful

W. H. HOLDEN (Berrien Springs, Michigan): Let us not become prejudiced against the tent. It would be a serious thing to come to the conclusion that the time of tent efforts is past. The tent effort is still a success the same as the hall effort is a success. As many hall efforts have failed as have tent efforts. There are thousands of places where tent efforts can be used,—places where we cannot find a hall, or where we could not afford to pay for one. The sad part is that some ministers spend all summer pastoring the local church, and waiting for winter to come when they can use a hall. That is a mistake. Most of our

efforts in the Lake Union are conducted in tents. This last summer we had from twenty to thirty tent efforts, and baptized from 1,500 to 2,000.

H. A. LUKENS (Toronto, Ontario, Canada): In large cities I think we have been more successful in localized tent efforts than when trying to reach the whole city at one time. First selecting a certain section and securing a lot, we then plan to work a half mile each way. The ideal plan is to have the tent as near the center of the city as possible, for you can get people to go toward the center when you cannot get them to go to the outskirts.

As for street meetings, I think they constitute fine training for the preacher. Many sermons that might easily be preached in a comparatively short period take an hour and a half in delivery. Such would be radically revised by trial in a street meeting. If a man in a street meeting says too much, his crowd melts away. Street preaching is good training for any minister.

QUESTION: Do you find, when using a tent, that it is better to locate in the suburban sections or in the heart of the city? Isn't there a tendency to pitch our tents in the outskirts, and to work for only a certain class of people? Would it be better to locate our tents more centrally?

CHAIRMAN BRANSON: It is not always possible to get a tent centrally located because of fire zone regulations. I prefer a hall or tabernacle for the first meeting or effort; but after that a tent in the good residential sections of the town is very acceptable, though not of course for the winter months.

W. D. FRAZEE (Tulsa, Oklahoma): The advantage of the tent is its small expense as compared with either a tabernacle or a hall. Its disadvantage is that people associate it, these days, with the Pentecostal or Four-Square people, or the circus. It lacks prestige. The hall has certain advantages over the tabernacle. People see that it has backing. It is a place to which they are used to coming. The hall or theater, however, has this disadvantage: It is usually quite expensive, and it is hard to get a good hall for an extended period. If a hall is shared with other users, we cannot leave equipment there. Nothing is more convenient than a tabernacle, though it takes some capital to start, some of which can be recovered. Many people who will not go to church revival meetings will go to a tabernacle. Of course there is almost no expense in connection with a church effort; but because of prejudice, people will not go to it.

"Airdome" Good for Summer

L. E. NIEMMEYER (Minneapolis, Minnesota): I have held two "airdome" efforts recently as far north as Minneapolis. The "airdome" has this in its favor; it is different. While the tent today is being used by the Pentecostal and

the Four-Square Gospel people, they have not used the "airdome" yet, and it is in advance of the methods used by others.

Our "airdome" has room for 450. We made a little frame over our platform, similar to those pictured in old camp meeting scenes, where the people sat out under the trees and the preacher was up on a platform. I covered this frame on the back and two sides with tent flies. I secured a two-inch pole sixteen feet long, and attached it to the bottom of a fly on the front of my platform, fixing it so we could roll it up during the services. Then after meeting we rolled it down and fastened it, and that protected our piano and other things on the platform in case of rain.

We lost just one meeting because of rain a year ago this last summer, and one last summer. There is, however, this difficulty, that you have no place to take your people on the Sabbath for meetings as you have in a tent, tabernacle, or other building,—because you cannot hold a meeting in the daytime in an "airdome." That is the objection to it. From the standpoint of being different, people like it. People expressed themselves favorably, saying, "It is different; it is so nice to sit out here under the stars; it is cool, and we get plenty of fresh air." We did not get cold; it happened to be warm enough evenings so that we all enjoyed it very much.

The side wall to our big camp meeting tent was used for the sides and the back of the "airdome." For the front I used cellotex. We had an architect in our church there, and he devised a neat little plan.

So the "airdome" can be used in the summer months. I like it quite well, except for these two features: first, if it rains you cannot hold your meeting; and, second, you have no place to which to take your people on the Sabbath.

Street Meetings Advantageous

B. M. HEALD (Peekskill, New York): I would add a word about street meetings. Moody and Wesley in their evangelism would gather from 5,000 to 50,000 people in God's great out-of-doors. Recently I have had some experience with street meetings, and I would like to know how the brethren react to those meetings.

First of all, street meetings should be held on a nice corner in a good section of the city, as this attracts a very fine class of people. Some of you probably thought, when I mentioned street meetings, that it would be more or less for the riffraff and that sort of thing. That is not true if the proper location is selected. In most cities, permits can be obtained for street meetings.

The program for street meetings is, of course, just about as interesting as the organization for a hall or tent meeting. You cannot carry on street meetings if you do not have the burden, and if you do not profoundly believe what you are saying. If you haven't a personal conviction,

you will never get an audience to stop and listen, that is sure, because there is nothing to keep them from walking away. But I have seen talented, consecrated, fluent laymen hold an audience of from 300 to 500 for two hours, and I know there are many other laymen who could do the same. They know this message, and they can present Daniel 2, the coming of Christ, signs of the times, the change of the Sabbath, and all the rest, and go through a regular series of meetings on the street corner. There would be no expense connected with it,—no advertising, no electric bill, no rent—all is free.

These meetings are conducted in an orderly way, and I have discovered that the authorities appreciate these gatherings in which there is none of the element of unrest and agitation that is so often prevalent. They appreciate the Seventh-day Adventist organization, because we are conservative and not radical, and we do not make rash statements. The Spirit of God comes into these meetings in a marvelous way. I am more and more in favor of the street-corner meeting.

The Chairman Summarizes

CHAIRMAN BRANSON: I would like to emphasize, as a kind of summary, a principle which I think is really most pertinent. Brother Ford told us, you remember, that he liked a tabernacle, but that if he could not get that, he would take a church, a theater, or a tent. And if he could not do any better, he would go right out on the street and preach in a dignified manner. I think we ought to recognize that God expects us to work with whatever means we have in hand. And if I cannot get a big theater or the largest tent in the conference, that will be no excuse whatever for my not doing evangelistic work. There is some place I can do it, if it is nothing but a schoolhouse. Brother Ford suggested holding cottage meetings if you could not do anything else. I believe, when we get to the place where we can really work to advantage with more, the Lord and the brethren will help us to get greater facilities. We need to do the best we can with what we have in hand. And I believe that many of us can do far more with the facilities we do have than we have done in the past, if we will but attempt greater things for God.

* * *

A HELPFUL pointer in approach to heathen peoples is given in *Christian World Facts* (October, 1934). It may well be studied; for recognition of this sound principle would forestall all needless antagonisms:

"We do not go to the nations called non-Christian because they are the worst of the world and they alone are in need; we go because they are a part of the world, and share with us in the same human need,—the need of redemption from ourselves and from sin, the need to have life complete and abundant, and to be remade after this pattern of Christ-likeness."

TOPIC NO. 2—SECURING AN ATTENDANCE

INTRODUCTORY PRESENTATION BY J. L. SHULER

I WISH to offer seven suggestions for securing an attendance. The first three are basic principles, recognized by all true evangelists; the last four are developments of specific methods.

1. I would put prayer as our first necessity. Before ever we launch a series of meetings we should get our people to pray. The workers should pray earnestly every day that the meetings we purpose to start may be used of God to bring our message to the honest in heart in that place. Brethren, that same blessed God that guided Philip to the eunuch and Peter to Cornelius, is ready and willing to help us today to find the honest in heart.

2. Perhaps second in importance in securing an attendance is the right kind of place for the meetings—the right location. I wish to read a statement from the pen of Mrs. White, appearing in "Historical Sketches," page 200. Notice how pointed this is, in speaking of some meetings held in Europe:

"I am convinced that we might have had a good hearing if our brethren had secured a suitable hall to accommodate the people. But they did not expect much, and therefore did not receive much. We cannot expect people to come out to hear unpopular truth when the meetings are advertised to be held in a basement, or in a small hall that will seat only a hundred persons. The character and importance of our work are judged by the efforts made to bring it before the public. When these efforts are so limited, the impression is given that the message we present is not worthy of notice. Thus by their lack of faith our laborers sometimes make the work very hard for themselves."

With previous speakers, I think it is well to have the meetings in a place where the people are accustomed to go. It helps much in securing the attendance.

3. I would next list sincerity. The worker who is to hold a successful series of meetings must believe for himself. He must make the people realize that he has a message from God for this hour. Unless a man has a profound conviction that he has something that is the most important thing in the world for people to know, something which they need right now and cannot get anywhere else, that man had better never start a series of meetings. So I think it is fundamental that we have on our hearts the conviction that we have from God's word a message that God wants the people to have at this hour.

I was glad to hear Elder Branson emphasize the work of John the Baptist last night. He did not have any tent, tabernacle, or hall. He had no choir, no pictures, no papers, no cards; but the crowds went to hear him. You know why. Read John 1:19-23, and you will find the reason. A deputation came all the

way from Jerusalem and asked, "What do you have to say for yourself?" And here is the answer, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." So we learn that the people will come out to hear when they are convinced a man has a message from God;

Christianity's Central Truth

BY W. W. W.

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary."—*Gospel Workers*, p. 315.



MORE than human wisdom has been exhibited in devising, under the name of Christianity, a system of forms and ceremonies which, it is claimed, reveal the atoning work of Christ, but in reality render it void. The Roman Catholic mass involves an earthly sacrifice, provided by man himself, an earthly altar, an earthly priest, and an earthly absolution. It makes very prominent a visible cross, but despoils the real cross of its eternal value. It is a counterfeit atonement.

"All the realities which the Christian faith asserts—sin, guilt, judgment here and judgment to come, the love of God, the virgin birth, the stainlessness of Jesus, the assurance of peace with God—are ghostly and fleeting shadows unless in the light of the atonement. Its

for while the world is indifferent, there are many hearts hungering for God's message for this hour.

What is necessary on my part as a worker? What should I preach in order to prepare the way for the second advent of Christ, as John prepared it for His first coming? There is no question as to the stir he created, and as to its results. He did not advertise; the advertising was all done by the people. Now what is necessary if we are to preach like John the Baptist? Let us read it from "Testimonies," Volume VIII, page 333:

"In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding Him lose sight of self."

4. We must have a drawing title for the first sermon if we expect the people to come

out to hear us. And that requires much study on our part. We need a title that is particularly timely, and that has the widest possible appeal to the people we wish to interest. That is why we must vary the title according to the time and circumstances. To illustrate: I think most of us recognize that a good start means much. I agree that we should advertise heavily for the first night, especially if beginning in a city where we have practically no believers, and emphasis must be put on the

twice as many people outside the tent as there were inside. What made the difference?—His subject title. It means much to have a good title for our first subject. Of course every subject should have its appeal; every title should be a drawing one, and that requires real brain work. Many men have studied for hours and hours to get the right title. Preaching this message and producing drawing titles is no job for a lazy brain. I should like to see the best powers of our evangelists enlisted in getting up the most attractive titles for all our major themes.



Truth and Its Counterfeit

PRESCOTT

“That the mass, around which such complicated rules have grown, is the central feature of the Catholic religion hardly needs to be said. During the Reformation and always the mass has been the test. The word of the Reformers, ‘It is the mass that matters,’ was true.”—*“The Catholic Encyclopedia,” Vol. IX, p. 800.*

passion, its power with God, its revelation of the Father, its dead-heave to the burden of men’s souls, are credible only when we see that on the cross the Son of God loved us and gave Himself for us. The virgin birth is not securely attested even by the virgin life. It is inevitable to the work of the Son of God. The resurrection has its own indispensable place in the consummation of the work of Christ; but, apart from the atonement, that Christ rose from the dead is of no more consequence than that Lazarus came forth from the tomb. . . . In the day when men empty the death of Christ of its sacrificial meaning, the coherence, the unity, the credibility of the other great doctrines of the Christian faith, to which men so pathetically cling, are imperiled.”



right subject, because we ourselves must bring the people out.

I think of two evangelists who opened meetings in cities of 100,000 people, a hundred miles apart. Both had first-class tents, both had good locations, and both men used Daniel 2 to start. One man chose a title that did not have very much drawing power, so he did not have much of an audience. The other chose a title that had wide public appeal at the time. It was when the kaiser and the German armies were making great strides on the Western front, and everybody was interested in that. This man’s subject read, “The Kaiser’s Dream of World Empire Shattered by Bible Prophecy.” He surely got a crowd. About three thousand people came out to hear him,—the largest crowd that has ever attended an Adventist meeting in that State. There were

Take the subject of Daniel 2. I have known men who advertised it as “Nebuchadnezzar’s Dream.” Others have advertised it as “The Great Image of Daniel 2.” But very few people know anything about these, or have read concerning them in the Bible. If I were going to speak on Daniel 2, I might take this for a title: “What Form of Government Next?” Daniel 2 answers that. We might also speak on Daniel 2 from this subject: “What Is Coming—Recovery or Collapse?” Or we might take, “The Meaning and Outcome of the Present Upset Condition of the World.” We can see how much more appeal is found in those to create interest. People say, “I want to hear that.”

While we need to study to get titles that really have drawing power, I think at the same time we must avoid cheap or sensational titles. We should use only titles that are in keeping with the spirit of our message. But those titles must be up to date and interest arousing, so that people will want to hear the subjects.

I wish we might have a committee appointed to formulate lists of appropriate titles, with the editor of the MINISTRY as a member, and that this list might be printed in the MINISTRY, giving suggestive titles for the different subjects.*

Let us ever be on the lookout for titles. I try to use titles that are different. I have often found good titles on books. It might be some book that I wouldn’t care to read, but I could use the title. You can find good titles sometimes in the *Signs of the Times* and the *Watchman*. The preacher’s title is the headline of his story. It takes thought and time to make it just as attractive as possible. I like to have a variety of titles for each subject. On some I have as many as fifteen different titles that I can use.

5. Having selected a proper title, or one with the widest appeal, we want to advertise properly. On advertising I shall speak but briefly, because others will discuss that more fully. I shall speak of only three methods: First, the newspaper—display advertising, and free stories. That comes first. Then follow cards or folders, or whatever you wish to put into the homes of the people. Third, I would list the radio. For three or four days before you

* See formal recommendation on page 9.

begin your series, at 5:30 or 6 in the afternoon, give a fifteen-minute talk that will stir the people. Perhaps close by saying, "All right, now in so many minutes we will be in the tabernacle, so come and hear the rest of it!" Many people will come.

If I were limited to three methods of advertising, these are the three I should use. Don't fill up your newspaper ad. with little print. Put in the smallest amount of copy that will tell your story. Get the subject before the people so they will see it. I like, too, to concentrate my advertising on the first subject. I do not believe in advertising subjects upon which I intend to preach for ten or twelve weeks. If the people hear that, they may wait until the last week before coming. I think it better to concentrate the advertising on the opening subject in the newspaper and even on the cards.

6. I have a card printed giving the subjects for the remainder of the week. When we put a card in the home, we usually put the week's program on it. Deliver the first sermon in a gripping, right-to-the-point, stirring manner, and quit when the interest is still high and the people want to hear more. They will say, "I must go back and hear that man again."

7. Get the audience to boost for you. At the close of the first sermon, I call for a show of hands, saying, "How many people enjoyed the talk tonight?" Then I ask, "How many will try to bring a friend?" The next night I ask, "How many brought a friend?" And I announce, "I have a program card for you to give that friend." Then have these people give out the cards, for that has more influence than for my workers to give them out. If we can get our audience to boost for us, we can thus build up our attendance.

Discussion From the Floor

"Jury Trial" and Chalk Talk

E. L. CARDEY (Lincoln, Nebraska): I wish to speak of methods of advertising, character of advertising, and mistakes in advertising.

Methods are as varied as the individuals employing them, and rightly so. All legitimate methods have their place. But I put down as *first* in my program, more and more dependence upon the influence of prayer and the Holy Spirit to attract the people, and the support of members in our churches who really know what prayer means. When I think of what Moody, that great revivalist, accomplished through earnest prayer, it causes me to know that God can work upon the hearts of individuals to accomplish wonders. I firmly believe that God will pour out His Holy Spirit upon us at the present time, as men and women all about us are reaching out for something better.

We had evidence of this in Lincoln. A lady and her husband, who took their stand for the Sabbath, were led to pray for light several weeks before the tabernacle came there. When this lady saw our tabernacle going up almost overnight, she asked what it was. The people did not at first know. Then she discovered that it was a place where religious meetings were to be held. Immediately the conviction came to her heart, "This is an answer to my prayer." And it was. We have had other instances of the same character that show the influence of the Holy Spirit's leading. Many are praying in the dark, reaching out after light. We can depend on prayer as a true medium of advertising.

Now, second, with reference to the character of our advertising. We should devote real mental effort to the preparation of a title. It is not enough to say that we are preaching on Bible prophecy of great importance, or that we are going to preach on "Who Changed the Sabbath?" That is all true, but it may and

should be stated in such a way as to attract people. Sister White says that we have a startling message, and that our message should startle our hearers. So our advertising should be of a startling nature. Mark you, I did not say "sensational," but *startling*. I seek to get away from the customary forms of stating a subject, avoid the doubtful method of cartoons, and the spectacular aspects of either colored paper or ink.

I believe in folders and leaflets. They are as effective as the newspaper, if put into the hands of the people. And I think that is the chief point to take into account—the effectiveness of the advertising. These folders must be put into the hands of the people, and not dropped on the doorstep.

Use startling announcements and out-of-the-ordinary statements. As a suggestion for your subjects, look at the chapter headings in the new book, "The Dawn of a New Day." Almost every chapter has a heading that we haven't been using in books. As I scanned it I thought, "That is a good method to use in advertising."

We want to attract the attention and gain the interest of thinking people and religious people. Therefore, instead of announcing, "The Change of the Sabbath," which might turn away many people who would really like to know something about the subject, it might be presented as, "The Greatest Criminal and the Greatest Crime," announcing that there will be a "trial by jury." We had such a jury trial in our meeting last Sunday night. I called the members of the jury right out of the audience, and they gave a unanimous verdict. You can be sure we had the undivided attention of that audience of approximately 1,700. The tabernacle was crowded, and some were turned away, *all because they were interested in the announcement*. If I had merely said I would talk on the change of the Sabbath, many would

not have come. They came to hear the jury trial, and to hear the jury pronounce the verdict. And it made a profound impression.*

Do not say on your announcement that which will cause the person who reads it to reach a decision before he comes to the meeting. That is why I am avoiding the old cartoons we used to have. They said too much. A man looked them over, decided in his own mind the answer, and either came to the meeting with his decision all made, or did not come at all. We want to say just enough to arouse interest, and to bring the people to the meeting, and there answer the question.

We will demonstrate here one of the aids we employ to secure an audience. It is the crayon-drawing method. [The artist, Mr. Newell Niswonger, draws the great image of Daniel 2 in colors.] This is the procedure I follow when speaking on Daniel 2. The same picture and many similar ones may be used in store windows or on a street corner. Imagine the crowds you would get with this picture being drawn in a store window, followed by a placard announcement of the meetings. Such a plan holds the attention of the people when they come.

It is not difficult to get a crowd the first night, but that meeting ought to be of an exceptional nature,—of surprises, as it were,—and yet of a spiritual turn, that will cause people to come back again.

We have also sought to combine this chalk-illustration work with special music. The two together grip the people, and not a soul leaves. [Artist draws hand nailed to cross, in colors, while duet is sung, "The Hand That Was Wounded for Me."] Requests come up, "When are you going to have another crayon drawing?" Sometimes we have the lights out,—save on the platform,—and it surely interests the people and holds them to the last. I always give a spiritual turn to the meeting at the close, that people may know we believe in Christ, so they will accept personal salvation. Close each meeting with spiritual emphasis that exalts Christ.

Effective Use of Press

JOHN FORD (Boston, Massachusetts): Just space in the newspaper will not bring people out. One may spend thousands of dollars on such advertising, and get no results. Sometimes a smaller ad. will bring far more people than a quarter page, *if the smaller ad. is made up in an attractive, arresting manner.* To gain the attention of the reader you must have something different, something that will stand out, that will not look and read like the other ads. on the page. Most advertisements in newspapers have big headlines and big words. If so, *Keep away from such.* Trying to think

of some way to make my advertisement different, I decided that one way was to put in a large cut of myself, a cut larger than any other on the page. This is not that I want to display myself, but that as the reader turns the pages of the paper his eye will be caught by that picture.

Then, of course, you want to gain attention by your topic. I find it important to be specific in advertising—not too general. Just advertising a "Bible Lecture" will not bring a crowd. Advertising a name will not bring a crowd. My name does not mean anything, but my topic does. Make it strong—something that will arrest immediate attention, and make people want to come to your meeting to find out more about it. Make your topic stand out. People won't read through a maze of words before coming to the topic. After all, that is the most important thing, and should stand out in bold relief, along with the date and the place.

I hesitate to stress my way. These suggestions are merely for your consideration, but I believe we ought to consider matters from all angles. I don't like to concentrate all my money on the one meeting, for I have to have some boosting during the weeks following. So I divide up my advertising budget to cover the entire series, and keep up a constant series of advertisements of about the same size. If I spend it all on the first week or two, a blizzard may be on, and my crowd will not come out. So if I fail to get a crowd the first two or three weeks, and have no more money for advertising, what would I do? I am fearful of "putting all my eggs in one basket." I believe in a constant program, even though it must be small.

Then a few thoughts about cards and handbills. Some print only on one side. I think it quite important to print on both sides, for many times as it is laid upon the table it may be wrong side up, and many people will throw it out without turning it over. And don't advertise yourself, but the subject. Again, if you are going to have your cards handed personally to the public, be sure to have the right type of person to do it, for many times certain people do much damage in handing out the cards personally.

I ask my church people to bring their neighbors to the service in the car. This usually guarantees a baptism of two out of three persons who are thus personally invited and brought constantly to the meetings by auto. I know of one brother who had an old Model T Ford who would load up his car with friends and neighbors and bring them every night to the meeting. As a result, nineteen people from his neighborhood were baptized. This personal contact is most important.

A. J. MEIKLEJOHN (Denver, Colorado): I think it is a good thing to advertise with our pictures. I have held meetings where I ad-

*An amplified statement has been secured from Brother Cardey, setting forth his method of procedure. This will appear in a later issue.—Ed.

advertised and did not use my picture. But I find from experience that I get a larger crowd when I advertise and do use my picture. The counsel here seems to be that it is not always the best thing to do, but I have had my best attendance when I have advertised that way.

I also think it well to advertise our distinctive doctrines. I have held meetings where I have advertised that I was going to speak on the Sabbath question, and I have seen my best attendance when I have advertised in that way.

Placards, Radio, and "Whispering"

H. M. S. RICHARDS (Los Angeles, California): We advertise mostly with handbills and with big placards on the side of the tabernacle or tent,—big ones 100 feet long. Brother De Fluiter, our song leader, is also an artist, so it does not cost anything except for cloth and paint. Then we have an ad. for the spare wheel on the back of automobiles. For the last year and a half I have been using the radio heavily,—five solid hours a week,—and naturally I mention my meeting every night. That has taken the place of most of my newspaper advertising. I believe in Brother Ford's plan. I like to advertise quite heavily the first three or four weeks. The last six weeks of the effort I have usually had no advertising of any kind, so as to make our effort self-supporting.

If we were down in the center of the city, as Brother Ford is, we would naturally have to be in the big metropolitan papers, and then people would come from all around. But our tabernacle is located on an arterial highway, where people can see it.

I agree with Brother Shuler in the case of a smaller town. But if I were working in Philadelphia, and had just one means of advertising, then I would use the newspaper, as I do not think that cards would amount to much in a city of this size.

I have advertised usually as a Seventh-day Adventist. The people want to know about the Sabbath, and when we come to the change of the Sabbath, my Bible workers come to me and say, "Be sure to advertise it that way," for the people want to come. So I do not camouflage the subject. What is there better on the second coming of Christ than just "The Second Coming of Christ"? I am a regular title "thief." I "steal" wherever I find something that I like. And I find some others taking the same liberty with me, and I believe we ought to help one another. I have used a little color in my advertising at times. The other day a lady came to me and said, "I thought I had seen all kinds of handbills, announcements, and cards on my doorstep and in my mailbox, but as I looked out of my window the other day, I saw a card of the strangest color I have ever seen in my life. It was being blown about my yard. I walked out and picked it up, and here I am." Sometimes I

advertise my name and show my picture. It helps, I think, in attracting an audience to know what the lecturer looks like. I believe that if we keep humble, this part will go along all right. We are nothing. We are not big men, but we have a big message,—the biggest message on earth, and all these different methods of advertising are good.

There is another way. In advertising one of our meetings we got two young women to ride the elevators of the big hotels and department stores throughout the day, talking to each other in an interesting way about our meetings. Such a "whispering campaign," rightly organized, has great possibilities. We must have the tongue of the learned and know how to use it. People can ride street cars and talk to their neighbors about these things. I believe there is a great field that we have scarcely entered here.

In one place where I was holding meetings, I ran out of money for advertising and just quit, and we got along about as well as when we advertised. But of course we were on the radio every night, and hadn't so much need of the other. I believe the newspaper is the greatest single medium of advertising, but I don't like to use it unless my ad. dominates the page. Better to save your money for two or three weeks and do that, rather than run a series of small, ineffective ads.

Capitalize Your First Meeting

O. D. CARDEY (St. John's, Newfoundland): For the last eight or ten years in my work in halls and theaters I have advertised only one meeting at a time. I capitalize the newspapers. When I went to St. John's, first of all I went down to call on the manager of the paper. I had with me recommendations from papers in Toronto and other cities. I showed these recommendations, which mentioned the money I had spent with different papers. I told him I was considering a series of evangelistic meetings in St. John's. He called in the editor and the display man, and they told me they were pleased that I had come to see them. Some evangelists, they said, come to town, and the editors do not know who they are and they get away before they ever find out,—and some of them do not pay their bills.

When I was at the Palace Theater in Hamilton I gave a short write-up to the papers, saying I had been secured to hold that special meeting. If my audience has the idea that that is the only meeting to be held, they are more likely to come out than if they think I am to hold a whole series of meetings. Then they think they will come later, and somehow keep putting it off. I usually advertise my meetings by dodgers. I always head them "Big Mass Meeting." I have advertising posters on the street cars. I also have them on my own car.

I believe in advertising my *first* meeting heavily. Tell the people it is the biggest thing

on in the city for that night, and they will come out. I usually open the doors at seven o'clock. In Canada, however, I opened the doors at eight, for at that hour all church doors open. In that way the preachers cannot say I open earlier to get their congregations. In one place where I advertised just the one meeting and opened the doors at eight, we had 1,500 people that first night. At the close I asked the people, "How many enjoyed this meeting?" Ninety per cent of the audience raised their hands. "How many would like to have another similar meeting?" The same hands went up. Then I said, "Well, I think it can be arranged." There were 2,600 people out to the second Sunday night meeting. We had to open the doors at 6:30 that night, and at five minutes past seven there was not an empty seat left. So much for method.

But I believe we must pray, brethren. I depend upon God to bring my audience. I ask our people to meet in their homes and pray that God will overrule in anything that would prevent the people from coming to the meeting, or that men may say against our work. The preachers know I am coming, and they know I am a Seventh-day Adventist.

Advantageous Use of Cards

J. L. SHULER (Charlotte, North Carolina): When using the newspaper, I stress the opening ad. in order to attract the people. But because the space costs so much, we feel it best to limit extensive newspaper advertising just to the opening subject.

I spend perhaps one half to two thirds of my advertising budget on the opening night. If it snows or rains, I try again the next Sunday night. So far I have never had to do that. I believe we should keep the meetings before the people. Our advertising money is limited, and I think we should study more how to spend the available funds to get the people there for the first night, and then endeavor to hold them and build strongly that first week, thus being able to cut down on advertising for the succeeding weeks.

When using the card which we take to the homes of the people, we can put the Sunday night subject on one side of the card and the week-night subjects on the reverse side. There will be some who cannot come on Sunday night, but seeing the subjects for the week nights, will come then. And it does not cost much more to put the week-night subjects on the back of the card than to have the one subject on the front. But that is not all: With the week-night subjects on the reverse side of the card, that same card can be used to give to the people who want to invite their friends, thus serving a double purpose.

If my funds were extremely limited, I would choose the card in the homes of the people as the most effective way of advertising. We have made a test of that by calling for a

show of hands in the audience after the service has been running for several weeks. Every time I have made a test the most people have raised their hands who had been attracted by a card left in their homes.

Parade and Giant Cutout

E. L. BRANSON (St. Louis, Missouri): We had a fine carpenter in our church make a giant Bible, twelve feet high, a cutout made of building board. It was mounted on top of a trailer. It was well constructed, and was painted by an artist also in our church. It bore the words, "Branson's Bible Lectures—Colosseum." This attracted considerable attention as it was drawn through the streets of the city. There were a few restricted sections into which we could not go.

Then one day we secured permission from the police to organize a parade, comprising some thirty or forty cars,—those of our church members and their friends. We even had a police escort of motorcycles. It is surprising what a long parade thirty-five or forty cars will make—three blocks long. It tied up traffic. We went for twenty miles back and forth over different streets. On the sides of the cars we had placards announcing the "Branson Bible Lectures—Colosseum, October 7-21." We were unable to use music. We should have liked to, but it is against the laws here.

Then there was another method we found helpful. When we came to an important topic like the Sabbath or the change of the Sabbath, we wanted all who had been at all interested in our meetings to be present. Each Sunday night we had taken the names of those who wanted literature for that week. By the time we came to the Sabbath question we had a thousand names that had been turned in during the weeks previous. We used a mimeograph to run off a thousand penny postcards, and the Bible workers in two or three hours addressed them from this list. In this way they all received a personal invitation to that particular lecture, and the attendance was greatly increased from those most interested.

Auto Amplifier

R. S. FRIES (Nevada, Iowa): Last summer we secured an amplifier that could be used on an automobile, and went through the streets of Des Moines between the hours of 12 and 2, when the streets were packed. We advertised the subject by placards on both sides of the car. One man drove the car and another operated the machine. We played some of Rodeheaver's duets and solos. Using only the very best music, created favorable comment. Periodically a voice would be heard through the microphone, "Come out tonight to the Bible Palace, and hear —," the subject being changed, of course, every night. We secured a very good attendance as a result of such advertising.

Telephone Advertising Effective

M. V. CAMPBELL (Union Springs, N. Y.): There are two types of advertising that have not been mentioned. One of them is very inexpensive,—the telephone. It has been used effectively by assigning to certain persons in the church, blocks of names in the directory whom they are to invite to the meetings. Nearly all of us have had the experience of some sales person trying to sell us something in this way, and it is effective. Let us call the people to our evangelistic services. The directory should be divided among the church members. If there are one hundred members in your church, the first one might be given a part of the letter "A" in the directory, and be asked to call up every person listed. He might be given several hundred names to call during the week.

Then there are the posters—these large posters on billboards. We used them in England. For a considerable period of time we put out thirty thousand handbills and had forty posters, six by ten feet in size, scattered around the city at strategic points, and one large poster, sixteen by twenty-four feet in size. This large poster was at a junction point of several lines of buses and street cars where thousands of people were continually passing by. The letters of the words announcing our meetings on this sign were six feet high. With this advertising we were able to keep our hall packed for the first four weeks, and an excellent attendance stayed with us to the end of the effort. Of course these posters are expensive if you have them hand painted. But in England I could have them lithographed, and by getting them in quantities, they did not cost a great deal.

L. F. PASSEBOIS (South Lancaster, Massachusetts): I try to take advantage of opportunities that present themselves. For years in Montreal I failed to get a hearing among the French. Three years ago there arose a controversy as to whether people, when they died, went to hell or heaven, or stayed in the grave. I immediately seized upon the opportunity to announce that in a certain hall I would lecture on "everlasting fire." Needless to say, I had a full house, and every Sunday night thereafter the hall was full. I also used the telephone to great advantage, having the members call up on Sunday afternoon to ask the people out that night.

W. J. HURDON (Ottawa, Ontario, Canada): I found in Ottawa a conservatism which was almost impossible to break. I distributed thousands of cards, and did not get results. I used the newspapers. Then I tried the telephone, and found it one of the most effective ways. Some of the finest members we have came in through the use of the telephone. The church members divided the directory alphabetically, and assigned different names to the different members.

H. A. LUKENS (Toronto, Ontario, Canada): In large cities do not take just the alphabet, but select the sectional exchange for the district, and focalize on that.

QUESTION: Which of all these advertising methods is considered the most effective—newspaper, radio, cards, dodgers, telephone, or bringing people by auto?

O. D. CARDEY: With just one introductory meeting held in the center of the city, I should choose the newspaper. But if there were to be subsidiary efforts in other sections of the city, I think I should use the cards.

JOHN FORD: I agree with Brother Shuler. When means are limited, you can get more from cards; but newspaper advertising is the most effective when you have the means.

DECISION BY VOTE: The consensus of opinion was almost unanimously in favor of the newspaper as the most effective, with radio next.

A NEW device to aid the sightless, called the "Talking Book," has been perfected by the American Foundation for the Blind. It is a combination of electric phonograph and radio, and is said to be the most helpful invention for the sightless since the Braille method was introduced a hundred years ago. Seventy-five per cent of those who are blind lost their sight too late in life to master this method. Through arrangements with the Library of Congress, "Talking Book" libraries are to be established throughout the United States, and records will be lent without charge to the blind. Machines may be purchased from the Foundation, at cost of manufacture, by blind persons or those wishing to donate them to blind friends. The New York Bible Society has promised to record selected portions of the Bible into "Talking Books," the Psalms and the four Gospels being completed and now available through the Library of Congress. A recent act of Congress makes postage free on these books to and from the library. They can also be purchased by the blind for their own permanent use. Full information may be obtained from the New York Bible Society, 5 East 48th Street, New York, or the American Foundation for the Blind, 125 East 46th Street, New York.

The general small church situation in North America is stated thus by a religious exchange:

"It is estimated that there are 85,000 feeble churches in the United States. These churches are unable to support the full-time services of either a trained or untrained minister. Less than a fourth of Protestant churches are employing seminary graduates, and less than one sixth are employing graduates of both college and seminary on full time."

MODERNISM's bold and blatant positions come into the open in such gatherings as a conference on preaching held in honor of the founding of American Methodism. Prof. W. E. Hocking told (*Christian Century*, Nov. 21, 1934) how—

"The psychoanalysts are discovering that the patient's extroversion and trust must be centered on something or some one altogether worthy; how in sociology there is a seeking for an objective society which is radical enough in its anthropology or metaphysics; and how science is telling us that there is a great 'descending power' in nature that gives it its quality."



OUR SUPREME NEED—PART III



HERE is one other phase of this great subject that is one of the most important experiences in our lives, and that is *personally* to receive the gift of the Holy Spirit. When we do, the actions of other men will not bother us very much, unless it be to grieve us; we shall never fall because somebody else sins, nor apostatize because some man of influence has left the faith. Why do men go into sin? Because the flesh ever wars against the Spirit, and they choose indulgence rather than obedience. Most Christians who have been baptized by the Holy Spirit do not give up their confidence and faith in Christ all at once. If they give up, it is a drift outward, toward the world, toward fleshly things. It is by slipping back little by little, putting conscience aside, hardening the heart and blinding the vision, that a man goes back to sinning. By and by he breaks away from God, and is lost. Then it is difficult for that man to find repentance.

But it is not necessary for any man to lose his soul over any weakness in the flesh, for there is power in the Holy Spirit, if received into your heart, to give you the victory over everything that would be un-Christlike; you need the Holy Spirit to keep you from falling. You need Him in your home, in your business, in all the contacts of life; you need Him in your prayer seasons, in your study of the Word, in your service for Christ. In every experience that comes to you in life, you need the indwelling presence of the Holy Spirit. The man who has that presence cannot live in known sin. He cannot hold hatred in his heart toward his brethren; he cannot cherish bitterness. To him it matters not how he has been treated, or what may have been done to him, or whether he has lost money or his good name through the unkindness of others, or has been set aside and ignored. None of these experiences count greatly when a man receives the Holy Spirit. He is willing to suffer, if need be, for Christ; for he finds consolation and comfort from the indwelling presence of the Holy Spirit.

There is one thing that the Holy Spirit cannot allow, however, and that is for a man to live in known sin. Any man who would receive the Holy Spirit must break with sin. If you are a tobacco user, or if you fail to pay God His tithe, whether you sin by an overt act or by omission of a known duty, you must break with that thing when known. It does not matter what the sin is. What does it matter

what keeps one out of the kingdom of heaven? If the gates are closed to me, if I am not saved, if I am lost because of my sins, I might as well be shut out for one thing as another. With God's presence, the Holy Spirit dwelling in the heart, sin cannot dwell there also; for sin cannot dwell in the presence of God. That we can find help in the Holy Spirit is made plain in Romans 8:26:

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

What are our infirmities? Bad temper, pride, hardness of heart, a dominating spirit, bitterness, envy, evilspeaking, selfishness—the list is long. But in all of these the Holy Spirit "helpeth our infirmities,"—remedies them, aids us in fighting them and in resisting the things which are enslaving us. He will control our lives and enable us to keep sin out. Every day we need the Holy Spirit—in our business, in our homes, in our church relationships, to help us control our tongues and our feelings toward our brethren. We need Him in order to be honest men and women in the sight of God, and to keep pure and clean. The Holy Spirit is our helper. He "helpeth our infirmities."

Why live on the borderline of sin? Too many Christians live in the twilight zone. They do not try to get away from it, but apparently try to see how close they can come to the edge of transgression without the very act. They cannot do that, and have the anointing within them. They cannot afford to do that, for those who seek to serve God and the world at the same time will never get into heaven. Christ made that very plain. "He that is not with Me is against Me." Those who are attempting this impossible service must change, or be lost. Said Paul:

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5.

From "Testimonies," Volume I, page 619, we read:

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and to fit them to engage in the loud cry of the third angel, they will be

found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The Latter Rain

When every man and woman in the church has the Holy Spirit dwelling within and controlling all, we shall have a clean church; and when we have a clean church, then we shall be in a condition to receive the fullness of the latter rain and to finish God's work. There is to come to this people, there is to come to each church member, an outpouring of the Holy Spirit in line with what I have been presenting. It is to be an individual, personal experience. This is not the latter rain. But in the latter rain the church is to be filled with a special power to go out and finish God's work, and the whole world is to be lightened with the glory of God that comes through His people in the preaching of the third angel's message. The special endowment is the latter rain. How shall we obtain the latter rain?—By every man's claiming the promise of Christ in personally receiving the Holy Spirit now, and so having the victory over every weakness of the flesh, and living a life of obedience and faith, giving God the glory for what He has wrought in delivering him from the bondage of sin.

This truth will never reach the latter-rain power until the church of God can go out and witness in the name of the Lord to what Christ has done for them *individually*. When that time comes, the latter rain will be poured upon the people of God in a degree even exceeding that at Pentecost. And when four hundred thousand men and women can go to the world and witness what God has wrought in their lives by the Holy Ghost, that will be the loud cry of the third angel's message. They will exalt the law of their God, and by their rich experience will persuade men to accept and obey the commandments of God and the faith of Jesus. That will be the greatest power that has ever been known in the Christian church.

We can never finish this work by simply preaching doctrine. Doctrine is right and must be preached; but the Holy Spirit must possess our souls. We must get out into the far corners of earth, and tell the people what God has wrought in us. When we can tell them that we *have victory now*, through faith in Christ and the power of the Holy Spirit, thousands will come from other churches, and will accept of that simple witnessing for Jesus Christ. On this very point the Spirit of prophecy says:

"The third angel, flying in the midst of heaven, and heralding the commandments of God and the testimony of Jesus, represents our work. The message loses none of its force in the angel's onward flight; for John sees it increasing in strength and power until the

whole earth is lightened with its glory. The course of God's commandment-keeping people is onward, ever onward. The message of truth that we bear must go to nations, tongues, and peoples. Soon it will go with a loud voice, and the earth will be lightened with its glory. Are we preparing for this great outpouring of the Spirit of God?"—*Testimonies*, Vol. V, p. 383.

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them."—*The Great Controversy*, p. 606.

O my friends, the mightiest power the world can ever see comes from this witnessing by men who, through faith in Jesus Christ and the power of the Holy Ghost, have won the victory in their own experience! They talk about what they know. It is not argument, but testimony that commands attention. Again we read:

"In these final hours of probation for the sons of men, when the fate of every soul is so soon to be decided forever, the Lord of heaven and earth expects His church to arouse to action as never before. Those who have been made free in Christ through a knowledge of precious truth, are regarded by the Lord Jesus as His chosen ones, favored above all other people on the face of the earth; and He is counting on them to show forth the praises of Him who hath called them out of darkness into marvelous light. The blessings which are so literally bestowed, are to be communicated to others. The good news of salvation is to go to every nation, kindred, tongue, and people."—*Prophets and Kings*, p. 716.

So in this great final struggle the church is to spring into action. The whole church of God, influenced and controlled by the Holy Spirit, is to go into action in spreading this message in the loud cry and the last hour of this great work. And here we are today, with all earthly conditions ready to see this great work hasten on and on. We know that it cannot be finished until the church takes its place, witnessing and testifying in the name of Christ what the Holy Spirit can do for sinners. That is what the world needs. It needs this testimony,—the testimony of four hundred thousand believers in the advent message telling what God through the Holy Spirit can work in human flesh. It needs your testimony; it needs mine.

There will come out of all this great turmoil and maelstrom of sin that we see in the world today, a people who have had this transforming experience,—men born again, a people triumphant, a people who have won through faith in Christ, and who will be translated and taken to heaven. To have a part in this experience

is the greatest privilege ever accorded any generation. It is to be an Elijah translation of a people who have had an Elijah experience. Ours is the privilege of helping God to finish His work in the earth. But we must allow Him to finish His work in our hearts first; we must receive His gift of the Holy Spirit. When you have the Holy Spirit, and I have the Holy Spirit, and all the members of the church have the Holy Spirit, the latter rain—the mighty power of God, the special outpouring of the Holy Spirit—will attend our witnessing of what God can do, and will bring out a people ready for translation.

The world is waiting for our testimony, not that of the ministry alone, but of the whole church, a church that has been saved by grace, that believes the commandments of God, that believes in the coming of Christ and goes out to the world to testify that God can save sinners. May the Lord make us that people, and finish His work at an early time, that we may meet our Lord with joy, and share in the glory that is awaiting the faithful. I. H. E.

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Council Echoes

Right Chord Struck.—How much I enjoyed the council, and the open-forum manner in which it was conducted! I doubt if we ever had a meeting like it before. Surely we must have more such councils, for the men there gathered, influence our churches more than any others who might be assembled. We as a people are all the time having secretarial meetings of some kind, and of course they are necessary; but the men gathered in the council at St. Louis are the ones who really give the mold to our churches. In my opinion the right chord was struck in holding these institutes.—*E. L. Cardey, Evangelist, Lincoln, Nebraska.*

Tabernacle Efforts Planned.—Our men came back to the field with new life and full of energy, determined to put on a program that will lift Indiana out of the dead level in which it seems to have been. Last Sabbath Elder Denslow raised \$1,065 for a tabernacle at South Bend, and expects to double that amount in the course of the next few days. We plan to raise about \$2,500 for a tabernacle here in Indianapolis. Our people seem to be greatly pleased with the prospect.—*S. E. Wight, President, Indiana Conference.*

Similar Meetings Needed.—I want to express appreciation of the evangelistic council just held in St. Louis. In my judgment it was the best workers' meeting of any kind that I ever attended. I greatly enjoyed the high spiritual tone of the meetings, and feel that the instruction on methods will be very profitable to me in my work. It is my opinion that every man who attended those meetings should return to his field, not only with a new evangelistic inspiration, but with a very definite understanding as to how to secure better results.

It seems to me that it would be very beneficial if we could have a meeting of this kind at least once in two years. Surely it ought to

be as important for our evangelists to have a meeting of this kind once in two years, as it is for our publishing department men. I fully believe that such conventions will amply justify the financial expenditure in souls won to the message as a result.—*A. J. Meiklejohn, Evangelist, Denver, Colo.*

Helped and Inspired.—Never in all my life have I attended such meetings, nor felt so much helped and so greatly inspired to press forward with all our workers in evangelism.—*W. A. Nelson, President, New Jersey Conference.*

KINDLY CORRECTIVES

Better Speech and Conduct

"Somehow"

BY ARTHUR W. SPALDING

SOMEHOW it seems to me my friends
Who write for God and home
Would somehow fail to reach their ends
In article or poem
If they could not somehow ensnare
This simple adverb's feat
To somehow qualify each prayer
And each assertion's heat.
They say: "It somehow came about
That we could pay our vow;
And somehow all the dear devout
Were likewise blessed, somehow."
They pray: "O Lord, Thy kingdom come,
And somehow give us all
The grace to add each patient sum,
And somehow hear Thy call."
They write: "Somehow the crowds were great,
And somehow listened well,
And somehow seemed to sense their fate,
Which somehow we could tell."
They plead: "Oh, somehow that we might
Be burdened with a sense
Of all the somehow dizzy height
And depth of sin's offense."
They split infinitives and words
To somehow get it in,
As though 'twere somehow but a herds-
(Er, somehow)-man of sin.

Now somehow all this lavish use—
Somehow, it seems to me—
Of this "somehow" is mere abuse
Of, somehow, modesty.
One somehow does not wish to boast
That he has drawn the crowd,
Or that of alms he's g'len the most
(At least, somehow, out loud);
One feels that if he claims God's smile
And grace unqualified,
The world somehow will think it guile:
"Now, mortal, thou hast lied!"
And so somehow it seems good sense
And taste to modify,
And make "somehow" a Providence
And Lord of all we cry.
But somehow is it not absurd
For pride of you and me
To lift an unobtrusive word
To rank of deity?

And yet, somehow, I am impressed
This, somehow, is not all:
So casual a verbal guest,
That runs at beck and call,
Must be a servant more than Lord,
And somehow be a sign
Of laxity in thought and word
And composition line;
Some vague, disjointed, vacuous thought,
That somehow does not know
The way—somehow—the way it ought
To go—somehow to go.
So I rise up, with vigor tense,
To smite this here and now,
And beg you all, without offense,
To leave it off—somehow!

Washington, D. C.

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

XI. THE REFORMATION AND THE END OF PAPAL SUPREMACY

BY N. J. WALDORF

IT is not our purpose to deal with the Reformation in detail, but rather to elucidate on the causes that led to the Reformation, and to the final downfall of the Papacy. We shall start with the pontificate of Innocent III. The struggle for supremacy between the Eastern emperors and the popes of Rome had lasted from Constantine to 716 A. D., a period of nearly four hundred years. Among the leading popes who during their occupancy of the papal chair wielded great power were: Leo the Great, Felix III, Gelasius, Symmachus, and Hormisdas. On the side of the emperors we have: Theodosius, Justinian, Constance, and Justinian II. It was an ebb and a flow of power from and to the pope of Rome. Prophecy demanded that the "little horn" of Daniel should rule in the Western Empire, and here we find it.

The conflict for supremacy in the church between the emperors of the Holy Roman Empire and the popes of Rome lasted over three hundred years. The culminating point of that struggle was reached during the reign of Innocent III, from 1198 to 1216 A. D. From the time of Leo III, who crowned Charlemagne emperor in 800 A. D., to this very time the kings and emperors in the Holy Roman Empire had with but few exceptions taken an oath of loyalty to the papal see. Previous to 716 A. D., the popes in some instances were vassals to the emperors; now some kings and emperors are vassals to the popes. It is no longer the Holy Catholic Church as the emperor Constantine named it, but it is the Holy Roman Catholic Church in the Holy Roman Empire. Otto IV, 1208-1212, and Frederick II, 1212-1246, were the emperors who occupied the throne of the empire in succession during the pontificate of Innocent III.

Fourth Council of the Lateran, 1215 A. D.

This council was called by Innocent for several reasons, one of which was the suppression of heresy. This was the greatest council ever held in Christendom. It was attended by the patriarchs of Constantinople and Jerusalem. The patriarchs of Antioch and Alexandria sent their deputies. Seventy-one archbishops, 412 bishops, 860 abbots or priors, besides the representatives of temporal lords, were in attendance. It assumed the right to depose a sovereign. Seventy canons were pre-

sented, drawn up by the pope himself, and they passed the council. No pope had before, and no pope after Innocent III has wielded greater power in the papal chair.

Yet, on the very eve of papal supremacy, the handwriting appears, as it were, on the wall, "Thou art weighed in the balances, and art found wanting." That same year, 1215, the Catholic barons of England compelled King John to submit to Magna Charta—the great charter of liberty. Innocent condemned the charter and excommunicated the barons. The war was on. King John "let loose his ferocious hordes of adventurers from Flanders, Brabant, Poitou, and other countries, like wild beasts upon his unhappy realm; when himself ravaged in the north, his bastard brother, the Earl of Salisbury, in the south; when the whole land was wasted with fire and sword; when plunder, murder, torture, rape, raged without control; when agriculture and even markets had absolutely ceased, the buyers and sellers met only in churchyards, because they were sanctuaries; when the clergy were treated with the same impartial cruelty as the rest of the people, John was still the ally, the vassal, under the special protection of the Pope."¹

Again: "Yet from the reign of John dates, if not the first dawn, the first concentrated power of the liberties of England. A memorable example of the wonderful manner in which divine Providence overrules the worst of men to its noblest and most beneficent designs! From this time, too, the impulses of religious independence began to stir in the hearts of men."² Out of the ashes of that ravished country grew a plant nourished by the blood of martyrs, which eventually spread over all England until the Church of England was emancipated from the power and dominion of Rome. That plant was religious liberty.

We will now turn our attention to the Continent. The first blow against papal supremacy was struck in England; the second blow, on the Continent a long time after. With but a few interruptions—such as Pope Innocent IV, who in order to escape the terrible emperor Frederick II, went to Lyons, where he fixed his see for six years or more (1244-1251)—we reach the reign of Boniface VIII, who tried to revive the papal supremacy, but in vain. Immediately after his death, we have the "Babylonian Captivity" of the popes, lasting

a little over seventy years, beginning with Clement V (1305) and ending with Gregory XI (1377). During these seventy years the popes, ten in succession, had their court in Avignon in France. The death of Gregory XI was followed by the Great Schism. It began in the year 1378, and lasted till the Council of Constance, 1414 A. D., or a period of thirty-six years. There were six popes residing in Rome from 1378 to 1406,—two in Avignon from 1379 to 1395, and two in Bologna from 1409 to 1410,—each one of these contemporary popes claiming to be the true one.

This situation was appalling, and as one writer expresses it, the empire was neither holy, nor Roman, nor an empire. The church was not any better. Chaos reigned supreme in both church and state. The rival popes assailed each other with reciprocal excommunications and abuses. There was no emperor to call a general council, so the cardinals called a council which convened in Pisa in 1409. The cardinals had taken an oath that whosoever was elected pope should not dissolve the council until a thorough reform had been made in the church. The council deposed the rival popes, and elected another one who took the name of Alexander V. But he died shortly after, and was succeeded by the corrupt cardinal Balthazar Cossa, who ascended the chair and took the name of John XXIII.³

There were now *three* rival popes, and the situation grew worse instead of better. The emperor Sigismund then convened a council in Constance, 1414 A. D., which deposed John XXIII from the pontificate, and he afterward fled from the council. Gregory XII resigned his pontificate, and Benedict XIII was deposed by a decree of the council. Another pope was elected, who took the name of Martin V.⁴ The Council of Constance declared that it was a general council and legally assembled in the Holy Spirit for the purpose of ending the schism and for the reformation of the church. They also decreed that the general councils were above the popes in power. Here we give a part of that decree:

“And first it declares that this synod, legally assembled, is a general council, and represents the Catholic Church militant and has its authority directly from Christ; and everybody, of whatever rank or dignity, including also the pope, is bound to obey this council in those things which pertain to the faith, to the ending of this schism, and to a general reformation of the church in its head and members.”⁵

Due punishments were to be administered to those who disobeyed the council, including the pope. This council demanded a reform in the church. Eighteen propositions were brought before the council, two of which we here mention: The demand was made “that all nations should have an equal representation in the College of Cardinals.” “The pope must confirm the election of all bishops, abbots,” etc.⁶

Pope Martin V, elected by the council, confirmed it, called another council in Basel, which in turn confirmed the Council of Constance. The pope died the year of the council (1431), and was succeeded by Eugenius IV, who sent a brief from Rome in November, 1433, in which he confirmed the decrees of Basel and Constance. But a reaction soon set in against these councils. Eugenius began negotiations with the Eastern emperor, and succeeded in calling a general council in Florence, 1439 A. D.

At this council the emperor of the East was present. The vicars of the patriarchs of Alexandria, Antioch, and Jerusalem were there, nineteen archbishops and bishops personally or by their proctors. The great dignitaries of the church in Constantinople were there; the head of the Imperial Monastery and four abbots represented the East. The result was that a union of the East and the West was once more effected. The council published a decree in which the Roman pontiff was proclaimed to hold the primacy of the whole world as the successor of St. Peter. The Greek bishops—except Mark of Ephesus—accepted the primacy of the Roman pontiff. When the Greeks returned home, the people and the monks repudiated them, hence the union was only ephemeral.⁷

In the struggle for supremacy between the general councils and the popes, the popes came out victorious. In the bosom of the Roman Catholic Church was a large party composed of cardinals, bishops, clergy, and influential laity, who demanded a reform in the church, from the pope down. The decrees of the councils of Pisa, Constance, and Basel were the expressions of this party, and France began the reformation by calling a national council or synod at Bourges, which was summoned by the king. It was held in the year 1438. The result of that synod was the Pragmatic Sanction which, in the main, upheld the Council of Basel. It limited the decisions of the general councils to the approval of the national synods, thus virtually placing the national synod above the council, which was a death blow in reality to the supremacy of the Papacy, as expressed in a general council.⁸

The popes were not slow to see that should the sentiments of the Pragmatic Sanction and the decrees of the general councils become a reality, they would be shorn of autocratic power. Hence Pius II issued a bull, named “Execrabilis,” which condemned the appeals to a general council. It reads in part as follows:

“The execrable and hitherto unknown abuse has grown up in our day, that certain persons, imbued with the spirit of rebellion, and not from a desire to secure a better judgment, but to escape the punishment of some offense which they have committed, presume to appeal from the pope to a future council, in spite of the fact that the pope is the vicar of Jesus Christ, and to him, in the person of St. Peter, the following was said: ‘Feed My sheep’ [John 21:16] and ‘Whatsoever thou shalt bind on earth shall

be bound in heaven.' [Matt. 16:18.] Wishing therefore to expel this pestiferous poison from the church of Christ and to care for the salvation of the flock entrusted to us, . . . we condemn all such appeals and prohibit them as erroneous and detestable."⁹

This bull was issued in the year 1459 A. D., and was a direct challenge to the authority of the general councils. The controversy lasted for over four hundred years, until the year 1870, when the infallibility decree was passed by the Vatican Council with over five hundred bishops voting for it and two against it. This infallibility decree marked the substitute provision for the general councils which had heretofore been the authority in the church and empire in the field of religious legislation.

At the issuing of this bull, "Execrabilis," Europe was seething with dissension in the church and the state. The late Hussite War, the burning of Huss, the progress of the English reformation, the awakening of the liberty-loving French people, the host of friars peddling indulgences throughout the country, the cruel Inquisition, the corrupt court of Rome,

the inflexible stand by the popes and the Roman Curia that there should be no Catholic reformation,—these were a few of the factors that brought about the Protestant Reformation headed by Martin Luther. Then came the counter reformation and the Council of Trent; then the Thirty Years' War and the Peace of Westphalia, 1648 A. D., whence our modern church history begins; then the evangelical church period; then the French Revolution and the end of papal supremacy in Europe in the year 1798, at the close of the 1260-year prophecy of Daniel 7:25.

Washington, D. C.

¹ Milman, "Latin Christianity," Vol. V, pp. 55, 56.

² Id., p. 58.

³ Neander, "Church History," Vol. IX, pp. 120-142.

⁴ McSheim, "Church History," Vol. II, pp. 321, 322, Murdock-Soames-Stubbs edition.

⁵ Thatcher and McNeal, "A Source Book for Medieval History," p. 329.

⁶ Id., pp. 330, 331.

⁷ Milman, Vol. VIII, pp. 38-52; Lagarde, "The Latin Church in the Middle Ages," pp. 514, 515 (International Theological Library Series). Scribner's, New York, 1915.

⁸ Milman, Id., pp. 34-36.

⁹ Thatcher and McNeal, p. 332.

REACTION FROM THE COUNCIL*

F. D. NICHOL (Editor, Washington, D. C.): When this resolution came up regarding the shifting of certain responsibilities to lay shoulders, I felt I must say something, for I have seen a very graphic illustration of its possibilities during the last few years. Two or three years ago some of us got a burden to do something in the way of soul winning. We finally decided to start an effort in a suburb of Washington. We decided to call for some help from laymen, and got a splendid response. We drew some members from a large church where it was so crowded on Sabbaths that one could hardly find a seat. We received some protests about this, for we were accused of taking their finest members, etc. Be that as it may, they came with us, for they felt they were not accomplishing much of anything where they were.

We decided to organize a small church before our evangelistic effort started. So we called these folks together and selected the officers for the company. I did it with fear and trembling, for I didn't know what they would do; but I was constantly surprised at what they could and did do, and increasingly so over three years' time. They have done the work successfully. When we came to the Harvest Ingathering last year, I was a little fearful. I was away at the time, and the goal was getting larger with the membership. I felt distressed, and sent them a telegram. I did not want to wear them out, but I did want to see the new members get under the load. They had reached their goal on the second Sabbath after my telegram was delivered! So the plan is feasible.

* Response from the floor at Philadelphia Council after adoption of statement on Evangelism. (See March MINISTRY, p. 17.)

Just a point on this question of financial possibilities. I have done some agonizing along with my brethren on how we are to reach our goals. Each year it has been harder. This is one of the difficulties when the church is growing in membership with its increased quotas. At first it is easy, when you have just a few old standbys. I find the secret is this: We do not put on any more pressure; we do not talk much about drives and goals—I bend backward on that. I found the secret was in working all through the year preparing for baptism little groups we are not charged with until the next year. And we are happy meantime to have their tithes and offerings to apply on our goals.

In this way there is no problem with the goals. That church stands at the top in tithes and offerings. The church members are not worrying about the goals, but are holding Bible studies. More than fifty receive Bible studies every week from the lay members of that church. I feel encouraged over the whole trend of this emphasis. I would be the last person to vote for anything that would decrease tithes and offerings. I see no reason to fear that this proposed plan will. In fact, it is our only salvation. New members afford the best means to give inspiration to the older ones.

H. J. CAPMAN (Evangelist, Brooklyn, N. Y.): I am very happy over this resolution. For ten years it has been my program to get the Ingathering over quickly. By the grace of God, for a number of years over five thousand dollars has been raised in our Albany district. Then we have been able to conduct an effort and to baptize forty, fifty, or sixty souls. The only way this has been possible has been by

placing a great deal of the responsibility on the local leadership.

Our failure to transfer burdens to lay shoulders is a grave weakness in our organization. Very often, by putting laymen in places of responsibility we can save the day. If we can get good men as local elders, we certainly can carry out this resolution, and we ministers can then win more souls than we ever thought possible.

We should call these local elders together, start a course of training, and let them try their wings a bit, and not be too much afraid of the consequences. Then if we can go out and gather in a goodly number of souls, financial results will accrue that will be most gratifying. To have an influx of forty or fifty new believers, with their tithes and offerings, coming into a church or district, would offset what loss might at first be felt under the plan proposed. After a few years, as these laymen begin to feel the burden, we shall see a momentum that will put us in a stronger position than ever before in our history, not only financially, but in such a harvest of souls as never before has been thought possible.

J. K. JONES (President, Atlantic Union Conference): I am not one to jump to conclusions. I like to think a thing through before committing myself on it. And I think that should be true of every man who speaks to this question. It ought to mean something to make a speech on this resolution, and I feel that in committing myself on it I am virtually committing the whole Atlantic Union to this program. Our union will have turned in to the General Conference nearly \$250,000 for missions in 1934. That is about 44 cents a week for every member in our union. Through the years we have built up a great interest on the part of our people in behalf of missions. I have given much thought to it, and I am too old now to lose my burden for the mission fields. I am glad there is nothing in this resolution that says we are to do less for missions, and I think every man here ought to know this before he votes for the resolution.

I believe we are doing the right thing when we attempt what the Lord says we ought to do. I do not hesitate to venture out on what the Lord says. We *are* in a difficult place. If you do not believe it, you will find it out when you come to carry out this resolution; but let me tell you, *it is the thing to do*. It is simply applying the instruction the Lord has already given us, and should have been put into effect years ago. But we have not observed it, and that is why we are under such pressure now. We ought to delay no longer in putting God's program into effect.

Let us go back and at once begin to plan for the training of the lay leadership in our churches. In every conference we should plan definitely for lay workers' meetings. We should let the laity know that we are beginning a forward program, and not just stumbling around. Then when the campaigns for foreign missions are due, we will have our laymen trained to bear burdens in the raising of such funds.

This means that we are going back to impress upon our people the fact that we as preachers are not lessening our interest in the

mission fields, but that we have a great burden for the evangelistic work at home, that we need their support, that we believe every new member should be taught to have his part in raising funds for missions, and that we stand ready to cooperate with our members in raising the Ingathering. Don't let the churches think we have deserted them. Any man who votes for this recommendation is committing himself to this program, and he is promising under God that his church will not do less in gathering in mission money, but that he will use *every* agency which God has appointed for this purpose.

H. J. DETWILER (President, Columbia Union Conference): The purpose of this resolution is commendable, and some of our most successful pastors and city evangelists are even now carrying it out. But it should be worked out in this larger sense. It is the most successful way of carrying out our denominational program, which I believe is divine in origin. If we lift our eyes to the world field, and carry out in the fullest sense the great commission that the Lord gave to us, the work will not be hindered. I am sure there is no thought in the heart or mind of the brethren that this resolution should militate against the mission advance that we want to make, but rather the opposite. The conference workers will have to get behind this program, and lay the burden upon the local churches, who will in turn look to the conference workers as the general leaders. It will be the minister's responsibility to organize his local forces so as to make this effective.

There is no group of workers in this cause who labor more earnestly than our city evangelists. They are carrying tremendous burdens. Many of them have in one city a population equal to one or more entire State in other sections. They have in one metropolis as many people to warn as a whole conference has elsewhere. And the only way we can warn these great centers is to organize our churches to help the ministry in the evangelistic as well as in all these other endeavors. These great cities are going to be moved with the proclamation of this glorious message, and I cannot but believe that this is one way the brethren are trying to lead us into larger evangelism for these cities.

We must not forget, however, that we are to support the work to the ends of the earth, and that it takes ministers to do it. That is, ministers must be the leaders, the examples in all things. When it comes to the Ingathering campaign, in order for it to be successful, the minister must do his part, but not the larger part. No man can be truly successful who attempts that. He must still be the leader in order for us to put over the vigorous program we are carrying. But in that leadership he can more effectually use the local elders and the laity than before, and can do in weeks what we have heretofore taken months to do, if we are in earnest about it.

A. A. CONE (Evangelist, Providence, R. I.): For six years this burden of evangelism has rested heavily upon my heart. As I saw the needs about me, I could see no way of evan-

gelizing the section for which I am responsible under the present program, and have been deeply concerned about it. I have been studying our church possibilities from that viewpoint, and weighing the different problems that would likely confront us if the changes contemplated in this resolution were made. I should never be in harmony with any move destined to jeopardize what we have already built up, or that would endanger the interests of the work in foreign fields. I spent seven years in a mission land, and I came back with a vision of need that would never permit me to consent to retrenchment.

As I study this recommendation, I see some great possibilities in it. Aside from training our laymen for service, I wish to place before you some financial facts. Take the individual mission goal of 40 cents a week. Every new believer brought in is a prospect for helping to raise that money before he is counted on the conference quota. We expect every new believer, as soon as he has sufficient training, to raise \$10 in Harvest Ingathering. Then we can count on an average of \$1 a week tithe, making a total of \$82.80 as the probable income from each new believer for the year.

Under the program contemplated, if I am able to bring in fifty members, who would not otherwise be brought in, note the effect on our yearly income to the cause. Even an average of \$70 per year from fifty members would mean a financial gain of over \$3,000. Now I believe that if a worker can engage in that kind of program for a year, he will doubtless produce more for the cause, *even in financial returns*, than if he spent three months in actual soliciting by himself, for there are very few ministers who could bring in that much in actual soliciting. Then, when we consider his duplicating that the next year, and the next, and all these new members' helping in the local problems as well as in the foreign mission offerings, we have a prospect that I think ought to thrill us. That would not be a spasmodic income, but something fairly steady.

I realize that there are some real problems that will confront us in our churches. But I have noticed this for some years, that when we get the statistical reports from our conferences,—and I must admit that it has often shocked me,—the churches that have no pastors have often surpassed, in offerings to missions and in Ingathering, those that have had pastors. That which appeals most strongly to me in it all, is that I believe it to be God's program. If God says to go ahead, I believe all the other problems can be met. I don't believe God would want us to go ahead if there were no way out.

I have been tempted to feel that perhaps it would not be wise to turn our services over to laymen. But I have been astonished to see how many laymen have developed into most excellent workers. We were all laymen at one time. The reason we are more efficient today is because of the experience we have had—because somebody took a little risk with us. Most of us are so constituted that we shall never develop our church members until placed so we are practically forced to do it. Then, when we find that we must put responsibility upon them in order to carry out this program, we will begin to find in our brethren and sisters

wonderful talents that we didn't realize they possessed.

I believe that if this is God's program, He will provide the leadership. As we go out in this evangelistic program, He will help us to find men and women who will become leaders. He will provide both men and means. If there is anything which will cheer the hearts of our brethren in all our churches, it is just this program. Their souls are starving for greater evangelism, and they will go down into their pockets to support it when they find that we are in earnest. Many a minister has lost the respect due the ministry on the part of the lay members, because he has spent his time in "serving tables." The pastor should lead out in the work of the church; but I believe a significant move has here been made, and I concur in this recommendation 100 per cent.

W. H. BRANSON (Vice-President for North America): This plan of operation will bring more funds into the church, through the new members won, so that we can press forward with our world program. Lay members can carry the details of much of this campaign work as strongly as the ministers, and with the preachers can help to bring in many new souls. Under such a procedure the denomination, in its foreign mission enterprise, will be millions of dollars ahead in a few years' time. Indeed, it is the only hope we see of materially building up this North American base of supplies so that we can advance on all fronts in the mission fields. As Brother Detwiler has said, the responsibility for the leadership of the church is with the minister. He is to direct and encourage. But through the new members that are brought into the church, more thousands of dollars will pour into the treasury, for all will want to have a part in rapidly advancing the work of God in the world.

We believe that this plan will not only bring in millions of dollars, but will give—under the power and blessing of God—the greatest impetus to our great world program. I believe we can double our membership in North America within a very short time. The preachers are the leaders, the responsible men in our churches. They will still be pastors. But, brethren, let us lay more of the burden upon the shoulders of the laymen, and let them know that we will cooperate in every way in helping them to carry on, and that they have our support and good will. Our preachers must learn how to get the most possible out of lay talent while at the same time carrying on large evangelistic efforts in the cities and towns, and so bringing new members into the faith. I believe this to be a safe plan. But we shall have to work together, as the union presidents have pointed out, and in a careful way study how to put this into effect, so that no mistake will be made. I believe there is great light in this for our world program.

* * *

THE fall of any soul from grace and integrity is tragic. And incidentally, a corruption of the highest and best often results in the lowest and worst. Remember Lucifer.

Memorable Round Tables

(Continued from page 1)

- d. Avoiding nonessentials
- e. Avoiding debates
- 4. Making Doctrinal Preaching Spiritual
 - a. An appeal in every sermon
 - b. Preaching Christ
 - c. Altar calls
 - d. Inquiry meeting after sermon
- 5. Order and Arrangement of Subjects
 - a. Use of charts; stereopticon slides
 - b. Moving pictures
 - c. Still films
- 6. The Daily Program
 - a. Workers' meetings
 - b. Responsibility of Bible workers, assisting ministers, and musicians
 - c. Work of the evangelist
- 7. Getting Decisions
 - a. In the public meetings
 - b. In the after meetings
 - c. In the home
- 8. The Evangelist
 - a. Spiritual life
 - b. Deportment
 - c. Example
 - d. Soundness in the faith
 - e. Private study
 - f. Dress
 - g. Personal finances; living within his means
 - h. Side lines of business
 - i. Wife and children
 - j. Confidence of his associates
 - k. Example in liberality
 - l. Morals
 - m. Influence
 - n. Recreations
- 9. Preparing Converts for Baptism and Church Fellowship—Methods
 - a. The baptismal class
 - b. Personal work in the home
 - c. Personal acquaintance with each candidate
 - d. When is a convert ready for baptism and church membership?
- 10. How Long Should a Series of Meetings Usually Continue?
 - a. In a new place
 - b. In a church
 - c. How many nights a week
 - d. Should Sunday night meetings be conducted between efforts?
 - e. How to hold an audience through a long series
- 11. How to Teach the Health Message in Our Public Efforts
 - a. Who should teach the health message?
 - (1) The evangelist

- (2) Doctors and nurses
- b. Should we speak on temperance?
- c. Cooperation with temperance organizations
- 12. Pulpit Manners
 - a. Plan of meetings well arranged
 - b. Prayer before meeting
 - c. Proper attire
 - d. When to enter pulpit
 - e. Bearing, dignity
 - f. Lightness out of place
 - g. Unbecoming postures
 - h. Sensational methods
 - i. Efforts to produce a laugh
 - j. Reverence in preaching
 - k. Reverence in prayer
 - l. Posture in silent prayer on entering pulpit
 - m. Mannerisms
- 13. Financing the Effort
 - a. A budget
 - b. Help from the conference
 - c. Help from the church
 - d. Collections—how often?
 - e. Economy necessary
 - f. Study and revise budget weekly
 - g. Appeals for special donations
- 14. Value and Use of the Radio in Public Evangelism
 - a. In preaching the message
 - b. In advertising
- 15. The Question Box in Public Efforts
- 16. Training Lay Assistants
- 17. Training Young Evangelists
- 18. The Responsibility of the Conference President and the Committee in Planning for and Supporting Public Evangelism
- 19. Helping Ministers to Budget Their Time to Provide for Public Efforts
- 20. Conference Officers and Public Evangelism
- 21. The Relation of the Evangelist to the Conference Program
 - a. Goals
 - b. Special campaigns
 - c. Foreign missions
 - d. Church activities
- 22. The Follow-up Work
- 23. Fitting the New Members Into the Church Program
- 24. How May We Increase Our Results in Soul Winning and in Holding Our Converts?

THE ring of sincerity and the carrying conviction of transparent honesty and candor should characterize every utterance of an advent herald.

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FITNESS!—Faith has no fear of scholarship. Yet its successful propagation does not depend upon human learning, and is sometimes greatly injured thereby. Remember the twelve disciples. Of course this point is sometimes unwisely stressed; for there was Luke, and later Paul with his unapproachable contributions. Often there comes a self-sufficiency and an egotism of scholarship which hinder that simple, full dependence on God and reliance on Christ that is the foundation of all successful ministry. By talents, training, experience, and the direct endowments of His Spirit, God fits men who permit it for specific tasks and places. Happy the man who is in his appointed place.

SHAMS!—There are numberless types of shams abroad in the world—scientific, social, political, *ad infinitum*. But the most detestable and excuseless of all is the religious sham. No, we are not alluding to notorious sects with their religious hokum; rather, we refer to inconsistencies of life and practice that sometimes come closer home,—instances of high profession sullied by sordid manipulations; or high-sounding loyalty, for example, to the Spirit of prophecy, strangely accompanied by the flaunting of those same counsels when they run counter to pet practices or indulgences. Genuine honesty and loyalty are demanded now as never before.

TEMPERANCE!—Temperance reform has, in the minds of many, become confused or even identified with the prohibition experiment. Such would imply cessation of activity with the passing of prohibition. But this is a regrettable misconception. Temperance reform is a changeless and integral part of our world-round gospel message. Prohibition, on the other hand, is a secular matter, varying with time, locality, and circumstance. Prohibition is a legitimate effort on the part of civil government to proscribe the sale of intoxicants, for the protection of society; and as citizens we have a civil duty to perform through casting our influence by "vote," as well as by "pen" and "voice," against the legalized sale of alcoholic drinks when the issue is before us. But as Christians we have a changeless commission to agitate, educate, and appeal by moral suasion against their use by our fellow man, and this wholly irrespective of their status in civil law. The greater the legal sanctions existent, the greater is our responsibility to press true temperance reform upon the consciences of men. Let us awake to our responsibility, and discharge our bounden duty.

DETERRENTS!—Fidelity to fact is one of the prime requisites of a herald of truth. The very nature and content of his message demands it, and he should exercise greatest care upon this point. All overstatements and misstatements of details of an otherwise unassailable general truth constitute serious deterrents to acceptance, by the informed and discerning, of the larger truth involved. For example, in order to establish confidence in the Spirit of prophecy, it is neither necessary nor right, proper nor wise, to assign to this gift the *initial introduction* of the distinctive truths of the *third* angel's message—the Sabbath and the sanctuary. Such is indeed contrary to historic fact. The gift was exercised in the design and providence of God when division, abandonment of truth, or extremism impended. But it was God's purpose and procedure to have these truths dug out originally from the Word and brought before the church upon that basis. Nor does it harmonize with factual truth to state that the principles of health reform and of the rational treatment of disease among us as a people—or presented by us to the world—were initiated by the Spirit of prophecy. On the contrary, they were preexisting principles, already recognized and proclaimed by earnest men, but approved, and enforced by this spiritual gift just at the time of need. Such an understanding honors and exalts truth, and strengthens the unique position of the Spirit of prophecy.

TEACHERS!—We incline to rate workers by their ability as organizers, pulpiteers, publicists, financiers, and propagandists. But Jesus, in His matchless ministry, was known preeminently as a teacher of truth. We need today to throw emphasis on a teaching ministry. We need giants of the Word. We should rightly be known as the preeminent students and teachers of the Word in the world today, rather than as merely unique commentators on world conditions. The crushing pressure of our multiple tasks, and the relentless march of the clock hands, militate against such a realization. Men must resolutely set themselves to this task, if it is to be achieved. It will call for determination and redistribution of time, and of some responsibilities. Frankly, it is easier to raise money, to lead a campaign, to flood a community with literature, to expatiate on world conditions, to recite mission experiences. But it is the Word that builds for spiritual life and character. For our own soul's sake, and for the sake of those under our charge or influence, let us more seriously study and teach the Scriptures.