REFORMATORY ACTION CALLED FOR

AN EDITORIAL BY J. L. MCELHANY

In this issue of the MINISTRY appears an article by Elder M. N. Campbell, entitled, "Preparing Candidates for Baptism." We call especial attention to this article, and bespeak for it a careful reading. This is a matter that calls for reformatory action. The principles here laid down are so manifestly right that every worker should not only agree with them, but carry them out in practice. We do not believe that departure from these sound principles is widespread. Nevertheless, there are some outstanding instances that give occasion for just such an article as Elder Campbell has written.

Where ministers persist in following the practice of baptizing candidates without properly instructing them, they acquire for themselves a reputation for careless work that eventually closes all doors against them. Conference committees hesitate to extend calls for men with such a reputation. Not only does the church suffer harm by such a course, but ministers who follow this method sooner or later discover that they have done themselves great harm.

It is the duty of conference presidents, in cooperation with the conference committees, to correct abuses of this nature by frank and plain dealing with workers. In one instance a conference president refused to permit an evangelist to conduct an effort unless he would agree that all his candidates should be examined previous to baptism by a baptismal committee. This committee was to include some ministers and workers not connected with the effort who were known for their carefulness in such matters.

This plan worked well. The evangelist perhaps did not find themselves embarrassed by having admitted to church fellowship people who were still using tobacco or alcohol, disregarding the Sabbath, or were otherwise unprepared for church membership.

If the following instructions from the "Church Manual" were followed, the difficulties of this problem would be solved. Let us re-read them carefully.

"Preparation for Baptism.—There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life should be made plain to those who have newly come to the truth. None can depend upon their profession of faith as proof that they have a saving connection with Christ. We are not only to say, "I believe," but to practice the truth. It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him.'—"Testimonies for the Church," Vol. VI, pp. 91, 92.

"Public Examination.—The church has a right to know concerning the faith and attitude of every individual applying for church membership. It is proper for a public examination of all candidates to be held in the presence of the church or before the church board, before they are baptized.

"The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether they are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord's side, to come out from the world and be separate, and touch not the unclean thing. Before baptism, there should be a thorough inquiry as to the experience of the candidates. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God that taketh away the sin of the world. Bring the requirements of the gospel to bear upon the candidates for baptism."—Id., pp. 95, 96.

(Continued on page 23)
EVERY worker in the advent movement should read with care the stenographically reported heart-to-heart talk of Elder J. L. McElhany given to the General Conference office family at our morning worship on September 21. It very appropriately appears in the Review and Herald of October 22, where it will be read by profit from our full church membership, as Herald heart-to-heart talk of Elder J. L. McElhany, D. C., under the Act of Congress of March 3, 1879. matter, December 19, 1927, at the post office at Washing...
PREPARING CANDIDATES FOR BAPTISM

BY M. H. CAMPBELL

Vice-president for North American Division

The future integrity of this movement depends upon the present faithfulness of the ministry in preparing candidates for baptism and church membership. There is little question but that the early apostasy in the Christian church had its roots in neglect upon this very point. Had the apostolic ministry carefully instructed all candidates for membership in the Christian church, it is altogether improbable that members would have slipped away as readily as they did.

Bringing large groups into the church, they probably found it a bit difficult to make a careful examination in each case, and thus many unconverted members were added. This unfaithfulness produced its fruitage when the crisis was forced on the church. It was then evident that the majority of the membership was ready to swing over to the side of worldliness, and the stanch spiritual element found itself in the minority, and went through the agony of seeing the church swept from its moorings and started on the downward path to apostasy. The white horse with its faithful few moved off to the wilderness, while the red, the black, and the pale horse held the attention and approval of the world.

There is grave danger that partially instructed believers will be brought into the church at this time in such numbers as to divert the current of Adventist thought into new and strange channels of which our fathers knew nothing. It was the letting down of standards of faith and practice that proved the undoing of the churches which grew out of the Reformation. Even sixty years ago the various Protestant churches were insistent that those who applied for membership should be instructed in the principles of their faith and organization. But little by little the bars were lowered, so that today even Baptist churches will receive unbaptized members. The Lord forbid that we should ever travel this road!

The one thing that will save us from it is the use of exceptional care in preparing candidates for baptism. There are certain well-defined principles recognized by us to be the faith of this denomination. These are essential to the building up of sound Seventh-day Adventists. Ministers should take pride in producing, under God, that kind of believers.

The man who brings the people into the truth is the man to instruct them fully and see them baptized into the faith. The converts regard him as their spiritual father, and his instruction is readily accepted by them. No one else can take his place in this matter. And such instruction is rightly expected of every evangelist.

Nor is this simply a matter of intellectual assent to a body of doctrine. Every candidate for baptism should be taught to expect the gift of the Holy Spirit, as set forth in Acts 2:38, 39: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This is the privilege of every true believer who goes forward in baptism.

Candidates for baptism should be led into an experience of genuine conversion and of full submission of the will to Christ. They should be taught to pray and to expect answers to prayer. They should be instructed in the exercise of faith in the promises of God, and in the process of growth which will make them strong spiritual Christians.

The spiritual character of the Sabbath should be fully explained, that it may be a source of joy to those who observe it. Faithfulness in rendering to God the tithe is often overlooked, but to neglect this brings spiritual leanness to the souls of the believers. The imminence of our Lord's return should be so impressed upon the mind of the believer that he will show in his life that he is a pilgrim and a stranger, and is seeking for "a city that hath foundations, whose builder and maker is God."

There should be no neglect in thoroughly instructing new converts as to the value of the gift of the Spirit of prophecy—the eyes of the church. Those who accept that gift and appreciate its worth rarely backslide from the message.

Every believer should be expected to connect with the Sabbath school and with one of the missionary bands of the church. The principles of health reform should be instilled into the minds of the believers, so that they will lay aside every form of food substance that is det-
I WOULD bring to you a passage of Scripture: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth." John 4:35-37.

"We will all agree that this is a true world vision which Jesus tried to impart to those men chosen as the ministerial body of His new church. The world vision was of a whitened harvest and of the great prospect of reaping results from others' sowing. I judge that from a human standpoint the disciples found themselves in a very unprofitable field; but under the illuminating power of the Holy Spirit they got that vision and saw their field of opportunity. The harvest truly is great, as Jesus said; and the greatness of the harvest was revealed in the experience recorded in the eighth chapter of Acts, already referred to. When Philip went down to Samaria, the whole country was stirred by his preaching. The reason for apostolic results must be associated with the piety and devotion of those men who were living at that particular time.

In Luke 3:15, we read of the people who heard John the Baptist, "The people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not." Notice that they "mused ["reasoned," margin] in their hearts." Here we see the conditions that made possible the results brought about by the outpouring of the Spirit of God.

History gives abundant proof that preceding every great movement of God there has been a period of great change. Reference is made to the sixteenth-century Reformation, and to those mighty preachers raised up by God for that time. It was a time when the church had lost the larger vision, and preaching had almost passed into extinction. Such a situation afforded the platform on which the great Reformation launched out to give its message to the world. As in the days of John the Baptist, "the people were in expectation," they were musing in their hearts, they were reasoning among themselves.

And what was true in the sixteenth century is even more true today. Similar conditions obtain in every country of the world today. Many factors have contributed to the present situation. The World War has changed many things. The world map is changed. Economic conditions have vitally changed. In fact, we are in a different world altogether in these post-war days. But the greatest change of all is the change which has taken place in the thinking of men and women. That change constitutes a matchless opportunity for the people of this advent movement. Nations are beginning to realize that they must solve their own problems. The old world leaders have gone; they have proved unsatisfactory. The world conference of nations has collapsed and has produced nothing. The failure of this world conference of national leaders has awakened in the hearts of men a feeling of suspense, a condition of expectancy. Everywhere men are under a conviction that something is going to happen.

I was conducting an evangelistic series not long ago in the city of London. One Sunday night, at the close of the meeting, a man came to me and said, "Mr. Anderson, I am interested in what you are doing."

I asked, "You are interested in spiritual things?"

"Not exactly," he replied. "I am a man of the world. I spend my life for the accomplishment of business interests in the world. But I pride myself on being a student of history; and if I can read conditions aright, I would say unhesitatingly that we have come to a time when we must expect a great revival to take place in the world."

"It seems good to hear you say that," I replied, "but just what observations led you to this conclusion?"

"Well," he said, "these are days which parallel in so many ways the days of John Wesley, and of all the other old evangelistic preachers. Those preachers personified the spirit of great evangelism. It was that kind of men, and the answer to earnest prayers on the part of burdened hearts, which, under the movement of the Spirit of God, brought about the great revival of the Reformation."

Now we find today that there are many great religious movements throughout the world. Many of them, perhaps most of them, are counterfeit; they are not genuine. But, through
it all, we can discern an awakening of the people—an expectancy, a musing of heart. And I think that the greatest sign of the times is not found in the political world, but in the religious world. We are not merely to see these signs, but we are to seize them as God-given opportunities for ever-m mightier preaching, under the Spirit of God. Other men have been led by God to sow the seed, and the Lord has raised up this ministry to enter into their labors. But if we are to rise to the greater evangelism, we must catch the greater vision.

Let me turn to Matthew 9:36: "When He saw the multitudes, He was moved with compassion." When Jesus saw the multitudes—that is significant; that word "saw" is very meaningful. Jesus, when He saw the condition of the world, saw multitudes of men. And we must see that as our responsibility today we must catch a vision of the multitudes. We must have that larger vision of the needs of the world today, and with hearts "moved with compassion" we must go forth to preach as did Jesus.

As we were coming along in an automobile a few days ago, on the way to this conference, we passed through many of the great cities of this great country of America; it was all most interesting to me. I had with me the directory of Seventh-day Adventist churches in this country, and I was interested to see if we had a church or churches in the towns we drove through. I wanted to see just what kind of church each was. I talked with some of our ministers who are located in the larger cities of this country, and inquired what was being done to reach the masses with a knowledge of the gospel of Jesus. I discovered that in many cases we have possibly a small church or an institution somewhere within the borders of a city or town, but that the great strongholds of these cities, where the masses are to be found, are as yet scarcely touched by this mighty message. And we find the same situation in the cities of Europe and in other countries.

I would say that the greatest challenge we face in this great Conference is: How are we going to move these multitudes? How are we going to reach the masses in these great populous centers of every country in the world? How shall we do it? And I answer, By the foolishness of preaching.

The preacher must become the means of grace to men. If we discovered the real purpose of the ministry, something would happen. We read this word: "Those who will study the manner of Christ's teaching, and educate themselves to follow His way, will attract and hold large numbers now, as Christ held the people in His day." Notice that they will hold and attract large numbers as did Jesus in His day. Yet we know that Jesus never hesitated to lay down the mighty challenge of His message, bidding men to follow Him, but making it unmistakably clear that it would mean giving up home and friends. He said the foxes had holes, and the birds of the air had nests, but He plainly stated that He had not where to lay His head. Yet that was the life to which Jesus called men.

I believe the days are past when we need hesitate to tell people just what this message means to them and what it claims from them. We read that the Italian patriot, Garibaldi, in calling for men to enlist, said, "Men, I have nothing to offer you but homelessness and death; but if you will follow me, we will carry out our purpose." And many more enlisted than he could find place for. That is the spirit that should ring through our preaching. This cause is going through to the kingdom of God, and what we must do is to reach the multitudes, to make them see the challenge of the call of God to the inhabitants of the world at this hour. And we are to be so filled with the Holy Spirit that people will be impelled to recognize the power of the message, and will be convinced that their destiny for life or death depends on their response to the challenge.

In John 7:45, 46, we read: "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him? The officers answered, Never man spake like this Man." The officers had been sent to take Jesus, and the reason they gave for not doing so was that "never man spake like this Man." He was a preacher. The officers came to take hold of Him, but He had taken hold of them. They came to arrest Him, the Preacher; but the Preacher had arrested them. I tell you, dear friends, that is what we want. I once heard a man say that we must take the words of God from the book of God and somehow make them live in daily life, so that men will see the message of God. Then that text flashed into my mind: "To make all men see what is the fellowship of the mystery." Eph. 3:9. We must turn men's ears to hear the message, and we must take men's eyes and make them see the fellowship of the mystery.

There are three kinds of preachers. One is the kind that you cannot listen to; the other is the kind you can listen to if you try; but the only kind of preacher that God can really use in the great task of world evangelism is the kind of preacher that makes men listen whether they want to or not. And I somehow feel in my heart a response to that standard, and I humbly bow my head and ask God to bestow upon me the power that will grip men with the message and lead them to turn to the Lord and be saved. That is our task, that is our work. And God is calling upon us to get that larger view. What is our response to it?

Do we find our hearts moved with compassion as we go about the cities and mingle with the moving multitudes lost in vice and sin? O dear friends, God help us to sense the responsibility which rests upon us for proclaiming this saving message of grace to every soul in our large

(Continued on page 22)
"YE are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:2, 3.

WHEN I first came to the mission field, some ten years ago, to work with the uneducated Indians of the Lake Titicaca Mission territory, I noticed something that greatly impressed and often disturbed me. It was the way the Indians would come around where I was working, and just stand there or sit there for hours at a time, without saying anything or doing anything. It made no difference what I was doing —treating the sick, selling medicine or school-books, studying, building, or repairing something—I would find some of the Indians around, with apparently no definite object in mind. To an American, such a procedure was indeed most puzzling.

As time passed by, I began to understand what their object was. Perhaps unconsciously, but nevertheless surely, they were reading me. I was to them as a letter which they were studying. They had no degrees in mental science, no knowledge of telepathy or psychology, but they were surely reading my character, cautiously and coldly analyzing me, to see how it happened that I was among them, and if I were friend or enemy. The thought was almost terrifying as I began to realize its significance.

I had spent years in school and college, preparing to tell people about the third angel's message, about a soon-coming Saviour, about the great prophecies of Daniel and the Revelation; and while I was trying to do that in a simple way, those to whom I was speaking had me up on trial. They were giving me a thorough and merciless examination. Even as I talked to them on many occasions, it seemed that they were looking beyond what I was saying, and were thinking about what I was, rather than what I said. Words were all right and necessary, but they were not enough.

How could I reach the place where they would consider me a leader, one whom they could trust for guidance, instead of a suspicious stranger? Would a sermon on the 2300 days help? Would a thorough review of the prophecies of Daniel and Revelation aid? Such an effort would be almost without value to a people whose entire range of thought had never reached beyond the time in which they lived, nor their radius of interest beyond the family circle.

They themselves answered my question. Before they would rest their eternal destiny upon any body or doctrine, or accept the leadership of any one in such vital matters, they must see proof. And they were looking to me for that proof. I was surprised to see that they had no difficulty in recognizing that the ten commandments were the law of God, the rule of right. Even the most savage man seemed to recognize that, even though he did not obey them. I realized then that my fundamental work was not simply to give these people an understanding of the prophecies, but to save them from sin, and to lead them to place their all at the feet of Jesus.

Here I saw that the uneducated native has a distinct advantage over the educated man. The educated man builds his faith, at least in great part, upon the proved historical values of Christianity, of the Bible, and of what faith in Jesus has accomplished in the past. He seems to require all of this before he can accept Jesus as his Saviour. This results in a faith that is built largely on abstract proof. It is not so with the native. He is more practical, and also requires more concrete proof. He wants to see evidence before his eyes. And having seen it in the life of the missionary, he accepts all unreservedly. The teachings of the prophecies come later, strengthening the faith already built up. But they are secondary. The primary objective is to establish the native's faith in Jesus as his Saviour, as the One and only One who can satisfy his soul's deep need.

How vividly I remember the time a missionary revealed a bit of sarcasm and anger in a remark to a young native who was helping at a funeral. This young man had been friendly for a long time, and we hoped he would be a worker someday. From that day he left us alone, as if we were poison. I tried to win him back; but he simply replied that if the gospel of Jesus could not keep us from getting angry, how could he expect it to keep him from getting angry? How could the fulfillment of Daniel 2 be a more powerful sermon to him than that experience? The loss of a potential fellow worker was not the saddest part of the record carried to heaven that day, but the burial of the faith of a simple Indian boy, crushed by a human failure to properly live the life of vie-
tory. The missionary tried to make it right, but it was too late.

What a contrast such a sad experience presents to the stories of sacrifice and devotion which the natives tell about the missionaries who have won them. A native who worked with Pastor Stahl never tired of telling how he would visit them in their homes, heal their sick, and in everything reveal the love of Jesus. Upon that great work is built the conversion of thousands of Indians around Lake Titicaca today. Many others have followed the same example. One of the most thrilling experiences one can have is to hear the natives tell of what the missionaries have done for them, and of their love for Jesus.

Perhaps we can learn from these simple natives. How can we save others, if we ourselves are not saved? Of what value to us is the teaching of the prophecies, if it does not produce the fruits of righteousness in us? Thanks be to God, it does produce these fruits, as is witnessed by the many thousands that today rejoice in victory through Jesus in this last great message! At the same time we must recognize that the great objective is victory over sin and faith in Jesus. How unworthy we are to stand before lost men as living representatives of Jesus, as living examples of what Jesus can do for a man. Yet how marvelous are the workings of God through the devoted missionaries and workers all over the earth who have witnessed for Him. May God make us worthy workers in the greatest work on earth—that of saving men for eternity.

Lima, Peru.

UTILIZING MODERN PUBLICITY MEANS—No. 1

BY L. A. HANSEN

We have recently had an excellent demonstration of the value of the radio as a means of publicizing our work, in connection with the visit of Chief Kata Ragoso of the Solomon Islands. Following the General Conference session, it was my privilege to accompany the chief as he visited certain of our churches in the East and Middle West, to which he had been assigned. The newspapers gave him much publicity in pictures and stories, and Pathé had him pose for a newsreel sound picture, but I will confine my report here to the eleven radio broadcasts in which we participated.

The General Conference Radio Commission had given advance notice to several stations, providing copies of script similar to the network broadcast mentioned in the September Ministry. In all cases the time was given us without cost.

The first broadcast was over the NBC station WEA F in New York City. This station was at first reluctant to grant our request, but the appearance of an excellent news story in the New York Times helped to tip the balance in our favor, and we were given a choice assignment on this popular 50,000-watt station, which covers an area of dense population within a circle radius of 1,000 miles. It is difficult to estimate the number of people, but it was possible millions, who heard Chief Kata Ragoso tell of the marvelous changes that had been wrought among his people by Seventh-day Adventist missionary work.

Marked evidence of the influence of the radio, as well as of the Detroit newspaper write-ups, was seen in the large crowd that came to attend the night meeting conducted by Elder C. J. Coon, at Detroit. At this same city, WJR, another 50,000-watt station, had given us a noon hour. The broadcast was in the form of an interview, largely one of the announcer's own guidance, but including several salient points. The tent was located at least twelve miles from the center of the city, but when we reached it, we found automobiles parked for blocks around. It was estimated that there was an audience of 2,500, or more; a large crowd stood outside the tent. A mission offering of $100 was taken up.

At Jackson, Michigan, another interview was given over WIBM. This broadcast was given at 11:30 A.M., after which we were taken by automobile to Battle Creek for another broadcast over WEL L at 2 P.M. This broadcast was no doubt instrumental in bringing to the Battle Creek Tabernacle a number of people from the city who did not usually attend services there. The Friday night meeting almost filled the church, one of the largest in the denomination. The Sabbath morning service and the six o'clock meeting that evening were attended by a capacity congregation. The congregation at the morning hour was the largest the Battle Creek Tabernacle had had since the Autumn Council, and a mission offering of $250 was taken up.

The Grand Rapids radio station WASH gladly withdrew a number from its prepared program and gave place for our emergency request for time. No sooner was the broadcast finished, than a long distance telephone call came from a minister of another denomination in a near-by town, asking that the chief might be permitted to speak to his church. This was impossible, as we were due in Chicago in a few hours.

At Chicago, two broadcasts were given on WJJ D, a 20,000-watt station. The usual interest was shown by the broadcasting people themselves, and effusive appreciation was expressed for the privilege of having the chief give his message. Here an interview form of broadcast was used.
By leaving Chicago on a night train we had time for a night meeting at Omaha, and wired our people accordingly. When we reached Omaha at noon, we called at station WOW, and easily made arrangements for a curb broadcast at 12:45. In this form of broadcast, the announcer has the microphone on the sidewalk, of course, and interviews people who go by. By prearrangement he interviewed the chief, and at the close of the interview made request that another broadcast be given from the studio at three o’clock. At the appointed hour the building was crowded with visitors.

From the close of this broadcast until the time of the night meeting, many telephone calls came to the home of Elder Leffler, pastor of the Omaha church, asking further information regarding the place of meeting, admission, etc. One church asked that the chief meet with their missionary society, and when I told them that this could not be arranged, they replied that they would bring their society over to our church. People were at the doors before seven o’clock waiting to get in. Much the larger part of the audience was non-Adventist. To get an audience of this size on short notice for a missionary meeting on a hot midweek night, certainly speaks well for the drawing power of a good radio broadcast. Here, too, a good collection was taken.

At Lincoln, Nebraska, the broadcast was given over KFAB, a 10,000-watt station. A large crowd came out to the meeting held in the Lincoln church Friday night, and to the Sabbath morning meeting at College View.

A MOST interesting and favorable broadcast privilege was accorded us at Denver, over KOA, a 50,000-watt station. Here a lengthy interview was given, with the chief announcer as interviewer. He followed the script provided him, which covered quite fully our particular denominational presentation, but his tone and manner of questioning were such as to make it appear to be an original interview. While our brethren had at first counted on an audience composed only of our own people at our West End church, it was later decided to ask for the city auditorium. Its free use was readily granted. We called on the mayor of Denver and the governor of Colorado, asking the latter to be present at the meeting and say a few words.

That evening we were delighted to view an audience of about 3,000 people. The governor made a beautiful statement regarding the marvelous miracle of grace which had been wrought in the life of the guest speaker and which had transformed the islands he represented. At the close of the service, as usual, the people crowded forward to greet the chief and to see the war club, idol, and other articles which he had with him.

KOA had graciously made several announcements concerning the meeting to be held in the Boulder church, and we found that church crowded to capacity. Another broadcast at Colorado Springs over KVOR the next day helped to bring an audience that filled the tent where Elder R. S. Friess was holding a meeting, with a large crowd standing outside. It was estimated that there were 1,200 present, of whom only 200 were Adventists.

The Denver station KOA has a radius that reaches to the Pacific Coast, and thus this series of broadcasts covered the full width of the United States, and sections of Canada, leaving only a strip in the South and possibly a little in the Northwest that was out of hearing. Who can estimate the number of people who heard these broadcasts, or their value?

Again and again our own people expressed themselves as being more deeply interested thereafter in missions and in the mission call for help. Who can doubt that the Harvest Ingathering will be made easier? Can we question that a favorable impression in behalf of our mission work has been made?

We found little, if any, difficulty in getting permission to broadcast. In every instance, when the broadcast was finished, the studio people were very expressive of their appreciation. It must be recognized, of course, that we had a drawing feature in the chief and his talk. Nevertheless the experience opens to us a little more of the possibilities of what can be done in broadcasting.

Surely there are other features that can be made attractive enough to secure broadcasting privileges. The visit of a missionary to the city—one who can give an interesting story about the land from which he has come—or the departure of a missionary to a field might be made the subject of a broadcast. Topics of current interest, such as uprisings in certain countries, startling news developments, and other matters of striking appeal could be presented. That the presentation has to be of sufficient interest to appeal to the broadcasting company, and to hold the audience, goes without saying. Such work requires care and real preparation, but this means of proclaiming the message offers untold values that should be studied and utilized wherever possible.

Washington, D.C.

** Aspiration **

by Louise C. Kleuser

To touch a life untouched by loving hand.
To light the spark of hope within some breast
Where tested, failing faith has long died out:
To stoop to lift a little gentler, friend,
Will prove our mission true, beyond a doubt!

To place a kindness far from human eyes;
To spice it with the grace of godly skill
Adds glorious zest to that sweet, hidden deed!
Instead of censure, though deserved it be,
Just add a softer note to prove thy creed!

To teach the truth, not merely with the tongue,
But in the beauty of a noble life,
Must prove true worth as argument divine!
Master of heavenly gifts, impart Thyself—
Such graces are beyond this life of mine!

South Lancaster, Mass.
I. THE PLACE OF MUSIC IN WORSHIP

BY IRVING A. STEINEL

FOREWORD.—Professor Steinel has had years of experience in planning and conducting the music in evangelistic and regular church services. He has ever sought to use this great talent to the glory of God, and to lift the standard of music in our churches. For a number of years he was associated, as accompanist, in the musical activities of the noted evangelist, Dr. J. Wilbur Chapman, and his famous song leader, Charles Alexander. It was then that he first began to sense the almost limitless power of evangelistic music. These matured convictions he has expressed at our request in this and other articles to follow. Many of our readers have heard Professor Steinel play at General Conferences, camp meetings, and conventions, and sense his competence to deal with this theme. We welcome his counsels, cautions, and appeals, for they are pertinent and are needed.

It is most interesting to take the subject of “Singing” and, with the aid of the concordance, find the many references to that subject in the Bible. If any doubt has existed as to the value God places on singing as a part of worship, it will surely be dispelled by such a study. Repeatedly the admonition occurs to “sing unto the Lord,” and many and varied are the occasions in which music was employed as a vital part of worship in Bible times. Just sit down some Sabbath afternoon and look up the references under such headings as “Music,” “Sing,” “I will sing,” “Singers,” “Singing,” “Singing-men and Singing-women,” “Song,” and “Songs,” and you will surely be impressed with the importance of music as worship.

After a great victory, in times of special rejoicing and thanksgiving, on occasions when the head was bowed in shame or sorrow, and in seasons of great spiritual refreshing, songs were composed and sung. We need mention but a few: the song of Moses and Miriam, the triumphant hymn of Deborah and Barak, the mourning of David upon the death of Saul and Jonathan, Hannah’s hymn of praise, Jeremiah’s lamentations, and the Magnificat of Mary, the mother of Jesus.

If God has placed so high a valuation upon the worshipful aspect of song, what a pity that today in many cases its value has been lost from view, and it is sometimes considered but a necessary evil,—an adjunct to the church service, placed in the program because of custom, and treated with the idea of making it as brief as possible. Verily the brevity of it is in many instances, a blessing to those of sensitive, refined nature.

Whether it be in the Sabbath school, Missionary Volunteer meeting, evangelistic meeting, or the regular church service, much thought and planning should be devoted to the music. Too frequently the pastor or leader comes to the church without having given thought to this important part of the service. Just before the time to begin, one may often hear the question asked, “Well, what shall we sing?” Then a few songs are hastily selected, which do not always blend with the rest of the service.

“Order is heaven’s first law” is a truism generally accepted. It is possible, yes, it is very important, to have a service that is unified in all its parts. An appropriate opening hymn, a beautiful message-filled solo or choir number, and a closing hymn fitting the sermon or program, will seal the message in the hearts of the people as nothing else can.

Recently our Sabbath school lesson was about Jesus bearing the cross, and the crucifixion. Preceding the opening hymn there was a lovely and impressive organ recital for about fifteen minutes. The opening hymn was, “At the Cross.” Just before the lesson-study period there was a touching solo, “Bearing His Cross.” A poem entitled, “Cross Bearers,” was read, and at the close of Sabbath school we sang, “Must Jesus Bear the Cross Alone?” This was like a benediction to a beautiful, impressive session.

On another Sabbath, instead of having the ordinary review of the preceding lesson, we had four musical numbers—two solos, a duet, and a trio—all carrying out the thought of the lesson. This made a profound impression on the school. It takes thought and time to plan services of this kind; but, oh, how it pays!

When this plan has been carried out in church services, I have had pastors tell me that when they started to preach, the atmosphere of worship was all created for them, and it was much easier to proceed.

Dignity and Reverence

All too frequently we find noise and confusion in the church before the services begin. In an attempt to overcome this, leaders sometimes say, “Let’s have a song service to get the people quieted and into their seats.” Alas, very often the effect of this is to create even more confusion and noise. Singing is part of the worship, and should not be used merely as a device for obtaining order. Have you noticed that when the pastor and elders come to the platform after such a song service, the one

(Continued on page 22)
CONCERNING INDIA’S UNTOUCHABLES

BY G. F. ENOCH, Veteran Missionary to India

WIDESPREAD interest was recently aroused in behalf of India’s sixty million “Untouchables” when Dr. Bhimrao R. Ambedkar announced his utter despair of ever receiving better treatment from the caste Hindus, and his irrevocable decision to change his religion and take as many of his fellow Untouchables with him as he could. The position of this large body of Untouchables in India could not be much worse. From the religious viewpoint, they are Hindus; yet with but few exceptions, every Hindu temple is absolutely closed to them. They must await another birth into this world before becoming eligible to advancement. They are not allowed to live in the towns nor draw water from the village wells. If money is to be paid them, it is thrown on the ground, whence they must retrieve it as best they can. And there are many other similar regulations.

Dr. B. R. Ambedkar was born an Untouchable, subject to all its regulations and penalties. But modern progress reached India, and he had his chance for improvement. He entered Yale University, was graduated, and on his return to Bombay, became principal of the government law school in that city. But to caste Hindus, he was still an Untouchable. He fought for some years against this discrimination, but eventually gave up in despair and announced his intention to forsake Hinduism and, with as many followers as he could influence, join some other religion.

This decision was a great blow to Hinduism, for in the present political situation the position of sixty million people is most strategic. During a series of round-table conferences over the relationships, the Hindus and Mohammedans strove mightily to find a solution to the Untouchables’ problem, but all efforts failed. In the end, it was agreed to abide by the decision of the British government in the person of the then Prime Minister, Ramsay MacDonald.

MacDonald then made what has become known as the Communal Award, in which India was divided into several constituencies, the Hindus being allowed about 51 per cent of the electorate. Should they lose the Untouchables, they would be reduced to a minority. So the influence of the Untouchables became a matter of supreme importance politically.

Doctor Ambedkar’s stand not only threw consternation into the Hindu camp, but it also put every other religion on the alert. Where would those go who left Hinduism? The choice was narrowed down to three religions—Sikhism, Mohammedanism, and Christianity. Should they turn to Sikhism, they would find many rules and restrictions awaiting them similar to those in the orthodox religion, and thus not much would be gained. Should they turn to Islam, they would find a religion alien to Hindu thinking, and the great majority would have no conception of their belief. Should they turn to Christianity, they would be accused of abandoning all Hindu ideals and of identifying themselves with a foreign religion—the religion of the paramount power. Doctor Ambedkar’s desire was to make them more nationalistic, not less.

We question, therefore, whether there will be a great exodus from Hinduism. Doctor Ambedkar, or any other man, could hardly lead sixty million Indians, or any large portion of them, anywhere. Some would follow him, it is true, wherever he might wish to lead them, into any religion he selected. He was reputed to have made his choice for Sikhism, but this was later denied. It is easier to influence the industrial classes than the depressed classes, for the latter are so much a part of the social fabric of Hindu India that they could not leave without destroying the fabric. Nor has it been demonstrated that any large part of them want to leave the Hindus. The customs and traditions of centuries hold them fast. Their life and support are bound up with the caste people of India. They are scattered throughout the length and breadth of India, and cannot afford to lose what little support they now receive from the caste people.

It has not been proved that the great majority have any desire to renounce Hinduism. For centuries the “law of Karma” has been accepted by them as the rule of life, and Karma teaches that what they are in this life, and all that they suffer, comes as a result of what they did in a previous existence. Why should they try to change it? It seems clear to us that many millions of the Untouchables scattered throughout the 750,000 villages of India will not even consider it.

(Continued on page 22)

* Sikhism—A Hindu sect, founded about 1500 A.D. in the Punjab, in a religious reform movement, later developed into a powerful military organization. It involves belief in one god; prohibits idolatry, pilgrimages, use of charms, faith in witchcraft, etc. It abolishes caste distinctions, and refuses to recognize Brahmanical supremacy.
MOBILIZING FOR THE FINISHING OF THE WORK—No. 4

7. God expects us, as Spirit-filled men, to capitalize to the full those material facilities and mechanical devices of the hour that will hasten the message to all the world. Not only by such now-commonplace facilities as the railroad, steamship, auto, press, telephone, and telegraph, but by airplane, radio, amplifiers, and scores of other adjuncts, such as great billboards, are we to multiply effectiveness, extensiveness, and speed in the giving of our message. Radio has unquestionably come into being in the time and providence of God to hurry the message over land and sea. It multiplies the range of the messenger's voice more than any other single factor yet devised, and penetrates every conceivable spot of earth—isolated cottages on mountainside or in valley, the islands of the sea, the roving auto, the homes of luxury whose residents would never willingly go to an Adventist meeting—breaking down prejudice, correcting mistaken notions, and bearing the destined message of God for this hour.

This incomparable medium has not begun to be used as it may and must if we are really to capitalize its matchless possibilities. Direct broadcasts, electrical transcriptions, remote control wires to important meetings, loud-speakers from sound trucks—these are but a few of the ways. Think of the astonishing possibilities of broadcasting with a loud-speaker from dirigibles in mission lands where there are few radio sets, thus penetrating forest densenesses and native huts in the language of the peoples we are commissioned to reach. These are but some of the material ways in which the message is designed to go with increasing power as it swells into the "louder cry."

8. Our publishing houses likewise have a key place in God's final program for the finishing of the work. Who can estimate the profound effect of our literature, distributed in tract, book, and periodical form, during the years of this movement? Our publishing houses have stood as towering lighthouses, their beams penetrating the darkness and storm of night. The seeds of truth planted far and near will spring up and bear fruit beyond our expectations. When the final issues are on, troubled souls will turn to their bookshelves for light on the dark problems closing in upon them. But we have not yet touched with our finger tips the possibilities and the necessity for distributing message-filled literature—literature of an inexpensive character that we can circulate like the swirling leaves of autumn.

Our publishing houses have but one founding purpose in the plan of God, and but one excuse for their existence; and that is to hasten the proclamation of the threefold message to the world, and swell the loud cry of this message. Departure here, in any degree, is departure from God's will, and will remove His blessing just to that degree. And, contrariwise, following God's will, will bring the boundless benediction of Heaven. The divine counsel calls for a mighty forward move in the colporteur work, with thousands going everywhere preaching through the printed word. To definitely encourage this is one of our inescapable responsibilities. This involves a vast expansion of lay literature distribution and regular colporteur work. This witness is to sound forth as a mighty John-the-Baptist voice. Note it:

"The publications sent forth from our publishing houses are to prepare a people to meet God. Throughout the world they are to do the same work that was done by John the Baptist for the Jewish nation."—"Testimonies," Vol. VII, p. 159.

"And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—Id., p. 160.

"The power and efficiency of our work depend largely on the character of the literature that comes from our presses. Therefore great care should be exercised in the choice and preparation of the matter that is to go to the world. The greatest caution and discrimination are needed. Our energies should be devoted to the publication of literature of the purest quality and the most elevating character. Our periodicals must go forth laden with truth that has a vital, spiritual interest for the people."—Id., p. 159.

9. Again, our sanitariums are designed in the plan of God to be lifesaving stations, doing a work no others can do. That professionalism and commercialism have made their inroads in too many instances, can scarcely be denied by the candid. But that our physicians, nurses, technicians, and dietitians will respond to the call of God for a great forward movement as wholeheartedly as any other group in our ranks, I firmly believe. And that they can serve in times and circumstances when our evangelical forces can no longer operate is inevitable. Let us cherish these great agencies that have their key place in the movement. Observe these expressions from the Spirit of prophecy, so fraught with meaning:

"Our sanitariums are to be established for one object,—the advancement of present truth."—Id., p. 97.

(Continued on page 21)
HAVESKIIPE, who was easily the literary master of his age, probably had not read more than fifty books when he began his astonishing career as the world’s greatest dramatist. Many high-school boys today are better read than he—so far as quantity of reading is concerned. One hundred years ago every one who read anything was reading Sir Walter Scott’s novels, yet an edition of 10,000 was all that was needed for the time. The novels of Charles Dickens were the amazing triumph in current English literature; however, the maximum edition of his day was only 35,000 copies.

In America we have come out of a generation of pioneers who had few books. But today all this is changed. In no feature of our national life has there been more surprising growth than in the recently developed popular interest in books. In these days, books of fiction not infrequently reach editions totaling half a million or more copies, while a recent edition of one of Harold Bell Wright’s sentimental stories filled an entire freight train. And even in our own denominational literature field, “Steps to Christ” has reached an amazing circulation of millions of copies. Think as we may of the nature and the quality of the literary materials going into the bulk of the books which are being produced today, the fact remains, and is increasingly apparent, that people are now reading more, and are being influenced more by what they read, than ever before.

In our general community life, reading is rapidly becoming a passport to respectability and social recognition. For us, the chief significance of this statement does not lie in the fact that we have in books and reading an interesting and recently developed touchstone by which social groups measure the fitness of their members. It means rather that we, as workers in the cause of God, must recognize the new and challenging situation which has been brought about through the influence of books now reaching and vitally affecting the thought-life of all sections of society, and creating a dominant force with which every worker must either cooperate or contend.

No religious leader can justify his ignorance of, nor his indifference to, the books that his people are reading on the ground of the preeminent importance of his own specialized reading. A minister looking out upon his congregation today—whether in city, village, or rural church—sees a group of hearers whose world knowledge, general information, and judgment of things written and spoken have been profoundly affected by current reading matter. In the presence of this transforming influence working in the daily life and thought of people in every congregation,—affecting not only their literary

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and cultural ideals, but positively affecting their attitude toward, and appreciation of, the method and content of the minister's message, — no worker in any section of the field can fail to be concerned as to the effect this new world of books has upon himself and his people.

Ours is indeed a generation of omnivorous readers. Every American family, for example, purchases on an average nine books each year, two magazines or periodicals each week, and one or two newspapers each day. Besides this we have 6,500 public libraries on whose shelves reposes more than 160,000,000 volumes, which circulate more or less freely among readers of all classes. Probably no other fact in our modern life more profoundly affects the popular mind or attitude toward things religious than the increased interest in general education and extensive reading.

This puts upon the leaders in our cause—ministers and other workers alike—an inescapable responsibility to make most thorough preparation for their work. In this day it is suicidal to neglect either academic or spiritual preparation, or to assume that goodness and piety alone will guarantee successful religious leadership. The educational and literary atmosphere that influences so many people today, affecting their intellectual and spiritual life, necessitates that the minister of truth be able to cope with the clever enemies of religious faith who oppose him, and to give answer to the honest questionings of stimulated intellects within or without our own ranks.

God has provided for this people intellectual and spiritual equipment sufficient to meet every need created by the intellectual atmosphere that, through the powerful effect of books and reading, pervades the entire modern situation. Through the Spirit of prophecy, and through keen, incisive minds guided by the Holy Spirit, the Lord has vouchsafed to the workers of this denomination a wealth of books and other religious literature rich in literary form, apt in illustration, keen in logic, and beautiful in style—a wealth of literature with which every minister should be thoroughly acquainted, and which he should employ as an accessory to his pulpit utterances as he endeavors to make more winsome and challenging his declaration of the everlasting gospel in oral form.

Through books selected by the Ministerial Association in past years, we have made an appreciable advance in the right direction. But, thus far, we have merely touched the fringes of a situation brimful of tremendous possibilities. If we are to be adequate to our opportunities, if our personal ministry is to be marked with greater grace and power, we must—and there is no room for option—we must be alive to these practical approaches which are designed of God to lead us into a more efficient and effective service until the truth for this hour is proclaimed with mighty power and the earth is lightened with its glory.

Effective Publicity Methods

**THE FIELD SAYS—**

Through Our Letter Bag

**EDITOR, THE MINISTRY:**

We are having a good attendance at our tent meetings. We advertised the meetings in several ways. Ten thousand handbills were used for house-to-house work. The radio was also used several times. We wrote a few hundred letters to businessmen in the city and also to individuals who attended our meetings last year, inviting them to our services. This proved very successful. By buying advertising space on about seventy-five buses, for a card 11 x 21 inches we secured free space on twice as many. Thus nearly every bus in town has either one or two of our large advertisements. We got this idea at the beginning of the year in Jersey City, where it is unlawful to give, out any handbills from door to door.

We have four large signs in town. One, painted by the Maxwell Sign Company, is 12 x 40 feet. This sign is almost in the very heart of the city and attracts hundreds of people every hour. It shows a picture of the speaker, gives the place and the time of meetings, and has blank space in which we place the subject for each evening.

The Trenton church is organized into three large bands: the Red, the White, and the Blue. These bands are subdivided into smaller bands for the purpose of stirring our people to do all within their power to bring their friends to the meetings. Every Sabbath we are displaying the names of all who have brought friends to the tent during the week. One brother reported ninety people brought last week. A prize [a Bible or book] is offered to the one bringing the largest number during the six weeks' course. For the benefit of those who have cars but who are not financially able to make several trips for friends, we have a "gas fund." All are asked to contribute to this fund, and a special offering is taken during the fifteen-minute service, whenever necessary.

We are now visiting the members of the church in another attempt to infuse them with the evangelistic spirit. We carry with us a book with the name of each church member and a special place for names of friends for whom he is burdened. If he has no burden, we hope to give him one.

Our church is already organized for Harvest Ingathering. There is a splendid spirit, and all are anxious to help in the Ingathering so their pastor may continue the evangelistic meetings beyond the six weeks' period.

Sincerely your brother,

G. A. COOK.

*Trenton, N. J.*
Book Reviews


This book looks not only backward, but forward, and in that forward look lies its supreme value. It is intensely interesting to read the short but often dramatic record of members of our faith in time of war, and in this interest the book serves us well. It brings to mind, vividly, experiences during the World War, and the perplexities, problems, and heart searchings of our boys in the camps, as they sought counsel and direction when opportunity offered, but mainly fought the battle alone between their army discipline and their conscience. It opens for us not only the experiences of American Seventh-day Adventist soldiers, but of those of other lands, some of them in prewar army life where service was compulsory.

To every lover of the church militant, these accounts of Christian principle, fortitude, and heroism make a thrilling appendix to the chronicles of the prophets, the acts of the apostles, and the annals of the martyrs. They prove that the line of the heroes of faith is not extinct, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." They prove that the courage of the spirit is above the courage of the mailed fist.

But it is in the application of this history to the future and its probable crises that the author especially helps us. It is of vast importance that there be a unity of front on the part of Seventh-day Adventists in regard to war and to our position of noncombatancy. The tests and trials of future war, without doubt, will exceed those of the past. To know our history and the records of our men helps to clarify and to fortify our vision of Christian duty and our methods of procedure. This book enunciates the principles of benevolence and ministry, of loyalty to constituted civil government, of readiness to serve in any noncombatant duties, and at the same time presents the supreme allegiance of the Christian to the laws of God which we hold as the duty and the right of the followers of Christ. It presents the documentary record of Seventh-day Adventists in time of war since the corporate life of this church began, and tells of the recognition accorded by government. It gives wise counsel to the individual and to the organized body. It is an indispensable aid in a study to which the trend of events urges that we give immediate and thorough attention. We must be better prepared for the future than we have been in the past.

When we have spoken of its importance, we have not said all. "In Time of War" is also readable and enjoyable, and is cosmopolitan as well. It contains history and counsel, not alone for United States citizens, but for other nationals. It will appeal to youth as well as to their elders. It will be the handbook that will unite and guide our people in the event of future wars.

ARTHUR W. SPALDING.


To all who are interested in radio broadcasting, the new "Radio Manual," by Elder H. M. S. Richards, will be of great interest and help. This book has been written by one who has had years of successful experience in radio evangelistic work. It is written in easy style, and gives practical and workable suggestions for the radio evangelist. Much valuable instruction is given on such high points as these:

- Making Contact With Radio Stations
- Obtaining a Radio Audience
- Securing the Names of Listeners
- Handling of Printed Literature
- Soliciting Financial Help.

Helpful counsel on the most effective ways of using time on the air is illustrated by typical programs for quarter-hour, half-hour, and hour periods, divided in good proportion for music, announcements, prayer, and sermon, with closing suggestions. A variety of sample sermons actually given on the air are included, as also a considerable number of advertising illustrations used by broadcasters of experience.

Cautions are given regarding mistakes that are often made by beginners, which cost them the friendship of the radio station or the loss of listeners. Helpful ways of cultivating the friendship of both in a tactful and gracious spirit are also given.

I have verified by experience the many good

(Continued on page 21)
A VISIT TO THE CALENDAR REFORMERS—No. 2
BY GWYNNE DALRYMPLE

At the time of my first visit to the World Calendar Association, Miss Achelis was not there; but I had an interesting visit with Mr. Charles C. Sutter, who is one of the editors of the Journal of Calendar Reform. Mr. Sutter supplied me with samples of the organization's literature, and suggested that if I wished to see Miss Achelis personally, I should return the next morning at ten-thirty.

When I called the next morning, the young lady at the desk told me that Miss Achelis was in conference. After hearing my explanation that this was my last day in the city, the young lady volunteered to find out if Miss Achelis could see me. In a few minutes she returned, and led me to a room where I found, besides Miss Achelis herself, Mr. P. W. Wilson and Mr. Sutter. I may explain that Mr. Wilson is very active in the calendar-reform movement. A prominent writer and journalist, he is listed in both the English and the American "Who's Who," is a former member of Parliament, and contributes regularly to the New York Times.

I had not expected to have more than a few minutes of casual conversation with this group. However, I found them much interested in gaining a fuller comprehension of our reasons for opposing the calendar reform. Our interview lasted about an hour and a half or two hours, and during that time the reasons for the peculiar attitude of Seventh-day Adventists toward calendar reform were fully discussed. The calendar reformers realize that Seventh-day Adventists are their chief opponents. But they are interested in removing our grounds of opposition, if that be possible.

"You could go right on observing Saturday under the reform calendar," Mr. Wilson pointed out to me. "In that way you could be just as different from the rest of the world as you are at present, and yet you would be no more different—you would have no more inconvenience than you at present experience. You could retain your denominational peculiarity, without getting into any special difficulties."

"With us it is not a question of retaining denominational peculiarities," I answered. "We do not keep the Sabbath in order to be peculiar. We keep the Sabbath because God says so. If by simple obedience to the Word of God we become peculiar, we cannot help that. But it would be impossible for us to observe Saturday as it occurs under the reform calendar. For really it is not Saturday that we observe; it is the seventh day of the week. Under your system, the seventh day of the week would sometimes fall on Saturday, sometimes on Friday or Wednesday, and in leap years on two days—beginning on a Tuesday, let us say, but falling on a Monday for the last six months of the year. We regard the law of God as supreme. We regard the Word of God as of more importance than all the words of men. And for this reason the Seventh-day Adventists—and I presume certain other religious bodies—could never consent to govern their lives and practices by a calendar which strikes directly at the fourth commandment of the law of God, and at the week which He Himself ordained in the beginning."

It was then suggested that perhaps a meeting might be arranged between the calendar reformers and certain representatives of the Seventh-day Adventists, so that we might determine how we would relate ourselves to the blank-day feature of the "World Calendar." In answer to this, I said that I could not, of course, speak officially for the denomination; but as one who had been a member and a minister of that denomination for several years, I felt quite safe in saying that while we had no objection to any changes in the reckoning of time that might be proposed, we did object strongly to the blank day. But Miss Achelis, Mr. Wilson, and Mr. Sutter felt that this feature was an essential part of their calendar, and said so. I explained that I felt sure that our people would fight the blank day to the bitter end.

"You people, then," said Miss Achelis, "are opposed to progress."

"It is not a question of progress," I answered. "For the Seventh-day Adventists it is a question of obedience to the commandments of God. We do not keep the seventh day of the week in order to be reactionary; we observe that day because God in His Word has directed those who serve Him to do so."

We parted on the best of terms. "You must remember that the majority rules," said Miss Achelis, as I left. I must confess that I have since thought about that expression a great deal. I cannot keep from feeling that in this matter the World Calendar Association is the most dangerous of our enemies. I think that

(Continued on page 21)
Luther and Consubstantiation

We now approach the storm center of Christendom, viz., the Protestant revolt from the Roman Catholic Church, led by Dr. Martin Luther. One of the important doctrines which became the cause of violent controversy among the Reformers was the question of the "real presence of Christ in the Eucharist."

Luther, having been a Catholic priest and doctor of divinity, at one time really believed in transubstantiation. Doctor Schaff quotes him as saying that after he had broken away from Rome, he believed in the literal mastication of the body of Christ in the Eucharist. Here are his words in German: "Ausgetheilt, gegessen und mit den Zähnen zerbissen" ("The body was eaten and masticated by [with] the teeth"). (See Schaff's "Creeds of Christendom," Vol. 1, p. 317. Harper & Brothers: New York.)

Later, when he wrote the small catechism, he says, in "Das fünfte Hauptstück" (Part 5): "Was ist das sacrament des altars? Antwort: Es ist der wahre Leib und Blut unser Herrn Jesu Christi, unter dem Brod und Wein, uns Christen zu essen und zu trinken von Christo selbst eingesetzt." (Translation: "What is the sacrament of the altar? Answer: It is the true body and blood of our Lord Jesus Christ, under the bread and wine given unto us Christians to eat and to drink, as it was instituted by Christ Himself.")

Again: "Was nützet dem solch essen und trinken? Antwort: Das zeigen uns diese worte: Für euch gegeben und vergossen zur vergewehung der Sünden; Namlich, dass uns im sacrament vergewehung der Sünden, Leben und Seligkeit durch Solche worte gegeben wird; denn wo vergewehung der Sünden ist, da ist auch Leben und Seligkeit." (Translation: "What is the use, then, of such eating and drinking? Answer: It is pointed out to us in the words: ‘Given and shed for you, for the remission of sins.’ Namely, through these words, the remission of sins, life and salvation are given to us in the sacrament: for where there is remission of sins, there are also life and salvation.") (See Schaff, Vol. III, pp. 90, 91.)

The controversy over the supper among the Reformers grew so violent that it began to disturb the Reformation. Luther, Zwingli, Bucer, Melanchthon, and others did not agree on the interpretation of the words, "This is My body," and, "This is My blood." All of them rejected transubstantiation, but as the catechism which has been quoted shows, they made a sacrament of the supper, through which sins were forgiven to the partakers. Meetings were held to unify the Reformers, if possible, on this important dogma of the Protestant Lutheran Church. One was held in Marburg in 1529; another at Basel, in 1534; and still another, which Luther proposed, was in Wittenberg in 1536, and this conference published what is called a "Formula Concordiae." This Formula was published as a finished document in 1576, and became substantially the code of the Lutheran Church. We will give both the Latin and the English text as it appears in the formula regarding the Lord’s supper:

"Affirmata

"Confessio Sincerae doctrinae, de Coena Dominae, contra sacramentarios. (1) Credimus, docemus et confitemur, quod in Coena Domini corpus et Sanguis Christi vere et Substantiatric Sint prae- sentia, et quod una cum pane et vino vero distribuantur atque Sumantur.

Translation: ‘Affirmation. Confession of sound doctrine of the supper of the Lord against the Sacramentarians. (1) We believe, teach, and confess that in the Lord’s supper the body and blood of Christ are truly and substantially present, and that they are truly distributed and taken together with the bread and wine.’ (See Schaff, Vol. III, p. 137.)

This is "consubstantiation,"—an invisible body and blood of Christ together with the bread and wine,—as distinguished from "transubstantiation," wherein it is claimed that the bread is changed into the actual body and the wine into the actual blood of Christ.

Summary of Points

1. We have briefly shown in these articles that Christ gave Himself as a sacrificial offering in His death on the cross of Calvary once for all, and that there is no Scriptural evidence that the sacrifice will be repeated on any altar in Christendom.

2. We have pointed out, furthermore, that the expression by Christ, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you," refers to the assimilation, by us, of the words of Christ, and not the eating of His literal flesh and the drinking of His literal blood.

3. When we partake of the bread and wine.
representing the Lord's body and blood in the supper, we declare and testify that we are partakers of Christ's divine nature (His "body" and "blood") by allowing the Holy Spirit to write His holy law and word in our hearts, thus giving us power to live a victorious life over sin and self.

4. Those partaking of the Lord's supper with a guilty conscience are eating and drinking damnation to themselves, because they are not presenting their bodies a living sacrifice, but openly contradict themselves by publicly professing what in reality they are not.

5. The early Fathers were not agreed in their interpretation of the meaning of Christ's words, "Take, eat, this is My body," "Drink ye all of it," "This is My blood." Some leaned toward transubstantiation, others to consubstantiation, others to a commemoration only of Christ's death.

6. One of the most noted popes, Gelasius (492-496), declared that there was no change in the bread and wine, but attributed a spiritual, mysterious power to the elements in the supper, thus leaning toward consubstantiation instead of transubstantiation.

7. In 1215 A.D., Pope Innocent VI issued the decree of transubstantiation, and since then this dogma has been in force in the Catholic Church, but neither this nor consubstantiation, as was later adopted by the Lutherans, is Biblical, and there is no evidence in the Scriptures for either doctrine.

8. It is claimed in the books on Roman Catholic theology, that the priest is, in a manner, "the creator of his Creator," when by saying, "Hoc est corpus Meum" ("This is My body"), he changes the bread into flesh and the wine into blood. Such an act makes of the Creator a creature in the hands of the priest, and thus Roman Catholics worship a creation of their own, which can be nothing else than actual idolatry.

Washington, D. C.

Advent Source Book

The readers of the MINISTRY will be interested to know that a recent action of the General Conference Committee has authorized the preparation of an advent source book. For some time Elder Froom has devoted much time and energy to the gathering of source materials, under the direction of the General Conference Committee. An invaluable library of these materials has now been accumulated, for this much-needed work. In harmony with the action referred to, Elder Froom has started work on the preparation of such a volume. We know that all our readers will look forward with great anticipation to the completion of this work. It is a task, however, that involves much labor and cannot be hastily completed.

J. L. MCELHANY.

VALUABLE QUOTATIONS

Extracts From Current Literature

PACIFIC DIFFICULTIES.—Pessimism, profound and general, seems to have been the mood of the delegates to the recent institute of Pacific Relations as they left the Yosemite Park for their homes. For two weeks these leaders of the nations whose interests in the Pacific area had sought to agree among themselves as to a program by which peace might be secured in that un-pacified part of the world, they found themselves even further apart than at the beginning. In fact, this year's session of the famous biennial institute served only to mark the rapidity of the progress toward general warfare in the Orient. The delegates, wrote the foreign editor of the Chicago Daily News, "carried away impressions that the prospect for a peaceful solution of the profound political and economic conflicts raging or latent in the Pacific is fainter than it has been for many years."—Christian Century (Mod.), September 9.

SECULAR EDUCATION.—More than 2,000,000 Catholic children will be enrolled in the public schools next week. What proportion of them will be Catholics in 1936? The answer depends largely upon the religious training they receive. Will they be trained at home? Few parents have the time, and fewer the ability, to give much more than some preliminary instruction. The Sunday school is better than nothing, but its duration ranges from only six to twenty-two hours per year. All these children are exposed to serious danger, and many will fail. For secular education closes the churches and prepares for atheism.—America (R.O.), August 23.

GODLESS EDUCATION.—The "anti-Chist, anti-God, anti-Bible, and anti-religious" teacher has been a characteristic of the American college for half a century. Professing neutrality in religion, the college has suffered its teachers to attack religion. To uphold religion is "unnatural," but to malign it is "unnatural." Thus the college and the public school system have merged into a vast and powerful organization, controlling the minds of more than 90 per cent of our young people. If Pius XI is right in his conclusion that, in practice, a school cannot maintain religious neutrality, but must become irreligious, then we have in this country a huge educational machine which is fast turning our young people against the God of their fathers, and against the principles of religion and morality which, according to Washington, are necessary for the preservation of our constitutional form of government.

Here, I think, we find the reason why membership in the various religious groups has steadily declined. Today, about two thirds of our people have no association of any sort with any church. Of those who still retain membership, many neither believe in the tenets which their church professes, nor accept the basic fact of divine revelation. A purely secular education has produced a godless generation.—John Withby, in America (R.O.), July 25.

ROMAN EMPIRE.—It is not mere speculation to say that H.I Duce still hopes to reestablish the Roman Empire. He wants the whole nation to thrill over the blessing of being an Italian citizen. He wants the people of Italy to say, with the same arrogant pride as did their forefathers 1,800 years ago, "Civis Romanus sum (I am a Roman citizen)." An unpierceable source told me that Mussolini has done his utmost in recent years to prevent the Italians emigrating to South America, because "it is unworthy of them to become the servants of other people." And if he has not encouraged tourists until recently, when he needed foreign currency desperately, it was for the same proud reason: "This is a nation of mandolin players and hotelkeepers, as foreigners have been led to believe in the past."

If I seem to mention trivial arguments, it is to show how desperately "Roman" His Duce is that the Mediterranean must once again be known as Mare Nostrum, its lanes dominated by Italy.—The Washington Star, August 16. Permission to reproduce obtained.

UNCHANGING ROME.—Cardinal Lepicier, who has just died, is remembered as having written the following words, when professing the truth in the College of the Propaganda of Faith at Rome, the great Romanist missionary society:
The duty of the Catholic Church to burn every heretic is the regrettably true fact that the modern state refuses its secular arm for this purpose, the church actually fails in the practice of the one true faith, to change the matter in the least. When the Italian anticlerical press denounced this teaching, Pius X replied by promoting this Surgical Neo-Scholasticism to the position of general of his order. Later he was made cardinal.-Ernest Gordon, Sunday School Times (Fund.), Aug. 22.

"IT IS PAID."—Professor Beare of the Presby- terian Record that the last word of our Lord on the cross, telecastal ("It is finished"), is properly so translated. In John 19:30, yet that this word telecastal is found, repeatedly in tax receipts in the sense of "paid." The word telecastal, on a paygo tax receipt, is the exact equivalent of an English Rubber stamp, "Received Payment." I wonder if the man of those days would not be apt to take the word on the lips of Jesus also as meaning "It is paid," the account is settled, the debt is wiped out, the Redeemer of mankind has paid the price of redemption.—Ernest Gordon, Sunday School Times (Fund.), Aug. 22.

EUROPE’S SWING.—Two facts overshadow Eu- rope today. The first is the steadily growing power of the dictators. The second is the defeat of the League. Appreciation at the rising power of dictators, with their reliance on force, is no new thing. It has been general throughout the democratic nations ever since Mussolini seized control of Italy. The present year, however, has witnessed by far the most spectacular triumphs gained by the dictatorships, with powerful influence in the temporary occupation of the Rhineland and Mussolini’s conquest of Ethiopia. To this there has now been added the demonstration that the League cannot, by the application of the sanctions method provided in its charter, butt the aggression of a sufficiently determined militaristic state. The result, it be seen not only in the pessimism of European liberals but in a swing back toward reliance on armed defense by the democratic countries.—The Christian Century (Mod.), Aug. 26.

EUROPEAN DESPAIR.—It seems to me that I caught a glimpse of the bewilderment and despair with which the common man in Europe views his future, the other night as our ship was leaving Ant- werp. It was a dark night, raining hard. The pilot taking us down to the mouth of the Scheldt, proved to be a war veteran whose mannerisms of speech showed how long he had served with or beside British troops. He talked, in the gloomiest terms, of the outlook for Belgium and for Europe in general: he was contemptuous of the League: he thought that all the small states which kept out of the last war would surely be drawn into the next. Finally I asked what he thought the solution should be.

"There is only one possible solution," he replied with an air of earnestness, "between Germany and France and break them up into an immeasurable number of small nations, none of them large enough to do harm to anybody else. Europe will have peace."—The Christian Century (Mod.), Aug. 26.

MOVIE VASTNESS.—The movie business is one of [North] America’s industrial giants. Its capital investment is $1,750,000,000; each year it spends more than $11,000,000,000 on its feet of film which are seen in 13,750 theaters by a weekly audience of $0,800,000 persons, who pay $1,540,000,000 annually for their seats.—Watchman-Examiner (Baptist), Aug. 20.

CHURCH DISEASES.—A missionary on furlough, when asked what is the matter with the churches in America, named the diseases as follows: 1. Fatty degeneration of the heart (wealth, luxury, and ease). 2. Pernicious anemia (lack of blood in its theology and in the fight with sin). 3. Convulsions (destruction of backbone and brain center). 4. Cancer (unbelief in the supernatural). 5. Neuritis (supersensitivity to ridicule and criticism). I read this some years ago. But that missionary's diagnosis is as true now as then. E. G. Lee, Religious Digest, August, 1936.

ANGLICAN CONTRASTS.—The most striking char- acteristic of an Anglican service is the complete contrast between the paygo book and the sermon. The prayer book prompts men, and they quite actively are in prayer of general confession and to say that "we have done these things that we ought not to have done and have left undone those things that we ought to have done." Likely as not, the sermon will be a simple little moralistic homily without a suggestion of the tension of sin and grace. A touch of change the matter in the least. The people in the congregation ought to be friendly and nice to each other in order that their friendship may tend to avoid the national sin of Reichebacher- buhr, The Christian Century (Mod.), Aug. 12, 1936.

IMITATION PRAYERS.—Most of our prayers never go higher than our heads. They are never heard and therefore are not real prayers. They are selfish complaints, or they are petty desires to have our own way. They are small petitions for some pleasant banality, or they are cheap expressions of our own egotism. No wonder they flutter and fall to the ground like fledglings with untied wings. Only those imitation prayers that rise to the throne of God because they are not prayers. Most of us are sadly missing the joy, the peace, the power, that can come into the soul when it enters earnestly into communion with the Most High God, who is Lord and Eternal Father.—Zion’s Herald (M.E.), July 22, 1936.

NOTES AND NOTICES

Items of Interest to Workers

(Continued from page 2) were, either (1) for Doctor Poling to be rebaptized, or (2) for the Temple Baptist church to abandon its Baptist principle and practice relative to baptism. The latter course has been chosen, as the following excerpts from the Modernist Christian Century (September 16) testify, and they also reveal the distinctive trend toward an emasculated Protestantism.

"The Temple Baptist church of Philadelphia has decided to quit this sectarian practice and to treat a Presbyterian as a Christian, and a Presbyterian church as a Christian church, by receiving membership certificates from other churches at their face value, without inquiring into the modes by which the bearer of such a certificate was baptized. . . . Many congregations are practically on an open membership basis—without having taken formal action in the matter. The baptismal controversy is dead. The spirit of unity is abroad. The denominational en- giving way to a spirit that is in the Christian, emphasis. And the Temple church, with Doctor Poling as its new minister, has put itself in a strategic position to make a significant contribution to the great ideal which it has espoused. . . . the revocation of sectarian restrictions, so that any Chris- tian may be received into membership without being rebaptized. That is to say, it is sufficient that an applicant for membership be a member of the church of Christ. If he is not a member of the church of Christ, he may become one by baptism. If he is a member of the church of Christ he has already been baptized, and it is an affront to him as a Christian and an affront to the church whose certificate of membership he bears to demand that he be baptized again in order to join a Baptist congregation."

Strained relations were revealed between the National Council of Methodist Youth, recently in convention at Berea, Kentucky, and the parent Methodist Church. This was caused by the removal by the church of two liberal lead- ers, to the decided disgust of these youth, which they registered formally. (Christian Century, September 16) in these words: "It appears very plainly that there is now in the high circles of the church a determined effort to still the voices of our liberal leaders, which is a source of profound distress and gives suspicion of possible defeat of our entire program. Therefore, we express our profound disapproval of the actions of the board of bishops, their secret failure to provide for better education, and the board of education itself which re- sulted in the removal of these men. The fact that
some of these actions were taken in the face of one of the most severe murmurs the Methodist Church is indicative of the fact that it is not a just representation of the position of Methodism. Furthermore, we are greatly distressed by the fact that so many of the moves involved in the whole incident were either sub rosa or indirect in their nature so that no opportunity was given for either a hearing or a clear-cut challenging of the action.

“We are undaunted, however, in our determination to continue an aggressive program of study and action.”

But still more far-reaching is their negative vote on the atonement and the resurrection, as reported in the leading Methodist Church organ, the Christian Advocate (September 17), which has an obvious relation to the liberalistic view championed in the former quotation.

“Another regrettable action of the conference was its negative vote upon the truth of the atonement in Christ’s cross and upon the glory of His resurrection triumph. The majority in this instance was not as extreme, but it was substantial. They voted to erase from the record the question of whether Christ died for our sins . . . and that He rose again” (1 Corinthians 15:3-8). They substituted for these words a vague statement about Jesus having revealed to men the love of God, which carefully avoided any reference to the atonement or to the resurrection . . . .

“It is a pity the young people do not have a firm grasp upon this mighty truth, since all their beautiful evangelistic zeal must necessarily fall without it; for the two chief centers of creative power in Christ’s gospel are precisely His redemptive death, and His almighty, prophetic, life-expanding resurrection.

“We must not, however, blame our young people that they do not have a grasp upon these glorious truths. The blame lies behind them in the inadequacy of the instruction they have received.”

The following statement has been prepared, at our request, by J. D. Snider, the manager of the Book Department of the Review and Herald Publishing Association, distributors of the annual Ministerial Reading Course. It will clarify a perplexity in the minds of some who have already purchased one of the new 1937 Reading Course books, regarding the possibility of their securing the advantageous club price when they buy the other books of the course.

“Many workers have already purchased copies of the book. ‘Seventh-day Adventists in Time of War’ and still others have been raised as to whether those individuals may now have the benefit of the special club price when buying the other books necessary to complete the course. We believe that in fairness to these workers and in deference to the desires of the officers of the Ministerial Association, all of our Book Department men will readily concede this point without hesitancy if and when all the remaining books are purchased at one time.”

That which Adventists have declared for years—a fatal drift toward Romanism, because of lack of authority for many Protestant practices, such as Sundaykeeping and sprinkling—is again supported by a recent Baptist Watchman-Examiner (June 11). These deeper currents come occasionally to the surface, and it is essential for us to be aware of them. The contributor in question, Lawrence Fitzgerald, does not concede that drift; but the countering arguments used—space for which we do not have—are not at all convincing:

“We are hearing the funeral of Protestantism today. It is said that we are ‘bankrupt, ethically, culturally, morally, and religiously. Is this true? Are we drifters, too? It would be utterly foolish merely to lamabate our critic or to laugh away this whole incident.

“What called forth this straw song? I suggest three reasons. First, there has been a confusion of Protestantism with liberalism. Liberalism, the philosophy of man as a be-all and end-all, is dead. But liberalism is not Protestantism. Second, along with our funeral dirge there is a call to unite with Roman Catholicism. This is in keeping with the trend today toward Fascism. We need authority. We need efficiency. Let us get it. Men are being lured away from democracy to secure authority and efficiency. Third, there are vital defects in our Protestantism today. We lack authority. We do not speak as a united church. Our church attendance is poor. Members do not choose to go. Christian education is ineffective. The church service is often formal and meaningless.”

Under the title, “Our World Is Breaking Up—Do We Need a Catholic Party?” the influential Jesuit organ America (September 19) contends that “the formation of a Catholic party in the United States constitutes a vital imperative in the meeting of that crisis.” Asserting that “the ultimate fight lies between a materialistic and spiritualistic interpretation of the universe and life, between the church and the world,” the writer maintains that “Catholics can no longer be neutral,” and adds these significantly revealing words:

“It is not too late to found the Catholic party, which, organized in Spain and actually practicing what it preached, could have returned the social scene and averted the shambles of today. It would synthesize, stand as a symbol of, a real Catholic movement to win a better life on earth. . . . A Catholic party pledged to its principles, it could drive through necessary legislation, which neither extant party is liable even to advocate, based as both are on principles, which in the recent words of Mr. M. D. Madden deny the implications of the fundamental dogmas of the incarnation and redemption. And incidentally, in this country where so many of the working class already profess no faith, but indifference, it might in indirectly, through interest in its political and social doctrines, lead to heightened interest in the church as a spiritual entity.”

It is highly desirable that all who follow the Ministerial Reading Course shall personally own the set, adding it to their personal library as a permanent asset. But a few may be so situated financially as to make that impossible. We urge such to borrow the books from an associate worker, or from the employing conference or institution, so as not to be deprived of the united study program for 1937.

Word comes from L. F. Passebois, one of our retired veterans, that he has a supply of charts and equipment at this low price. Any one interested should correspond with Brother Passebois, in care of Iowa Sanitarium, Nevada, Iowa.
PROTESTANT GIVING.—The total gifts for all purposes of twenty-five leading Protestant denominations have dropped from $532,568,714.80 in 1928 to $304,692,490.21 in 1938, according to data compiled and analyzed by the United Stewardship Council, 152 Madison Avenue, New York. Although the inclusion of trust funds in the year 1928 makes a comparison slightly inaccurate, these figures represent a decline of about 42 per cent during the eight years. There has been a slight gain in 1935 over 1934, but the 1938 totals are lower than for any year except 1934. Contributions for congregational expenses have declined proportionately less than total contributions, and very much less than those for benevolences. No one communion has the highest per capita rate for each year. The highest per capita rate of all was $72.55, achieved by the Moravians in 1928. In 1935 the highest per capita rate was that of the Church of the Nazarene, $24.77, and the lowest, $5.76, given by the Southern Baptists. The Methodist Episcopal Church was included in the group whose per capita giving declined from 42 to 49 per cent. For congregational purposes only, the Methodist Episcopal per capita contributions dropped off about 38 per cent.—Elon's Herald, April 1, 1936.

Book Review—"Radio Manual"

(Continued from page 15)

principles set forth by Elder Richards, and be-speak for the manual a careful reading by all who may desire to get on the air or to improve upon success already attained. John Ford.

Washington, D.C.

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Finishing the Work

(Continued from page 11)

"Let every means be devised to bring about the saving of souls in our medical institutions. This is our work. If the spiritual work is left undone, there is no necessity of calling upon our people to build these institutions."—Medical Ministry," p. 381.

"It is the Lord's purpose that in every part of our world, health institutions shall be established as a branch of the gospel work."—Testimonies," Vol. VI, p. 133.

The Lord has ordained that sanitariums be established in many places to stand as memorials for Him. This is one of His chosen ways of proclaiming the third angel’s message. By this means the truth will be lightened by the brightness of the gospel message."—Medical Ministry," p. 39.

"The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world. It was to be founded and conducted upon divine principles, as the Lord's Instrumentality, and it was to be in His hands one of the most effective agencies for giving light to the world."—Testimonies," Vol. VI, p. 222.

"Our sanitariums are one of the most successful means of reaching all classes of people. Christ is no longer in this world in person, to go through our cities and towns and villages healing the sick. He has committed to us the task of carrying forward the medical missionary work that He began; and in this work we are to do our very best."—Medical Ministry," p. 218.

10. Finally, a wise readjustment between direct evangelism, departmentalism, and institutionalism is essential, to throw direct soul-saving more sharply to the forefront in all denominational endeavors. Evangelism must have its rightful and allotted place as the very heart and objective of this movement. This is not only proper and possible, but is foundational to that great forward movement required of us today, a movement which is long overdue. Beyond question, one of the greatest human requisites to the finishing of the work is this simplification of our program and this readjustment of our denominational working force which will throw a larger proportion of that force into direct and effective evangelism. We have grown top-heavy in certain aspects of our organization. We are consuming an unjustifiable percentage of our time, strength, and money in overhead and in "turning the engine over," as it were. "Evangelism, evangelism, evangelism to finish the work," should be the ringing rally cry until our work is done.

May I, in conclusion, express this sober conviction: We have not begun as yet to realize the possibilities of our human resources, when coupled with divine power. We have not yet begun to capitalize our possibilities in men and means, when, under the compulsion of the Holy Spirit, farms and other properties are sold, and the proceeds laid at the feet of our leaders, as in apostolic days. We have not yet begun to know the meaning of real sacrifice personally. We have not yet begun to get the most out of our institutional facilities and staffs. We have scarcely touched the latent resources of our laity and of our youth. Has not that supreme hour come? With the vision of God's plan before us, let us arise as one man to our task! Earth is waiting. Heaven is waiting. What, oh, what, will be our response?

L. E. F.

Calendar Reformers

(Continued from page 16)

the Cotsworth Plan is dying. It changes too much. Popular inertia would oppose it. But the World Calendar is another matter. It may easily become popular; there are signs that it is already becoming popular. Its propaganda is unusually effective and appealing. It is therefore against the World Calendar that we must work. In the meantime, let us wish long life to the International Fixed Calendar League, for by its opposition to the World Calendar it has perhaps done as much to stave off the blank day, with resultant distress and persecution for our people, as we ourselves have done. What can our people do?

We can pray that God in His goodness will hold off these so-called "reforms" until His work is finished. We can circulate appropriate literature, and make clear to persons of all denominations what is really involved in adopting the blank-day system. Through our Religious Liberty Department, we can keep a watchful eye on developments both here and abroad as they affect this issue. Certainly the matter will come up again before the League of Nations, unless the most unexpected changes intervene. For that day we must be prepared.

Mountain View, Calif.
Concerning India's Untouchables

(Continued from page 10)

However, other religions will indirectly benefit. A turning to Christianity will doubtless be hastened by the movement. According to Dr. E. Stanley Jones, at least fifteen thousand are embracing Christianity each month. The situation as it is now developing gives Christians the chance of working as they have never worked before. The Holy Spirit can turn all these things to account in the finishing of the threefold message. We must take advantage of all these great movements, in order that we may extend the triumphs of the cause of God.

Glendale, Calif.

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The Place of Music in Worship

(Continued from page 9)

who announces the hymn almost invariably say, “Let us begin our service by singing hymn number 273?” The song service is not even considered a part of the worship; whereas if it were carefully planned, it might be a real blessing. If our people were taught the meaning and value of singing, they would enter wholeheartedly into it.

Here also enters the matter of choosing appropriate hymns—hymns of beauty and dignity. Certainly we cannot expect to create reverence and quiet with any of the jiglike, almost jazzy songs, some of which have crept into our hymnals. If the intent is to arouse action and excitement, these songs might be used successfully. They are based almost exclusively on rhythm, and rhythm is the element employed by savages to arouse the fighting spirit.

It is my sincere opinion that, wherever possible, an organ recital of quiet, reverential selections is far preferable to a song service as a prelude to a church service. At a convention where it is desired to arouse enthusiasm, a rousing song service is of great value—if it is conducted as a part of the meeting.

Relation of Choir Director and Pastor

If rightly conducted and properly trained, a choir may be a real asset to the church. The most beautiful music in the world is the music written for the church. There is a rich library from which to choose, including selections to fit almost any subject or occasion. If the choir director will cooperate with the pastor, and vice versa, the musical part of the service can be made as helpful as the sermon. We are told that singing is as much a part of worship as is prayer.

“How many of us stop to think of music as a wondrous magic link
With God; taking sometimes the place of prayer
When words have failed us, ‘neath the weight of care.
Music, that knows no country, race, or creed;
But gives to each according to his need.”

—Anonymous.

Preparation for Candidates for Baptism

(Continued from page 3)

Henry Ward Beecher said: “Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven; and among God’s people on earth, song is the appropriate language of Christian feeling.”

Music may be selected that will build up the theme of the minister’s sermon, if the choir director will attempt to find out that theme beforehand. Then there will be unity in the service, and the choir members will feel that they are a vital part of it and not that their work is merely an ornamental feature of entertainment. And be it said, furthermore, that a choir is a great help in the singing of hymns, making it unnecessary to have some one stand before the audience wildly waving his arms in order to keep the people together.

(To be continued)

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Preparing Candidates for Baptism

(Continued from page 9)

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(Continued from page 9)

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—Anonymous.

Preparing Candidates for Baptism

(Continued from page 3)

It is a serious thing to lead a person to the baptismal font only partially instructed in the principles that are to prepare a person for translation. Baptism is looked upon as the completion of training for church membership, and new members are not inclined to accept after baptism, instruction that should have been given before. Much has been written upon this subject, and yet much carelessness is still in evidence. Let us hope that our ministers, and particularly our evangelists who bring in large numbers of converts, will give these matters very careful and thoughtful attention, for someday they must give an account of their ministry to the Chief Shepherd. That will not be a happy day for those who put quantity above quality in the matter of converts.

Earth’s Multitudes

(Continued from page 5)

cities! But we must have our hearts moved with compassion. Our hearts must overflow with the desire to rescue men and women from sin, as we would strive to rescue a drowning man.

Some time ago I read of a boat, filled with pleasure seekers, which struck the rocks and was wrecked not far from shore. A fisherman had just come in from his day’s work and had tied up his boat, when his attention was directed to the scene of the catastrophe. He jumped into his boat and rowed out toward
the wreck in the hope of doing what he could to save the drowning men and women. The waves were running high, and he could reach only a few of the perishing men and women. His boat was small and was soon filled to capacity, and he started to row back to shore as fast as possible. On every side, men and women called to him in their distress, begging him to take them into the boat. But all he could do was to go straight ahead in order to reach shore with the people he had picked up out of the angry waves. The dying men and women all about him presented a mightier challenge than he was able to meet, and he looked up to heaven and exclaimed, "O God, for a bigger boat!" As ministers and as evangelists, we must have just such a burden for lost souls on our hearts; and as we see the moving multitudes going down to destruction, we, too, will cry out in agony, "O for a bigger boat!"

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His boat was small and was soon filled to only a few of the perishing men and women. A bigger boat!" As ministers and as evangelists, we must have just such a burden for lost souls on our hearts; and as we see the moving multitudes going down to destruction, we, too, will cry out in agony, "O for a bigger boat!"

The dying men and women all about him presented a mightier challenge than he was able to meet, and he looked up to heaven and exclaimed, "O God, for a bigger boat!"

The practice of baptizing converts at the close of an effort and passing a list of their names in to some church for admission as members, is not in harmony with the approved usages of the church. In many cases such persons are absent, and do not even know they have been voted into church membership. Often when visited by the pastor or elders of the church, they are found to be un instructed and entirely unprepared for church membership, and in some cases not in harmony with the principles of the church. This practice leads to grave abuses, and cannot be sanctioned. The church should refuse to receive as new members any persons unknown to the church, or in the absence of the person applying for membership. A minister should not ask a church to receive members on his personal recommendation alone. In preparing for the baptism of his converts, a minister should, if he expects a church to receive these people as members, invite the pastor or elders to become acquainted with his converts, and to visit his baptismal classes and take part in the examination of the candidates. Thus they will be able to certify to the church that the prospective members are ready to be received. This general procedure should not apply in the case of isolated believers who wish to unite with the conference church."—Id., pp. 79, 80.

it is the duty of our conference leaders to see that this instruction is carried out. It is the duty of our ministers to follow the plans outlined. The churches have a right to insist on the protection guaranteed to them under these actions. We call upon every one concerned with this matter to see that every abuse of these principles is immediately corrected.

Reformatory Action Called For

(CONTINUED FROM PAGE 1)

"When they give evidence that they fully understand their position, they are to be accepted. But when they show that they are following the customs and fashions and sentiments of the world, they are to be faithfully dealt with. If they feel no burden to change their course of action, they should not be retained as members of the church. The Lord wants those who compose His church to be true, faithful stewards of the grace of Christ."—"Testimonies to Ministers," p. 128.

"Ministers Should Thoroughly Instruct Candidates Before Baptism.—A minister should not present any candidate for baptism and church membership until he can thoroughly satisfy the church by a public examination of the candidate that he has been well instructed and is ready for such a step. His work is not completed until he has so thoroughly instructed all the candidates that they are familiar with all points of the faith, and are prepared to assume the responsibilities of church membership. Our churches should insist on the application of this as a guiding principle in the reception of new members. One of the best means of giving such instruction is to organize baptismal classes."—"Church Manual," pp. 74, 75.

"Receiving Members Who Are Unknown.—The practice of baptizing converts at the close of an effort and passing a list of their names in to some church for admittance as members, is not in harmony with the approved usages of the church. In many cases such persons are absent, and do not even know they have been voted into church membership. Often when visited by the pastor or elders of the church, they are found to be un instructed and entirely unprepared for church membership, and in some cases not in harmony with the principles of the church. This practice leads to grave abuses, and cannot be sanctioned. The church should refuse to receive as new members any persons unknown to the church, or in the absence of the person applying for membership. A minister should not ask a church to receive members on his personal recommendation alone. In preparing for the baptism of his converts, a minister should, if he expects a church to receive these people as members, invite the pastor or elders to become acquainted with his converts, and to visit his baptismal classes and take part in the examination of the candidates. Thus they will be able to certify to the church that the prospective members are ready to be received. This general procedure should not apply in the case of isolated believers who wish to unite with the conference church."—Id., pp. 79, 80.

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Simplicity!—The gospel worker should be an indefatigable student. He should think deeper, farther, and more fully than his auditors are prepared or asked to follow. He should always be on the alert to add to his store of knowledge. His background of information, as a reserve, should, to be most effective, be manyfold more than he ever uses publicly. But while all this is true, it is not only unnecessary, but most unwise, to place the deeper and more complex thoughts before one's auditors, or before less experienced associates. They would, because of their limitations, only be confused and harmed by such a course. Simplicity, and emphasis upon essentials, should mark our public work. And the essentials we should stress are comparatively few, but foundational. Recognition of this restrictive principle is essential.

OBLIGATIONS!—Winsome dignity should characterize the public witness of the Seventh-day Adventist ministry, both oral and written. Everything for dissemination should be worthy of this message, and in harmony with its spirit. All that is crude, and that causes a revulsion on the part of the refined and thoughtful, is wholly out of place. No one need repulse in order to warn, nor disgust that he may impress. All that is done should be upon a high spiritual and ethical plane. Coarse thrusts, crude poetry, loose expressions, and repulsive exaggerations have no rightful place in the publicizing of our message. Emphatic disapproval of such transgressions should be registered by fellow workers, as such individual conduct disgraces us all. Some think they are inflicting a telling blow against error, when they are but making themselves ridiculous in the eyes of all save a few flatterers. They are cheapening truth, lowering the message in the eyes of the public, and bringing odium upon their fellow workers. O that some candid friend would hold up a faithful mirror before such, that they might see how ridiculous and disgusting they appear to others! We should take seriously the solemn responsibility accepted through ordination, and maintain our work undeviatingly upon a plane that will merit approval by Christ Himself.

Press Cards!—Designed to be a blessing through legitimate and profitable use, ministerial press cards become a curse when abused through misuse. Created to advance, and only to advance, the message, they do immeasurable harm when prostituted to secure admission to places a worker in this cause has no moral right to enter. Something is decidedly wrong with the spiritual life and vision of a preacher who presumes to venture into places where angels turn back at the threshold. And to thus use a denominational press card for illegitimate ends, should not pass without rebuke and proper discipline. Something is fundamentally wrong with the ideals and viewpoints of one who consents to such a practice.

Confessional!—No man is either commissioned or authorized to set up a confessional for the introspective, or to encourage people to tell their difficulties to the human ear. Sins should be confessed to God. But sometimes sins involve inescapable human relationships, and the one in difficulty knows not which way to turn. Sometimes one person's problems involve some other person or group, or possibly there is a complication that involves the law, such as theft. True conversion means a right-about-face. It involves confession and restitution, the making of things right so far as is humanly possible. This at times necessitates human counsel, or even the services of an intermediary. In such instances, the true minister should be prepared to serve; but he should never violate the confidence reposed in him as a minister of God. A good rule is to ask the inquirer if he understands what to do; and if he does, will he do it? You could state that you have no desire to intrude upon the privacies of his life or to have him confide them to you; but if he does not know what to do, and must have help, you stand ready to do what you can. Enunciate general principles that will guide in cases of this nature. There are people all around us, young and old, who are in desperate need of help. God help us to reach them.

Accountability!—Ours is a special witness to the world. Ours is the giving of a distinctive message to mankind. And we shall be held accountable to just the degree that its distinctiveness is blurred, hidden, or lost from sight. We have the most momentous warning against the combined apostasy of Catholicism and Protestantism, ever committed to man. We are accountable for its faithful enunciation.

Strange!—Occasionally, when we hear a distorted and unjustifiable pressure upon goals or pennants,—with the fundamental appeal to local pride, emulation, shame, competitive rivalry, and kindred unworthy motives, instead of the consuming love of Christ and a passion for perishing souls,—we cannot keep the words, "strange fire," from thundering in our ears. This we know: that such an emphasis closes instead of opens many a pocketbook. If the mind of the Spirit were expressed, what would be the rebuke?

L. E. F.