

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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Vol. V

December, 1932

No. 12

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## PRAYER IN ITS VITAL RELATION TO THE WORKER

AN EDITORIAL



PRAYER is communion with God. It unites the one who truly prays with Infinite Power, with the Godhead, in all that that fellowship and comradeship can ever mean. It is mightier than riches; it is stronger than kingship and the sword. It is the one instrument that lifts the man of God above all who know not the Divine One. Prayer was taught by the Saviour. He, of course, instructed His disciples in many things, which they learned as He taught others or as He talked with them. But when it came to prayer, He told them how not to pray, and then followed with the proper manner of prayer. "After this manner pray," said He, thus introducing the greatest prayer ever uttered. This Lord's prayer is all-embracing: it covers man's utmost need. It is a pattern prayer, which has no parallel. Around it, all may shape their prayers, for in it all worship and praise, all human need, and all human relationship, all trust for today and faith for the future, are fully comprehended.

Prayer is a duty. It is commanded by our great Teacher. "He spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18:1. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

In his epistles Paul often refers to prayer as a Christian duty. "Pray without ceasing." "I will therefore that men pray everywhere." "Brethren, pray for us." How can one fulfill the word of God by *service without prayer*?

Prayer, too, is the greatest privilege granted to the Christian. There are many privileges, it is true, but of them all prayer stands foremost. For man to be able to commune with God is something beyond what we can easily conceive. With the utmost difficulty we secure an appointment to talk with our superiors here on earth. The inferior in authority must wait until his superior consents to meet him. Not so with God. His ear is *ever open*. The feeblest cry of His children, uttered in sincerity and faith, has immediate access to His attention. "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Ps. 34:6.

(Continued on page 30)

# The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

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THE GENERAL CONFERENCE OFFICERS

Single Subscription: \$1 a Year

Published and Printed monthly for the Association by the Review and Herald Publishing Association, Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, Dec. 19, 1927, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

## Trenchant Truths

Two extravagances are to be avoided in preaching: One is to exclude reason; the other is to use only reason.

MINISTERIAL acts and attitudes, indulgences and digressions, more seriously affect the laity than many think, influencing their conduct, their giving, and their eternal interests.

SOULS are not saved simply by the exposure of error, but by the proclamation of truth.

FACING facts is not pessimism. He is the true optimist who faces the full facts with unwavering confidence in his God and the triumph of truth.

SINCERITY is no excuse for carelessness. A public teacher of this message may rightfully be expected to know whereof he speaks or writes, and to be in accordance with fact and truth.

MEET quibbles with facts, and doubts with certainties. Know your ground, and drive the caviling objector to the defensive. It is sometimes well to prick the bubble of his superficial assumptions.

It is possible for our eyes to be so fixed upon the machinery as largely to miss the majestic purpose for which the machinery was created, and so the energies be disproportionately consumed upon the means instead of upon the objective.

TRUE spirituality does not produce a superiority complex,—unwisely comparing oneself with his fellows, and mentally or vocally making odious contrasts. Rather, it fosters true humility, excluding everything savoring of the Pharisee.

## ANNOUNCING AN IMPROVED "MINISTRY"

(Extract from General Conference Minutes of November 14, 1932)

*Enlarged Page Size for the MINISTRY*

"In harmony with the action of the Executive Committee taken at Battle Creek, that the MINISTRY continue as a monthly magazine with a larger page size, but approximate space content,

"VOTED, That the MINISTRY be issued as a 24-page monthly, 6½ x 9½ inches, on 70-pound English finish stock, this change to become effective with the January, 1933, issue."

(Read also Elder Watson's explanatory statement on pages 16, 17)

# EDITORIAL KEYNOTES



## A Momentous Council Closes

THE Battle Creek Biennial Council, just ended, was an epochal occasion in many ways. A marked spirit of unity prevailed throughout the sessions, and it was evident that the Spirit of the Lord was leading throughout the study and decision of many delicate yet momentous problems. Faced by the most critical international economic situation in modern times, the decision of our world leaders in session was to pursue by faith our appointed world mission program without any appreciable retrenchment. Certain adjustments were necessary, and simplification in operation was planned for; but these were highly desirable quite apart from the immediate necessity in order to counteract the spirit and trend of an extravagant age. Even more pronounced moves in this direction will doubtless be imperative from time to time.

So serious are financial conditions throughout the divisions, however, that it was deemed necessary, as an emergency measure of economy, to postpone the next General Conference from 1934 to 1936. This was the expressed desire and unanimous vote of the representatives of the world divisions. It was evident, however, that a backward move in the advent message was unthinkable. There was determination to hold our present lines, and to plan for advance. "Normalcy" in the accepted sense of the term a few years ago will probably never return to this old world. There will doubtless be recoveries and relapses, but our work will close amid increasing world perplexities and crises, and we must consequently adjust ourselves to changing circumstances as God's movement marches triumphantly forward.

The Council was conspicuous for its constructive legislation, the actions of which appear in full in our general church paper, the *Review*, of November 24. Aside from actions touching upon various phases of church interest and endeavor, there were six series of recommendations which are of vital and immediate concern to every gospel

worker. These will be discussed at greater length in the January *Ministry*, but brief allusion in this last-minute note will indicate their general character and objective.

First, a comprehensive plan was outlined for an intensive and general revival work among our churches this winter.

Second, and inseparably connected therewith, a solemn call was issued to all workers, summoning us to holiness of life and humbling of heart before God, so that He can use us effectually as His spokesmen in this forward movement. Without controversy this is the logical order of revival: first with the ministry, then with the laity.

Third, a general summons to personal evangelism, that is, to aggressive soul winning, as the supreme objective on the part of all laborers individually, in whatever type of work engaged. This tendency toward slackness, because of the growing complexity and the pressure of our work, is so well known that it needs but bare mention here.

Fourth, a specific plan for concerted conference evangelism through a survey of unoccupied territories, definite

planning for their occupation, the setting apart of more men for full-time evangelism for raising up new churches, and definite divisional and conference goals for souls.

Fifth, a strengthening of the ministerial internship plan for the material and moral encouragement of ministerial and Bible worker graduates in this time of unprecedented financial stringency, and for the protection of the employing conferences as well, expanding the present one-year term to a two-year provision, thus more adequately covering the period of trial and experimentation, and if these are successfully passed, then placing these recruits upon the same platform of service as the regular conference workers.

Sixth, an earnest invitation to all laborers to enter unitedly upon a chronological study of the Bible during the next two years—the Old Testament in 1933 and the New Testament in 1934—seeking a minimum of 1,500 registrants for the 1933 Reading Course, which begins a three-year survey and study of church history, the first year of which covers those vital first five centuries of the Christian era in the new course just announced.

A painstaking study of these six great objectives will be presented by our general leaders in early issues of this journal. Truly we live in days vibrant with great issues, great opportunities, great challenges, and unprecedented needs. Only the spirit and power of the living God is sufficient for a time like this. A humbling of heart, a new dedication of life, a renewed fidelity to present truth, and a return to greater simplicity, economy, and true holiness of life, will alone suffice for such an hour as the present, and we are confident that there will be a hearty and sincere response to this great forward program. To this solemn summons every reader of the MINISTRY is urgently invited to respond.

L. E. F.

## Effective Illustrations

For Sermon or Song

### "Come, Thou Fount of Every Blessing"

WHEN Robert Robinson was a very young boy, his father died. At the age of fourteen Robert went to London to work for a hairdresser. While there he fell among evil companions. One Sunday in 1752 they brought some liquor to an old woman who told fortunes, so as to enjoy a good laugh as they listened to her prophecies. When she told Robinson, however, that he would live to see his children and grandchildren, the prophecy sobered him with the thought of the responsibilities of life. Shortly afterward he heard George Whitefield preach on "the wrath to come," and fell under deep conviction, which continued for three years.

At length, at the age of twenty, hearing the preaching of Wesley, he came to the "Fount of every blessing" with the prayer, "Here's my heart, O, take and seal it," and soon afterward he entered the ministry, beginning his work in a chapel at Mildenhall in Suffolk.

Two years later, in 1757, while pastor in Norwich, in memory of the joy of his conversion, he wrote the lines of gratefulness to God,

"Come Thou Fount of every blessing,  
Tune my heart to sing Thy grace."

It was published the following year in Norfolk.

Years later he became careless in his conduct, and while riding in a stage-coach he was reproved for his frivolity by a lady who eventually quoted this very hymn. Tears came to his eyes as he replied: "Madam, I am the poor, unhappy man who composed it; and I would give a thousand worlds, if I had them, to enjoy the feelings I had then."

## Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

### The Minister—His Message, Authority, and Power

BY N. P. NEILSEN

**W**HEN the minister enters the sacred desk to speak to the people, he should have for them a living message from the living God. If he has such a message, he need offer no apologies for giving it; but if not, it were better to hold his peace. If he would move others, the minister must have a message that has stirred his own soul. It must stand forth so vividly that the speaker will be forgotten. Self must sink out of sight, that the truth of the message may shine forth in all its glory, for the minister is but the instrument through which the living message is to be given. It is the beautiful flower that is to attract attention, not the vase of clay.

The minister is a man with a living book. He handles the living word. The Bible is not merely a book *among* books, nor is it merely the *best* among books, but it is the *living* book. Men may write *true* books, they may write *good* books, but God alone can write a *living* book. It is this living book with its living message that the minister is to present to the people. His own words will avail but little. The authority for his message must come from the pages of that living book. In vain would he preach to the dead in yonder graveyard. They cannot hear his voice. But there is a voice that they will hear,—the voice of the Son of God, who is the Word. The minister should preach that word. He should get his message from that Book.

The minister should make his prefaces and introductions short and simple. His heavenly message is the important thing. It is divine truth that should be presented. He should aim at such a mark, and hit it. Then he should fire another broadside. He should pack his sermons. He should make his words like bullets. He should send his living message home to the hearts of the people, and let it

burn its way into the inner recesses of the soul.

The minister should not shout, nor should he present his message in an irritating way. It is not noise that is needed, nor the empty chatter of the monkey tribe. Empty wagons rattle the most and empty vessels ring the loudest. The minister's words should flow forth from a full heart, not from an empty head. If he must thunder forth his message, he should not do so out of an empty cloud. Not excitement but burning earnestness will thaw the frosty heart and warm the sin-chilled soul.

The minister should deliver his message, but he should not tire out himself and everybody else. He should leave his people fresh and eager for more. He should not continue till the beginning of his sermon is buried by the middle, and it in turn is forgotten before the end. He should not spoil the appetite of his hearers by surfeiting his congregation, but close while they are still with open hearts drinking in the life-giving words.

The minister must not rely upon his own wisdom or learning in giving his message. Of himself he is nothing. He

must be connected with God. When this connection is broken, he is shorn of power. All the eloquence he can summon will then be as sounding brass or a tinkling cymbal. Souls are not converted by eloquent sermons. The wire is only a conductor through which the electric current flows; of itself it has no light nor power. Unless connected with the power house, the wire is "dead." The minister must be a living wire, a conductor for the Spirit of God to bring light and power to the people. He is weak, but a powerful message should flow from his lips. It is better to be a small man with a big message, than a big man with a small message.

While teaching frail humanity, the minister must lay hold upon the arm of Omnipotence. Thus he becomes a con-

necting link between the sin-pardoning God and sinful man. His is an awful responsibility, for he stands between the living and the dead. He must not speak his own words, but the words of the Eternal. He must be a mouthpiece, faithfully presenting God's message. He must be in touch with heaven. Herein lies his power. He must know the way to the mercy seat, where he can receive the infilling of the Spirit, that he may go forth to minister to the needs of others. Morning by morning he must come from the very presence of God to work for perishing souls. He must be anointed for his mission if he would succeed in his work. He must be a man of prayer if he is to be a man of power.

*Buenos Aires, Argentina.*

## PRESS TOGETHER

BY FREDERICK GRIGGS

**T**WO of the chief characteristics mentioned in the twelfth chapter of First Chronicles are the perfect heart and the spirit of unity of all who came to make David king. They were men who knew how to "keep rank." And in order to "keep rank," they had to accommodate their steps in accord with those of their compatriots. They recognized the necessity of yielding their opinions to the leader and to the majority in counsel. Among them were men who had understanding of the times, and who knew what Israel ought to do. They were skillful, strong in the tactics of warfare. They were independent thinkers, and ready to fight for their views. But they recognized that they would continue to be disorganized, warring tribesmen unless they united, pressed together, and yielded individual views for the common good of the whole.

This spirit of unity, of whole-hearted co-operation, that established the ancient kingdom of Israel, is to be the spirit of the men and women who are engaged in the greatest spiritual warfare of these last days. "Press together! Press together!" is one of the great injunctions given us in the Spirit of prophecy. But men cannot press together unless they are considerate of the views of their Christian compatriots. We are to be very free in expressing our individual views of matters under consideration; but when the majority of our fellow workers believe differently than we, and action is taken that accords with their views, then if we are to "keep rank" with them, we must throw ourselves wholeheartedly into the work called for by the actions taken in council. Sometimes committees in council do err; but the only safe, progressive way is for us to abide by their decisions until a better way is found. "Press together!"

*Manila, Philippine Islands.*

# Forward and Upward

Inspiration, Counsel, and Caution

## The Light Before the Dawn

WOODLAND matins still unsung,  
Bronzed temple bells are still,  
As a golden-mitered mount  
Gleams o'er distant vale and hill.

As the wayside beacons pale,  
And the stars up yonder fade,  
Linger still the shades of night  
Over holm and upland glade.

Then a radiance, wondrous, bright,  
Splendor like a seraph's ray,  
Gilds the mountains' snowy brow  
Just before the break of day.

Thus may every faithful saint,  
Touched with pure, celestial flame,  
Ere the dawn, reflect His light  
And give glory to that Name.

ALFONSO N. ANDERSON.

*Aizu-Wakamatsu, Japan.*

## Man's Most Sacred and Most Neglected Privilege

BY G. R. WEST

[This searching appeal comes as a tender entreaty and rebuke to most of us. Intensive work for God all too often crowds out that vitalizing communion with God that is imperative to spiritual power, and to the truest and most productive service for Him. May these counsels bear tangible fruitage in our lives.—EDITHORS.]

IT is but natural that, with all his hellish shrewdness, Satan's first concern should be to turn us from that which is most essential to our Christian experience. This offers a clue as to why it is easier to get Christians to do almost anything else than pray. I do not mean that it is difficult to teach people to say prayers, but to pray is quite another thing.

The importance of public prayer should not be minimized, or prayer in the family circle, but it is secret prayer that should be especially emphasized, as it is the most important though most neglected of all forms of prayer. A man may pray impressively at the family altar, at the prayer meeting, or in the pulpit on the Sabbath, and yet in secret find it difficult to stay on his knees for any considerable period of time. The depth of one's experience in prayer is measured, not by the length of his prayers in public, but by the time he spends, and really enjoys, alone with God. Until he has found the indescribable sweetness of this hidden communion, he has never really prayed.

The question is frequently asked, How can one find such an all-absorbing interest in prayer that, regardless of

the pressure of daily affairs, he is drawn to the secret place to talk with God? How can he develop a communion so sweet that the very spot on which he kneels seems sacred, and he is loath to leave his hidden retreat, even wishing to remain for hours?

Was it not this question that led the disciples to request, "Lord, teach us to pray"? At the time this request was made, the disciples were not ignorant of the forms and customs of prayer, nor could they have been unaccustomed to praying. Notice the wording of Luke 11:1, where this request is recorded: "It came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray." Of this occasion we read on pages 151, 152, of "Mount of Blessing:"

"The disciples had been for a short

time absent from their Lord, when on their return they found Him absorbed in communion with God. Seeming unconscious of their presence, He continued praying aloud. The Saviour's face was irradiated with celestial brightness. He seemed to be in the very presence of the Unseen. . . . The hearts of the listening disciples were deeply moved. . . . As He ceased praying, . . . they exclaimed, 'Lord, teach us to pray.'

The disciples were well acquainted with the religious customs of the day, and prayer was not new to them. But here was One who found such an all-absorbing interest and source of strength in prayer that He could pray all night, and even the approach of men did not disturb His communion with Heaven. Seemingly unconscious of their presence, He continued praying as they stood gazing upon Him.

What was the secret of this deep experience in prayer? This the disciples longed to know. The answer is clearly given in the first words of the Saviour's response: "When ye pray, say, Our Father which art in heaven." Luke 11:2. In other words, if we would enjoy prayer, we must realize that God is *our* Father, and be conscious of His personal presence.

It is a sad fact that the vast majority of Christians find no real joy in prayer, and many admit that it is hard to bring themselves to devote a definite time each day to secret communion with God. Yet these same persons will journey long distances to see a father or a mother, and will find great pleasure in visiting by the hour.

Wherein lies the difference? Ah! one is a theory, and the other a reality. The personal presence of God is not real to the great majority of those who profess to pray, and therefore praying is a difficult task. But to one who knows God as his Father, and who is conscious of the immediate presence of the Divine, prayer is a great delight. To him there is no other privilege so

sacred or so sweet, and if life's duties would permit, he would gladly spend the day in the place of secret prayer. An hour with a tender, loving Father, who is vitally interested in all our affairs, seems but a moment, and leaves us longing for more of His divine companionship.

I am convinced that we as ministers must seek to bring into our experience, and into the experience of those to whom we minister, a more definite consciousness of the reality of God and His personal relation to human beings.

*Chicago, Ill.*

## Prayer

*Private Prayer.*—Public teaching is useless without private prayer.

A minister is in duty bound to bear his people daily to the throne of grace.

If you wish to preach well, you must pray much.

Generalities are the death of prayer.

Plead with God before you plead for God.

Better neglect your body than your soul, your meals than your prayers.

He that lives most in prayer grows most in grace.

Let prayer ascend when you wish blessing to descend.

Neglect of prayer arises from want of faith; he who believes will pray.

A little prayer does more than a great deal of study.

*Public Prayer.*—Remember that you are in the presence of God, and that you address Him. Never pray to be admired of men.

Let the sermon be omitted rather than the prayers be slurred.

The prayers should make the people feel the reality of prayer.

The prayers prepare the ground, the sermon sows the seed.

The manner in praying does more than the matter in preaching.—C. H. Spurgeon.



## The Better Workman

Improvement in Method and Technique

### Special Sabbath School Class for Thorough Indoctrination

BY G. J. SELTZER

**W**E have been instructed that when the minister has given the message to the people from the desk, his work has but just begun. The new members should be visited and established in the message before the evangelist leaves the community. It is essential for us to heed this admonition. And I have been asked to present what appeals to me as an ideal way to help the new members become "rooted and grounded in the truth," so they will not fall by the wayside after the worker leaves.

Here in Olympia, Washington, where I recently closed an effort, God blessed with some ninety baptisms, most of the candidates being adults. On the first Sabbath that we invited all who were interested in the message to come out on the Sabbath, we were glad to welcome more than sixty. They had been urged to be at the church at 9:45 for the Sabbath school. We did not scatter these strangers by placing them in the various classes. Instead we organized them into a new large class, holding the group intact. I took this special class, and told them that we would not, at the first, study the regular Sabbath school lesson, but would thoroughly review with the open Bible the message that had been given in the effort. This class grew until we had as many as 150 in attendance.

One of the features on that first Sabbath was the learning of the books of the Bible. After spending a portion of the time for several weeks in drill, all could name the books without help. Thus they were prepared for real Bible study, with no time lost in finding the texts. So we took up the word of God and how to study it, the Sabbath question, the two laws, the Spirit of prophecy, the tithe, the state of the dead, the ministration of angels—in fact, all the essentials of the message.

The class had heard most of these subjects in the public meeting, but they got vastly more out of these Sabbath morning studies. They could ask questions and bring up queries and objections, and were led to see the truth in its beauty, to understand it, and to know the key texts bearing upon the subject. I feel safe in saying that these new members understand the message more clearly than a large percentage of the old members. Many of them can give a Bible study on almost any fundamental point of faith held by Seventh-day Adventists.

What has been gained by this class? Every new convert is a Sabbath school attendant, and I do not believe that ten of the group have been late to Sabbath school in the six months. They love the Sabbath school. They have learned that it is for every member of the church, and they have learned to give to missions. I believe they will not fall by the wayside as they might have done had they not been so thoroughly established in the truth. I am glad to write that we have lost but one out of approximately a hundred converts.

I have kept this large class intact now for nearly six months, but it will soon be divided into smaller classes, which will then study the regular Sab-

bath school lessons. There were but eighty church members when the effort started. We do not have teachers for all the new classes from among the older members, so we will have to draft some of the new converts who have a talent for teaching. They will make good officers and teachers,

and are willing to work in the Sabbath school as well as in the church. I believe with all my heart that this special class for the new converts pays, and it is my purpose to conduct such a class wherever I hold an effort in days to come.

*Olympia, Wash.*

## The Public Presentation of Testing Truths

BY F. W. JOHNSTON

**S**HALL we compromise in the presentation of the message for the sake of holding large audiences? Theoretically, we would all answer, No. Nevertheless this is a very real temptation that the enemy may hold out to us, not only in these financially distressing times, but also in days of prosperity. And it is a fact well known among city evangelists that people will flock in large numbers to properly advertized public discourses, and will continue coming so long as popular themes are discussed. In the beginning of a series of lectures every evangelist follows the plan of presenting subjects that will build up his audience and obtain their confidence.

Just here lies the temptation: Recognizing that the moment he turns from these more general topics that create interest and gain assent, to the peculiar and separating doctrines of our message, his audience will probably begin to dwindle, there is at times a reluctance to venture into the testing truths.

But why should one be tempted to withhold testing truths? Surely the maintenance of the evangelist's personal popularity or the popularity of his meetings should not govern his presentation of truth. Neither should the evangelist's anxiety to obtain the greater financial assistance which larger audiences will furnish, deter him from preaching the searching truths of the everlasting gospel. The supreme aim in every series of meetings is to win men to Christ and persuade them to accept His last-day message. All other objectives should be subservient.

While some consider it wiser to present the testing truths to smaller groups of definitely interested hearers, others of us feel that these searching

messages that constitute the heart of our witness should be given in the large meetings, and not in supplemental services. We believe that we minimize our possibilities of doing large things when we fail to present these distinctive truths to the general public in the major meetings.

We should never be ashamed nor afraid to preach the truth. On the contrary, we should be proud of our message and fearless in presenting it. True, care should be used not to offend unnecessarily; yet we must not be too fearful of driving people away. If it be our manner or method that offends, it should be modified; but if the truth displeases, this should not cause us to hesitate. Many will go away regardless of every caution; some turned away from the Saviour's teaching. But this did not prevent His giving a straight message in love and with tact.

In giving the pointed, clear-cut truth, we have the Lord's promise that His word shall not return unto Him void. This should encourage us in our evangelism. Believing this promise, we need not fear. Results are

assured not alone in eternity, but during the meetings. Even though the outlook may be discouraging at times, as in Christ's ministry, yet faithfully pushing ahead will assuredly bring satisfactory results in the end.

Fearfulness in giving the full message will likely beget weaklings among our converts. Though for a time such may stay in the church under such a policy, after the evangelist leaves, there will probably be many apostasies. We must win people to Christ and His uncompromising truth, and not to the speaker. The great test of one's work is the steadfastness of his converts, and this quality is fostered by faithful instruction. The real strength, therefore, of an evangelist's work lies in giving the truth, the whole truth, and nothing but the truth. Clearly this is no time for compromise.

*Manchester, England.*

## Advertising by News Write-Ups

BY R. E. GRIFFIN

**I** HAVE found news write-ups an efficient means of advertising in papers. During a recent series of meetings in a city of 8,000 population, the daily paper printed twenty-six articles in twenty-five consecutive issues without one paid advertisement. We did, however, give this press the printing of our programs, which is a good plan to follow.

About the third day of the campaign our article did not appear. My first thought was not to take more articles until the week-end; but on reconsidering, I decided to visit the editor the next morning, taking the article to the paper myself. This I did, and found that the previous article was omitted through the neglect of a workman. That day the two reports appeared.

As a result our attendance was excellent throughout the twenty-nine

meetings, which were held every night and on Sunday afternoons, with a cost for advertising of less than \$50 to the conference. Twenty-two have been baptized, and another class is preparing for baptism.

At another place thirty-five were baptized, with an advertising cost of only \$12 to the conference. The free articles in the paper were our greatest advertising asset.

Both these meetings were advertised as Seventh-day Adventist revivals, and the people filled the halls the opening nights. In the last four series of meetings, I have found Saturday night the second best night of the week to draw large crowds. The attendance on that night is usually near the Sunday night attendance. To hold an extra meeting on Sunday afternoon gives the opportunity to speak on subjects that the people especially request, and conveys the impression that this is an important and successful revival.

*Hutchinson, Kans.*

## "Love That Will Not Let Me Go"

DR. GEORGE MATHESON, from the age of fifteen, was totally blind. His hymn, beginning, "O Love that will not let me go," was sung out of his blindness, and gives evidence of the courage with which he bore his great affliction. His own story of how he came to write the hymn is well worth quoting:

"My hymn was composed in the manse of Innellan on the evening of June 6, 1882. I was at the time alone. It was the day of my sister's marriage, and the rest of the family were staying overnight in Glasgow. Something had happened to me, which was known only to myself, and which caused the most severe mental suffering. It was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than of working it out myself."

# Delving Into the Word

Studies on Fundamentals of the Message

## The Book of Genesis: "Origination"

BY H. CAMDEN LACEY

### A. CREATION 1 and 2

"In the Beginning, God"

1. Of the Universe. Ps. 33:6, 9.  
In primeval eternity.
2. Of the World. 1 to 2:3.  
Through the first week of time.  
a. The seven days.  
b. The ten words.
3. Of Paradise. 2:4-25.  
a. The garden.  
(1) Planted: The Lord.  
(2) Preserved: The Man.  
b. The Man.  
(1) Created: Adam.  
(2) Conditioned: Tree of Knowledge.  
(3) Completed: Eve.

### B. RUINATION 3 to 11

"Now the Serpent"

1. Of the Man. 3.  
The primal pair: Through lack of faith:  
a. Eve: Sin of disbelief.  
b. Adam: Sin of unbelief.
2. Of the Families. 4, 5.  
a. The Cainites: By loss of love.  
The ten names.  
b. The Sethites: For light of hope.  
The ten names.
3. Of the Race. 6 to 9:17.  
a. Cause: Intermarriage of Cainites and Sethites. 6:1-4.  
b. Result: Degradation—intellectual, emotional, volitional. 6:5.  
c. Sequel: Destruction of world by flood. 6:5, 7.  
Deliverance of the remnant through the ark. 8 to 9:17.
4. Of "the Nations." 9:18 to 11.  
a. The three federal heads. 9:18-29.  
b. The resultant divisions. 10; 11.  
(1) Ethnically: Japhetic, Hamitic, Shemitic. 10.  
(2) Linguistically: The confusion of tongues. 11.

### C. RESTORATION 12 to 50

"Now the Lord"

1. Of the Man. 12 to 35:22 (a).  
a. Abram (Abraham): "The obedience of faith." 12 to 25:10.  
Eight Revelations:  
(1) The call to separation. 12:1-3.  
(2) The promise of the land of Canaan to his seed. 12:7.  
(3) The promise of the whole world to Abraham and his "Seed." 13:14-17.

- (4) The promise of an innumerable seed. 15:1-21.
- (5) The covenant of circumcision made with the select seed. 17:1-21.
- (6) The seed given: Isaac. 18:1-33.
- (7) The seed of the flesh: Ishmael rejected, and Isaac chosen. 21:12-13.
- (8) The supreme trial of Abraham's faith. 22:1-18.
- b. Isaac: "The restfulness of love." 25:11 to 26.  
Two Revelations:  
(1) The repetition of the Abrahamic covenant. 26:2-5. "Sojourn in the land."  
(2) The reaffirmation of the covenant. 26:24.  
"Fear Not."
- c. Jacob (Israel): "The endurance of hope." 27 to 35:22 (a).  
Five Revelations:  
(1) After his duplicity: The covenant reaffirmed, and the divine Presence promised. 28:13-15.  
(2) After his success: The command to return. 31:3.  
(3) After his return: The crippling at Jabbok. 32:24-29.  
(4) After his compromises: The restoration at Bethel. 33:1.  
(5) After his obedience: God richly blesses him. 35:9-12.
- d. Joseph: "Suffering and glory." 37 to 50.  
Two Dreams:  
His life as a son, a slave, a sovereign.
2. Of the Families. 35:22 (b) to 36.  
a. The sons of Jacob. 35:22 (b) to 29.  
b. The generations of Esau. 36.
3. Of the Nation.  
a. The blessing of Israel. 49.  
b. The prophecy of Joseph. 50:22-26.

## The Book of Exodus: "Emigration"

BY H. CAMDEN LACEY

### A. SUBJUGATION 1 to 5

"Now . . . a New King"

1. Of Israel in Egypt. 1:1-7.  
Growth of the nation—"Exceeding mighty."
2. By Pharaoh (Rameses II). 1:8-22.  
Oppression of the people—"Bitter with hard bondage."
3. Except Moses (Son of Amram). 2 to 4.  
a. His birth (Jochebed). 2:1-4.

- b. His preservation and adoption (Mer-en-mut- Ne-fer-ari). 2:5-10.
- c. His flight into Midian. (Jethro). 2:11-25.
- d. His call of God. Five difficulties removed. 3:1 to 4:17.
- e. His obedience. 4:18-31.
- 4. By Pharaoh (Seti Menephthah II). 5. "Bricks without straw."

## B. LIBERATION

6 to 18

"Then the Lord"

- 1. Of Moses. "Mercy." 6:1 to 7:7.
  - a. Self-revelation of the Lord: Four times "I Am;" five times "I Have;" seven times "I Will." 6:1-8.
  - b. The Lord's charge; Moses' fear. 6:9-13.
    - Paraphrase: Genealogies of Moses and Aaron. 6:14-27.
  - c. The Lord's charge; Moses' faith. 6:28 to 7:7.
- 2. Except Pharaoh (Seti Menephthah II). "Judgment." 7:8 to 11:10.
  - a. Personal: The history of a hardened heart.
  - b. National: The plagues of a perverted people.
- 3. Of Israel. "Salvation." 12 to 18.
  - a. The Passover.
    - (1) The blood of the lamb: Justification. 12:11-13.
    - (2) The consecration of the first born: Sanctification. 13:12.
    - (3) The crossing of the Jordan: Glorification. 15:16.
  - b. The Song of Moses. 15:1-21.
  - c. The "Pilgrims' Progress." 15:22 to 18.
    - (1) The manna. 16.
    - (2) The rock. 17.
    - (3) The visit of Jethro. 18.

## C. ORGANIZATION

19 to 40

"There Israel"

- 1. "The First Covenant." 19 and 20.
  - a. Grace: The divine overtures. 19:1-6.
    - The people's answer. 19:7, 8.
    - The first lesson: Exclusion. 19:9-25.
  - b. Law: The divine oracles. 20:1-17.
    - The people's answer. 20:18-21.
    - The second lesson: Acceptance. 20:22-26.
- 2. "Ordinances." 21 to 24.
  - a. Civil statutes.
    - (1) Of the person. 21:1-32.
    - (2) Of property. 21:33 to 22:15.
    - (3) Of the state. 22:16 to 23:19.
  - b. The angel promised. 23:20-33.
  - c. Ceremonial ratification of covenant. 24.
- 3. "A Worldly Sanctuary." 25 to 40.
  - a. Instruction. 25 to 31.
    - "After the pattern"—the true tabernacle.
  - b. Interlude. 32 to 34.
    - "The people's sin." "Calves of gold." 3,000 slain.
  - c. Construction. 35 to 39:33. "As the Lord commanded Moses."
  - d. Consecration. 39:34 to 40. "The glory of the Lord filled the tabernacle."

## The Time of Jacob's Trouble

BY H. E. SNIDE

Scripture: Ezekiel 7

TEXT: Jeremiah 30:7.

- I. Jacob was in fear of instant destruction.
  - Latter-day application—Rev. 12:17; chapter 13.
  - "The Great Controversy," p. 618: "As Satan influenced Esau," etc.
  - "Early Writings," pp. 283, 284: "I saw the saints suffering," etc.
- II. While on the way home to Canaan, his sins troubled him.
  - Jer. 30: 3, 5, 7, 9, 24; Eze. 7:2, 15, 16; "The Great Controversy," p. 620: "In the time of trouble, if the people of God had unconfessed sins," etc.
  - What sins? Selfishness, deception, tithe, etc.
- III. He had been trying to save himself by his own efforts.
  - Gifts to Esau. Wrestling with the Angel.
- IV. Nothing sufficed but a change of nature.
  - Illustration: A gentleman who thought Christianity was merely a heap of puzzling problems, said to an old minister, "That is a very strange statement, 'Jacob have I loved, but Esau have I hated.'" "Very strange," replied the minister; "but what is it that you see most strange about it?" "Oh, that part, of course, about hating Esau!" "Well, sir," said the minister, "how wonderfully are we made, and how differently constituted! The strangest part of all to me is that He could ever have loved Jacob. There is no mystery so glorious as the mystery of God's love."
- V. Victory and blessing came with surrender and faith.
  - So with us. Read selections from "The Great Controversy," pp. 620-622.
  - The great coming crisis will be met as the little daily crises are met.
  - "Sin is so costly that if every one had to pay for it in advance, nobody would indulge in it."

Appropriate songs:

"Christ in Song," No. 844, "I Will Not Let Thee Go," No. 634, "Jesus, Lover of My Soul."

Washington, D. C.

TRUTH should never be suppressed nor compromised. But we should be careful to avoid giving needless offense in our presentations. We can be faithful without violating the canons of either good taste or sound Christianity.

## Kindly Correctives

On Speech and Conduct

### Concreteness a Good Pulpit Watchword

BY H. M. TIPPETT

**W**HY is it that the messages of one worker at a camp meeting are the chief source of conversation and discussion among the brethren in attendance, while those of some other worker, just as sincere, just as profound in the enunciation of principles, are received with little comment or even an apparent lack of appreciation? I have observed this difference with a great deal of interest, and have tried to analyze the contributing factors of success and failure in attracting the attention of an audience.

There are, of course, minor factors of personality, fervency, pulpit conduct, and reputation that help to explain why some audiences stay and keep awake on a warm afternoon, while the same group under another speaker slip away under the tent flaps on various and sundry pretexts. But other things being equal, I am firmly convinced that the fundamental difference in appeal is to be found in the contrast between *concrete* and *abstract* presentation of truth.

The average man or woman, as well as boy or girl, is "picture-minded." Our clearest ideas come to us set in a frame with foreground and background and definite relationships. That is why the parable method of preaching is always successful. Jesus recognized this principle. One worker takes a text, strings together a series of stories aptly illustrating its underlying truth, and becomes popular as an expositor. Another chooses the same text, labors to make it cogent as a theological disquisition, and the effect upon his hearers is vague and disappointing. We must not dismiss our audience with a wave of the hand and a gesture of impatience at their obtuseness or indifference. The problem is that of the ministerial laborer, and not one chargeable to the audience.

As far as sermonic structure is concerned, the "pullman" type of homiletic exegesis, in which the body of argument consists of a connected series of stories, lacks much of the proper architecture to come under the classification of "a sermon." But there is nothing in the rules for the homily which precludes the use of concreteness and vividness in appeal. When an evangelist generalizes on sin in the abstract, his hearers apply the ugly epithet to neighbor Blank; but when he talks about temper and how to overcome it, about unfaithfulness in specific responsibilities in the home, the church, the school, and its effect upon the character, he makes his hearers feel that sin is a concrete thing, a tangible reality, to be dealt with seriously.

The Bible is still the best seller because its spiritual appeal, indited by the Holy Spirit, is graphic and concrete. Its picture of God is anthropomorphic—a Being who sees, hears, speaks, creates, and appears to men in bodily form. Its symbols are comprehended as visible objects—"four beasts," "seven lamps," "ten virgins," etc. It is such concreteness for which the preacher must strive. Few minds

are so constituted as to follow a close  
(Continued on page 29)

## A Greater Evangelism

A Discussion of Principle, Practice, and Problem

### Organizing a Conference for Evangelism

BY M. V. CAMPBELL

**T**HREE years ago the Ontario Conference committee gave special study to the problem of increasing the membership of the conference. It was found that during the previous ten years there had been a net loss of 133 members. The churches were almost devoid of young people, and with one exception the church schools, which once flourished in the larger churches, had been closed. During this time the conference had not been going behind in other respects. For a number of years the sixty-cents-per-capita goal for missions had been reached, and the conference was gradually getting out of a heavy debt. It was felt by all, however, that the time had come for a strong movement to sound the advent message to the multitudes within the conference.

The chief difficulty was lack of funds. Although finally out of debt, the conference had no reserve, and the tithe barely paid the workers' salaries. In spite of this, it was decided to launch a large effort in Toronto. An appeal was made to the union conference, which resulted in a grant of \$1,000, and the effort was begun in the largest hall in the city. The entire working force of the conference was concentrated on the one effort; and while it was in progress, we made strong appeals to our constituency for help. The whole field seemed to be fired with zeal to make the effort a success, and gifts large and small began to pour into the conference office. Approximately \$1,500 was received, and this with the \$1,000 already mentioned, paid all the expenses involved in the effort.

Considered both from a soul-winning viewpoint and as a training school for our workers, the effort was a success. Sixty persons were baptized, and each conference worker had an opportunity to observe and have some part in a large city effort. Each week a workers' meeting was held at our conference office, at which were discussed various methods of work and the detailed or-

ganization which a large effort entails.

The following year, four efforts were held by our workers. One lay member caught the spirit of soul winning, and held an effort in his local church which resulted in the addition of ten new members. A department secretary from the General Conference also spent three months in our field in a tent effort. All these efforts resulted in a total of 212 baptized during 1931.

This year it was decided that each minister should hold an effort on his own responsibility. We have only one full-time Bible worker, but several others are employed during the winter efforts. At the present time twelve efforts are in progress, four of which are conducted by laymen. Large numbers of people are thus coming in contact with the message in various parts of the conference.

As in the first year, these efforts are still entirely supported by freewill offerings. As our tithe increases, we employ more workers. To secure the offerings for evangelism, a strong plea is made at camp meeting, and pledges are taken for this purpose as well as for foreign missions. During the year, a personal appeal is made to each mem-





tendance. Every particular regarding each effort is kept on record at our office, so that each can be studied, and the various tendencies which go to pro-

now in progress the Sabbath question has been presented, and each week swells the number of new Sabbath keepers.

The statement of Elder I. G. Woodman, in a recent issue of the *Review* that "the greatest help we in the homeland can give to the world-wide mission program is to add thousands of new believers to our churches in the near future," expresses the belief of the workers in this conference; and while every endeavor is made to promote giving to foreign fields, we feel that the prime duty of each minister is to win as many souls as possible each year. The natural consequence is increased mission funds and increased tithe. With the depressed financial status of the world, it is hard to compare monetary results accurately, but it has been clearly demonstrated that the new members have proved a financial asset to us as a conference and to our world-wide work.

Toronto, Ontario.

## The Evangelism of Youth

BY H. T. ELLIOTT

A MAJOR field for evangelistic labor is that which comprises the children and youth of Seventh-day Adventist parentage. For many years the need in this field has been the chief study in the councils of Missionary Volunteer Department workers.

In each division and conference in our organized work the situation, as concerns the conservation of our young people, is alarming. A religious statistical survey made in one of our union conferences in North America, reveals the fact that two fifths of the young people between the ages of fifteen and twenty-five, connected with Seventh-day Adventist homes, are not members of the church. From a division conference comes the report that 38 per cent of the young people of

## VALUES AS A MONTHLY

WATSON

General Conference Committee in 1932, the possibility of making considerable expenditures in the administration of our office headquarters. Among the many proposals under consideration was the publication of a monthly publication. It was thought that this publication would to that effect reached some of our protests against discontinuance were

this kind could not be put into force, the General Conference Committee at the Autumn Session of 1932, the proposal to discontinue the publication was inadvisable, and so was not brought forward. After earnest study had been given to that effect, the representative gathering of the conference decided to continue the monthly publication of this paper. The members expressed high appreciation of the value of this publication within the ministry of our church, and of its regular monthly issue.

The foreign divisions of our world work are also exerting in their fields. The General Conference is exerting in their fields. The testimony on the great need for such an effort, and encourage, to help and strengthen, in all lands from the nationals of the

of service, its editors and contributors have an enlarged and quickened sense of helping the church to finish its work. We are glad, and pledging it our sincere friendship that God may graciously use it in the hands of workers near and afar off.

duces success may be noted and used with profit by the whole working force. Ministers who were used as helpers in our first effort are now leading out in large and successful evangelistic campaigns of their own. In the efforts

Seventh-day Adventist parentage in that division territory do not attend church services. A cross section of reasonably accurate religious statistics in North America covering Seventh-day Adventist young people from six to twenty-five years of age, indicates that only 41 per cent have been baptized. The same statistics show that the peak point in conversion is reached at fourteen years of age. In North America 2,851 young people were baptized in 1930, which is about four fifths of the usual number baptized each year.

There is urgent need for more intense soul-winning efforts to be put forth for young people especially; and there is perhaps no field of labor more productive of results in baptisms and in stabilizing Christian experience. The youth in their immaturity are the objects of Satan's constant attack; they are continually confronted with temptations of a nature which test the faith and courage of the most experienced Christian, and they will usually welcome any sympathetic interest and offer of help in their problems. Our youth need the constant support of parents and ministers.

Many times a young person passes through the eventful period of decision without being definitely and personally invited to accept Christ. He listens to the appeals to accept Christ which are made in the churches, but he may conclude that such appeals are for those who are older and more experienced than he. Instead of searching him out and making a personal appeal to him, it is often the case that parents and ministers, who should enter into his experience in a definite and helpful way, assume that "everything is all right" with the young man or woman who attends church and has heard the general call for consecration. But everything is not all right, and suddenly there is a turning to the world on the part of the young people, caus-

ing sorrow and regret to the church.

How often our youth come up through the Sabbath school and the church school, and perhaps follow the right way until they are fifteen or sixteen years of age. At this period of life they are faced with the problems of doubt, and must often secure employment and find new associations outside the home. Unless, at such a time, there is a rich current of Christian faith flowing into their lives through the influence of home, church, and ministry, they will become bewildered and confused, and be very liable to drift out into the current of the world. It is vitally necessary for every Christian worker to have "a happy acquaintance" with the children and youth within the range of his influence.

It would be of decided advantage if ministers in general would arrange to hold regularly a short series of meetings, similar to the services held during the Week of Prayer in schools, with the definite object in view of bringing the young people to decide for Christ and become established in the message. These efforts should reach the youth in churches where there is no connection with our schools or institutions; for it is these young people who, because of lack of funds or for other reasons, fail to receive the guidance and encouragement of Christian teachers in their school life, and are in the greatest danger of drifting into the world. These young people in the home churches are greatly in need of spiritual help, and far too little effort is put forth in their behalf.

The result of definite evangelistic effort in the churches in behalf of the young people always shows a large fruitage in souls won in proportion to the expense involved. For example, the spring Week of Prayer, or Missionary Volunteer Week, as observed in the

*(Concluded on page 29)*

## Around the World Circle

Echoes of Association Advance

### The Christian's Relation to Governments

BY I. F. BLUE

**I**N the New Testament due emphasis is placed on obedience to "the powers that be," and the fact is clearly set forth that the Christian sustains a relationship both to God and to earthly governments, and that these relationships are entirely separate. We are instructed to "render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." We are in the world, and must of necessity have a part in it, but we are not to be a part of it; and to act in harmony with this distinction at all times, requires that men shall be "wise as serpents, and harmless as doves."

It is certainly proper and right that the citizen of any country should take his full share of the responsibility of citizenship in upholding the principles of righteousness; but this does not mean that the ambassador on the business of the King of kings should consider it his duty to spend his time in politics. The missionary in all lands should be very guarded in his conversation regarding matters of government, remembering that he is a "guest" of the government, and that courtesy demands the greatest respect for the government and its officials. In the methods of government the missionary may detect many things which he considers to be relics of medievalism; but silence regarding all such matters is the best policy. We cannot afford to bring the good name of the cause which we represent into disrepute by unwise comments.

In India, not long ago, an American

missionary (not a Seventh-day Adventist) was deported because of his unwise and unwarranted activity in politics. Some time later we came in contact with the military authorities in an endeavor to arrange with them for renting tents to be used in connection with a large meeting to be held in Poona. The authorities wanted to know at once if we were in any way connected with the American missionary whose conduct had required such drastic action by the government, and we were both glad and fortunate in being able to assure them that our people were loyal to the government whose protection we share.

Some years ago a young missionary was on his way to India. While stopping in England, he met the president of our General Conference. The president asked the young missionary if he had brought his American flag with him, and the young man enthusiastically assured him that he had several American flags in the bottom of his trunk. To his surprise, he was advised to leave the flags on the bottom of the trunk until he returned to America at the end of his period of service in India.

That was sound advice, applicable at all times to missionaries in any land. It never pays to make a parade of one's nationality, or to indulge in invidious comparisons. We must be "wise" in our relationship to foreign governments, and "harmless" in our dealings with all matters of politics, which are of secondary importance in the great task committed to us of proclaiming the everlasting gospel to the world.

Poona, India.

## The Teaching Element in Preaching

BY H. L. RUDY

**M**ULTITUDE" is the old word for people or public. We use it here because we wish to remind ourselves constantly of Christ, the Master Teacher, of whom it is written: "Seeing the multitudes, . . . He opened His mouth, and taught them." Matt. 5:1, 2. The public phase of teaching is a very large part of the minister's work. Objectivity in public teaching depends greatly upon the minister's knowledge of, and ability to deal with, three distinct public exigencies: (1) The needs of society; (2) the right settlement of such problems; and (3) the proclamation of the will of God. Any one entering upon his mission of enlightening the public cannot expect satisfactory results without first, as a keen observer, studying the needs of those around him. Then only can he hope to be an arbiter in social strife, and enter into the rightful rôle of a messenger sent from God.

The needs of society vary and change. The variations multiply into countless numbers and differ in character. Their distinctions may be historical, geographical, racial, national, economic, spiritual, educational, scientific, etc. It is evident at once that the teacher cannot supply all the various needs. With a seer's eye he must view the whole situation, and single out the essential or fundamental need, which, if supplied, will be of greatest benefit.

Here, again, Christ stands as an unparalleled example. Amid all the woes and cries for help, He grasped the situation immediately, and found where He might enter the hearts of the multitude. He had before Him all classes of people, representing every conceivable need; but when "He opened His mouth, and taught them," they "heard him gladly." Mark 12:37. His was a view from above. While He associated with the people and was one among them, yet He was not defiled, His mind was not clogged with perishing ambitions. Like a shepherd who knows His sheep individually, Christ descended into the valley of despair, and brought the people "up into a mountain," directing their vision away from the cares of this life, and teaching them. How important it is for the teacher to have such a view of the

needs of men as will arouse sympathy and foresight in his own heart, and create confidence and a search for truth in the hearts of the multitude.

The right settlement of social problems is dependent upon the minister's ability to unite all the conflicting desires of the public into one great interest. History records numerous instances where this principle has predominated. When different parties in conflict with one another are confronted with a national danger, and unite to present a solid front to the enemy, they forget their petty squabbles. So with nations that unite against a common foe. The same principle has wrought wonders in the experience of the church. Liberty of conscience and freedom in worship ushered in the Reformation. World-wide evangelism has inspired the church during the last two centuries.

What is true on a large scale is also true on a small scale. What nations and international organizations have accomplished can be attained in the community, the church, and the home. Here the preacher must stand as a leader, with ideas that inspire; and concurrently as a just arbitrator, with balanced judgment in many a delicate or critical situation.

The third and last factor to come within the scope of this study—the

proclamation of the will of God—follows naturally the two preceding. After all, it is the will of God that mankind needs to know. If an adequate realization of the need has been attained, and the confident attention of the multitudes has been gained, the major obstacles to the proclamation of the will of God have been removed. What then remains is to give God's message, and give it effectively.

There are several qualities that must necessarily characterize the declaration of the Lord's will, such as power, truthfulness, fearlessness, peace, timeliness, adaptability, and salvation. Other attributes may be added, but those mentioned must not be lacking. When Christ commissioned His disciples to go and publish (Mark 13:10), or proclaim, the gospel to the world, He assured them of the presence of all power in heaven and earth. Matt. 28:18, 19. He taught them, too, to be truthful (Matt. 6:16, German translation), and He gave them His peace. John 14:27. These gifts, together with a message that meets all fundamental needs at all times and in every land, constituted the equipment of the apostles of old, and they remain the winning qualities of teaching the multi-tude today.

In making known the will of God, the minister's methods must be suited to his hearers. Divine truth can be made manifest through illustrations and events familiar to them. Of Christ it is said: "In His lessons there was something to interest every mind, to appeal to every heart."—"Education," p. 102.

"Jesus sought an avenue to every heart. By using a variety of illustrations, He not only presented truth in its different phases, but appealed to the different hearers. Their interest was aroused by figures drawn from the surroundings of their daily life. None who listened to the Saviour could feel that they were neglected or forgotten. The humblest, the most sinful, heard

in His teaching a voice that spoke to them in sympathy and tenderness."—"Christ's Object Lessons," pp. 21, 22.

The world, the church, and the community need teachers with understanding, vision, and the power of the Holy Spirit, in order that lost, selfish, blinded mankind may be led to perceive the Light of life and be saved.

Edgware, England.

## Illuminated Texts

Side Lights From Translations

### Ephesians 4:26

#### Standard Versions

"Be ye angry, and sin not: let not the sun go down upon your wrath."—*Authorized Version.*

"Be ye angry, and sin not."—A. R. V., R. V.

#### Catholic Version

"Be angry, and sin not."—*Douay.*

#### Historic English Translations

Wiclif, 1380.—"Be ze wrooth, and nyle ze do synne."

Tyndale, 1534.—"Be angrye but synne not."

Cranmer, 1539.—"Be angrye, and synne not."

Geneva, 1557.—"Be angry, but synne not."

Rheims, 1582.—"Be angrie and sinne not."

#### Independent Translations

"Be ye angry and sin not."—*American Baptist Improved, Von Tischendorf, Syriac New Testament, Newberry, Moulton.*

"Be angry, and do not sin."—*Darby, Young.*

"Be angry and sin not."—*Centenary New Testament, Fenton.*

"Be indignant, do not be sinning also."—*Concordant.*

"Be angry, but do not sin."—*Good-speed, Moffatt.*

"Be angry, and not sin."—*Interlinear Greek.*

"Be angry, yet do not sin."—*Twentieth Century New Testament.*

"Be ye angry, and not committing sin."—*Rotherham.*

"If angry, beware of sinning."—*Weymouth.*

## Job 19:26

### Standard Versions

"And though after my skin worms destroy this body, yet in my flesh shall I see God."—*Authorized Version.*

"From my flesh."—*R. V.*

"Without my flesh."—*A. R. V.*

### Jewish Version

"Without my flesh."—*New Translation (1917).*

### Catholic Version

"In my flesh."—*Douay.*

### Independent Translations

"Without my flesh."—*American Baptist Improved, Moulton.*

"In my flesh."—*Fenton, Newberry.*

"Out of my flesh."—*Darby.*

"Freed from my body."—*Leeser.*

"Apart from my flesh."—*Rotherham.*

"From my flesh."—*Young, American Translation.*

"My life."—*Moffatt.*

## Gem Statements

From the Spirit of Prophecy

**Personal Appearance.**—"Ministers sometimes stand in the desk with their hair in disorder, looking as if it had been untouched by comb and brush for a week. God is dishonored when those who engage in His sacred service are so neglectful of their appearance."—*Ibid.*

"Carefulness in dress is an important item." "The very dress will be a recommendation of the truth to unbelievers. It will be a sermon in itself."—*Id.*, pp. 610, 612.

"The God of heaven, whose arm moves the world, who sustains us and gives us life and health, has given us evidence that He may be honored or dishonored by the apparel of those who officiate before Him."—*Id.*, p. 611.

"A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities. Those who are faulty in this respect should correct their errors, and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister."—*Id.*, p. 613.

"Some who minister in sacred things so arrange their dress upon their persons that, to some extent at least, it destroys the influence of their labor. There is an apparent lack of taste in color and neatness of fit."—*Id.*, p. 614.

"Some ministers wear a vest of a light color, while their pants are dark, or a dark vest and light pants, with no taste or orderly arrangement of the dress upon the person when they come before the people. . . . Black or dark material is more becoming to a minister in the desk, and will make a better impression upon the people, than would be made by a combination of two or three different colors in his apparel."—*Id.*, p. 610.

"Anciently the priests were required to have their garments in a particular style to do service in the holy place, and minister in the priest's office. They were to have garments in accordance with their work, and God distinctly specified what these should be. . . . But look at the style of dress worn by some of our ministers at the present day. . . . What is the impression given by such a manner of dress? It is, that the work in which they are engaged is considered no more sacred or elevated than common labor."—*Id.*, pp. 613, 614.

Woe to the man who projects side issues, who advances trivial matters to divert the thought and attention from essentials. May God hold us to the one basic issue of preparing a people to meet Him.

## Personal Testimonies

Deeper Life Confidences

### Joy and Peace of Abiding Reality

I HAD always believed that if I talked like a Christian, dressed and ate like a Christian, and conducted myself in every particular just as I thought a Christian should, I should in so doing become a Christian. I had faith to believe that Christ would forgive my sins of the past, and expected that He would give me some assistance in my struggle to act as a Christian, when things became a little too hard for me to manage; but I was fully persuaded that if I continued *acting* like a Christian long enough, eventually I should actually become a real Christian. I remembered that Christ said, "Be ye holy;" but, as I viewed the matter, holiness was the result of my own actions, instead of being something that God did for me, contingent upon my choice. So day by day and year by year I went on trying to act in such a manner as to become a holy person.

I was constantly perplexed, however, because I found I did not always act as I thought a Christian should. Sometimes I seemed to get along very well with my acting; then again my mind would persist in suddenly making a peculiar change, whereby I did not want to do as a Christian should, and of course my actions were governed accordingly. I was sure, however, that I should not have failed if I had kept on wanting to do right; and I concluded that what I needed was to be able always to want to do right, with no possibility of ever changing my mind about it. But at the close of each day the number of definite sins to be confessed did not grow any fewer; and after a year of intermittent effort in acting as I thought a Christian should, I realized that I was not making material progress.

It was at this stage in my experience that I heard a sermon about victory and deliverance from sin. It sounded interesting, and I saw clearly that the Bible gave assurance of such deliverance, so I determined to put forth all the effort I could muster to receive deliverance. I made a desperate effort to exercise faith, and at

the same time to act just right in every respect. I reasoned within myself that, after exercising so much faith about deliverance, and trying so hard to be delivered, I surely would not be defeated in the future as I had been in the past. But the harder I tried, the greater was my failure.

Then I heard something about victory being a *gift*. I could not grasp just the meaning, but it was stated that the victory which we receive as a gift does not depend upon personal effort in acting like a Christian, but that this gift in some mysterious way delivers a man from the desire to sin, and obedience becomes easy and natural, without painful effort and struggle.

This message should have given me hope, but it did not. I refused to accept such an easy way of obtaining victory. The idea of being delivered from sin without having to fight with all the energy of my flesh, seemed preposterous, and I determined that I would try all the harder. I could not satisfactorily explain just why Jesus is called "Saviour;" but I tried to be satisfied with thinking that Jesus will save from eternal destruction all who

are able to act as Christians should.

The subject of righteousness by faith was then presented in my hearing, and I was much surprised to discover this to be a simple setting forth of the way in which a person receives deliverance from sin, and obtains that unique victory in which obedience springs naturally, spontaneously, and easily out of the very desires of his innermost nature. But I had already made up my mind that the Saviour does not promise to save a man from sinning, even though He does promise to save from sin; that it is not His purpose to give victory over all sins to anybody; and that the only way to get right with God is just to do right. I reasoned that works are the evidence of faith, and therefore if a man desires more faith, he must work more, try harder, and keep steadily *wanting* to do right, without any periods of vacation for self-pleasing; he must be a little more strict in diet, more careful in dress, never indulge in questionable recreation, read the Bible and the Testimonies of the Spirit of prophecy daily, pray longer, and exercise more faith. Such was the program which I chose to follow. But alas! I found that even this did not work.

If I had succeeded in living a life of obedience by a program of good works, I fear I should never have been brought to accept Christ as my Saviour; for I should have been perfectly satisfied with my self-righteous obedience. But my will power was fast becoming broken down, and spiritually I was becoming weaker and weaker. Each passing year left me in the grip of certain sins which were binding me tighter and tighter, and I was utterly bewildered and disheartened. I saw that I was lost unless Christ should do something for me which I had never expected Him to do, and I determined that if it were possible for a man to be delivered from sin without having to fight so hard, I

would not give up until I had entered into that experience.

One evening, as I was studying my Bible and meditating, there came to me the assurance that complete victory is freely provided through Christ, and that we receive it by faith. The term "righteousness by faith," which had previously been so vague, suddenly took on new meaning, and stood out in bold contrast to my program of righteousness by works. For the first time in my life I saw clearly that even if I were to act like a Christian in every detail of life, I should still be without the righteousness of Christ. All I should have would be my own righteousness, which avails nothing. I might be a successful actor, but I should be lost without a Saviour. Christianity is far more than acting.

At the moment when I caught the vision of the true meaning of "righteousness by faith," Christ came into my life, and His presence became just as real to me as the material things of life. The experience was not like something that I had to take by faith; but Christ's presence became so real to me that faith gave way to reality. I was aware that a change had taken place. All my life I had supposed certain things to be true, and on supposition I had set for myself a rigid program of acting like a Christian. But the time had come for me to leave the field of supposition and enter into an experience; and experience is something which one does not merely talk about and philosophize upon. I praise the Lord for leading me into the experience whereby Christ came into my life in just as real a sense as is my physical existence. I am no longer living in the realm of utter absence of all reality. The Christian experience which is obtained by and through faith, becomes as real as life itself.

Full and complete victory was mine when Jesus came into my life. The sinful habits so long cherished im-



mediately disappeared, as willing obedience spontaneously sprang from a changed heart. I cannot describe the joy and peace which flooded my soul. My happiness was too deep and strong to be compared with mere feeling. My experience was not feeling, it was reality, and that reality was Christ. And this reality of the presence of Christ continues day by day, irrespective of feeling. I can only say, with the apostle, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

A DEPARTMENT SECRETARY.

**The Field Says ---**  
Through Our Letter Bag

**Use the Radio.**—Penetrating the homes of the masses in our great cities is a gigantic task. The radio seems to offer one hopeful solution. Here in Birmingham we have made financial arrangements that we could handle for a thirty-minute broadcast every Sunday evening from 6 to 6:30. Our first broadcasts were on world conditions in the light of prophecy. These were followed by talks on the glories of the future world and the Bible truth about the new earth. Then came several presentations on the nature of man. Next we studied the atonement, and the truth about Jerusalem and the Jews, and shall soon take up the Sabbath question.

Without singing or prayer, we seriously and earnestly launch into the subject, seeking to make every talk doctrinally and spiritually instructive, and buttressed with Scripture. The result is the largest interest we have ever had. At almost any home we are made welcome, and there is an eagerness to receive literature on the questions discussed. Letters are received from the best class of people, and a dozen Bible workers could be kept busy if we had them. We have a bap-

tism nearly every Sabbath, and the future looks bright.

Roman Catholics are listening in, and we have two prospects among them. In this way, too, we have access to the Jews and many others from whom, otherwise, we are hopelessly cut off. These interested persons take care of a large percentage of the expense. We let the hearers know, as modestly as possible, that we would appreciate donations, but we do not make a constant pull for money.

My experience leads me to believe that the radio is one of the most fruitful avenues open today for the proclamation of the message. Some of our workers seem to have no interest in such projects, and say they have "tried it, but did not get anywhere." It is my conviction that the reason for this is that they gave "tame" ethical or practical talks, just as the ministers of the popular churches do, thinking that to come right out on the strong doctrinal points and spiritual truths of the message would be unacceptable to the listeners. The public is so used to hearing messageless talks that when we give similar talks, they naturally are not interested. We should give forth the strongest doctrinal truths of the message with a ring of conviction and backed up by Scripture evidences.

Before giving addresses over the radio, advice should be sought from some one in the studio as to what tone should be used, how close to stand to the microphone, etc.

The best stations for freedom to say what we please are the smaller independent stations that are not on the national chains. These can be found in almost every city. The radio is also especially helpful when nightly meetings are being conducted, as the program for the week can be appealingly announced in this way.

ALLEN WALKER.

Birmingham, Ala.

**Combining Evangelism With Departmental Work.**—The home missionary program is a soul-winning program,—to encourage, train, and organize the church members for this service. Direct soul-saving work is therefore the first duty of a home missionary secretary. I enjoy departmental work only as I see in it a direct contribution to soul winning, either personal or through others.

Our brethren in the churches should see *results* from their missionary work. To be always sowing and never reaping, always baiting the hook and getting bites, but never drawing in the fish, is not conducive to alertness. To see souls born into the kingdom brings the greatest joy to our members; and when a church stirs up an interest through its missionary activities, I feel that the best help I can give is to see that that interest is followed up either by responding to the call myself or by sending some one else, so that through the help of trained leadership those interested may fully surrender to God and unite with the church.

It is my plan to hold from two to four series of meetings each year, from three to nine weeks at each place, depending on the interest. This I do the first part of the year, as the last half of the year is usually more or less taken up with the Harvest Ingathering work. When holding the meetings, I plan to get to the office for a day or two at least every two weeks. If the place of meeting is near, I spend each Monday in the office, as there is no meeting Monday night. In this way I keep in touch with the field at large, and get out promotion material.

I try to set an example in missionary endeavor while holding the meetings, and I find our people are very willing to give out literature, and visit and pray with the families where they have influence. I aim to have the members share in the burden for soul winning,

and when souls are hanging in the balance, I request our brethren to remain after the preaching, and together we pray earnestly for these undecided ones and their neighbors and loved ones. God answers these prayers, and thus our members enter into the joy of soul winning. This supplies me with effective personal experiences to pass on to the churches.

On my desk as I write is a large envelope which contains a meerschaum pipe and a can of tobacco. While I was holding meetings recently, a man slipped these into my pocket. He had given his heart to God, and said: "I am to live for God now, so I have no need of these."

Last Sabbath, in closing the meetings at Ong, Elder S. G. Haughey was with us, and a church of twenty-one adult members was organized, nine being received by baptism and profession of faith. The others were Seventh-day Adventist families that had moved in, and they were responsible for the work that resulted in the additions to our number.

Such experiences not only bring joy to the departmental worker, but they also implant new faith and courage in the hearts of the members everywhere.

ROY E. HAY.

*Medford, Oreg.*

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LET us learn to think in terms of the fundamental. The passion for essential facts is in harmony with the very genius of this movement.

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### Binders for the Ministry

MANY workers desire to preserve their copies of the MINISTRY from year to year. This notice is to remind such that neat "Shoestring Binders" are available from the Review and Herald Publishing Association at 35 cents a pair. Order through your local Book and Bible House. Bound volumes of the MINISTRY are also obtainable at \$1.75, and may be secured in the same way.

EDITORS.

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# Bible Worker's Exchange

For an Enlarged Service

## When the Bible Worker Is Left Alone

BY CORA B. GIBSON

**H**OW shall a Bible worker successfully carry on when left alone with a new church at the close of an effort, with not a single member who has previously been an Adventist, not one who can play or sing, not one who has been trained to act as Sabbath school superintendent, or who has ever taught in a Sabbath school; where opposition is so strong that people are timid, and hesitate to stand for God; and where most of the members are out of work, and can give little or nothing toward church expenses?

The Lord has but one plan. The worker must first of all recognize that success in any place or time is dependent, not on her own ability, but upon her unbroken connection with Heaven and her faith in God's power.

Then the worker must—

Do what the Lord commands, and believe what He promises. Joshua 1: 7-9; Isa. 55:11; John 15:5.

Exemplify Christ in the life to all with whom she comes in contact, the foes of the message as well as its friends. In a special sense she is a spectacle to men. John 14:7; Col. 1:27; 1 Tim. 4:9-15.

Be cheerful always. Prov. 17:22. A happy heart is not put on before the public and discarded when the worker is alone; it is a genuine experience, and is the privilege of every one who abides in Christ.

Deny self, take up her cross daily, and follow Christ, remembering the cross is not her heavy burdens and responsibilities, but the instrument upon which self is crucified. This will save the worker from self-pity, and enable her to abandon self for the sake of others. With self on the cross, she can look with pity upon those who oppose, realizing that "they know not what they do."

Teach the word, not talk of opposition. 2 Tim. 4:2.

Watch new believers as one who must give an account (Heb. 13:17), not failing to feed these "babes" (1 Peter 2:2), that they may grow in grace, and become able to teach others. Heb. 5:12-14. This will necessitate visiting them often to establish their belief in every phase of the message, and to encourage them when suffering persecution.

Visit interested ones once a week if possible. If there are no street cars or busses, this may require much walking and consume a great deal of time; but it is better to lose time than energy, and many are losing energy by walking too little.

Conduct Sabbath services and prayer meeting. Plan the details of the Sabbath school so they will be carried out smoothly. The early church met in an upper room and were "of one accord." As singing is a part of every service in which all can engage, those who cannot sing well should be encouraged to do their best, making melody in their hearts to the Lord. Eph. 5:19.

Make certain all bills for church expense are paid promptly. We are commanded to owe no man anything.

*Logan, Ohio.*

No man can see clearly and truly through the spectacles of prejudice.

## The Gospel Musician

Guiding Principles and Technique

### Church Music

BY HAROLD B. HANNUM

**T**HERE are several kinds of secular music, just as there are several kinds of secular literature. The cheap popular type, we are all agreed, should be shunned as unworthy of a Christian's attention; but there is a wealth of secular music which is well written and which is worthy of our attention, just as there is much that is helpful in secular literature. Of course we must be temperate in all things, and not become so absorbed in good music as to neglect the spiritual life and the salvation of souls. Our objective in this world must never be sacrificed to anything secular; but that fact does not close all the beauties of art, literature, music, etc., to the Christian's enjoyment.

By secular music I mean music which has a secular association in our minds, for I am of the opinion that music in itself is neither religious nor secular to us except as we interpret it through our environment, or education, or tradition, or its association with religious or secular words. In my study of music history, I find that so-called "religious" music of many ancient nations, including the Hebrews, has very little of the spirit of modern "religious" music. According to our standards today, such music would be called "secular," yet it was "religious" to those peoples. The "sacred" music of the Orient does not always sound sacred to us. The Hebrews used cymbals and trumpets and drums in their religious services,—instruments which are clearly associated with military music in our day. The Romans used the organ in their festivals, and the early Christians forbade its use because of secular or rather pagan associations; but until recently the organ has always suggested religious music to us.

Mr. Edmund S. Lorenz, an authority on church music, says that the appeal of music is a nervous appeal; that is, musical sound appeals to us through

the nervous system, and because of this it is essentially nonmoral. He says, "It has no moral, religious, or even cultural value of its own. It simply intensifies what it finds associated with it in environment, associated exercises, or in text. In so far as it is out of harmony with these, it produces nervous and mental distress."

I firmly believe that many of the great masters have given us compositions which are truly uplifting and ennobling. On the other hand, many of the masters have written music which the world accepts, but which the Christian must avoid because of its degrading influence. This is also true of the world's literature outside the realm of the rejected cheap novels and the like. We cannot accept all the world's great music any more than we can accept all its great literature or its so-called science.

Religious or sacred music, then, is music with which we associate religious thoughts. I find many gems in classical music that are religious to me, but most of the classical compositions have a secular association in my mind. All such music I avoid in choosing organ numbers for church use. I make it a practice to choose

music for the church service which will not suggest the opera, the theater, the secular concert, or anything secular. Music must be judged by its influence and by its suggestiveness.

On the other hand, you can see how possible it would be to have two compositions, both similarly written, but one unfit for church use because of its worldly association, and the other entirely free from any worldly suggestion. Could we trace the history of many of our hymn tunes, we should be surprised to learn that some were originally secular love songs; but since they have entirely lost this association in our generation, and since they conform to what we now consider religious music, there is no objection to their use. If music is helpful and spiritual in its effect, it can be safely used.

Recently I found two helpful books on the subject of music in the church, which I can recommend to our ministers. They are "Church Music" and "Music in Work and Worship," both by E. S. Lorenz, published by Revell. The first book, "Church Music," is especially good, although both are excellent.

*Berrien Springs, Mich.*

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THE Christ of the cross is the avowed ideal of millions who never really accept Him as their Saviour; but such mere admiration is largely profitless.

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## The Evangelism of Youth

*(Concluded from page 18)*

Ohio Conference, called for concerted effort on the part of the ministry, and as a result there were 189 young people enrolled in baptismal classes, 131 were baptized before the close of the year 1930. A similar work was done in the Southern New England Conference, and eighty young people made

their decision and were baptized. In the North Dakota Conference seventy-five young people were converted. In each conference, in addition to those baptized, many other young people were reclaimed from a backslidden condition.

Of the conferences in North America, only thirty-nine reported the results of special effort for the young people during a designated Week of Prayer in 1930. Some conferences held such an effort in only one church, and in other conferences the special effort for young people was made in varying numbers of churches. But in the thirty-nine conferences reporting, there were 741 young people who joined baptismal classes.

In every church, at least once a year, a revival effort in behalf of the young people should be definitely planned for and conducted. The evangelism of our youth holds first place in importance in the onward movement of the church for the evangelization of the world.

*Washington, D. C.*

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## Concreteness a Good Pulpit Watchword

*(Continued from page 14)*

line of abstract reasoning for very long; hence the relief when the evangelist breaks out in graphic illustration, even though it be but a pencil held in his hand.

An exhortation to be good, is excellent; but to make it clear how to translate goodness into daily conduct, is far better. The first is abstract; the second is concrete. Peter was abstract when he said: "Thou knowest that I love Thee;" Jesus was concrete when He replied: "Feed My Sheep." Newman's labored "Apologia" is familiar only to scholars; his simple "Lead, Kindly Light," has blessed all Christendom. Milton's theological disputa-

tions are largely forgotten; the famous line, "They also serve who only stand and wait," from his sonnet on his blindness, is a homiletic gem, quoted from many lips.

These principles are constantly being stressed in the composition classroom. Should they not have greater emphasis in the pulpit presentation of truth? There was once a famous general who kept on his staff an unlettered, intellectually subnormal aide to whom he repeated all his orders. If this poor man understood them clearly, the orders were passed on to the other officers in the belief that they could hardly be misconstrued. Should not every sermon, generally speaking, be designed to appeal to the least in understanding? In such a case, the result will be to govern ineffective oratorical flights, and to reach the minds of men and women with the vitality of the truth. *Concreteness* is a good pulpit watchword.

*Berrien Springs, Mich.*

## Prayer in Its Vital Relation to the Worker

*(Continued from page 1)*

As prayer is a great privilege, so is its neglect a great weakness. A prayerless man is filled with doubts, suspicions, jealousies, and evil surmising. He may serve and even preach, but his work will lack power—the power which only prayer would give. His own heart is filled with doubts about God and His love and mercy. The love of Christ dies in the heart of the nonpraying preacher, and he becomes cold, critical, and un-Christlike.

Prayer illuminates the soul, vivifies the sermon, and sets on fire the inner man when one speaks in the name of the Lord. The audience is conscious of the preacher's power, and knows at once whether the preacher has been with Christ, or simply in his own

library. The real sermon is the product of the closet. Therein lies the secret of the success of every sermon used by the Lord to convert sinners.

Said the great English revivalist, Spurgeon;

"The preacher is above all others distinguished as a man of prayer. He prays more than an ordinary Christian, else he were disqualified for the office he has undertaken. If you as ministers are not very prayerful, you are to be pitied. If you become lax in sacred devotion, not only will you need to be pitied, but your people also. All our libraries and studies are mere emptiness compared with our closets."—*"Power Through Prayer," pp. 30, 31.*

Doctor Judson gives this advice on prayer:

"Arrange thy affairs, if possible, so that thou canst leisurely devote two or three hours every day, not merely to devotional exercises, but to the very act of secret prayer and communion with God. Begin the day by arising after midnight and devoting some time amid the silence and darkness of the night to this sacred work."

All great spiritual leaders have been men of prayer. On their knees they have fought their battles with the hosts of evil and won their victories. On our knees we must win our battles with all carnal desires. Moral victories are won by prayer as in no other way. "Chinese Gordon" wrote his sister how great was his victory through prayer over the evil habit of backbiting. He told how he loved the wicked thing and had no desire to stop. But that he besought God to create within him hatred for that thing, and he found victory in prayer.

John Livingstone spent a night in prayer with other Christians. The next day, June 21, 1630, he so preached under the power of the Holy Spirit at the Kirk of Shotts, that 500 persons dated their conversion or a new experience from that meeting.

Of all men we as workers ought to

be men of prayer. The times demand it, and the greatness of the work committed to us cannot be done without it. To this end we are exhorted to earnest prayer in these words:

"Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Well-spring of life, and strengthens the sinew and muscle of the religious experience. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as seems convenient, and you lose your hold on God. The spiritual faculties lose their vitality, the religious experience lacks health and vigor.

"It is only at the altar of God that we can kindle our tapers with divine fire. It is only the divine light that will reveal the littleness, the incompetence, of human ability, and give clear views of the perfection and

purity of Christ. It is only as we behold Jesus that we desire to be like Him, only as we view His righteousness that we hunger and thirst to possess it; and it is only as we ask in earnest prayer, that God will grant us our heart's desire.

"God's messengers must tarry long with Him, if they would have success in their work. The story is told of an old Lancashire woman who was listening to the reasons that her neighbors gave for their minister's success. They spoke of his gifts, of his style of address, of his manners. 'Nay,' said the old woman, 'I will tell you what it is. Your man is very thick with the Almighty.'

"When men are as devoted as Elijah was and possess the faith that he had, God will reveal Himself as He did then. When men plead with the Lord as did Jacob, the results that were seen then will again be seen. Power will come from God in answer to the prayer of faith."—"Gospel Workers," pp. 254, 255. I. H. E.

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## EDITORIAL



## POSTSCRIPTS

**CRITICS!**—They have their place and value. They act as deterrents to slipshod thinking, and are therefore an uninvited aid to greater accuracy and candor. They prevent stagnation by goading to greater achievement. While we could not sincerely wish their tribe to increase, nevertheless they serve a useful purpose.

**ECONOMY!**—We should practice the same carefulness of expenditure in our church work that we are compelled to use in our own households. Nay, more! We should exercise greater care, because it is the sacred tithe we are expending, or the sacrificial offerings of our people. This sense of stewardship should be particularly strong just now.

**COURAGE!**—Believe in God. Think courage. Talk achievement. Expect success. Such is God's design and desire for us today. Nor is this blind optimism; rather, it is sane trust in the Omnipotent One. God's movement is to march forward triumphantly, despite all obstacles and handicaps. The times are all known unto Him. The difficulties are all solvable.

**STUDY!**—As time waxes late, and we as a people become increasingly the object of scrutiny and criticism by a hostile world, scholars will challenge and attempt to overthrow our positions. Our platform must be sound Scripturally, historically, logically, and scientifically in order to meet such an onslaught. Our positions must be invulnerable. We desire this for our own sake, for the truth's sake, and to make our witness effective.

**UNITY!**—Unity and uniformity are not to be confused. God's plan is to capitalize man's diversified talents, blending the varied gifts of His workmen. Thus the strength of one compensates for the weakness of another, and there is a unity of achievement and a oneness of spirit that transcends mere uniformity, with its limitations and stagnation. Thus God uses divergent and imperfect personalities to perform His perfect will.

**CONSUMMATION!**—There is one glorious golden thread running through the fabric of the Bible from Genesis to Revelation,—God's promise and provision to deliver from sin and its consequences; this is to be accomplished through the incarnate life, death, resurrection, ascension, mediation, and second advent of Christ. This threefold message announces the culmination of that eternal purpose, and should ever be declared in that light. With whole-souled, unwavering confidence we are to proclaim it.

**CERTAINTY!**—The most disruptive influence that can operate among our workers is uncertainty—uncertainty concerning pillars of the faith, uncertainty regarding some essential truth of latter-day Christianity. Such uncertainty chills the ardor, neutralizes the influence, cripples the results of the worker himself, and blights the church he serves. If not conscientiously clear that the end is imminent, that our key doctrines are God's truth, that this movement is God's especially appointed agency for heralding His final gospel message to men, one would better secure a leave of absence, and study and pray and search the word and the heart until the faith is sure and the pathway clear.