

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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THE PREACHER'S INFLUENCE

AN EDITORIAL



ODAY, both in print and from the platform, the minister and his work are frequently ridiculed and spoken of with contempt. Science, philosophy, and modern industrialism are lauded to the skies, while the preacher and his message and influence are belittled, if not charged as weak, and sometimes even as pernicious and evil. Nor is it in modern times alone that such reproaches have been cast upon the minister and his work; but from the days of early Christian evangelism in the first century till now these accusations have been made.

Are they true? Does this stigma deserve to rest upon the ministry? Let us consider the position, responsibility, and influence of the ministry on the world past and present. We would not convey the impression that the ministry has never failed, or even that it has ever risen to the fullness of its privileges; but failing as it may, its work under divine guidance has been the mightiest of all human influences to elevate the world.

Perhaps aside from Jesus Christ, the apostle Paul stands foremost among preachers as wielding the strongest uplifting influence on mankind. Paul was a minister of the "gospel of the kingdom." While his life was largely spent among ordinary, common people, he has greatly influenced all succeeding generations by his ministry and writings. Today practically the whole world have his epistles to read in their vernaculars. Eight hundred million of the world's population have declared their belief in the writings of this great man, and profess to accept his moral injunctions.

Paul lived in the days when it was the proud boast of the Cæsars that they ruled the world. They flaunted their power and glory and riches, and by war and diplomacy became supreme. By a Roman emperor Paul was put to death. But where is the influence of the Cæsars today as compared with that of Paul? They are little known and rarely thought of; their palaces have long since moldered back to dust; their civilization has passed away; as world rulers they are practically forgotten; while the life and teachings of Paul are stronger a thousandfold than in the days when he lived and worked. Millions of sermons have been built upon his writings, and preached for eighteen centuries in every leading language of the world. As a result of his influence, reformations have been promoted for the betterment of man-

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

EDITED BY

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SPECIAL CONTRIBUTORS

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Valuable Principles

PREPARE your subject so thoroughly that you don't need notes, but do not memorize your speech or read it aloud.

Frame an opening which catches attention with the first sentence.

Prepare your ending in advance, and rehearse it over and over; stop before the audience wants you to.

Stand up straight; talk directly to and with your audience.

Don't fiddle with your clothes, clear your throat, or continually repeat, "It seems," "I mean to say," etc.

Always prefer the specific to the general, the terse to the windy, the direct to the indirect approach.

Speak with deep sincerity and contagious enthusiasm.—*Dale Carnegie, in the American Magazine, January, 1932.*

Preachers' Pulpit Defects

In the *Christian Advocate* of June 4, 1931, appeared a list of the chief defects of preachers when preaching, made up from a questionnaire sent out to hundreds of laymen. Out of eighty-

five defects listed, the following fifteen received the highest score:

1. Faults in Speech

Poor enunciation.

Preacher tone.

Monotonous rise or fall of voice.

Excessive noise or bombast.

Lack of correlation of voice and subject.

2. Pulpit Presence

Listlessness.

Unnatural posture.

Apologetic demeanor or lack of authoritativeness.

Careless or incorrect dress.

3. Character and Arrangement of Material

Limited vocabulary.

Evidence of lack of preparation.

Lack of directness.

Lack of humanness.

Unrelated to actual life.

Too long.

ATTENTION is directed to a significant quotation appearing on pages three and four of the *Review* for May 12. It will unquestionably be of interest to all workers, and doubtless many will wish to preserve it in their scrapbooks. Written by an avowed iconoclast, conspicuous for tearing the shams from the popular ethical, social, and religious movements of the day, this extract from a longer editorial by H. L. Mencken in the *American Mercury*, April, 1932, pages 388-390, is a remarkable testimony to the inexorable logic of simple, straightforward Bible truth as held and proclaimed by this people. It also constitutes an unparalleled challenge to the popular but impotent religionists of the day. Through unexpected channels God will stir the minds, the lips, and the pens of men whom we least suspect of interest or observation until unpopular truth becomes the theme of discussion and investigation throughout the world.

Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

Be Ye Also Ready

Christ's Appeal to His Leaders

BY C. H. WATSON

JESUS knew that an attitude of heedlessness, of carelessness, on the part of the flock at the time of His coming would be fatal. In Matthew 24: 40, 41, we read: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." In these vivid and awful pictures the Master seeks to impress upon us the truth that in the day of His coming, association will not save us, even association with the righteous. Nor will it avail to be found busy, even with thought and energy engaged in worthy occupations, if we are careless of the things of heavenly import. Any attitude of heedlessness now is fatal. The Master implores His men to be alert, watchful. Especially is it important that this message be heeded by those who have the guardianship of His church at the very time of His coming.

Not only must the leaders be watchful for the church, not only must they labor constantly to have its members ready for the coming of the Lord, but *they must be ready themselves*. This is enjoined in the solemn admonition, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." And only such leadership—leadership that is ready—can properly care for and guard the church. Therefore what God requires of the church as a condition preparatory to His coming, He requires in a special degree of the leaders whom He has called to exercise guardianship over the church. *We must be ready* for the moment of Christ's appearing, and we must do all in our power to lead the church into a condition of readiness.

It means something to be ready to meet the Lord. For centuries the Jews had looked forward to the coming of the Messiah as their hope of deliverance. But they were not ready; their spiritual enlightenment was so feeble that they were unable to recognize Christ when He came. In consequence

of this, though He came unto His own, His own received Him not. What fatal unreadiness! Yet we stand in danger of making the same mistake, as is shown in the following statement from the Spirit of prophecy:

"I have been shown that self-glorification was becoming common among Seventh-day Adventists, and that unless the pride of man should be abased and Christ exalted, we should, as a people, be in no better condition to receive Christ at His second coming than were the Jewish people to receive Him at His first advent."—*Special Testimonies, Series B, No. 10, p. 26.*

That statement sets before us our condition, and points out our danger. Surely we must call upon God to lift us from the dead level of inefficiency and unwatchfulness and unreadiness in which we find ourselves, and renew again His Spirit within our hearts, and fill us with spiritual courage, so that we may lead the people in the way that He has marked out for them.

We are all familiar with the closing words of Matthew's Gospel, the fare-

well words of our Lord to His disciples: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations. . . . And, lo, I am with you always, even unto the end of the world." How often we have meditated upon these words, and found courage in the thought that the power spoken of is given for the purpose of proclaiming the gospel to all the world.

It is right, of course, that we shall continue so to understand them. But like other statements of the Scriptures, the meaning of this one is exceeding broad. The following sentences from the Spirit of prophecy suggest a more personal application:

"'All power,' He says, 'is given unto Me.' Matt. 28: 18. And this He gives to all who will follow Him. They may demonstrate to the world the power that there is in the religion of Christ for the conquest of self."—"*Special Testimonies,*" Series B, No. 4, p. 24.

Again, we would remind ourselves that in these closing words of Matthew the Saviour is speaking to those whom He selects for leadership in His church. All power has been given to Him; and He gives it to us, His leaders, for a special purpose,—“the conquest of self.” And when we have received that power, and it has done its perfect work, we shall go to the world with positive truth, and there will be neither interruption of its power nor obscuration of its clear light, by self.

Meat in Due Season

But what will the leader who is ready be doing when Christ comes? We are not left in doubt on that point. The faithful and wise servant has been made a ruler over the household for a special purpose, “to give them meat in due season.”

Notice the three steps: The leader is to watch; he is to be ready; he is to feed the flock. Are we doing that? We are doing some of it; we are not so slack and so utterly wrong that we

are doing nothing at all. Nevertheless a definite change must be brought about in us as leaders if we feed the flock of God acceptably. We must spend more time in prayer. We must ourselves have the spiritual food to give to the people; and we frequently do not have it because we are not in communion with God as we need to be.

Giving the household “meat in due season” seems a simple thing to do. Yet it is the *one thing* that Jesus mentions as occupying the time and attention of the faithful leader when He comes! And the word is, “*Blessed* is that servant, whom his Lord when He cometh shall find so doing.”

We have accepted the responsibilities of leadership in the church; we have stepped under burdens that no man can carry unless he is continually helped by the Lord. Yet too often we are trying to carry the load in our own way and according to our own plans. That we fall far short in our efforts we sorrowfully know, and we mourn the unprepared condition of the church. We are hoping for a change, looking for a change, praying for a change. But how will this change come? It will come when the pride of man is abased, self-exaltation is swept away, and the divine love and tenderness and humility of the Master rule our lives. This change is needed to make us faithful watchmen and guardians of the flock intrusted to our care,—ready ourselves, and fit to help others get ready to meet the Lord.

When God's watchmen permit the Holy Spirit to make them ready for their returning Master, they will discover that the promised power is being applied through them in helping to make ready a people prepared for the Lord. May He indeed help us, each one in his place, to be faithful in bearing responsibility and in guarding and feeding the household of faith!

Washington, D. C.

Forward and Upward

Inspiration, Counsel, and Caution

Count Not the Cost

BY I. H. EVANS

COUNT not the cost, if thou wouldst gain the goal;
The world is naught when measured with thy soul.

If thou wouldst win the fight,
Then set thyself aright,
And reckon naught as loss,
But bravely bear thy cross.

Keep thou thine eye, not on the crown you'll wear,
But on thy Lord, whose burdens now you share.

Ask not to lay thy burden down nor quit the fray;
The battle must be won while waits the day.

Take up the fight anew;
No need to thee is due
Till thou hast done thy best!
Till then, what need of rest?

Thy blade, unworn, is long—far from its hilt.
Spend all thy strength! What if thy blood be spilt?

The prize awaits the ending of the race;
Till then no service shun, nor homeward face.

Thy peace? Of self there's none!
Thy hope? In Christ to come!
Thy joy? To hear, "Well done!"
Thy song? "The victory won!"

Then gird thy loins, and face thy Master's foe,
The cause is His. With Him, who fears to go?

The Minister's Wife and Applied Ideals*

THE minister should *always* find rest—spiritual, mental, and physical—in his home. The life of the conscientious, devoted man of God knows little leisure. His days are busy, and the passing hours bring many perplexing and trying problems, which wear down his courage. He must ever be ready to work for souls, encourage those who are discouraged, point broken hearts to the Lamb of God, and extend a helping hand to the widows and fatherless. When the day is ended, and he returns to his home, he longs for rest and comfort as well as the tender love and sympathy of a Christian wife.

Instead of pouring into his ears all the problems of the day,—such as taut nerves, hard work, loneliness, cross children, and too much company,—talk of his work, make his problems yours, encourage him. Keep before him the reward of the faithful; speak of the things that will make him feel that home is next to heaven. If you

do this, you will not only be a real help to your husband, but you will also find your own burdens and cares slipping away, and joy and peace flooding your soul. Fretfulness, faultfinding, scolding, irritableness, peevishness, and unkind speech should never be allowed to mar the peace, love, and joy of home.

Then there is the food question. How can any minister do acceptable work for souls when he has a sour stomach, a splitting headache, or re-

*Modesty impels the writer of this article—the wife of a worker of wide experience—to request that her name be withheld. Its force is not minimized by its anonymity.—
EDITORS.

bellows nerves because of wrong food combinations or an impoverished diet? If the minister's wife has not already mastered the science of good plain cooking, she should get some book on the subject at once, and study until she can give her family proper food. In "Ministry of Healing," page 302, we read:

"Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system, and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: 'Died because of poor cooking;' 'Died of an abused stomach.'

"It is a sacred duty for those who cook to learn how to prepare healthful food. Many souls are lost as the result of poor cookery. It takes thought and care to make good bread; but there is more religion in a loaf of good bread than many think. There are few really good cooks. Young women think that it is menial to cook and do other kinds of housework; and, for this reason, many girls who marry and have the care of families have little idea of the duties devolving upon a wife and mother."

Not only should well-prepared food be provided, but meals should also be served regularly and on time. The system and order with which the wife plans and carries out the daily program of the home, will go far to determine the regularity of family worship, the promptness of the minister in meeting his appointments, the children being on time at school, the family not being late for Sabbath school or prayer meeting. A well-ordered home, with meals and all other family appointments always on time, exerts a strong influence on its members in the building of character and in Christian experience.

Whether the minister's wife wishes it or not, her home is looked

upon as setting certain standards in hospitality, economy, and Christian living. Many in the church and neighborhood will try to make their home like the minister's; therefore it should be an ideal home. It may be plain, and the furnishings simple, but it should always be neat, clean, and orderly,—a place filled with heaven's sunlight, where angels delight to dwell, and a haven of rest to those who are weary, sad, and alone. With care and truly unselfish love on the part of the minister's wife, she can make her home a place where rich and poor alike will love to come, sure of a cheery welcome. The atmosphere of such a home, its quiet peace and joy, will be a benediction to all who share its hospitality.

Gossip, talebearing, and even "foolish talking" and jesting should be banned from the minister's home. The minister's wife should always seek to lead the conversation away from the personal, and into elevating and uplifting channels. She should of course guard against favoritism and the forming of special friendships for certain little groups in the church, which lead so many times to an exclusiveness that shuts out others who are not of the favored few. Like her husband, she belongs to all the church.

The minister's wife should dress neatly but modestly, tastily but with simplicity. She should avoid extremes in fashion, taking pains to dress well. Her clothing should be well fitting, well made, and becoming, but such as will not attract attention or arouse comment.

While the care of her home, her husband, and the children should lie nearest the heart of the wife and mother, still there is a wide field of ministry for her outside of her own door. Some ministers' wives have musical talent, and can sing or play, thus being a real help to their husbands in public ef-

forts. Others can speak well in public, or give Bible studies in the homes of the people; others are gifted as personal workers and visitors. But there are many earnest, devoted women whom God has called to be helpmeets to His ambassadors, who are not gifted in these ways, or whose home duties are such as to occupy all their time, and strength.

There is, however, a ministry in which every wife can have a part,—the ministry of loving service. Be ready to encourage those who need help; to point longing souls to Christ; to give the pleasant smile and cordial greeting and hearty handshake that make strangers feel that they have found a real friend, one who understands their sorrows and shares in their joys. Visit the sick neighbor; take a bit of nicely prepared food or a few flowers to a shut-in; send a little note to some discouraged soul who needs help. The poor, the bereaved, the discouraged,—how little it costs to help them, and how much it may mean! In such ministry as this

the wife stands side by side with her husband, sharing his sacrifice, and entering into his labors.

Then there is the prayer life. What a wonderful privilege is prayer! How utterly worthless and useless is our service without it! What a vital relationship it has to all ministry in His name! To enter into fellowship with her husband in prayer for his ministry, and for those for whom he ministers, is the joy, strength, blessing, and high privilege of the minister's wife. Not only may she join him in prayer, but she should ever hold him up in strong faith, and prevailing prayer, in her secret devotions. To prevail in prayer for her own soul as well as for her husband should be her burden. Truly the life of the minister's wife should be made fragrant by prayer.

To be a minister's wife is no mean calling. Great responsibilities are hers. She cannot hold the standard too high. How careful she should be not to disappoint Him who has called her to this high and holy work!

"Beautify the House of the Lord"

BY MILTON G. CONGER

EARLY in the inspired record we read the command of God: "Let them make Me a sanctuary; that I may dwell among them." Ex. 25: 8. And in this our day the servant of the Lord declares: "From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people."—*"Testimonies," Vol. V, p. 491.*

As we study concerning the careful, detailed, and rich provisions for the sanctuary in the wilderness, we partially realize what God meant when He said: "Look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:40. The divine pattern, the heavenly blue print, clearly indicated that no careless plans nor indifferent work would be acceptable to God. Heaven's requirements, which remain the same to this time, are that "all things be done decently and in order."

Wise the builders who have thus built, and happy the congregations that continue to maintain their church edifice in a condition befitting the place where God is worshipped.

It is painful to contrast God's requirements concerning the places of His worship with the many poorly kept church buildings of today! How inconsistent, and what a strange appli-

cation of principle it must be in the sight of heaven, when we paint our private dwellings in whole or in part at periodic intervals, but fail to see that the church buildings are thus cared for! We rake the yards about our residences, seed our lawns, and plant shrubs around our homes, but year after year forget these same needs about God's house! We do more or less spring house cleaning—washing of woodwork, repapering, revarnishing, and general improving, but how often we fail to manifest similar interest in the property dedicated to God. While volunteer or appointed helpers regularly sweep the floor and dust the seats of the church, yet too often we allow the grimy walls and ceiling to go without much-needed renovation. The accumulated soot and dust of months, perhaps of years, lie in layers upon the electrical fixtures; the floors are in great need of renewed covering; the outside of the building may be in such poor condition that it resembles a lodge or a hall more than a church building.

Such lax conditions tend to bring into disrepute the cause represented by the buildings, and lower our people in the minds of those who exercise greater care for their churches. Many turn away in disgust, unwilling to consider our presentation of the truths for this hour. What a contrast is this unfortunate condition with the counsel, "The house where God is worshiped should be in accordance with His character and majesty."—*Id.*, p. 268.

Many times the reason for this condition is that some "place their own interests above the interests of God's cause." The servant of the Lord frankly states: "They wonder that Joseph and Mary were obliged to find shelter in a stable, and that there the Saviour was born; but they are willing to expend upon themselves a large part of their means, while the house of worship is shamefully neglected." Read the entire statement in Volume

V, pages 268, 269 of the "Testimonies."

Through the prophet Haggai, God speaks to us today:

"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house." "Go, . . . build the house; and I will take pleasure in it, and I will be glorified." Haggai 1:4, 9, 8.

This passage of Scripture shows that the lack of temporal prosperity of God's people at that time was due to their neglect to put God's interests first. Spiritually they were in a deplorable state, and remained so as long as they chose to make their personal interests first and be indifferent to the ruined condition of the temple. With searching inquiry the prophet addressed them: Is it time for you to panel your houses with costly cedar planks, and allow God's house to be waste? Why do you feel concerned for your own buildings, and unconcerned for the Lord's buildings?

"The message of counsel and reproof given through Haggai was taken to heart by the leaders and people of Israel. They felt that God was in earnest with them."—"Prophets and Kings," p. 575. May the same message be taken to heart today, and may we as leaders and as people arise and build, or repair and beautify, the house of God. Encouragement and comfort will come to all those who do this Heaven-approved work. Although difficulties will be in the way, yet we should go forward in faith in response to the call of God, and labor diligently to restore the church in every particular. "Blessed be the Lord God of our fathers, which hath put such a thing as this in the . . . heart, to beautify the house of the Lord." Ezra 7:27.

Trenton, N. J.

The Better Workman

Improvement in Method and Technique

Making the Effort Pay Its Way

BY F. G. CLIFFORD

IT is quite possible to budget the expenses of an evangelistic campaign with a fair degree of accuracy. The conference usually passes on to the worker a sum of money to carry forward the effort; but if the work is to pay its way, this sum must be returned to the conference, and not counted in the budget, but regarded as a loan for the period of the campaign.

In order to finance an effort successfully, two points—*income and expenditure*—must be watched carefully. Advertising occupies a large place in the expense account, and study should be given to make it economical as well as effective. Frequently the handbills for two or three weeks can be set up and printed on one sheet, which, when cut up, will furnish different styles and shapes for each week. The saving thus effected is considerable. It is often profitable to spend a quarter of the amount set aside for advertising during the first week, to make certain of obtaining a good audience at the outset.

The crowd will pay the bill; therefore it is imperative that a large audience be secured for at least half of the campaign. The attendance will diminish somewhat after the testing truths are presented; so if the effort is to be successfully financed, the first month should record a constant good attendance.

The public who attend the services are interested in the work we are doing. Before some of those in attendance become prejudiced, they are anxious for its success, and ought to have opportunity to share in the financial burden. An offering should be taken at every service. But it is not advisable to press too frequently for large offerings. Occasionally the actual fig-

ures of income and expenditure may be given, mentioning the various items that go to make up the expense account. It is profitable to take up at least two special thank offerings during a series of meetings, using the envelope method, and giving the people one week in which to lay aside the gift.

If the workers are united in the plan that the campaign shall be self-supporting, there are many ways in which expense may be saved. When each worker takes to heart the burden of saving all expenditure except that which will show real returns, the campaign will usually come out on the right side of the ledger. It is a good plan at the very first to make an estimate of the total amount of offerings that it is hoped may be received during the entire series, and let this represent the total expense.

A suggestive division of expense in making up the budget for a tent effort might be as follows, though this will vary according to the location and size of the campaign: Advertising, 60 per cent; erection and arrangement of tent, 20 per cent; tent master's wages, 10 per cent; incidental expense, 10 per cent. For a hall effort the following proportion is suggested: Rent, 40 per cent; advertising, 50 per cent; incidental expense, 10 per cent.

Johannesburg, South Africa.

Evangelistic Work in the Smaller Towns

BY J. G. SELTZER

DURING the first four years of my ministry, while I was working in country schoolhouses and in small towns, the Lord helped me to raise up a number of companies, and to build three new churches and buy another. After working for ten or twelve years in the large cities, I often heard it said that a large crowd could be gathered in a city, where the people did not know that Seventh-day Adventists were in charge; but if any one would go to a small town, start meetings in a Seventh-day Adventist church, and advertise as a Seventh-day Adventist evangelist, there would be no audience, for "the people will not come where the message is being preached." To this I have often said, "Well, they used to come out," only to be met with the statement, "Things have changed since the days when you worked in small towns."

A little over a year ago I was erecting a tabernacle in Portland, Oregon, for my fifth series of meetings in that city. At this time I went to Elder I. G. Woodman, and asked him to let me go to some small place to see if things had changed so much. I told him I thought that the people were just as eager to hear as ever, and I should like to hold a two weeks' meeting in a small place where there were a number of other churches. Elder Woodman suggested that I try Newberg, a town of 3,000 population, with twenty-one active denominations and nineteen church buildings.

Accordingly I advertised through the little town paper, and had 500 handbills printed, making it plain that I was a Seventh-day Adventist evangelist, and that the meetings would be held in the Adventist church. Every seat was taken the first Sunday night, and almost every seat during the week. The second Sunday night we borrowed chairs from all the homes near the church, and many people were turned away. The third Sunday night about 500 persons were present, and many could not get in. The people stood wherever there was room, and overflowed into the basement, where, though they could not see the speaker, they stood and listened for an hour. We had to hold meetings for six weeks instead of two, as the people insisted

that the Sabbath and law questions be taken up. Thirty-three were baptized.

Last July we started a series of meetings in our church in Centralia, right at the time when people like to be driving. We had an overflow for some time Sunday nights. All the churches worked against us, but more than fifty were baptized. Now we are in Olympia, another little place, but we have over a thousand out to hear the message on Sunday nights, or about one out of every eleven of the population.

All these meetings have been held with very little help and expense. Our churches cost nothing. We did have a Bible worker the last three months at Centralia, and the help of the pastor of the church. In Olympia we had the help of Brother Bentz, but no Bible worker. We often receive as many as 130 names a week, and these are all visited.

Surely the time has fully come for every minister, no matter where he is stationed, to start holding meetings in available churches, schoolhouses, halls, tents, or homes. The world is ready for the message. Why not forget about the need of a large corps of workers, a good leader for the singing, and three or four Bible workers? Launch out with what you have, and God will send the people, and members will be added to the church.

Olympia, Wash.

The Advantage of a "Health Night"

BY E. L. BOOTHBY

THE more I study the Spirit of prophecy, the more I am convinced that health reform is to play a fundamental part in the giving of the last saving message to the world. The approval of Heaven rests upon the presentation of health principles and reform with other phases of the message. In our evangelistic effort in Wichita, we were especially fortunate in having help from the Wichita Sanitarium. Dr. R. J. Brines, now in China, who is a good speaker and able to present the gospel of health in a tactful way, gave the health lectures. When a physician of this type is available, I am glad to turn over this phase of the work to him.

One reason we as ministers do not present health reform more frequently than we do is because we are not trained as doctors or nurses. True, it does take considerable study to present the health message acceptably; but it is possible for ministers to get hold of these principles just as they become familiar with other features of the message.

Naturally the question will arise, "Can we become so familiar with these principles that we can make the subject really appeal to outside doctors or nurses who may be in the audience?" At Wichita we had several such doctors and nurses attending our meetings, and they seemed to appreciate the instruction given. Thursday night was "health night." People understood this, and came for the purpose of hearing those subjects, but soon we found them coming to the other meetings.

On Wednesday afternoons we conducted a cooking class, having a room fitted up in the tabernacle, with doors opening into the auditorium, so the room could be closed at other times during the week. Here we had a well-equipped kitchen, completely furnished by one of the large furniture stores in the city. Food and other required materials were given free for these health lectures and cooking classes. The merchants were willing to co-operate with us, and through this means we made contact with business men whom we

could have reached in no other way.

Wonderful instruction has been given to us in regard to healthful living; and now, when the public interest is so keen on everything relating to the preservation of health, we ought to capitalize our opportunity to reach the hearts of the people through this means, and to interest multitudes in other saving truths for this time.

Wichita, Kans.

A CONVERTED Japanese artist said to a missionary: "I suppose the reason why English artists put so much perspective in their drawings is because Christianity has given them a future; and the reason why Oriental artists fail to do so is because Buddha and Confucius do not raise their eyes above the present."—*F. E. Marsh.*

Consistency

"Do you play cards?" "Do you dance?" "Do you drink wine?" "Do you go to the theater?" These questions in quick succession were asked of a well-dressed woman who was speaking to a poor wreck in a rescue mission. To each question she made a firm reply, "No." The man then said, "Very well, then you may talk to me, but I won't listen to one word from the folks who are doing on a small scale the very things that have brought us poor wretches where we are."—*Sunday School Builder.*

An Appeal for More Effective Advertising

BY CARLYLE B. HAYNES

ONE of the heaviest items of evangelistic expense is advertising. It should, therefore, contribute largely to the success of evangelistic endeavor. If it does not make this contribution, we should set ourselves at once to learn the reason. We are not justified in spending the Lord's money on anything which does not bring satisfactory returns to the Lord's cause.

Seventh-day Adventist evangelists are not, by virtue of their calling, advertising experts; therefore it will not do any of us harm to give a considerable amount of study to this supremely important matter. We need to learn how to use the advertising medium to far better advantage than we have been using it. Such a study will yield profitable returns to the cause, and accomplish much-to-be-desired results in gaining a larger hearing for this message.

The need of a thoughtful study of sane, effective advertising methods is emphasized constantly as examples of evangelistic advertising come into headquarters from every part of the country. Some of this is fine, strong, dignified, and effective. Some is weak and futile,—a waste of money and of words. Some is cheap, tawdry, repellant, altogether misrepresenting this cause. Some is blatant and sensational, making extravagant claims for speaker or singer. A little of it is downright disgraceful and disgusting, creating the question as to why conference committees will allow any man to use conference funds to bring positive discredit on this cause. Much of it can be improved and made more effective. This we should at once set ourselves to accomplish.

All advertising is employed for a purpose. There may be subordinate aims which must be reached in order that the great object may be realized. But everything should be made to contribute to the chief end.

As evangelists we shall do well to go into counsel with ourselves, and consider seriously the chief purpose of our evangelistic advertising. Why do we buy space in newspapers? Why do we print circulars, cards, leaflets, placards, tickets? We must, of course, direct attention to the place where our meetings are to be held. We must say something about the time of the meet-

ings. It may help to speak of the adjuncts to the meetings, the special features of singing or other music, the choir, the stereopticon, the equipment. The names of those associated with the effort may be properly announced, particularly that of the evangelist. But all of these together, or any of them separately, are not the chief purpose of advertising.

In examining a large amount of evangelistic advertising, this question is forced to the front: Is the chief purpose of our advertising to direct attention to the truth or to the preacher of the truth? Which are we to study to make important, message or messenger? If this can be settled, we shall have gone a long way in the direction of determining what we are to build our advertisements around, what we are to make prominent, what we are to use as the drawing power to bring people to our meetings.

And, of course, theoretically we are all clear on this. We would all give the same reply. The message is the important thing. The truth is more important than the preacher. But the difficulty is that while we may all hold this as a theory, many of us do not practice our theory.

An examination of this past summer's evangelistic advertising matter discloses that in the majority of cases it is the preacher who obtains the largest place in his own advertising.

He does not give first place to the truth he is to preach. He does not use the message as the great drawing feature, but himself.

And looking over such advertising matter it is difficult to escape the impression that a very large amount of sacred money is being used to exalt the human rather than the divine; to magnify human ability rather than the Bible; to create reputations for men instead of directing attention to the message for today.

One element in this tendency to exalt the human, to call attention to self, is apparent in the eagerness to acquire and use some title or degree, or to use these without acquiring them. The impression seems to prevail that just the plain, unadorned name of the preacher is not enough. It must be embellished with some important-looking, high-sounding title.

In the past we leaned pretty hard in the direction of "Evangelist," fearful that we should never be recognized as such unless we so tagged ourselves. We turned away from "Elder" because it meant nothing, or something wrong, to the general public.

Then the fashion changed, and "Professor" came in, and before long we had a considerable number of self-appointed "Professors." It should have been stopped at the beginning with a stern rebuke from conference committees, who should have pointed out that the employment of pretense, humbuggery, and chicanery by the public representatives of this message would inevitably classify us with the quacks, charlatans, and mountebanks of the circus and fairgrounds, and other self-styled "Professors," and so bring our work into disrepute.

Others, observing that it was merely a matter of appropriating a title, reached out for "Doctor," and drew that to themselves. It cost no more than "Professor," and somehow seemed to increase the importance of the mis-

guided individual who took it, even though he must have looked at himself shamefacedly in the glass.

Others thought some letters after their names looked more important than the titles before them. So they went in for degrees.

When shall we learn, brethren, that these things, either titles or degrees, whether ours by right or simply by "appropriation," add exactly nothing at all to our advertising, and have no influence on the decision of people to come to our meetings? All they do is to minister to human pride. Let us discard them all (in our public announcements, I mean), and concentrate our energies on making the message itself the thing of chief importance, the drawing influence, in our advertising matter.

In concentrating on the message, it will be profitable for us to study how to make our subject announcements clear and illuminating rather than confusing. There is nothing that serious-minded people are more interested in today than the great truths regarding human destiny which are wrapped up in this message of ours. These should not be covered up in our announcements by any lack of clarity, by any unfortunate wording, but made as plain and simple as possible. Let us make our subjects revealing rather than concealing. Let the people know when they come to meeting what is to be presented.

As suggestive illustrations of what I mean, *not as models to follow*, I would say that when I come to such a subject as the Lord's return, or the signs of it, instead of announcing some such subject as "The Coming Man of Destiny," which conveys very little of what we have to give to the world, I like to put it:

"Unmistakable Bible proof that the Messiah will appear to the world, and that within the present generation.

(Continued on page 28)

Confirming the Foundations

Historical, Theological, and Scientific Research

Reaction on the Age of the Universe

BY GEORGE MC CREADY PRICE

I ADMIT that modern science is subject to vogues, and that usually these fleeting scientific fashions are based on some exaggerated view of recent discoveries. We all know the vogue of immense periods of time which has now been with us many years. It is interesting to note that a reaction has at last set in, and we are now hearing from very high scientific authorities that the universe is not by any means so old as we have been urged to believe.

Of course, no enlightened Adventist believes that the stellar universe is merely some six or seven thousand years old. We all know that the universe in general has been in existence for an indefinite period prior to the creation of our solar system. It is the creation of this solar system which is brought to view in the first chapter of Genesis. Nevertheless it is interesting to note the reaction against the extravagant periods formerly claimed by astronomers, the present estimates being only about a millionth part of the periods formerly asserted.

Sir James Jeans is well known as the fearless advocate of a real creation of the stuff of which the universe is composed. I have already presented what he has said on this subject. More recently he astonished some English scientists with the following:

"We must conclude that the universe of stars is still quite young, in spite of looking so old; its many appearances of great age must all be deceptive."—*Nature Supplement*, October 24, 1931, p. 703.

The scientific reasons back of this new view are somewhat varied, and all are considerably difficult to explain briefly in a nontechnical way. But one of the chief evidences for this new view is based on the behavior of the spiral nebulae, all of which are im-

mensely remote in space, but all of which are visibly running away from us at enormous velocities. And as Jeans expresses the matter, they are visibly running away at such a terrific speed that they cannot have been doing this for any very great period of time.

So far as I know, all the leading astronomers and astrophysicists have now adopted this view. As *Science News Letter* expresses the case in the current issue:

"The far-flung universe of stars, nebulae, and star dust is not much older than the solar system and the earth itself."—April 2, 1932, p. 216.

This method of stating the relative ages of the solar system and the rest of the universe will appeal to any Adventist. And were it not that very extravagant periods are still assigned for the age of the earth, the whole new position of the scientific world would now be in measurable conformity with the picture given us in the Bible.

The article in *Science News Letter* just referred to is based on the report of a lecture by Dr. E. J. Opik, a visiting professor from Europe now lecturing at Harvard University. Dr. Opik is quoted as saying:

"Stars of different spectral classes cannot have evolved from one another.

They must have been created simultaneously, and their age is too short for any appreciable evolution."

This also we acknowledge as good, sound doctrine.

And the writer in *Science News Letter* (which, by the way, is the official and authoritative bulletin of that branch of the American association which is called Science News Service) summarizes the results of these new views:

"It deals a severe blow to the idea that the universe of stars and nebulae is an outgrowth of a process of relatively slow evolution."—*Ibid.*

As nothing is likely to be hit upon in a good many years to disturb this new vogue in astronomy, it might be well for our evangelists to make note of this new line of discovery, since it is manifestly bringing opinion around more to our own views.

Berrien Springs, Mich.

The Days of the Week in Modern Greek

BY W. E. HOWELL

IT is a remarkable fact that the names used for the days of the week by some twelve million modern Greeks, correspond closely to the Genesis and the New Testament usage. In Genesis the days of creation week are simply numbered from the first to the seventh, and the seventh is given the special name Sabbath. This designation is carried out in the fourth commandment of the decalogue and in the various books of Moses. The same terminology is used in the New Testament, with the sole exception that the sixth day is usually spoken of as the "preparation" day. (See Matt. 27:62; Mark 15:42; Luke 23:54; John 19:31, 42.) The idea and the term "preparation" were doubtless drawn from the practice of God's people instituted at the time of the Exodus. (See Ex. 16:5, 23.) One other variation in New Testament usage is the single instance of designating the Sabbath as the "Lord's day" in Revelation 1:10.

In the light of this Biblical usage it is interesting to note that modern Greeks use the following terminology, both in the common speech of everyday life and in literary and official writing and printing:

Sunday	ἡ κυριακὴ	Lord's (Day)
Monday	ἡ δευτέρα	Second (Day)
Tuesday	ἡ τριτὴ	Third (Day)
Wednesday	ἡ τετάρτη	Fourth (Day)
Thursday	ἡ πέμπτη	Fifth (Day)
Friday	ἡ παρασκευὴ	The Preparation
Saturday	τὸ σάββατον	The Sabbath

In the Greek terminology the article "the" is used in every instance, as, the Lord's day, the second day, etc. The word "day" is not ordinarily expressed at all, but is clearly implied in the feminine form of the article and numeral or adjective.

From these names of the days of the week, it is easy to see that "Lord's day" has been substituted for the numeral *πρώτη* first; that "the Preparation" is used instead of the numeral *ἕκτη*, sixth; and "the Sabbath" takes the place of the numeral *ἑβδόμη*, seventh.

Most, if not all, of the New Testament was written in Greek. It is interesting to move about among twelve million or more modern Greeks, and hear on the lips of children, teachers, officials, and patriarchs alike the very words of the Scripture in mentioning the days of the week, even if "Lord's day" is misapplied to the first day of the week. It is a striking testimony to the perpetuity of the Scripture terminology, and to the identity of the days of the week as we now observe them.

Washington, D. C.

Homiletic Helps

The Principles and Practice of Preaching

Meeting Temptation With Jesus*

BY A. J. MEIKLEJOHN

OBJECT:

1. To teach how to meet temptation victoriously.
2. To create a desire to overcome temptation.

INTRODUCTION: Every one has to meet temptation in some form. If we ever reach heaven, we must be victorious over every temptation. Jesus shows us how to meet temptation.

I. How Jesus Met Temptation. Read Matt. 4: 1-11.

From these verses we learn—

1. That Jesus was familiar with the Scriptures.
2. That He had an unyielding determination to do the will of God as revealed in the Scriptures.
3. That He used the Scriptures as a shield to meet temptation. Let us follow His example.

II. It Is Vitrally Important That We Overcome Temptation.

1. Yielding to temptation—
 - a. Weakens character. (Illustration: Baby tiger grows.)
 - b. Destroys Christian experience. (Illustration: The path of the sinner.)
 - c. Loses heaven. (Illustration: Sold for mess of pottage.)
2. Overcoming temptation—
 - a. Strengthens character. James 1: 2-4. (Illustration: The blacksmith's arm becomes strong by exercise.)
 - b. Makes us a source of moral strength to our weaker brethren. (Give illustrations.)
 - c. Prepares for heaven. (Only overcomers reach heaven. Rev. 15: 2.)

* In order to make clear to the reader the treatment of the theme, I have gone more into detail in the foregoing outline than I would in an outline to preach from. In such an outline much of this material would be carried in the mind.

Illustrations brighten up a sermon. Jesus used them often. They help, too, to bring in the "little corner" (see "Gospel Workers," p. 208) for the children that should be found "in every sermon."

Writers on homiletics advise the preacher to take time to emphasize the "application" in every sermon. It is the purpose of the application to answer the question: If these things are so, what are we going to do about it? Surely those who listen to a sermon should go away with the conviction that there is something for them to do. Save time for the application in every sermon.—A. J. M.

III. Application: Let Us Determine to Be Overcomers.

1. Face temptation manfully: Is it dishonesty, untruthfulness, impurity, irreverence, distrust of God, impatience, a failure to do the work God has called you to do?
2. What does God say about your temptation?
3. Let us dedicate ourselves to God to do His will as revealed in His word.
4. When Satan comes, use the Scriptures as a shield, as did Jesus.
5. As you go forth thus to overcome, you will grow in grace.
6. You will at last be numbered with the overcomers.

Denver, Colo.

The Unpardonable Sin

BY W. C. MOFFETT

Texts: 1 John 5:16; Matt. 12:31, 32

- I. God's Willingness and Power to Save. Rev. 22:17; Heb. 7:25; Isa. 1:18.
 1. Thief on the cross. Luke 22:39-43.
 2. Mary Magdalene. John 8:1-11; Mark 16:9.
 3. Samaritan woman. John 4:1-42.
 4. Harry Orchard.
 5. Prodigal son. Luke 15:11-24.

II. Holy Spirit Only Agency to Convict of Sin. John 16:7-9.

III. Danger of Trifling With Convictions of Spirit.

1. Three kinds of conscience:
 - a. Good conscience.
 - b. Defiled conscience.
 - c. Conscience seared with hot iron beyond Spirit's influence.
2. How the unpardonable sin is committed.
 - a. Pharisees first rejected light, then opposed, finally claimed works of God's Spirit were works of Beelzebub. John 12:42, 43; Matt. 15:19; 12:24.
 - b. Light rejected becomes darkness. John 12:35, 36; 2 Cor. 4:3, 4; 2 Thess. 2:9-12.
 - c. Character becomes fixed. Heb. 12:16, 17 (margin).
 - d. Gulf of character wide as eternity. Luke 16:26; 17:34-36.

IV. Now Is the Day of Salvation. 2 Cor. 6:2; Heb. 3:12, 13.

Oshawa, Ontario.

Baptism

BY M. A. HOLLISTER

Text: Acts 16:30

I. INTRODUCTION

1. Setting.
Paul and Silas in Prison.
Earthquake.
Prison doors opened. Jailer, fearing death, is about to end life. (Roman judgment; judgment of God.)
Appeal: "What must I do to be saved?" (from sin and judgment.)

II. BODY

1. Man's Lost Condition.
In bondage to sin. John 8:33-36.
Faces the judgment of God—death.
Appeal: "What must I do?"
Answer: "Repent ye, and be baptized." Acts 2:38.
2. Repentance.
God's goodness leads men to repentance. Rom. 2:4.
(A broken heart liberates the prisoner of sin; not fear of God's wrath, but a vision of His goodness.)
True repentance leads to a desire for baptism.
3. Effect of Repentance and Baptism.
Remission of sins. Acts 2:38.
4. Mode of Baptism.
The example of Jesus. Matt. 3:13-17.
Philip and the eunuch. Acts 8:38.
Buried with Him. Rom. 6:1-7.

III. CONCLUSION

1. Preaching of the Word Produced Belief.
2. Effect of Belief.
Sympathy, love, washing of wounds, baptism. Acts 16.
Conviction, appeal, counsel, baptism. Acts 2.

Personal Testimonies

Deeper Life Confidences

Preaching Christ in All

IN the early days of my ministry I was called to conduct a series of Sunday night meetings in one of our largest churches in a mission field, and after some consideration decided that the first lecture should be on Christ. I felt that a lecture on Christ would be a good introduction to the series on doctrines which I planned to give.

In my study for the first evening I discovered that I could not deliver a "lecture" on the subject chosen, but

must preach a sermon instead. As I look back at that experience, I now wonder that I ever considered Christ simply as a proper subject to be presented among others during a course of lectures.

During my study for the week on that sermon, I began to realize that I not only could not deliver a lecture on the subject of Christ, but also that I could not exhaust the subject with one sermon. My text was, "Acquaint now thyself with Him, and be at peace." Job 22:21. During the sermon as I preached it, the love of God in the gift of His Son became to me such an absorbing subject that I determined to announce the same text for the next Sunday night. This I did, hoping that I could then get to the important doctrinal subjects of the series I had laid out. I found, however, during the following week of study and meditation, that the matter expanded until I saw plainly that even by taking the second night on the subject I could not get through, so I decided to give still another evening to it, thinking that *then* I could get to my other subjects.

But in my next week's study and contemplation, the great fact of God's love in the gift of His dear Son became an all-absorbing thought. It possessed me and took complete control, till I saw clearly that I could not under any circumstances give my series of lectures as planned; for it became more and more clear that I could never exhaust the first subject chosen, "The Love of God to Man, Manifested Through Jesus His Son."

Presently I became greatly alarmed, and wondered how I could ever present the necessary doctrines; for I found myself hopelessly absorbed in the thought, and also under conscientious conviction, of preaching Christ as the one theme of all my public and private endeavors.

Gradually, then, the matter became clear to me, that all essential doctrines

proceed from Jesus, and I need not dismiss Him from any series at all; that the doctrines are really in their right and true setting only when preached as from and in Him, and that apart from Him they are simply so many arguments, and are only as strong to meet error as their logic is better; whereas, if preached as from or in Him, they carry with them all the power of His precious life and influence.

Thereupon I began to preach Jesus as the center and proof of all doctrine, and the following facts became evident:

When the people are shown that though Jesus was once dead and came to life again, He brought no message from the grave; and that, though Jesus personally called Lazarus from the grave, Lazarus likewise came forth with no message from the dead, they are ready to believe that "the dead know not anything."

When they are shown that Jesus respected the seventh-day Sabbath, it is not difficult to inspire belief in the Sabbath that He observed.

When it is shown that Jesus is the author of foreign missions, and that He is coming soon to take His children from every nation under heaven to His heavenly home, it is not at all hard to get people to join the church that makes these two things chief among their beliefs and activities.

So with all doctrinal truths when presented in Him. I learned that to make Jesus first in everything, and to build around Him the doctrines and all the promotion needful, enables people readily and easily to accept the things that He approves. As a result of the series held, and a series following in a tent, 136 persons were baptized.

Since that time I think I have never preached what could be called a strictly doctrinal sermon or one simply promotional. I have preached Jesus, and made doctrines and promotion in-

cidental, and have found that this procedure increases the success of the doctrine or promotion; for the people do not resent promotion or doctrine when presented in this way. I do not feel, nor do the people feel, that the Sabbath service has been perverted to promotion when the Big Week, the *Signs*, or the *Review and Herald*, or other projects are presented; for Christ is preached, and the privilege is offered the people of carrying out these and other plans for His sake. I find it much better to present the work in this way than to present matters on the goal basis alone. It is perhaps needless to say that this method greatly helps to raise all goals, and has brought joy to my own heart.

A Bible worker who knew of my change of preaching once said to me, "I have three studies that I give on the Sabbath question. Now how would you preach Christ in these Sabbath studies?" She also asked how one could preach Christ in the subject of the seven last plagues. This shows that some even among our more experienced workers consider doctrines as separate and apart from Jesus in their presentation. But in the light of my own experience, I have determined to know nothing henceforth but Jesus Christ and Him crucified. Jesus shall be all and in all. G. A. ROBERTS.

Los Angeles, Calif.

BLIND is he who does not recognize that the sense of distinction between right and wrong is steadily passing from among men. The constant exploiting of sin and sex on the movie screen, in the sensational press, and through an unspeakably sordid magazine literature, has utterly blurred the moral vision of multitudes. Spiritual perceptions have been irreparably impaired. With this we must reckon as we labor on in the sunset of human probation.

The Association Forum

A Round Table on Efficient Methods

Two Contrasting Methods of Approach to the Public

EVANGELIST CARDEY differs from most of his colleagues in evangelism in that he announces but one Sunday night meeting at a time. And he does not disclose at the outset that he is a Seventh-day Adventist. Evangelist Mitchell, on the other hand, stresses the full series planned, and capitalizes his identity as an Adventist.

In matters of method, there is doubtless no one best way for all. Circumstances alter cases, personalities vary, and local conditions have a determining influence in the choice. But in the interest of candid discussion, and the hope that the wisest plans may prevail, we place these contrasting procedures operative in the field before our workers. The advantages of better methods always outweigh the disadvantages.

EDITORS.

The Consecutive "Single" Meeting Plan

BY O. D. CARDEY

A FAVORABLE location is an important factor in the success of an evangelistic effort. Too often meetings have been held in halls or vacant stores that are not at all representative of this message. The most popular theater or lecture hall in the town is the ideal one to secure. A substantial class of people will come to such a place, who would shun the other. I rent the theater or hall for one Sunday night only, with an option for ten or twelve consecutive Sunday nights. As in this practice I differ from most of my colleagues in evangelism, I have been asked to give an outline of my method.

After securing a hall, I begin advertising the Monday before the first meeting, and advertise all that week, but announce only the one service. To my mind there are several advantages in this plan. If a series of meetings is advertised, many will plan to attend some other night instead of the first. On the other hand, if they know of only one meeting, and understand they will

miss something vital if they stay away from that service, those interested will decide to attend. If the right kind of advertising is done during the week preceding this meeting, the theater will almost invariably be well filled for the first service.

In advertising in the papers, I state that Evangelist — from — has been secured to speak at a mass meeting in the — theater on Sunday night, giving the subject and other interesting details. The article is written as if prepared by a reporter. I do not state that I am a Seventh-day Adventist, as many would remain away because of prejudice. The first meeting is always advertised as a "Big Mass Meeting." Something is written about the music, and I endeavor to secure local talent to help in the singing. If there are good instrumental musicians available, I sometimes get several to assist, and then give favorable individual mention in the paper, naming the instrument each one plays. This gives a local touch to the service.

On the two sides and back of several autos I have a canvas sign placed advertising the service. Outside the newspaper, I have found this to be one

of the best methods of advertising. In some cities I have had signs placed on the front of the street cars. Window cards also bring results, but the newspaper is the best medium. Several advertisements should be placed in the papers during the week, with a large one on Saturday.

Broadcasting announcements over the radio throughout the week brings results, as does also the plan of having the church members systematically call the names listed in the telephone directory, inviting them to the service. Use all these different methods to call the attention of the people to the service, if you wish your advertising to bring results. Once reading about the meeting in the paper is not enough. Whatever the people read, wherever they look, and wherever they go during that week, they should see, hear, and read about the meeting that is to be held.

If these methods are followed, there will most likely be a crowd at the first meeting. Then it devolves upon the evangelist to get a crowd back for the second and succeeding meetings. At the conclusion of my initial mass meeting, I ask the audience if they have enjoyed the service. Almost all present will usually raise their hands. I immediately ask if they would like another meeting similar to the one just held, and hands will go up all over the audience. I then state that I will arrange for another Big Mass Meeting.

I have found this plan very successful, and the audience is all back the next Sunday night. The papers print the sermon, with an announcement that there will be another Big Mass Meeting in the theater the next Sunday night. Another advertisement or two in the paper during the week will bring results the second week. This is the plan I follow, holding cottage or sectional meetings throughout the week.

St. Catharines, Ontario.

The Advantage of the Fully Announced Series

BY J. G. MITCHELL

IF there ever was a time when it was wise for our ministers to hide their identity, I believe that time is past. If we are to inspire our audiences with confidence in us and in the message we preach, we cannot afford to keep them in the dark as to who we are. From the very first, whether in virgin territory or in cities where the work is well established, I like to do thorough preliminary work with literature in the section of the city where the effort is to be held. The laity take this literature to the homes of the people, telling them they are Seventh-day Adventists, and would like to leave the paper with them each week for a number of weeks. They inform the people that it is entirely without cost—all that is asked is that they read it. When the tent is erected, these helpers announce that their minister has put up a large canvas pavilion on — Street, and leave announcements with those who will receive them. All this inspires confidence. The literature awakens an interest, and the favorable contacts made by those who have distributed it will help the first meeting.

In the handbills and the newspaper advertisements, I always tell the people that I am an Adventist. I also put it on the sign in front of the tent. This pays well. The people will take the message straight from the shoulder, and will make better Seventh-day Adventists, too. Usually I preach three weeks before I touch the Sabbath question. By this time my audience has been shown that Seventh-day Adventist ministers preach on other subjects than the Sabbath, and they will ask for the Sabbath. I usually keep all the written questions about the Sabbath until I begin that subject. This helps to keep up the interest.

I have worked both in virgin and in

worked-over territory, and with all my heart I believe in the program outlined. In fact, I have never held an effort in any other way. "We are not to conceal the fact that we are Seventh-day Adventists."—"Testimonies," Vol. VI, p. 81.

As to the question sometimes asked, "Why do you advertise a whole series of meetings?" I would say that there are too many "fly-by-night" evangelists inflicting themselves upon the public. Often they are simply after the money they can get, and are there one night and gone the next. I let the public know we are here to stay, and that our work is of a permanent character. This disarms suspicion.

Moreover, advertising a whole series of meetings, and telling the people what they are going to hear whets their appetite for what is coming. I find them planning weeks in advance to attend the meetings. Some put off their vacations, and some stay over when on vacations, in order to hear the rest of the series. One woman, on vacation from California, stayed six weeks longer than she had planned, in order to hear the entire series. She and her daughter accepted the truth, and went home baptized believers. This is not an isolated instance, but one of many.

In advertising a whole series of meetings, the evangelist receives more consideration from the press, from the printers, and from his audiences. His opponents will begin to fight, it is true; but all this is free advertising, and helps fill the tent or the theater. The more our opponents fight us, the less money we shall have to spend for advertising.

Let us remember that neither Christ nor His apostles ever hid their identity. "These that have turned the world upside down are come hither," was the whisper that went the rounds when the apostles came to town. The Reformers never hid their identity. I

believe that if from the beginning of this movement we had advertised the fact that we were Seventh-day Adventists, we should be far ahead of where we are now. God rewards us with greater success when we take Him at His word, and enter the conflict with colors flying.

Miami, Fla.

Illuminated Texts

Side Lights From Translations

Genesis 2:18

Standard Versions

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him."

—*Authorized*.¹

"Help meet for him."²—*A. R. V., R. V.*

Jewish Versions

"Help suitable for him."—*Leeser*.

"Help meet for him."—*New Translation (1917)*.

Catholic Version

"Help like unto himself."—*Douay*.

Independent Translations

"Helper suited to him."—*American Baptist Improved*.

"Helper for him who is like him."

—*An American Translation*.

"Help meet for him."—*Companion Bible*,³ *Moulton, Newberry*.⁴

"Helpmate, his like."—*Darby*.⁵

"Comforter to live with him."—*Fenton*.

"Helper to suit him."—*Moffatt*.

"Helper as his counterpart."—*Rotherham*.

"Help suitable to him."—*Septuagint*.

"Helper—as his counterpart."—*Young*.

¹Margin: "Heb. as before him."

²Footnote: "Or, answering to."

³Footnote: "Meet = as his counterpart."

⁴Margin: "As before him."

⁵Footnote: "Or 'counterpart.'"

Revelation 12:17

Standard Versions

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—*Authorized Version*.

"Testimony of Jesus."—*A. R. V., R. V.*

Catholic Version

"Testimony of Jesus."—*Douay*.

Historic English Translations

Wiclif, 1380.—"The witnessynge of Ihesus."

Tyndale, 1534.—"The testimony of Iesus."

Cranmer, 1539.—"The testimony of Iesus."

Geneva, 1557.—"The testimonie of Iesus."

Rheims, 1582.—"The Testimonie of Iesvs."

Independent Translations

"Testimony of Jesus."—*American Baptist Improved, Centenary, Companion Bible, Darby, Goodspeed, Interlinear Greek, Moffatt, Moulton, Newberry, Syriac, Weymouth, Young*.

"Evidence of Jesus."—*Fenton*.

"Testimony concerning Jesus."—*Riverside*.

"Witness of Jesus."—*Von Tischendorf, Rotherham*.

"Testimony to Jesus."—*Twentieth Century*.

Joel 3: 14

Standard Versions

"Multitudes, multitudes in the valley of decision*: for the day of the Lord is near in the valley of decision."—*Authorized Version*.

"Valley of decision." *A. R. V., R. V.*

Jewish Versions

"Valley of decision."—*Leeser, New Translation (1917)*.

* "Or, concision, or, threshing."—*Margin*.

Septuagint Version

"Valley of judgment."

Catholic Version

"Valley of destruction."—*Douay*.

Independent Translations

"Valley of decision."—*American Baptist Improved, An American Translation, Companion Bible,† Darby, Moulton, Newberry, Young*.

"Plain of Judgment."—*Fenton*.

"Valley of the Verdict."—*Moffatt*.

"Vale of strict decision."—*Rotherham*.

† "Decision-threshing: i. e. judgment."—*Footnote*.

Effective Illustrations
 For Sermon or Song

"When I Survey"

ISAAC WATTS, the father of modern English hymnody, was the son of a deacon in the Independent church, who had no sympathy with young Watts' custom of making rhymes and verses when a boy. At the age of eighteen Watts was one day ridiculing some of the poor hymns then sung in the churches, when his father said to him, sarcastically, "Make some yourself, then." Accordingly, Watts set himself to writing a hymn, and produced the lines beginning: "Behold the glories of the Lamb." That was the start of his eminent career as a hymn writer.

He became a clergyman, but illness compelled him to give up the pastorate, and for thirty-six years he remained at the home of Sir Thomas Abney at Theobalds, continuing his hymn writing, which had reached its highest expression in this hymn, based on Paul's words, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Bible Worker's Exchange

For an Enlarged Service

Responsibilities in a Public Effort

BY MRS. LONA BROSI

BE at the tabernacle or hall early, before any one else is there if possible. There are always little things to be done that the caretaker may have forgotten or overlooked.

Never keep the evangelist waiting for your presence at the workers' prayer season preceding the evening service.

Never burden the evangelist with your problems, but do all in your power to solve them yourself. At a suitable time tell him your interesting experiences; make pertinent suggestions; suggest what may be helpful. Help him to remember if he is forgetting something important. Do not expect him to wait upon you, but relieve him of those things that you can do as well for yourself. Pray for him during the service.

Help the ushers to make the people comfortable. Some people are very sensitive to drafts; see that this is overcome, either by a change of seat or closing a window. If there are ear-phones, those who are hard of hearing should be placed where they can use them. If not, they should have seats most favorable for hearing.

Be familiar with the subject for each night, and if you know of those who can come only one or two nights during the week, and who should hear special subjects, see that they receive a cordial invitation to be present on those nights. Always magnify the importance of the subject before those whom you visit, so that they will come to hear the subject and not the man.

During the sermon sit where you

can watch the expression on the faces of those present; and always be ready to help any who may need assistance.

Do what you can to keep the choir well filled by inviting those whom you know can sing to take part in this service. Suggest to the choir leader the names of those who can sing, also of those who can help with the instrumental music.

At the close of the meeting always be where you can give a word of personal greeting to the people, inviting them to come to the next service. Never fail to introduce to the evangelist those whom you know, if he has not already met them.

In my own experience I have found it helpful to wear, during public services, a dark-blue, smocklike uniform, with white collar and cuffs, also a badge bearing the words "Bible Instructor." When the evangelist gives a call in the meeting, the uniform makes it easy for me to speak to different persons, because they understand it to be a part of my duties. It also helps in making acquaintances. I do not wear this uniform when visiting in the homes.

When a public call is made, and there is a response, I go to the prayer room with those who have stood up or raised their hands. If the evangelist or his helper is delayed in coming at once, I take charge of the little meeting, and help all I can by talking and praying with them. Usually those who respond to such a call are persons who have been visited, and with whose special needs I am familiar. If the circumstances are suitable, I arrange with the evangelist to call on certain persons for prayer or testimony. It is always my aim to see that those who

have responded to a public call do not leave this meeting until they have received special help. If I do not have their names, I seek to get them, that I may visit them in their homes, and help them to find Christ.

Frequently I attend services in nearby S. D. A. churches, and aim always to be present when new believers are taken into any church family, to help make them feel welcome.

Los Angeles, Calif.

My Circulating Library

BY KATHLEEN MEYER

I FOLLOW the plan of using a circulating library, comprising about two dozen twenty-five-cent books on various points of present truth. In securing my present working library, the conference supplied twelve books, and I bought the others. These books last one to two years. I have at least two books on the second coming of Christ, two each on the state of the dead, the Sabbath, the judgment, the sanctuary, etc., and several copies of "Steps to Christ." Every one with whom I read gets this book.

Usually I lend only one book at a time, keeping a record of the book, the person to whom it is lent, and the date. In that way I know exactly what each of my readers has had. Each reader may keep a book until she finishes it; then I give her another. When she has completed one, I ask how she liked it, and say, "I have another little book for you today." Sometimes she asks, "What book am I going to have next?" "Do you have one on this subject we are studying?" I find that people take a great interest in this plan of lending books, and I have lost very few.

I rarely lend our larger books. Aside from their cost and the question of damage, my chief reason is that the larger books will rarely be read through. Then, too, I prefer the small

books because they are confined to a single subject, and thus I can better supervise the reading done. I would rather my readers would not get some things before they have had preliminary studies, and I know of no better way to have them read what I wish than to follow the plan of lending them the small books. However, when a person insists on reading widely, I give him a list of our publications, that he may order what he wishes.

Kindly Correctives

On Speech and Conduct

Watch Your Vowels and Accents

BY CHARLES D. UTT

HERE are four words that have a long sound of *a* as in *say*. They are frequently mispronounced by making the *a* short. Associate the four words in your memory; practice them in a group.

gratis
status
apparatus (last *a* long)
data (first *a* long).

It should be noted also that *data* is a plural noun. Example of use: "These data are reliable."

The following words are frequently mispronounced. It is the position of the accent that causes the trouble. Note where the accent belongs.

rev'ocable	des'picable
irrev'ocable	lam'entable
rep'arable	com'parable
irrep'arable	incom'parable
indis'putable	indis'soluble
preced'ence (the second <i>e</i> is long, as in <i>see</i>)	

If one is in the habit of mispronouncing these words, the correct accent seems awkward; but the careful speaker will master and use the correct accent.

A Greater Evangelism

A Discussion of Principle, Practice, and Problem

“The Work of an Evangelist”

BY MORRIS LUKENS

THE gifts imparted by Christ on His departure from earth are enumerated thus: “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” These gifts are to perfect the work of the ministry during the gospel dispensation, and result in bringing all into “the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” Eph. 4: 11-13. Special emphasis is attached to one of these five gifts, in the following words: “*Do the work of an evangelist, make full proof of thy ministry.*” 2 Tim. 4: 5. And in the instruction given especially to the remnant church, we read:

“Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ’s love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters they are to sow the seeds of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields.”—*“Testimonies,” Vol. VII, pp. 19, 20.*

When I became a Seventh-day Adventist, there were very few of our churches that had pastors. All preachers were evangelists. They went from place to place, preaching the message, baptizing the believers, organizing a Sabbath school and a missionary society, and later organizing a church. The message of truth spread with mighty power. But things have

changed since then. Many of our churches think they must have a settled pastor. I realize that conditions are somewhat different today, and that in some of our larger centers there is need of pastors to give special attention to the many problems constantly arising; yet I believe that we are losing much by failing to keep before every minister the summons to “do the work of an evangelist,” at least to the extent of conducting one good, strong evangelistic effort each year in connection with pastoral work in the churches, where our workers are so connected.

Have you ever noticed how minutely Paul followed the program which is set forth in the paragraph quoted from the “Testimonies”? Place after place he visited, church after church he raised up and established through organized effort. The same Spirit which inspired Paul in his ministry has given us instruction as to our method of labor. It was divine love that impelled Paul in his arduous labor. Think of the great work which he accomplished in the cities of his day, — Iconium, Lystra, Derby, Phrygia, Galatia, Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus; and when at last the apostle languished in the Roman prison, the influence of his evangelism “reached the very palace of the emperor.” “Even in Nero’s household trophies of the cross were won.” It was the spirit of evangelism which crowned his life with success, and brought forth that triumphant testimony, “I have fought a good fight, I have finished my course, I have kept the faith.”

We have one evangelist in the North Pacific Union who, during the past six

years, has been entirely free from church responsibilities and has devoted his entire time to evangelistic efforts. During this period of time this evangelist has baptized more than two thousand believers. May I ask my ministering brethren, To what extent are you doing the work of an evangelist? How many souls have been won to the truth through your evangelism during the year?

The statement is made by W. R. Patterson, of the General Council of the Presbyterian Church, that "more than 32 per cent of all the Presbyterian, Northern Baptist, and Methodist Episcopal churches in the United States failed to obtain a single convert during 1927." Think of what that means! Almost one third of the churches in these popular denominations without a single convert during a year! Surely such a situation should not be found in any church which has been called out from the world to proclaim the third angel's message. It would seem to me that if a Seventh-day Adventist preacher failed to win a single soul in an entire year, he should seriously consider the question, Am I failing to "do the work of an evangelist," and to give full proof of my ministry?

One of the most perplexing problems confronting any union conference auditing committee is the matter of dealing with unsuccessful laborers. The records of some ministers for a year show baptisms of ten, or eight, and even less; and on investigation we often find that these persons who have been baptized are children of Seventh-day Adventist parents, or persons who have become interested in the message through the efforts of the laity. If such workers would follow the counsel "to go forth to win sinners to the Saviour," their reports would be very different. The divine plan for the minister is that "at the end of each year he should be able to

look back and see souls saved as the result of his labors."—"Testimonies," Vol. VIII, p. 17.

Are you measuring up to the standard? Surely there can be no valid excuse for failure to give such full proof of our ministry.

The Minister's Books

Reading Course and Reviews

A Continuous Study Program *

I AM happy to state that I am making up all back work in the Ministerial Reading Courses, and possibly this year, or at least by the next, I shall have read everything from the inception of the plan up to the present time. So far as the 1932 course is concerned, I am much pleased with the selections. I have my books, and am studying them and getting much good out of them.

Recently in urging one of my associates to read more, I was surprised to hear him say that about all he could read in a year was the books recommended by the Ministerial Association and a few periodicals. Then he asked if I was able to cover more ground than that. I thought of how some of our busiest men read one or more books each week, an ideal toward which I have now been aiming for several years. Sermon material, an ever-increasing supply of illustrations, and a deepened incentive to thoughtful study, are some of the blessings that have come to me as I have been striving toward this ideal.

I said to this worker: "Recently when going to Ubol, I had two days on the train, and read two books. While

* This intimate excerpt from a personal letter from the superintendent of the Malayan Union was not written for publication, but is so illuminating and helpful that we take the liberty of placing it in this section.—EDITORS.

I was there, I was, of course, rushed to the limit, but coming back I read two more books, so that on that trip I read four books." The train was very poor, and I could not do any writing, so took the opportunity to read.

We are planning to put into operation a strong ministerial department in the Malayan Union to look after our native workers and their interests. We did very little with it the first year I was in Malaya, because the whole field here was new to me then, and I had only a year to get hold of things before my furlough. I am glad to tell you that during that year we opened up five new mission stations and manned them. During the year or more of my absence from the field, the Ministerial Association work was neglected, and up to the present since my return nothing has been done with it. But I am determined, as I get back into the harness, to build up a strong ministerial force in Malaya, and plan not only for native reading courses, but to give them additional sermon material and help in general field work and the like. Some of our folks cannot read the MINISTRY, and to these we must supply something more than a few books to read.

J. G. GJORDING.

Singapore, Straits Settlements.

The Field Says ---
Through Our Letter Bag

Encourage the Double Gift.—On the basis of Paul's summary of the gifts placed in the church (Eph. 4:11), it would seem unreasonable to expect all ministers to possess the same gifts. Some are evangelists, and in that capacity they will have success, but as pastors they are a failure. Other men who are successful pastors, are unsuccessful as evangelists. In cases where men have recognized ability as evan-

gelists, they should be encouraged to make this their distinctive work; and to call them from the evangelistic field to look after a church, either large or small, would be a mistake. But it is not impossible for a man to possess the combined ability of an evangelist and a pastor, and there are a few men who are successful in both lines,—serving as pastor of the church, and conducting an evangelistic effort on two or three nights in the week. We should encourage men who have this double gift.

J. E. FULTON.

Glendale, Calif.

Regarding the Papal Encyclical.—Thanks to the co-operation of ministerial workers and local church leaders, the effort to publish throughout the newspapers the denominational answer to the Pope's invitation to Protestants to rejoin the Roman Catholic fold, has met with encouraging success.

Clippings have been received from different parts of the United States and Canada where the article was printed as an action by our local churches. The press associations, which telegraph news items to papers in their membership throughout the length and breadth of these two nations, also sent out somewhat shorter but comprehensive reports. We have already heard from a number of these cities where the press association reports were published.

In some cities, Catholic priests took exception to the Seventh-day Adventist position, and wrote quite emphatically in favor of the Pope's call, as well as the doctrines of their church. The editors were kind enough to permit our brethren to reply, and as a result seeds of truth were widely scattered which otherwise would never have appeared in the newspapers. All this was another demonstration of the popular adage that "it pays to advertise" the advent message in the public press.

May this success encourage workers anew to take advantage of the multiplied opportunities constantly coming to them to herald one phase or another of the message through this effective agency that penetrates the homes of all classes of people.

W. L. BURGAN.

Washington, D. C.

Use of Astronomy in Evangelism.

—A number of years ago, when studying the first angel's message, I became impressed with the thought that we are doing little beyond presenting the abstract Sabbath truth in our endeavor to lead people to "worship Him that made heaven, and earth, and the sea, and the fountains of waters."

The more I studied the matter, the more I saw in astronomy a wonderful foundation for the presentation of the Sabbath in Christ. Starting out with such slides as I could then obtain, I have built up a collection numbering about six hundred at the present time, and have supplied many of our ministers who have become interested in the subject. And God has surely blessed. I have never found a place where there was not a response to this introduction, even where others had failed to secure a hearing.

My first lecture is usually based on Isaiah 40:25, 26, showing how the size, number, and distances of the heavenly bodies are given as a challenge by God to all unbelief. Then little by little each night I emphasize more and more the divinity and creatorship of Christ until at the close of three or four weeks it is the most natural thing in the world to present the Sabbath as God's great gift to man as the reminder of Christ's power as Creator and Redeemer. Then I shift to the signs and to prophecy, and present the subject from another angle.

For instance, I have just completed a series of meetings in Turlock, an exceedingly strong Swedish Lutheran

settlement, where a number of previous meetings have had little or no results of a lasting character. All the time from the first night we have been delighted with the attendance, which has been as high as 700 or 800, though the town has a population of but 4,000. We have baptized sixty-six persons, and they are fully instructed, too.

W. H. BRADLEY.

Sonora, Calif.

An Appeal for More Effective Advertising

(Continued from page 13)

The changes He will make in the world."

When I reach the Sabbath question, instead of concealing what I am to preach about by some such announcement as "Creation's Memorial," which means nothing to the general public, I like to announce:

"Sunday is not the Sabbath. The seventh day is the Sabbath, not alone for the Jews, but for Christians as well, being a sign of their redemption. There is no Bible Sabbath but the seventh day."

Similarly, when the time comes for a presentation of the Sabbath in the New Testament, I like to make it all plain, thus:

"Sunday observance is not taught in the New Testament. Sunday was not kept by Jesus and His apostles, and ought not to be observed now by any one who believes the Bible."

And when the change of the Sabbath is to be set forth, something like the following is clear:

"Sunday observance, instead of being introduced into Christianity in the days of the apostles to commemorate the resurrection of Christ, was unknown in the days of the apostles, was not introduced for two hundred years after Christ, and is a mark of apostasy, being entirely a human ordi-

nance. It is pagan in its origin, belongs to antichrist, but not to Christ, and should be discarded by every believer in the Bible. How, when, why, and by whom it was brought into the church."

It cannot be urged too strongly that we give more attention to studying the matter of effective advertising, making diligent effort to eliminate from our announcements everything that exalts the human, everything cheap, common, coarse, sensational, blatant; and to bringing this important feature of our work up to a higher plane of dignity, strength, and true effectiveness.

Battle Creek, Mich.

The Preacher's Influence

(Continued from page 1)

kind; hospitals have been built and supported for the sick; asylums have been provided for the unfortunate; schools have been maintained for the education of the masses; art has been fostered and encouraged; music has grown and developed; governments have been sustained; the whole world has been lifted to a higher state morally and intellectually by the life and writings of this great man; and best of all, millions have been brought to a spiritual regeneration.

Other apostles than Paul were preachers. Peter and James and John were taught in the greatest school of the ages, and entered upon their work filled with the Holy Spirit. The influence of their writings and ministry has widened and expanded through the centuries, till now 1,800,000,000 of the population of the world have the teachings of these men in their own vernaculars.

Martin Luther stands as pre-eminently the greatest of all Germans in his influence upon his own people, as well

as the greatest character and influence of his century in all lands. By his translation of the Scriptures into the language of the people; by his preaching and his voluminous works as an author; by his contact with civil rulers as well as with the Papacy; by his doctrines of faith and the value he placed upon the word of God, his life may be said to have touched the people of the world above that of any other public man or ruler almost since the days of the apostle Paul. Nor is the influence of Luther confined to the language he spoke. His teachings concerning the living word of God as the rule of life belong to all mankind. He endeared himself to his own generations as well as to all succeeding generations for the courage he manifested before the greatest tribunal that any man has been called upon to face alone, when he said: "Here I stand, I can do no other; may God help me."

We have the works of John Bunyan to reckon with when we think of the influence of the clergy. Next to the Scriptures, Bunyan's "Pilgrim's Progress" has perhaps had the widest circulation of any book ever penned by mortal man. The reading world from English to Chinese knows this book, and among Christians it stands next to the Bible in influence and moral helpfulness. From the nursery to the grave, in every clime and in every land, Christians have read this story, wept over its characters, and shaped their lives by its teachings. Preachers have drawn from it for doctrine and illustration; we all have read it to our own betterment.

Taylor and Wilberforce, the Wesleys and Whitefield, as reformers and influencers of men, have no competitors from the realms of science and law and government in English history. They were all preachers of the first order, and by their sermons and writings, as well as by their godly lives, they changed the current of thought

and action in their day. Woodrow Wilson said of Wesley:

"The church was dead and Wesley awakened it; the poor were neglected and Wesley sought them out; the gospel was shrunken into formulas, and Wesley flung it fresh upon the air once more in the speech of common men. . . . And men's spirits responded, leaped at the message, and were made wholesome as they comprehended."

Lecky, the historian, also paid high tribute to Wesley's influence:

"It is no exaggeration to say that he has had a wider constructive influence in the sphere of practical religion than any other man who has appeared since the sixteenth century. . . . His preaching was of greater historic importance than all the splendid victories by land and sea won under Pitt."

We need not mention such outstanding preachers as Savonarola, Melancthon, Calvin, Knox, Edwards, Chalmers, Spurgeon, Moody, Finney, and a multitude of others to show the influence of Christian ministers upon the world. Their lives are known, and their influence has touched other lives which have in turn touched others in an ever-widening circle.

Other ministers must work in humbler spheres and smaller areas, yet they do an important service for God. They are counselors for young and old; they urge the young and timid to continue their studies; they encourage and prepare young people for college, and are alert to discover talent; they lend a helping hand to lead the tempted and wavering to a better, fuller Christian life. Their influence is like the tide, which lifts the vessel from the sands that hold it to the earth, and so enables it to start toward its desired haven.

All honor to these toiling ministers, hidden in the press and crowd of the city throng or in rural and village communities, lifting up and blessing all whose lives they touch, uniting in marriage the young, praying for the

sick, baptizing the converted, comforting the dying, burying the dead. No, these men are not idlers nor shirkers nor preachers for hire; they are the "chief men" of their environment, touching with hope and faith and courage the lives with which they come in contact. Their influence is like that of the sunshine on man and nature. They are to be loved and respected for their works. Their teachings are an inspiration to better living, happier homes, purer thinking, nobler endeavors, and fellowship with God.

Truly a sermon, if it be worthy of that name, reaches the innermost recesses of the soul and the will. It is a message from God, and compels the hearer to face eternity with a trembling, prayerful heart. Sinai and Calvary there meet, and under their mighty influence millions of men and women have been born again, begotten new creatures in Christ Jesus.

"The preacher stands like one insulated and charged with the electric fluid; the touch is now startling, which a few minutes ago was like the touch of a common man."

In the minister are pent up the fires of God's wrath against sin, Christ's love and agony on Calvary, and the consciousness that he is Jehovah's voice to reach to the lowest depths to save the lost. He is the surgeon with the knife to cut and the physician with the balm of Gilead to dress and heal the wounded soul. In him all art, and culture, and rhetoric, and eloquence may dwell, to reach to the uttermost those who hear his voice.

If the influence of the ministry should be wholly eliminated from the world today; if the word of God should be removed from every human soul; if there were to be no more crying out against sin from any minister, no more demanding of a higher, better life, civilization could not endure. The blackest night of all the ages would creep

over civilization like a hopeless paralysis.

There is no doubt that one primary cause of the rapid increase of crime during recent years has been the failure of the ministry to preach against sin. The movies, the trend of current literature, and higher criticism have lowered the ideals of the masses. The people, unwilling to support men who preach of "judgment to come," wish smooth things preached to them; so many of the present-day ministers have drifted into science and culture, and failed to preach the word. Their influence is still mighty, but not against sin. Antinomianism and evolution have been substituted for the plain testimony drawn from the word of God. Losing the spirit of the Master and neglecting the word of God, they endeavor to effect the betterment of man by social reforms, physical activities, and civil laws.

The crying need of the hour is for a Spirit-filled ministry who will preach the word of God, and give the trumpet a certain sound. If the ministry

should drift into Modernism, forgetting its message from God, it will lose its influence among men. Then will be the dark hour for the world. The need is here for a great spiritual revival; the opportunity for service is at our very doors; sin is abounding; and the world will still respond as it has ever responded to the plain, "Thus saith the Lord."

"God give us men! The time demands
Strong minds, great hearts, true faith, and
willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot
buy;
Men who possess opinions, and a will;
Men who have honor; men who will not
lie;
Men who can stand before a demagogue
And damn his treacherous flatteries with-
out winking;
Tall men, sun-crowned, who live above the
fog
In public duty and in private thinking."
I. H. E.

CONTENTMENT with mere denominational affiliation and allegiance is one of the subtle substitutes for genuine Christian experience. A transformed, dedicated life is requisite for an hour like this.

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EDITORIAL  POSTSCRIPTS

FAITHFULNESS!—The measure of the shepherd's responsibility is commensurate with the perils and pitfalls facing his flock. A faithful shepherd will brave the chilling blast, the scorching sun, or the ravenous beast, when there is danger. Now, if ever, faithfulness is required, for foes are increasing without and within; but the lost must be found and the flock enlarged.

DIGNITY!—Both the world and the church have a right to expect dignity of conduct on the part of our ministers consistent with our high calling. Foolish jesting, silly antics, and familiar banter cheapen the minister in the eyes of all. We can be friendly without being familiar, forceful without being foolish, and wholesomely pleasant without forgetting our solemn accountability as representatives of the God of heaven.

PREPARATION!—When we observe the painstaking care and prodigious toil expended by statesmen, secular writers, actors, and promoters of a thousand earthly, ephemeral things in order most effectively to set forth their ideas, it should cause us to consider seriously whether we are giving adequate preparation to our oral and written messages dealing with things eternal, and designed to affect the very salvation of men. No labor is too great for such a high and holy task.

EXPOSITION!—Without minimizing either the propriety or the place of textual and topical sermons, we plead for a revival of emphasis upon the expository sermon, in which a substantial portion of Scripture, ranging from a group of verses to a chapter or more, is analyzed, expounded, and compared so as to bring out its direct and obviously intended lesson. There is altogether too much allegorizing or spiritualizing built about some happily worded Scriptural phrase that forms a neat text for some burden present in the mind of the speaker. This has led all too frequently to an unjustifiable draft upon the imagination. It often involves violation of the principles of sound exegesis, and a forgetting of both context and intent of the requisitioned Scriptural phrase. Such a practice fails to fulfill the solemn obligation and privilege of preaching.

OVERDONE!—Without in the slightest degree minimizing the effectiveness and propriety of the altar call, we are constrained to observe that it has so frequently been overdone that its solemn character and holy purpose have become cheapened. We must jealously guard against the public call ever becoming a form, or a line of least resistance; for such a decision made in the presence of witnesses should be the result of constraining conviction, and not a response to the dictates of custom, nor induced by fear of being conspicuous through failure to respond. The power and the peril of mass psychology and of mass movements, that pass with the spell of the occasion, should be guarded against. We desire that which will abide. Let us consider the strength and power of the guided, personal decision made in solitude, and the advantage of the "after meeting" in which the interested and the troubled are invited to remain after the dismissal.