

# The Ministry

A Medium of Communication  
between the members of the

Ministerial Association of Seventh-day Adventists

Headquarters: Takoma Park, Washington, D. C., U. S. A.

Vol. III

March, 1930

No. 3

## Contents of This Issue

TRENCHANT TRUTHS .....	2
EDITORIAL KEYNOTES: Our Solemn Responsibility—The Spirit of the Pioneers .....	3
POEM: Come, Holy Spirit .....	5
FORWARD AND UPWARD: Telling Things and Using Illustrations—Forestalling Apostasies—An Experiment in Faith and Prayer .....	5
CONFIRMING THE FOUNDATIONS: "Prove All Things" .....	9
KINDLY CORRECTIVES: The Monosyllable "and" .....	11
THE ASSOCIATION FORUM: Music and the Message: Developing Evangelistic Music—Music and Religion—Two Aspects of the Music Question—Producing Sacred Music—Reformation Music .....	12
EVANGELISTIC CARTOONS .....	16
DELVING INTO THE WORD: Music—In a Biblical Setting .....	19
PERSONAL TESTIMONIES: From Theory to Actual Experience .....	21
ILLUMINATED TEXTS: Daniel 2:5 .....	23
EFFECTIVE ILLUSTRATIONS: "O Love That Will Not Let Me Go" .....	23
AROUND THE WORLD CIRCLE: Far East—Northern European—Southern European .....	24
PANELS: Far Eastern Credit Card—Five-Year Course for Evangelists .....	24
BIBLE WORKERS' EXCHANGE: Meditations on the Bible Worker and Her Work .....	26
THE MINISTER'S BOOKS: Reading Course Idea Growing .....	28
THE FIELD SAYS: Brevity and Decorum at the Quarterly Service .....	29
EDITORIAL POSTSCRIPTS .....	32

### OFFICERS OF THE ASSOCIATION

General Secretary, A. G. Daniells

Associate Secretaries, L. E. Froom and Meade MacGuire

Office Secretary, Mrs. J. W. Mace

Divisional Secretaries: Africa, E. D. Dick; Australasia, A. W. Anderson, W. W. Fletcher; Northern Europe, J. H. Schilling; Central Europe, L. R. Conradi; Southern Europe, J. C. Raft; Far East, Frederick Griggs; Inter-America, C. E. Wood; South America, J. W. Westphal; Southern Asia, J. S. James.

The Advisory Council: [In addition to the officers named above] O. Montgomery, J. L. McElhany, C. K. Meyers, B. E. Beddoe, I. H. Evans, L. H. Christian, H. F. Schubert, A. V. Olson, H. J. Löhsack, C. H. Watson, E. E. Andross, W. H. Branson, C. B. Haynes, A. W. Cormack, F. M. Wilcox, W. W. Prescott, G. W. Wells, J. E. Fulton, M. E. Kern, W. E. Howell, E. K. Slade, T. G. Bunch, Rose E. Boose.

## Trenchant Truths

SOME men are deep thinkers—and some are just muddled!

WE must always allow a certain liberty of interpretation within the boundaries of absolute truth and perfect orthodoxy, without denouncing those who move loyally within these confines.

It is possible to be engaged in Christian work and lose Christ out of the life; aye, to engage in Christian labor in an un-Christian spirit. A living fellowship with the living Lord, is our unceasing need.

THE rôle of a critic is so much easier than that of the constructive builder. It really doesn't take much brain power for the former, but the latter demands concentrated, consecrated thought. Let this prevail.

PERSONAL righteousness does not come through ecclesiastical legislation. On the contrary, the greatest barrenness of soul has been accompanied by a multiplicity of detailed regulations, as witness the Jewish situation in the time of Christ. Their exacting stipulations became but straws at which a sinking church was clutching.

CHRIST distributes His gifts to each as He wills,—to some a single gift, to others a cluster. Some He has "set" to be pastors, others to be evangelists. A few have both gifts. Let us not set aside His plan and seek to run all into the same mold. Not all are fitted, for example, to be district leaders. Let us beware of minimizing those offices God has appointed as primary by emphasis upon any modern devisings which God characterizes as "helps."

ONE who accepts responsibility in the cause of God and is true to conviction in word and act, accepts inevitable criticism therewith and the probability of being misunderstood. But, like his Master, he should never be discouraged nor cast down. Faith, fidelity, and courage are to be his watchwords.

RIGHTEOUSNESS by faith is not simply another doctrine to be added to that of the Sabbath, the nature of man, etc. It is the inner life of each and every true doctrine. It is not a thing apart, an adjunct which may or may not be held. It is the very throbbing heart of the threefold message.

THE exhortation to preach Christ in every theme will not be accomplished merely by a deliberate adjustment of the vocabulary. Such would be but a pious form; yet Christless in its efficacy. The desired objective will come only through a radiant experience with Christ that cannot be excluded from our public presentations. This will lead us to proper approaches.

SHARP distinction must be made between loyal research to confirm the foundations, and that religious bolshevism of the times that sometimes seeks to insinuate itself into our ranks. There is a basic and contrasting distinction between the reverent passion for accuracy and fidelity in exposition, and the penchant for changing the foundations. Let us foster the first, and frown upon the second.

THERE is a subtle temptation to put the decisions of the human mind above the clear expressions of the Spirit of prophecy, when one has strong counter opinions. But when God has spoken, it is for us to adjust our ideas and understandings thereto, and not to follow the reverse course. L. E. F.

Published monthly for the Ministerial Association of Seventh-day Adventists, by the Review and Herald Publishing Association, Takoma Park, Washington, D. C., U. S. A.

Single Subscription Price: \$1 a year.

Entered as second-class matter, Dec. 19, 1927, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

# Editorial Keynotes

## Our Solemn Responsibility

IT is wrong, cruel, and blameworthy to tell men and women of the inescapable judgment and its inexorable standard, and the impending fiat that will usher in that fateful period when mankind stands henceforth without an Intercessor, leaving them there to stagger in despair. As Heaven's spokesmen, we are under bonds before God to reveal painstakingly the divine provision along with the divine warning. The divine enabling should never be separated from the divine requirement.

Christ enshrined within through the medium of the Holy Spirit is the only way devised in time or eternity for sustaining and keeping them. This is the only way the commandments can ever be kept,—by the faith of Jesus. And this must be an experimental actuality now, operative before probation closes. It will not be arbitrarily thrust upon, nor involuntarily received by, men then.

Are we experiencing this matchless enabling ourselves? and are we leading every convert into this required reality? Yea, more, are we presenting this in the midst of our warnings so that our hearers may see the way through to a right conclusion and deliverance? It is simply the operation of the new covenant relationship. God pity the laborer who presents the old covenant, human promise as the motivating power of obedience to the commandments of God. God will not hold him guiltless in these new covenant times.

WE must distinguish sharply between a principle and a policy. We can yield policies because of legitimate expediency, but a principle, never!

March, 1930

## The Spirit of the Pioneers

THERE are two equally regrettable and unfortunate views concerning the position and writings of the pioneers and builders of this movement, which should be avoided. One is to assign to them an infallibility, a finality, and a freedom from error they never once claimed nor tolerated while living, and which, moreover, they would vehemently disclaim if they could now speak. Their recorded writings attest this times without number. Their positions were far more sane, Scriptural, and consistent than the unwarranted assertions of certain of their modern champions.

They never claimed that all their positions on prophetic interpretation were inerrant. They never claimed to have received all the light, nor to have explored all truth. They were not agreed among themselves any more than we are today, on similar questions of detail. But they mutually respected the views of others who differed. They did not claim to have exhausted all the depths nor to have compassed all the heights. But they were outstandingly sincere, and God was graciously with them. They were honest men, but fallible men. Of course an angel was by the side of Uriah Smith when he wrote "Thoughts on Daniel and the Revelation." Any one with a discerning eye can see that, just as angels are by the side of some who write today. That volume was the most complete and harmonious commentary on the prophecies that had been produced up to that time (and so far yet, for that matter), and the freest from strange and erroneous interpretations that were current.

It has been an inestimable boon and

a wonderful blessing to man and the movement. But it made no pretense to infallibility. It was never designed to become a sterile and rigid prophetic creed and a deterrent to further expansive study. Any one who has read the volumes then extant, that Elder Smith studied so assiduously, recognizes the source of most of his positions, apart from the unique sanctuary truth. There can be only admiration for his fine discerning powers in discriminating between sound prophetic positions and those fanciful vagaries so interspersed in the writings on prophecy current in his day, and which he painstakingly perused. But light, he believed, was to increase more and more, confirming and correcting, expanding and clarifying, along with the developing work of God.

He was not a finalist. But it is this strange spirit of hero worship that has been the blight of the popular churches that occasionally manifests itself in our ranks, relative to his writings. It is the spirit that has formed the creeds, with death to progress and to growth. It has crystallized and codified and ossified. It assumes that there is no further light and no additional truth, and consequently there is resultant stagnation and retrogression.

On the other hand, there are, unfortunately, a few who look with a critical and iconoclastic eye upon anything the pioneers wrote or taught, and incline to reject and revise seemingly for the mere sake of change. Such a course is equally deplorable and indefensible.

We should always be transparently honest men. We should not cover any known mistake through false loyalty, nor support any untenable positions, however sincerely the early pioneers may have introduced them. We should never deny the fact of a manifestly erroneous teaching of the pioneers merely to sustain the halo that

attends their names. Denial and suppression are ignoble and dishonest. Neither should we, on the other hand, change our position on a prophetic interpretation, unless the former exposition is manifestly erroneous. Loyal to the past and open toward the future, we should constantly seek and follow the unfolding light of God. There are still some things that were obscure in the past and upon which we have thus far no special added light. And therefore upon such points silence is still golden.

We need the fearless yet reverent spirit of the pioneers. We should never change for the sake of change, nor because some one else holds a different view. Neither should we cling to some position because venerable men in times past have sincerely held it, if added investigation and evidence show some point untenable. Our regard for our pioneers must not become pioneer worship. Honesty demands harmony with the facts; candor demands all the facts. And truth is glorified of her adherents.

---

CHRIST was unique and solitary in that He was the embodiment in His own person and ministry of all the varied gifts that He afterward scattered through the ranks of His followers severally as He chose. Let no one, therefore, reproach his brother because he does not have the gift of healing, or evangelism, or government. We are to use gratefully what God has given, and we are not to look askance at a brother whose allotted gifts differ from ours. God has set His hand to do a perfect and unlimited work through a host of limited and imperfect instrumentalities.

He does not truly preach the gospel who fails to preach it in the light of local circumstances and living conditions which call for specific emphasis, applying general principles to meet the particular needs.

L. E. F.

# Forward and Upward

Inspiration, Counsel, and Caution

## Come, Holy Spirit

COME, Holy Spirit, save me from myself,  
And speak to me each day as friend to  
friend,  
My comfort be in sorrow, pain, and woe,  
From hurtful, lurking foes defend.

Come, Holy Spirit, dwell within my heart,  
Guide Thou my feet to unscaled heights  
above,  
And every impulse of my being thrill,  
With holy, pure, and matchless love.

Come, Holy Spirit, with Thy power intrust,  
Else would my toil and labor be in vain,  
For whitening fields the reapers now invite,  
As lowly bends the ripening grain.

Come, Holy Spirit, fire my soul with zeal,  
Consuming every trace of selfish dross,  
That I may lead my brother, lost in sin,  
To Calvary's bleeding, cleansing cross.  
B. M. GRANDY.

*Billings, Mont.*

## Telling Things and Using Illustrations

BY W. A. SPICER

AS one who is still studying to know how, may I speak a word to the younger men about the art of telling a narrative story in making use of helpful illustrations? Surely while on our feet telling the story, we ought to be studying the effect. Every watchful speaker knows, when he has finished a narrative, whether he has told it in such a way as really to make it vivid in the minds of the hearers. I am not thinking so much of the rhetoric and the nicety of words. Sometimes the polished rhetoric keeps one from thinking of what is being said. But the ability to tell a story, or describe a scene or an event, is a gift that we may well covet and study to acquire.

There is, of course, a great difference of natural gift. Some of us cannot do this thing as others seem to do so easily. One missionary, writing

in from the far fields, uses words as a painter uses a brush and color, so that rugged, terse phrases just make the scene live before our eyes; while another missionary, equally faithful in service, lacks the gift of telling the story or experience in such a way as to make it become a living picture. But we can all improve by study. Every time we sit down after having narrated this or that, we can ourselves detect where a turn or phrase was strong and where it was weak, and how better to say it next time.

An effective illustration ought to grow out of the sermon. It is not something to be lugged in and used mechanically. It must grow out of the living theme; and therefore I believe it is well for the workers to gather their own illustrations as they go. We cannot pick them up from other people. Years ago, in working out narratives of providential intervention, I think I looked through all the books of sermon illustration, in both English and German, that were published in America and Europe; and I was impressed with the fact that these books of illustration are practically useless for the preacher, and was convinced that he will fare far better in catching live items from newspapers or historical reading, and above all from the Bible.

When, as a young man, I went over to London, it was often my privilege to listen to Spurgeon, and it was marvelous how he wove all the characters and scenes of the Old and the New Testament into running comments in his gospel sermons. I hope that today many of our preachers read the *Review* with notebook in hand. In our own missionary story there are inci-

dents continually reported which supply live material illustrative of almost every phase of the great themes of truth and Christian experience. Our own missionary record is a veritable new Book of Acts.

Washington, D. C.

## Forestalling Apostasies

BY A. J. MEIKLEJOHN

I NEVER see a person dropped from my church roll without feeling that in some measure I have failed in my ministry to that person. I reflect that after considerable effort and expense, that person has been brought into the membership of the church; and now a change has come about which causes the church to feel in duty bound to dismiss him from the church. What has happened?

First, as to predominating causes: The most deplorable thing about our annual loss is the fact that much of it is due to *actual apostasy*. A certain amount of this loss is doubtless unavoidable, but it is generally recognized that a large per cent of our apostasies could be prevented, and that this could be brought about by the exercise of greater care on the part of ministers to see that new believers are fully qualified for church membership.

Aside from actual apostasy, there is a laxity in maintaining spiritual contact with the church members, which results in unwarrantable loss. A considerable number of those dropped from the church roll each year are designated, "*Whereabouts Unknown.*" According to General Conference recommendation, a church is not at liberty to drop a person for this cause until he has been lost track of for two years. Some of our church boards are very negligent on this point, and often people have been "dropped" who have not even moved out of the community, but have become more or less

irregular in attending the church services. It has sometimes developed that after a time these irregularly attending members have developed new interest and activity in the church, and have been greatly surprised to find that they are no longer members of the church. If our people were given more thorough education as to the duties of church members in retaining their church membership, some of our losses would be avoided.

Second, as to preventive measures: It is my firm conviction that a large part of our annual apostasies could be forestalled if we, as ministers, would go to work on the problem. Let us give serious thought to the question, *What can we as ministers do to forestall apostasies and to insure a matured Christian growth on the part of our membership?*

We must first of all understand the seriousness of the problem by facing facts: (1) We are losing thousands of people each year. (2) It costs an enormous amount of money and energy to bring these people in, and their apostasy means a dead loss. (3) But greater than all else, is the fact that these people are not only lost to the church, but they are lost to the kingdom of God.

Let us acknowledge the truth of the statement that we as ministers are largely to blame for this situation. As far as it is within our power to forestall this apostasy, just that far we are to blame for it. When we dismiss a church member because of apostasy, are we ready to bow our head before the throne of grace, and say, "Father, I have done all I could to save this member of the fold"? Are we ready to meet God in the judgment concerning our efforts for this soul?

Let us recognize that to forestall apostasy and promote the development of Christian character, is just as important as to engage in what is generally termed "evangelistic" work. We

ministers put forth enormous effort to bring people into the church; let us put forth as much effort to keep them in and help them to grow in the Christian life. This kind of work may not show up on our reports quite so well, but in the sight of heaven it is none the less important.

The efficiency of our evangelistic work is apparent in the number of people brought into the church every year, but the inefficiency of our pastoral work is revealed in the large number of apostasies, and also the large number who make no spiritual growth after they enter the church.

As I conceive it, we have no class of workers among us today who are more in need of helpful suggestions as to how to do their work in the best way, than our pastors, and especially those in charge of large churches. If our pastoral work could be brought up to the same degree of efficiency as other lines of work, we should not only make greater gains, and more permanent gains, but we should have more of the Spirit of Christ in our churches and in the individual life.

*Denver, Colo.*

---

## An Experiment in Faith and Prayer

BY L. H. KING

THE face of this old world changes daily before the advancing messengers of the everlasting gospel. A new language area conquered by the printing press on an average of every twenty-two days, and one hundred thirty-seven thousand accessions to the faith in a little more than a decade, tell a story of achievement which challenges the admiration of contemporary religionists. But such progress and success are always accompanied by relatively increased responsibilities, and consequent dangers lest the foundations of spiritual life become weakened and the struc-

ture of material prosperity topple into ruins.

We have reached an hour, beyond all previous hours, prophetic of denominational history,—an hour which calls for unity of action, the harnessing of every economic resource, and unbroken connection with the Source of power. To every man God has assigned *his* work. It is not emotional spasms of service by each and every man which is acceptable to God. The call of God is direct, and duty is clear and plain. The church must be united in heart, fully co-operative in service, and by aggressive, concerted action advance to every nation under heaven. This is God's plan, and for making this plan effective we have been given divine principles of organization, which apply to the individual, the church, the conference, the union, the division, and the general administrative body as a whole. Perhaps there is no more perfect example of divine principles of organization than those operating in our denomination, and which have yielded results of such marvelous magnitude.

While today the perfection of our organization is widely recognized, yet we find ourselves facing a problem of gigantic proportions which demands solution. I refer to the problem of maintaining the heavy financial goals imperative for continued expansion abroad without detrimental curtailment of soul-winning endeavor at the home base. Earnest and ardent endeavor is incessantly demanded to meet the needs of the rapid advance of the messengers in mission fields, and to this end the leaders of all the units in the organization are courageously bending every energy. Yet on all sides is heard the echo of anxious inquiry from the harvest field, "Need it be that our present program to provide funds for the increasing needs of missions shall reduce to the minimum soul-winning endeavor in the homeland?"

Inasmuch as the gospel commission presupposes simultaneous witnessing the world around, there can be no legitimate doubt that this commission provides the adjustment necessary for an equalization of evangelism in all the world. The success of a movement which is destined for complete and speedy finish, cannot be limited by lack of such adjustment, and the times demand that the secret of this adjustment be discovered and applied to our need. In order to accomplish this there must be earnest prayer and strong faith. We must not guess at things; we must not limit God. There are inexhaustible resources available, when we become willing to be led by God in His own way, and when we come into such a personal relationship to Him that we shall know beyond the shadow of a doubt just what His way is.

At the Spring Council of 1929, as conscientious leaders grappled with the question of how to bring about the percentage of increase in funds to meet the necessary requirements of the yearly budget for mission fields, it was apparent that the problem of foreign missions must be solved at the homeland base. The opening doors in the mission fields are legion; the army of young men and women coming forth from our churches and institutions swells the mighty cry, "We are ready to go!" It is the Spirit of God which is opening the doors; it is the Spirit of God which is calling our youth. Will we permit the same Spirit to have full control in our lives, as leaders and church members, so that the tide of spiritual life at the home base may become so mighty as to support fully the weight of the gigantic structure in the regions beyond? In other words, will the men and women who remain at home give themselves to the task of world redemption in the same spirit of deep devotion and sacrificial giving as inspires our mighty mission advance? Adjustment of the financial problem which is in-

involved in the gospel commission can come only by an infusion of spiritual life that will produce the *willingness* on the part of God's people to meet the specifications of the gospel needs for this time. From the pen of Inspiration we have the assurance that God's people shall be willing in the day of His power, that the rod of strength shall extend out of Zion, and the Lord shall rule in the midst of the heathen. Ps. 110:2, 3, 6.

"Yes," states a fellow worker, "we all know that everything depends upon spirituality. But what I wish to know is how actually to enter into that spirituality and produce the desired results." So many of our leaders stand at this turning point in life and service, and having stood just there myself until, by the grace of God, I saw the light spring through the darkness and beckon me to follow, I am persuaded to pass on, hopefully though hesitatingly, a brief recital of personal experience.

As a minister in the field, I had been deeply concerned regarding the *modus operandi* of the various campaigns and financial goals devolving upon the churches. This anxiety extended especially over a period of six years. During this time the usual methods were employed, and under the blessing of God, it was a gratification to see the per capita mission offerings in the churches over which I had charge, advance from 62 cents to 90 cents. The time devoted to this phase of labor, however, seemed altogether out of legitimate proportion to that devoted to evangelism, and this was a great burden on my heart. Just at the point where this mental strain and continual dissatisfaction threatened temporary retirement from the ministry, the Lord graciously revealed to me the open secret for the adjustment of spiritual affairs, and gave me freedom and peace such as I had not known before.

(Continued on page 30)

# Confirming the Foundations

Historical, Theological, and Scientific Research

## "Prove All Things"

BY TAYLOR G. BUNCH

**S**EVENTH-DAY ADVENTIST ministers have access to an inexhaustible treasure house of truth, and are without excuse in holding positions which cannot be substantiated by authoritative evidence; yet it is a lamentable fact that at times some have made bold and high-sounding assertions, regarding which they cannot present proof, and which investigation reveals to be false.

The apostle Paul's instruction to those who are to be "preserved blameless unto the coming of our Lord Jesus Christ," is especially applicable to the ministry: "Prove all things; hold fast that which is good." 1 Thess. 5: 21. Never has this admonition been more needed than in these days of scientific and historic research. We know that before we reach the end of our work, every phase of truth for which we stand will be subjected to the most critical and adverse examination by the agents of the powers of darkness, in their search for flaws which can serve as effective weapons against the truth. Before that time arrives, we should place ourselves on vantage ground through careful investigation of the specific reasons for our faith, —reviewing, testing, proving, and then "hold fast" to only that which survives the searchlight of diligent research, even though this may involve some modification or change.

The situation and warning portrayed in the following paragraph is sufficient incentive to diligent and constant study on the part of those who have been entrusted with great light:

"The fact that there is no contro-

versy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what.

"I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. . . . When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. . . . Precious light has come, appropriate for this time. . . . This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. . . . We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny." —*"Testimonies,"* Vol. V, pp. 707, 708.

In establishing the truthfulness of our assertions, we should be governed by the divine principle enunciated to ancient Israel for proving the innocence or guilt of a criminal. We read thus: "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." Deut. 17: 6.

Under Hebrew law, conviction of an accused person must rest upon the testimony of at least two witnesses aside from the prosecuting witness, and unless the testimony agreed in all essential details, it was rejected. The legal statement stands on record: "If one witness contradicts another, the testimony is not accepted."—*Mishna*, "*Sanhedrin*," C. V. 2. No circumstantial evidence was permitted, and the guilt of the accused man must be established beyond "a question of a doubt," and not merely "a reasonable doubt," as required in modern law. The maxims and rules of Hebrew law make it practically impossible to convict a person wrongfully on false testimony.

Is it placing the standard of accuracy too high, or making the test of research too rigid, to claim that the Lord requires us to make the same divine rules of evidence our guide in establishing the truthfulness of our positions? How is it possible for a "preacher of righteousness" to make the people "know the certainty of the words of truth" unless he has made diligent inquiry in order that he may know for himself the certainty of those things wherein he has been instructed?

There are those who would discourage investigation, because of fear that faith will become shaken. But is it not far better to have our faith in some position which has been maintained as truth, shaken and readjusted on a firm basis, as the result of our own careful investigation, than to experience the keen embarrassment of the fallacy of our position as revealed by our enemies? We may be sure that the enemies of truth will thoroughly sift all our arguments; and only as each advocate of the truth stands on a firm and immovable platform, will he avoid being ashamed and confounded.

As far as the great fundamentals of the message are concerned, we have

nothing to fear from investigation, for under such pressure they will only shine the brighter. It is our duty and privilege, however, to know these certainties for ourselves, rather than to take them for granted. Careful scrutiny of each point of truth in constant study will result in the revelation of increased light on that which we have believed and taught, and may lead to harmonious adjustment with fulfilling prophecies. "We cannot hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished." "Advance new principles, and crowd in the clear-cut truth."—"*Testimonies to Ministers*," pp. 105, 118. This is the advice of the servant of the Lord. We are further admonished as follows:

"When God's people are at ease, and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward, to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light."—"*Testimonies*," Vol. V, pp. 708, 709.

William M. Chandler, the noted Christian lawyer of New York, has set forth principles which are worthy of consideration as a guide in our attitude toward every phase of present truth. He writes as follows:

"If the teachings of the Nazarene are a faithful portrayal and a truthful expression of all the verities of heaven and earth, then Christianity has nothing to fear from the discoveries of science, from Roman catacombs, Arabian hieroglyphics, the sands of Egypt, or the ruins of Nineveh and Babylon. Science is the high priestess of nature and nature's oracles, and no revelation of science can disprove or contradict the simplest truth of nature's God. If, on the other hand, Christianity be fundamentally and essentially false, ignor-

ance and bigotry will not preserve and perpetuate it; all the prayers of the faithful, all the martyrdom of the centuries, will not suffice to save it from death and annihilation.

"But the Christian need have no fear of the results of scientific investigation or historic revelation. Assyriology, archeology, and paleontology, interpreted and applied by the finest scholarship and the most superb intellects of earth, have spent all their stupendous and concentrated forces in the direction of the discovery of natural and historic facts that would confirm or destroy the Christian theory of things. And yet not one natural or historical fact has been discovered that seriously disturbs the testimony of the evangelists or impairs the evidences of Christianity. . . .

"If eighteen hundred years of scientific investigation have resulted only in proof and vindication of the historic assertions of the Sacred Scriptures, and further investigation gives promise of further proof and vindication, tending to remove all doubts and destroy all fears, nothing but rank stupidity and crass ignorance will place obstacles in the way of ultimate analysis and complete revelation."—*"The Trial of Jesus," Vol. I, pp. 25, 26.*

How pre-eminently important it is that we avoid exaggerated statements that lack the corroborated evidence of the required witnesses, and that we now prepare and place ourselves on vantage ground in the coming struggle between truth and error. More care needs to be exercised in giving full and complete reference to quotations, of either statement or fact, as appear in printed articles. To be particular in regard to such things will tend to inspire confidence in the message which we proclaim, and make us, as workers, of mutual blessing to each other. This message is too big for any one man to comprehend it all, and those who specialize in the study of certain phases should grant to other ministers the privilege of benefiting by their research.

With such an unlimited supply of verified truths as have been revealed to Seventh-day Adventists, we should shun the sensational and spectacular, and with true ministerial dignity make only such assertions as are based on indisputable facts and accepted principles, and which will meet the tests of the law of evidence which govern in a court of justice. Shall we be satisfied with any lower standard than this? No, we cannot, for our motto is, "Prove all things; hold fast that which is good."

*Loma Linda, Calif.*

## Kindly Correctives

On Speech and Conduct

### The Monosyllable "And"

THE little monosyllable "and" is pronounced in six different ways, only one of which is correct. Some pronounce it "an," others "en," "un," "nd," or just "n," while a select few will say distinctly, "and." Thus we hear, "good-an-bad," "cause-en-effect," "pen-un-ink," "you'nd-I," "crackers'n-milk." These glaring faults, clustering around the common monosyllable "and" are frequently made by thousands of public speakers, who would perhaps become angry if one should say to them, "You cannot yet pronounce the monosyllable a-n-d in your mother tongue."

But why exaggerate such a trifle? some one may ask. In reply it should be stated that there is no such thing as a trifle. Perfection is made up of trifles, but perfection is no trifle.—*Selected.*

Hosts of workers are steadily turning their strength and attention away from primaries to the secondaries. Back, back to essentials is the call of the hour! To save, to win, to hold souls for God, is our divinely designated business.

# The Association Forum

A Round Table on Efficient Methods

## MUSIC AND THE MESSAGE

**W**HO can compute the mystic power of music? Who can measure the influence it exerts for weal or woe? It is woven into the very warp and woof of this sinful world. Indeed, most of the demoralizing things of the world are fostered under the hypnotic spell of seductive and sensuous rhythmic strains. But what of the relation of music to the church and righteousness? God designed it to be the handmaid of religion. The uplifting possibilities of sacred music are unlimited, and they are practically uncanceled in our movement. But the very spirit of praise, prayer, trust, consecration, and holy resolve finds its loftiest expression in song. There will be singing in heaven. When words fail in expressing fresh bursts of adoration for the Lamb, the heavenly chorus will strike a note higher in glorified praise to Him who was slain. Think of the song of Moses, the sweet strains of David and of Christ's hymn with the disciples. We should study the possibilities of dedicated song, and dedicated musicians, for it takes both. We ought to belt the globe with music of the message. May the suggestions which follow aid to that end.

### Developing Evangelistic Music

BY JOHN E. FORD

THE question is sometimes asked, Why is it that so many musicians connected with evangelistic and church work seem to have little or no burden for souls, and often are unwilling to carry any responsibility outside of the musical program? In answering such a question, there are two, and possibly three, fundamental reasons to be considered: First, those who do not have a burden for souls are unconverted; for it is impossible to be truly converted and wholly consecrated and yet lack a burning passion for souls. If the music leader admits that his heart is burdened for the salvation of souls, and at the same time refuses to share in any responsibilities aside from the musical work, then the case is one of laziness. It may also be due to the fact that the musician has been trained to regard his ability in an entirely wrong light.

But to diagnose the case is a more

simple matter than to suggest the remedy; for we cannot prescribe the remedy until we have definitely determined the underlying causes of the disease; and when we get at the causes and apply the remedy there, then the patient will get well. At least, this is the principle that I have worked on in my medical work in Ecuador.

Musicians are said to have what is termed a "musical temperament." In its last analysis, this is nothing more than *selfishness* gone to seed, sanctioned and condoned by friends and relatives as the accompaniment of musical ability. While it is true that the successful musician is guided by a fine sense of tone and touch, which is inborn, it does not follow that the many musical whims and fancies are legitimately the demonstration of a "musical temperament."

The trouble is that nine out of ten musicians have been spoiled in childhood by their parents. As soon as the parent finds that his child can perform in the musical realm, he praises and

pampers the child until he is hopelessly spoiled. Well-meaning friends add their full part to increasing the difficulty. But if parents and friends realized the result of such a course, they would certainly do differently. Quickly the words of praise and flattery take root in the child heart, and develop into the attitude of self-importance and superiority over associates who do not perform in the same manner; and this is excused as "musical temperament," when it should be called a bad temper. Where the heart is filled with selfishness of this origin, the burden for souls cannot exist until Christ is permitted to enter and take control of the life.

Many parents have unthinkingly taken a course which cultivates laziness in their children, when the study of music is begun. When Mary says that washing dishes makes her fingers stiff, so that she cannot play the piano, mother excuses her, and does the work herself. John thinks that he must not go out in the cold and wet to help with the chores, because it would injure his throat and hinder advancement in his vocal work. So father does the work outdoors, and John lounges around in the house where it is warm. I do not believe that work indoors or outdoors, rain or shine, ever hurts any one in his musical work, unless there is some serious constitutional difficulty, and in such case some other occupation than music should be sought for the upbuilding of his health.

David, the sweet singer of Israel, acquired his renowned proficiency in playing and singing while herding sheep, in dust and in rain as well as in the sunshine. I find that the singing voice is greatly improved by outdoor labor and exercise of all kinds, and there is thereby created an immunity to the effects of dust, dampness, and the prevailing "cold" which singers seek continually to avoid. So, as a second contributing cause to the

difficulty in question, I would place cultivated laziness; for I am persuaded that it is this cultivated laziness which leads musicians to shirk responsibilities which may not be directly in the line of evangelistic music.

It is not alone the parents who help to produce this underlying cause of a deplorable situation, but (if I am correctly informed) there are instructors in music who have taught their pupils that they should not try to do more than the music work in connection with evangelistic meetings; and some, I am sorry to say, have taken the position that evangelistic music is not the highest type of music, that it does not require much training, and that students who really wish to make a record for themselves in music would succeed better along other than evangelistic lines. I believe such teaching is wrong. Evangelistic music calls for more precise and higher training than any other line of the music profession. Let no one consider it a second-rate job to engage in evangelistic music. There is no branch of evangelism in warning the world of Christ's soon coming, that is second-rate. It calls for the truest talent and the highest proficiency.

The one who has charge of music in connection with an evangelistic effort must possess the ability of a successful concert artist; he must be a successful choir director and an expert song leader; he must be able to teach music, and have the gift of developing untrained voices. If such requirements as these do not call for the highest skill in the music profession, then I do not know where to find it.

Sacred music can never be placed on a comparative basis with the music of the world, for the ideals of each are entirely different; and the one who devotes his life to evangelistic music need never expect to receive exalted recognition from leaders of the music profession in the world. For a man

or a woman to seek worldly admiration or distinction through the channel of musical education, is to embark on one of the most dangerous of careers, because where music is not controlled by the principles of the kingdom of heaven, it becomes a most effective medium of plunging into the depths of sin.

Music which originates and is rendered through the inspiration of the Holy Spirit in human lives, tends to the conversion of the sinner and the uplift of mankind, and the promulgation of such music is one of the most glorious professions in this world, for it is of heavenly origin. Such worthy professions as preaching, medicine, law, art, et cetera, will become obsolete in heaven; but not so with true music.

It is my earnest hope and prayer that many of our young people who have musical talent will dedicate themselves to such thorough and masterly training in evangelistic music as to make them indispensable to the evangelist in the proclamation of the message to the world. Consecration, however, is more to be desired than talent; for it is the Spirit of God in control of the heart of the singer which makes the song effective, and the most wonderful natural talent, devoid of the Spirit's power, cannot accomplish that for which music was created,—bringing the soul into harmony with Heaven.

*San Diego, Calif.*

---

## Music and Religion

BY H. B. HANNUM

THE close connection between music and religion is not clearly recognized by many casual observers. Music is generally regarded as an art, the creating of something beautiful in the realm of tone; while religion is often restricted to belief in God, or perhaps, in a somewhat broader sense, as pertaining to the work of the church in

administering to the spiritual needs of man. But music has always had an important place in the functions of the church, and it may be said truly that the stimulus of religion is largely responsible for the development of music along several lines.

Waldo S. Pratt, a well-known authority, and author of the book entitled, "Musical Ministries in the Church," says:

"Music is to a striking degree the child of the church. Many of its most ordinary technical ways and resources were discovered or invented primarily because the church needed them. Hundreds of its most constructive masters were trained primarily as ecclesiastical officers, so that sometimes for ages together the entire direction of its artistic progress has been given by those whose minds were full of religious ideas and whose work was actuated by religious motives. The stages of advance leading up to our modern musical styles were many of them strictly ecclesiastical undertakings, called forth by religion, intended to dignify religion, and more or less potent in fostering and conserving religion."

There is a vital and living element in song which makes it extremely expressive of personal feelings. To the children of Israel, the best known portion of the Old Testament, aside from the books of the law, was undoubtedly the Psalms, because these psalms were sung by the people and became a part of their experience. Music has an intense appeal to the emotions, and when it is of the highest order, has an elevating and ennobling influence on the life, and thus it becomes a worthy companion to the spoken word in appealing to the soul.

Classification in sacred music is a matter worthy of attention. A brief outline classification is as follows:

1. *Hymns for Church Service.*—Selections for the church service should be of a devotional, quiet, meditative character, the words being in harmony with the theme or the occasion.

This ideal can best be attained by studying the meaning of the words. The hymn tunes, or metrical hymns built upon rich and stately harmonies, such as "Nearer, My God, to Thee," "Abide With Me," "O Day of Rest and Gladness," are better than those with a bald harmony depending largely upon the rhythmic factor. The latter have another mission, and are effective in their place; but they are not written as church hymns. True hymns are an ascription of praise to God. The book entitled "Hymns and Tunes" is a church hymnal, while "Christ in Song" belongs to the services of the Sabbath school and the young people's meetings. In the latter book, however, on the half and quarter pages, will be found hymns well adapted to church service. As examples of the harmonic element which should exist in hymns for the church service, note numbers 246, 249, 391, 350, 312, and 304 in "Hymns and Tunes." Variety should characterize the selections, providing those which arouse and stir the soul, as well as those which tend to quiet reflection.

2. *Songs for Sabbath School.*—These selections should be bright and inspiring, with the rhythmic element predominating. Study the words of the song, as the basis of decision as to its being suitable for the occasion. Suggestive Sabbath school songs are, "Give Me the Bible," "There Is Sunshine in My Soul," "Redeemed," "Jesus Is Calling," "What Are You Doing for Jesus?" "Anywhere With Jesus," or Nos. 1214, 1210, 1205, 199, in "Hymns and Tunes."

3. *Evangelistic Songs.*—In choosing songs for use in an evangelistic effort, it is well to bear in mind the songs which are familiar in the popular churches and Sunday schools, for which such songs have the right appeal, there is the advantage of securing a ready response in the song service. As a rule, church hymns are not

well adapted to evangelistic services, while songs of the Sabbath school type are more appropriate.

4. *Songs for Special Occasions.*—Solos, quartets, choir selections, et cetera, are usually arranged for by a trained musician, and if the trained musician has obtained the true vision of the close connection between music and religion, his selections will be made for the sake of the message conveyed, rather than for the purpose of affording an exhibition of brilliant vocal technique. As a rule, united singing is impersonal in its appeal, while solo singing may be made more personal. A poor rendition of the most appropriate song may prove in effect to be worse than no music at all; therefore it is essential not only to make the proper and appropriate selection, but to sing with the spirit and with the understanding also.

Caution should control in the tendency to produce novelty effects in musical renderings which are not in harmony with good taste, and there must be rigid guard against bringing into any religious service the product of religious words set to secular music, because in many minds the secular impression will counteract the sentiment of the words.

*Music Department,  
Emmanuel Missionary College.*

## Two Aspects of the Music Question

BY F. D. NICHOL

AS I understand the genius of THE MINISTRY, it craves straight-forward ideas from all of us as to what we think on any and every aspect of denominational activity. Therefore I pass along these two items as topics for discussion.

First, taking for granted that the underlying purpose of music in religious service is to offer worship to God and thus induce a deeply spiritual frame of mind, I would like to inquire



D-8

from a well-known classical opera. Whenever the organist or pianist strikes up the notes of that hymn, I have a difficult time trying to keep the words of that love song from wandering into my mind.

Second, I would like to inquire as to the propriety of protesting against jazz — the syncopation and other joint-dislocating aspects of modern music — while at the same time countenancing sterilized syncopation, or “sanctified” jazz, in various of our evangelistic and departmental songs? The lilt of some of these stirs every part of my being except my heart. By what process of logic or of musical composition could we prove satisfactorily the distinction between the rhythm of some of these songs and the lilt of the world’s music?

*Takoma Park, D. C.*

## Producing Sacred Music

BY G. A. ROBERTS

if it is consistent to have selections rendered to the tune of some old love song, or perhaps worse? This query was vividly forced upon my mind not long ago when I listened to a duet in a church. The words were above reproach, but the tune was “*Juanita*,” which, to those who in their youthful days indulged in such a profitless pastime as strumming on a mandolin, recalled a very intoxicating bit of a Spanish love song. Perhaps some people are more successful than I in suppressing memories, but I found myself incapable of preventing the lines of that old Spanish song from marching along in my mind in rhythm with the music.

Perhaps this is a rather flagrant case. Nevertheless we have an illustration in “*Christ in Song*” where the hymn entitled, “I think when I read that sweet story of old,” is put to the tune of “Believe Me, if All Those Endearing Young Charms,” a selection

WHEN we stop to think that the very songs we sing, either to the praise of God, or to the pleasure of Satan, are recorded and will one day face us in the judgment, it seems to me that singing should be regarded as a very solemn and sacred thing. For a num-



ber of years I have felt that music should be regarded as strictly sacred, and have longed to see the day when some one in the musical field would dedicate himself exclusively to sacred music, receiving his inspiration from God rather than from the old masters; for I have been led to realize that even the old masters incorporated those sensuous strains which are so common today into much of what we call "sacred" music.

My convictions along this line were strengthened by a recent interview with Dr. Rosalvo Bobo, a master musician, composer, band master, and director of many years' experience. He told me that in his study of the history of music, which involved extensive research, he had discovered that the reason the Catholic Church makes so much of music and accomplishes so much through music, is because there is interwoven in most of the so-called sacred music the sensuous strains which appeal to the physical rather than the spiritual. Dr. Bobo's conclusions led him to make the plain statement that he believed there was really no such thing in existence as *sacred* music,—music free from everything of a worldly nature.

It has seemed to me that if some

young person or persons would dedicate their lives to God for the *production of sacred music*, conscientiously rejecting all else, there would begin a new order of things in the musical world.



D-11

### Evangelistic Cuts Available

For the service of our evangelists these additional cuts are now obtainable. Order by number only, sending all orders direct to T. K. Martin, 8 Ash Ave., Takoma Park, Washington, D. C., Prices (p o s t p a i d) are: \$1.40 each; three or more, \$1.30 each; six or more, \$1.20 each.



M-1

I believe that through such a consecrated channel God would produce music of a heavenly atmosphere, which would convey the message of salvation to the sinner in as effective a manner as through the speaking voice or the written word. Here is practically an unentered field. Please do not misunderstand me. I mean that the field of exclusively sacred music has scarcely been entered by any one. Satan has so interwoven the music of the world, classical and otherwise, with so-called sacred music as produced through recognized masters of music, that today none but an angel could segregate and say with certainty just which strains of music are sacred and which are on a different order.

I believe that the musician for God should no more indulge in worldly music, either vocal or instrumental, than should minister or Bible worker read, study, preach, or teach the common and cheap literature current at the present day. I consider that the reading of one cheap novel would mar the character of minister or Bible worker; and I am no less of the opinion that rendering the cheap, popular music, or teaching this kind of music to children, will have the same baneful effect. In the writings of the Spirit of prophecy we are told that "no one who has an indwelling Saviour will dishonor Him before others by producing strains from a musical instrument which call the mind from God and heaven to light and trifling things."—*"Testimonies," Vol. I, p. 510.*

Furthermore, I am strongly convinced that if there could be a getting together of musical directors connected with our institutions of learning, with our evangelist singers,—a getting together, *not* to practice music, *not* to display skill, *not* to discuss just the proper method for holding the baton, et cetera, but for the one purpose of humbly seeking God to learn the divine plan in music, the results from such a getting together would be of untold value to the work of God.

A striking object lesson concerning the preparation necessary for rendering song in a most effective manner is set forth as follows:

"In the full light of day, and in hearing of the music of other voices, the caged bird will not sing the song that his master seeks to teach him. He learns a snatch of this, a trill of that, but never a separate and entire melody. But the master covers the cage and places it where the bird will listen to the one song he is to sing. In the dark he tries and tries again to sing that song until it is learned, and he breaks forth in perfect melody. Then the bird is brought forth, and ever after he can sing that song in the light. Thus God deals with His

children. He has a song to teach us, and when we have learned it amid the shadows of affliction, we can sing it ever afterward."—*"Ministry of Healing," p. 472.*

The crux of the whole matter in evangelistic singing is to have the heart in tune with the harmony of heaven; and in order for this to take place, it may become necessary for the Master to teach the lesson in the dark room of life's experience. But the heart which is attuned under such discipline will burst forth in perfect melody, which will thrill and win the soul.

*Oakland, Calif.*

---

## Reformation Music

In Luther's day the liturgy of the mass was in Latin, and the singing of hymns in the vernacular was excluded. This gave Luther his opportunity to make music a great force in the Reformation, and taking advantage of the Germans' love of music, he introduced hymns for the people in the native tongue, into the church services. It went like wild fire! Luther taught his own congregation to sing hymns, and he wrote and arranged new songs, enlisted his musical friends, Jonas, Eber, and others, in writing more, and the flood of Reformation music swept all before it. Arguments could be met with counter-arguments, but the songs not only carried the message in the words, but also stirred the emotions, satisfied the heart, blended wills, and allayed criticism. In Reformation influence the effect of Luther's music is placed second only, to that of his German translation of the New Testament. A Romanist of the time said, "The whole people is singing itself into the Lutheran doctrine." And it is the opinion of many authorities that the Reformation would have been a comparative failure but for the influence of hymn singing.—*Selected.*

# Delving Into the Word

Studies on Fundamentals of the Message

## Music—In a Biblical Setting

(A Study Arranged by O. A. Skau)

1. WHAT are we encouraged to do when we come before the Lord for worship? Ps. 95:1, 2.

2. What is the connection between singing, teaching, and admonishing, and what must be the condition of heart for meeting the divine ideal in the performance of each? Col. 3:16; Eph. 5:19.

3. What two characteristics of sacred song were recognized in David's time? Neh. 12:46.

4. What striking illustration is furnished in sacred history of the effective combining of vocal and instrumental music in worship? 2 Chron. 29:25-31.

Note especially that the authorization for this musical combination was "the commandment of the Lord by His prophets."

5. What instruction has the Lord given to the church today regarding a similar combination as a part of worship?

"Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering."—"Testimonies," Vol. IV, p. 71. "Let the singing be accompanied with musical instruments skillfully handled. We are not to oppose the use of instrumental music in our work. This part of the service is to be carefully conducted; for it is the praise of God in song."—*Id.*, Vol. IX, p. 144.

6. What does the Lord set forth as the keynote in musical worship?—It is to be a joyful strain; lifting up the voice with joy. (See Ps. 95:1; 1 Chron. 15:16.)

7. What remarkable personal experience was transposed into song and

recorded in Holy Writ, and of what is this song symbolical? Ex. 15:1-21 [See "Patriarchs and Prophets," p. 289.]

8. What distinctive specifications for music as a branch of worship are set forth by the Spirit of prophecy?

"Music should have beauty, pathos, and power."—"Testimonies," Vol. IV, p. 71. "It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance."—*Id.*, Vol. IX, p. 144.

9. Is it essential to cultivate the singing voice?

"He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices, so that they can speak and sing in a way that all can understand. . . . Let all take time to cultivate the voice, so that God's praise can be sung in clear, soft tones. . . . The ability to sing is the gift of God; let it be used to His glory."—*Ibid.*

10. What is essential for meeting the Scriptural requirement, to "sing with the spirit, and . . . with the understanding also"?

"How can those who have no interest in the word of God, who have never read His word with a sincere desire to understand its truths, be expected to sing with the spirit and the understanding? How can their hearts be in harmony with the words of sacred song?"—*Id.*, p. 143.

11. Under what conditions is it possible for the heavenly musicians to unite with the musicians of earth in the rendering of song?

"When human beings sing with the spirit and the understanding, heavenly musicians take up the strain, and join in the song of thanksgiving."—*Id.*, pp. 143, 144.

12. Note the distinction made between congregational singing and solo singing, and the appropriateness of each in connection with public services.

"The singing should not be done by a few only. All present should be encouraged to join in the song service. There are those who have a special gift of song, and there are times when a special message is borne by one singing alone or by several uniting in song. But the singing is seldom to be done by a few."—*Id.*, Vol. VII, pp. 115, 116. "As often as possible, let the entire congregation join."—*Id.*, Vol. IX, p. 144.

13. What characteristic weaknesses are common to those who have ability as singers?

"It is sometimes more difficult to discipline the singers and keep them in working order, than to improve the habits of praying and exhorting. Many want to do things after their own style; they object to consultation, and are impatient under leadership."—*Id.*, Vol. IV, p. 71.

14. As a safeguard against personal vanity in the display of musical ability, what passages in Holy Scripture may appropriately serve as the motto for singers and musicians? (See Gal. 5: 26; Phil. 2:3.)

#### Appropriate Comment by Recognized Authors

##### The Singer to Be a Man With a Message

"The pastor will doubtless seek a gospel soloist, and he will doubtless have trouble in securing one that will be satisfactory. The demand for men and women whose ability and consecration are of the first order is greater than the supply—a remark which is equally true in many fields. For the last generation the evangelistic preacher has usually had a singer to help him in the service. Men have gone out 'two and two,' and their names have been coupled in popular speech. It is Moody and Sankey, Torrey and Alexander. In the cases named, and in others which might be mentioned, the singer was as truly a man with a mes-

sage as was the preacher. . . . To take some irreligious singer and allow him to sing because he has a good voice, is to show utter disregard of the Holy Spirit. Such a service is a distinct hindrance to revival work, if indeed it does not completely negative the pastor's efforts. An 'artistic' singer, an irreligious singer, and a poor singer are each a burden, and may damage a revival service beyond remedy. If you have some one who has a sweet voice and a pure religious life, who can sing a simple and soulful invitation with as much yearning of heart as the preacher knows, by all means let him sing. By such songs men are lifted up to God. But be sure that a good singer does not sing a poor song."—*C. L. Goodell, in "Pastoral and Personal Evangelism."*

##### The Power of Song in Revival Movements

"The doctrines of the Lollards and the doctrines of the Reformers were propagated by popular singing. Descending later still, Charles Wesley's hymns and the animating melodies which were the delight of the early Methodists did as much for the triumphs of Methodism as John Wesley's sermons. And the sacred songs which Mr. Sankey taught us to sing were hardly less important in promoting the recent revivals of religious earnestness in many parts of England than Mr. Moody's preaching."—*R. W. Dale, in "Nine Lectures on Preaching."*

##### Selecting Organist and Choir Master

"Very much mischief might be averted if, in the selection of the organist and the choirmaster, churches remembered that the spirit of the man who has charge of the music is at least as important as his musical skill. If your only anxiety is to appoint a very fine player, the chances are that when you have appointed him, his only anxiety will be to show how finely he can play."—*R. W. Dale.*

##### Various Rendering of Sacred Music in Worship

"There is, indeed, no conceivable reason why people should not worship with all their hearts while they are listening to an anthem sung by a choir, as well as when they are listen-

ing to a prayer offered by a minister. Some of the loftier and some of the more pathetic musical expressions of religious thought and feeling are beyond the reach of ordinary congregations. They must be intrusted to cultivated voices, trained to sing together. Nor can I see why those who listen in peace to a solitary voice from the pulpit should be shocked and scandalized if sometimes they hear only a solitary voice from the choir. . . . If the singing is devout, whether it is a quartet or a solo, it may be a beautiful and noble part of Christian worship."—R. W. Dale.

#### Advantages of Congregational Singing

"The congregations that always leave the singing to the choir, and never sing at all, or that sing very rarely, or that sing languidly and without any vigor and heartiness, do not know what they miss. In nearly all great revivals of religion the common people themselves have been inspired with a passion for singing. . . . Song has expressed and intensified to enthusiasm their new faith, their new joy, their new determination to do the will of God. Song has consoled them in their sorrows, and sustained their courage in the presence of danger.

"I think that you should try to get good congregational singing. And by good congregational singing I mean singing which answers the purpose for which we wish the people to sing. The singing ought to be free from the faults which will make it intolerable to persons of cultivated musical taste, but it ought not to be of a kind in which only persons of a cultivated musical taste can join. An ordinary congregation may sing in good time and with considerable expression tunes in which the rhythm is well marked, tunes which have a real melody in them, and in which the melody is not too difficult. These are the tunes with which we ought to be satisfied. To sing even these as they ought to be sung, most congregations will require some instruction.

"If musical cultivation is generally diffused, an occasional meeting of the congregation for 'practice' is all that will be necessary; but if the people

know nothing of music, you should try to arrange for a congregational singing class. . . . If people do not know how to sing, I think that the churches should say that every man, woman, and child in a Christian congregation ought to be able to sing hymns, and should establish classes to teach singing."—R. W. Dale.

*South India Training School,  
Bangalore, India.*

## Personal Testimonies

Deeper Life Confidences

### From Theory to Actual Experience

To me, a theory, no matter how pleasing it sounds, is worthless unless it can be worked out in actual experience; and on this basis I have passed through a number of crises in my experience during the last few years. As I read the many assurances in the word of God that the Christian should have a peace and joy which the world cannot give, and that there need not be anxious care in regard to the temporal things of life, I have asked myself the question, Am I experiencing the happiness, peace, and freedom from worry which a Christian should possess? And the answer was forced upon me that, as far as I was concerned, these divine provisions were but a mere theory. But implicit faith in the word of God convinced me that the teaching need not be merely a theory, but could be and should be actual experience.

As I searched for the cause of my lack, I found that it centered in what seemed to me an impossibility,—to have love in my heart for certain individuals. I knew the disease spot was in my heart, and although I had prayed about the matter for years, it seemed to me that I could not be expected to change the affections of my heart, and therefore could not be at fault if I did not have love in my heart for ev-

erybody. But all unexpectedly, a time of crisis arrived in my life at this point. I was impressed by the Spirit of God that what was needed on my part was a full surrender, and right there on my knees I settled the matter with God. The seemingly impossible was accomplished, and I arose with love in my heart, and entered into a new and deeper Christian experience which has been attended by wonderful joy and peace.

Later on I listened to the message of righteousness by faith, and saw that while I had known this Bible truth as a theory, it was my privilege to experience it in my everyday life. How vividly the great possibilities of Christian experience were portrayed, and the meaning of complete surrender explained! We were told that we were to yield the mind to God for Him to use in thinking His thoughts; to give our hands to God for Him to use in doing His work; to give our feet to God for Him to use in taking us where He would have us go; to surrender our mouths to God for Him to use in speaking His words; in fact, we were to surrender our entire being to God for use as He sees best.

As I listened to the earnest appeal, my heart was stirred, and yet a question arose in my mind—a question I would not have been willing to present to God, nor would I have been willing for my brethren to know it was in my heart; but it kept me from taking part in the testimony meeting at the conclusion of the service.

The meeting closed with my question unsettled, but in the days that followed I thought it through. The question, now that I have found the solution, seems very trivial. It was simply this: If I make such a complete surrender as is called for, shall I not lose many pleasures to which I am justly entitled as an individual with preferences and likes and dislikes? The Spirit of the Lord was my teacher,

and led me to ponder why I should hesitate to make a complete surrender to God? Had not the greater joy I had been experiencing come as a result of surrender on points which God had brought to my attention? and had not God done enough to prove His love for me when He sent His own Son to die for me? Why need I fear, then, that I should not experience the fullness of joy when fully surrendered to God? The day came when I knelt in full surrender, as far as I could understand it; and it is my privilege to testify to the fact that since then I have known the happiest time of my life.

From boyhood, the distribution of our literature has been a habit with me; but now came the great desire not only to distribute papers and tracts, but in connection therewith to add my testimony as to what Jesus means to me as He dwells in my heart. What a surprise it was to see the response which came from the people as they listened to this testimony. Men holding positions of high responsibility, business men, workmen, men who were members of various churches, and men who boasted of never having been inside a church,—all showed an eagerness to talk with me, not about a theory of religion, but as to what it means to have Christ enthroned in the heart, doing for us what we cannot do for ourselves, and giving victory over evil habits. And within a few months scores of these men of the world were reading our denominational books.

I rejoice in the fact that happiness and a deep Christian experience come as we fully surrender, which means more than merely saying we surrender all; it means going down into the recesses of our hearts, and letting God take away the hindrances to spiritual life which have been hidden away for a lifetime and perhaps never before clearly recognized as sin.—*Far Eastern Division Worker.*

## Illuminated Texts

Side Lights From Translations

### Daniel 2: 5

"THE king answered and said to the Chaldeans, The thing is gone from me: if ye make not known unto me the dream and the interpretation thereof, etc."—*American Standard*.

"The king answered and said to the Chaldeans, The word [gone forth from me] is fixed, if ye do not make known to me the dream and its interpretation."—*American Baptist Improved*.

"The king answered and said to the Chaldeans, The command is gone forth from me: If ye do not make known unto me the dream, and its interpretation."—*Darby*.

"And the king answering said to the Chaldeans: The thing is gone out of my mind: unless you tell me the dream, and the meaning thereof, you shall be put to death."—*Douay*.

"He responded to the astronomers, and said, 'The purport has gone from me!—But look! If you do not inform me what the dream was, and explain it, you shall be cut in pieces.'"—*Fenton*.

"The king hath answered and said to the Chaldeans, 'The thing from me is gone; if ye do not cause me to know the dream and its interpretation, pieces ye are made.'"—*Young*.

"The king answered and said to the Chaldeans, The thing is gone from me: if ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces."—*Moulton*.

"The king answered and said to the Chaldeans, 'The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces.'"—*Newberry*.

"The king answered and said to the Chaldeans,

The word from me is unalterable: If ye shall not make known to me the dream and the interpretation thereof ye shall be cut in pieces."—*Roth-erham*.

"The king answered the Chaldeans, The thing has departed from me: if ye do not make known to me the dream and the interpretation, ye shall be destroyed."—*Septuagint*.

"The king answered and said to the Chaldeans, The decree is firmly resolved on by me: If ye do not make known unto me the dream with its interpretation, ye shall be cut in pieces."—*Leeser*.

## Effective Illustrations

For Sermon or Song

### "O Love That Will Not Let Me go"

THIS song was composed by George Matheson on the evening of June 6, 1882, in his manse in Innellan, Scotland. It was the eve of his sister's wedding, and something had happened to him which caused him severe mental suffering. The hymn was the fruit of that suffering. He had the impression of having it dictated by some inward voice, rather than working it out himself. All of it took only five minutes, and it never received any retouching at his hands.

When he was but eighteen months old, his mother found out that his eyesight was defective. At the age of eleven he entered Glasgow Academy, and at fifteen years, Glasgow University, but at eighteen he was totally blind. He won many honors in his studies, wrote many books and hymns, and was pastor of several churches. He had a wonderful memory. He visited many people, and was a great blessing to them. He lived to be sixty-four, and died in 1906. His life was one of useful and loving service.

# Around the World Circle

Echoes of Association Advance

*The Far East.*—Prof. Frederick Griggs expresses deep interest and appreciation of the Ministerial Internship Plan now operating in the conferences of North America, rejoices that this plan is now placed on a permanent basis, and predicts that "it will do much toward bringing our young people into the work." He refers to an advance move in the Far East, in which the Ministerial Association, in conjunction with the Fireside Correspondence School, sponsors a five-year educational course for evangelists and workers. Concerning this course, Professor Griggs writes as follows:

"The plan is to educate our native workers to the place where they can take responsibility and carry it successfully. We are endeavoring to get all our union superintendents and local mission directors interested, as

well as the workers themselves. We have sent each superintendent and director a book containing a 'Record of Scholarship' blank for each worker in his field. As fast as workers complete subjects, a credit card will be sent through the Fireside Correspondence School at Shanghai, to us. This we will record in our book, copy, and send to the superintendent of the union, who will record it and send to the local mission where the worker is located. He will record it and forward it to the worker. We have a number of workers already enrolled."

The copy of the "Record of Scholarship" blank, and also of the Credit Certification blank, as appear hereafter, indicate that this advance and very important feature of Ministerial Association endeavor along educational lines, starts forth on a well-organized and solid basis.

## MINISTERIAL ASSOCIATION

of the

FAR EASTERN DIVISION CONFERENCE OF S. D. A.

### Credit Card

*This is to certify, That* ..... of the  
..... Union, and of the ..... Mission,  
has satisfactorily completed ....., having received a  
grade of ....., and is hereby entitled to ..... credits,  
which may be applied on Year ....., of the Five-Year Course for  
Evangelists.

No. .... Shanghai, China ....., 19.....

.....  
Secretary

**RECORD OF SCHOLARSHIP  
FIVE-YEAR COURSE FOR EVANGELISTS**

Name ..... Union ..... Mission .....

**YEAR I**

1. Gospel to All the World—  
Acts, Den. History .....
2. World Geography .....
3. How to Give Bible Readings ....
4. National Language (7th) .....
5. Ministerial Reading Course .....

Where Secured	Grade	Year Secured	Credits

**CREDIT CARD ISSUED—DATE .....**

**YEAR II**

1. Plan of Salvation .....
2. National History .....
3. National Language (8th) .....
4. Physiology .....
5. Church Organization .....
6. Home Missionary Course .....
7. Ministerial Reading Course ....


**CREDIT CARD ISSUED—DATE .....**

**YEAR III**

1. New Testament History .....
2. General Science .....
3. National Language (9th) .....
4. Pastoral Training .....
5. Sabbath School Work .....
6. Publishing Work .....
7. Ministerial Reading Course ....


**ELEMENTARY CERTIFICATE ISSUED—DATE .....**

**YEAR IV**

1. Old Testament History .....
2. National Language .....
3. Health Principles .....
4. Principles of Relig. Pedagogy....
5. Civics .....
6. Christian Education .....
7. Senior and Junior M. V. Work....
8. Ministerial Reading Course .....


**CREDIT CARD ISSUED—DATE .....**

**YEAR V**

1. Bible Doctrines .....
2. General History .....
3. Denominational History .....
4. Bookkeeping .....
5. Ministerial Reading Course ....
6. Elective .....
7. Elective .....


**DIPLOMA ISSUED—DATE .....**

*Northern European Division.*—Elder J. H. Schilling writes of a resolution passed at the division council of recent date, which reads as follows:

"Voted, That we approve of the plan for the education of our workers offered by the Fireside Correspondence School, and that we urge our workers wherever possible to take one or more of these courses each year; and further,

"That we request the Ministerial Association to take up the work of promoting the interests of the Fireside Correspondence School."

Elder Schilling states: "You will observe, therefore, that the work of promoting the interests of the Fireside Correspondence School has been handed over to the Ministerial Association, and we truly desire to do all we can to improve the education, and thereby the efficiency, of our workers throughout our division."

*Southern European Division.*—Elder L. L. Caviness, secretary of the division, is accompanying Elder J. C. Raft, Ministerial Association secretary for the division, on an extensive trip through Africa. A letter written shortly before starting on this trip contains the following interesting items:

"Our council has authorized the payment of one half the expense of the Reading Course books in English or in French for the workers who wish to have them, and a recommendation has been passed on to the unions to pay half the expense of the Reading Course books for workers taking the course in some other language. I understand the English and French Reading Course books are in the Collonges school library, and the German and Rumanian books are in the Rumanian school library. We also voted again to supply the workers in our division, who can read English, with THE MINISTER for 1930, free of charge. Personally, I have appreciated very much

the English Reading Course of 1929, and plan to take one or more of the 1930 books with me on my trip to Africa, also several of the books of the French Reading Course. Elder Raft and I will doubtless have an interesting and difficult trip. We will visit that part of Africa where we have only recently begun work, and where the sleeping sickness prevails. In some parts of the territory, cannibals still exist. But we trust in God's protecting care to make us a blessing, and to give wisdom in planning for the future of the work in the needy fields of Equatorial Africa."

## Bible Workers' Exchange

For an Enlarged Service

### Meditations on the Bible Worker and Her Work

BY REATHIEL JENKINS

#### Definite Call!

Yes, there must come a *definite* call to the Bible work; and this involves more than some one's opinion as to one's making a good worker, or even an invitation from the conference to connect with this line of work. God calls Bible workers just as truly as He calls ministers, and there must be a conviction of this divine call, and an inborn love for souls, accompanied by an intense desire to win them to this wonderful truth. Talent, training, appearance, the necessity of earning a living, or any other consideration, does not constitute the call; but if one has talents, training, or a pleasing personality entirely under God's control, the possibilities of success in responding to the call are that much greater.

#### Responsibilities!

The Bible worker's responsibilities are varied. A few of the outstanding responsibilities I would enumerate as follows:

*a. Punctuality.*—Be punctual in all engagements and appointments. Nothing but sickness of a severe nature, or a calamity, should permit exceptions to this rule.

*b. Helpfulness.*—Interest in the little things which tend to success will cause her to notice if everything about the church and the pulpit is in order for the public meeting, and may lead to doing a little dusting, placing flowers, distributing the song books, et cetera.

*c. Alertness.*—During the lecture or Bible study to which the Bible worker is listening, her ears are alert to supply any missing text which may be needed. Or if some part of the program for the service is overlooked, such as special music, the collection, prayer, or an important announcement, she will unobserved send a message up to the one in charge, who, because of his many burdens, has forgotten.

*d. Faithfulness.*—Following up the newly born Christians with faithful instruction to establish them in the truth, is one of the Bible worker's responsibilities yielding lasting results. This follow-up may be through personal visits or by letter.

*e. Trustworthiness.*—And the Bible worker should be trustworthy in the time spent in her work. No one is watching to see if she puts in so many hours daily, and her program cannot be scheduled to require the same hours of labor every day; but realizing that the harvest is plenteous and the laborers are few, she will put in faithful time. In the matter of reporting expenditures and work, she will use great care and accuracy.

*f. Exemplifiable.*—"Well, the Bible worker did so!" How often is such a statement made as justification for conduct or personal adornment! And this emphasizes the importance of carefully guarding the responsibility of

providing the right example in deportment and dress, whether in social gatherings, on the street, in the church, or at home.

### Dwelling Place!

Natural curiosity leads to the inquiry on the part of the people as to where the Bible worker has her abiding place. The same question was asked the Master, "Where dwellest Thou?" John 1:38. Although the Bible worker is a pilgrim and a stranger here, she has a right to a pleasant place in which to sojourn along the way, and a few general suggestions may prove helpful. The first consideration is to select suitable rooms or an apartment quite near the seat of one's work. The rooms should be neat, cheery, commodious enough for her needs, and such that she can invite some of her readers to her apartment or rooms for studies when necessary. The Bible worker needs quiet environment, and opportunity for undisturbed study, and for this reason it is advisable for her to secure living quarters separate and distinct from the family living in the house, whether renting from Seventh-day Adventists or from so-called "outsiders."

Meditations on the Bible worker and her work are not by any means ended—it is a theme for oft musing; but the stern realities of the work confront me, as one of the Bible workers, and I must hasten forth to be true to responsibility. I shall welcome an early quiet hour for further meditations concerning the work and workers nearest my heart, and may find opportunity to pass them on.

*Anaheim, Calif.*

DOCTRINE should always be justified by religious experience.

REMEMBER THE NOONTIDE HOUR OF PRAYER

## The Minister's Books

Reading Course and Reviews

### Reading Course Idea Growing

WHEN we take into consideration that at the close of the first month of the year 1930, more than 800 sets of Ministerial Reading Course books have been sold, and that in addition to the English Reading Course there are divisional groups of workers following Ministerial Reading Courses in Chinese, Spanish, Portuguese, German, French, Italian, Swedish, Lettish, Estonian, Rumanian, and still other languages, we are encouraged to believe that the spirit of study is becoming more active among the busy working forces; and indeed, favorable results are becoming more and more apparent.

It may be of interest to members of the reading circle to know how the various foreign-language Reading Courses are made up, and we give herewith the 1930 list, according to information thus far received:

#### Chinese:

"A Short Story of Christianity," Garnier.

"Personal Evangelism," S. A. Li.

"Exposition of Acts," Chia Yu-ming.

#### Spanish:

"Ministry of Healing," Mrs. E. G. White.

"History of the Reformation," Fisher.

"Doubts Dissipated," Rowle.

"With Christ in the School of Prayer," Murray.

#### Portuguese:

"Education," by Mrs. E. G. White.

"Art of Preaching," Broadus.

"Life of Paton."

"Word of God and Roman Theology," Moreno.

#### German:

"In the Paths of Livingstone," Anderson.

"Church History: The Moravians," Ruhling.

"Everlasting Gospel" and "The Apostasy," 25 Lessons, by Conradi.

It is a significant fact that in the division fields a much larger percentage of conference workers avail themselves of the Reading Course plan than has ever been known in North America. Here at the home base there is room for decided improvement, for in order to hold up the standard maintained by our fellow workers in the mission fields, there ought to be in North America at least two thirds of the total laboring force enrolled, which would mean that instead of about 500 enrolled, as at the present time, we ought to swell the number to 1,500 or 1,800, and then not rest content until we have reached the goal of a full 100 per cent, or 2,868 members of the Ministerial Reading Course this year.

Those who have not accustomed themselves to systematic, specified reading, will find the Reading Course plan an effective method of establishing this good habit, and at the same time store up a fund of invaluable information which unconsciously becomes assimilated in the life and work of the public speaker. It is surprising how much reading can be accomplished in a year, when definitely planned for; and to the prodigious reader the three or four volumes in the annual Ministerial Reading Course are but a fraction of the literature perused.

There has just come to hand a note from one of the General Conference leaders, which is a revelation of the literary possibilities in an intensely busy life of travel and public labor. We quote as follows:

"As I was clearing out my tables and throwing out old diaries, I ran across a memo in one of them concerning the books read in that year. Just as a little background of the reading a worker may do even though traveling, I will add it to the Reading Course

annals. I notice that on this list there are three of the Reading Course books which I laid hold of over in Australia or China, when I was there that year. Cheer on the readers!"

The memo list is as follows:

- "Desire of Ages," White.
- "Prophets and Kings," White.
- "School History—Australia."
- "Travels in Australia." 2 vols.
- "Vedder of Japan."
- "Nature's Smallest Creatures," Hal-  
lam.
- "Q. E. D." Price.
- "Life of Alexander Hamilton."
- "Retrospect," J. Hudson Taylor.
- "Fruit From the Jungle," Wood.
- "Travels in Western China." 2 vols.
- "Imperial History of China," Mac-  
gowan.
- "Patriarchs and Prophets," White.
- "The Minister as Shepherd," C. E.  
Jefferson.
- "Researches Into Chinese Superstition," Henry Doré.
- "The Middle Kingdom," S. Wells  
Williams. 2 vols.
- "Two Years in the Forbidden City,"  
Princess der Ling.
- Confucius' "Analects"—"The Great  
Learning," "The Doctrine of the  
Mean."
- "The Chinese Classics," Legges Tr.,  
Vol. I.
- "Treitschke and the Great War," Mc-  
Cabe.
- "Village Life in China," Smith.
- "Diplomatic Background of the  
War," Seymour.
- "Progress and Poverty," Henry  
George.
- "History of the Ancient World,"  
Goodspeed.
- "Plant Studies," Coulter.
- "Korea in Transition," Gale.
- "Korea and Her Neighbors," Bird.
- "Story of Old Japan," Longford.
- Plutarch's "Lives."
- "The Christian Movement in Japan."
- "Lahasa," Vol. II, Landon.
- "On the Road to Tibet," F. K. Ward.
- "Cæsar's Gallic Wars."

Altogether thirty-seven sizeable volumes read during twelve months of incessant travel and preaching.

We erect this exemplary monument of study attainment with the hope that all who pass by will be inspired to press on toward greater achievements in personal life and service, and that the reactionary effect will result in a flood of new enrollments from the conference workers in North America for the Ministerial Reading Course of 1930.

MRS. J. W. MACE.

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

**Brevity and Decorum at the Quarterly Service.**—On the occasion of the celebration of the ordinances of the Lord's house, nothing should be permitted to attract the attention to other things. The pastor's address should be brief, not more than fifteen minutes, and announcements of special offerings, such as the Thirteenth Sabbath, Harvest Ingathering, et cetera, should be eliminated. To avoid confusion, it is preferable to hold the quarterly service on the first Sabbath in the quarter instead of the last Sabbath.

On quarterly service day an offering in behalf of the sick or needy is appropriate. When celebrating the ordinance of humility, it sometimes becomes a popular custom for some leading sister of the church to ask some other leading sister, with whom she is in social touch, to take part in the ordinance with her; or it may be that the pastor of the church will ask some other minister who happens to be present. While I do not believe in giving hints in public, I am not adverse to passing them on in some quiet way, and right here I wish to say that it is a most commendable plan to interest different leading people to watch for those who are timid and neglected in entering upon this service, and see that they are invited to participate and that proper connections are made with them. The fact that during the

past ten years the attendance at communion service in the Takoma Park Church has been three times as large as it customarily was, is largely attributable to the practical application of these suggestions.

B. F. BRYAN.

*Takoma Park, D. C.*

---

## An Experiment in Faith

*(Continued from page 8)*

The first step by which the Lord led me, was to make me know that prayer is the key to the perplexing situation. "If ye have faith, and doubt not, . . . all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:21, 22. This is a limitless promise. Then I read, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John 14:12-14. No words could be clearer, no promise greater or grander. To these texts were added John 15:7, 8, 16; 16:23, 24, and the combined references made a subject for review each day. It will be noted on reading, that each text gives the emphatic assurance, "*Whatsoever* ye shall ask," "I will do."

I was definitely led to place the experiment in faith before two churches, one with a membership of 240, and the other with a membership of forty-seven. Having set the matter before them in a careful and prayerful manner, more than the usual time was given at each succeeding service for prayer, making emphatic that true prayer is devotion and desire of such genuineness and fervor as to result in action.

In the larger church, this experiment of faith was tangibly based on the ef-

fort to raise the weekly mission offerings from \$50 to \$60. It had been difficult to reach the \$50 mark, and there was a long list of failures week by week, extending over a period of a year and a half. But when we started leaning in full faith on the promises of God, the Holy Spirit did the work which it had been impossible for us to do. On that first Sabbath when I presented the matter to the church, there were fifty persons who pledged \$1 each week. From that day to the present time the Sabbath school has averaged a weekly offering of \$70, in addition to the fifty \$1 pledges. At times the Sabbath school offering has reached \$80, and once the amount was \$105. On the occasion of one Thirteenth Sabbath Offering, we received \$250 at the church service, and \$300 in the Sabbath school. For more than a year, the monthly receipts for missions have ranged from \$350 to \$700, making an average of \$500. Such an experience as this has served to deepen my resolve to make the prayer life primal. But this is not all. The Big Week returns in this church, during the years of 1927 and 1928, increased from \$500 to \$1,042 in 1927, and \$1,179 in 1928.

Perhaps the most signal proof of the value of the prayer program is seen in the blessings attending the Harvest In-gathering campaign. As a result of seeking guidance from God concerning this work, definite impressions were received which led to eliminating the week-by-week report at the church service, which consumes much time and is often wearisome to both members and visitors. In substitution for this plan, we decided to announce one reporting day, at which time the goal, amounting to more than \$4,000, was expected to be cared for. This was indeed a drastic departure from former usage, but we felt impressed that we should depend entirely upon prayer, and strip the campaign of all human incentives. There were no ribbon rewards, no certificates

of service, nor was there any device displayed. All these things had been used in previous years, with a fair measure of success, but the urgent need of devoting more time to prayer and evangelism, stimulated faith to depend upon God's promise to answer prayer and enable each to do his part as a matter of responsibility to God.

Before putting this new plan into effect, it was fully presented to the church board. I had asked the Lord to indicate if the plan was of divine approval, and had left the matter with Him in this way: Provided every member of the church board unreservedly favored the plan, and manifested faith by voluntarily assuming responsibility for \$15 each, I would take this as a sign from heaven to proceed. The plan received unanimous indorsement, and personal pledges from the board members amounted to nearly \$400. (Right here it is interesting to note that the final report showed that these board members brought in \$1,200.) We set a definite date six weeks in the future as Harvest Ingathering Reporting Day, and then presented the matter before God, and earnestly asked that His blessing would rest upon the effort and enable us to accomplish our aim.

On the following Sabbath the program was outlined to the church, and was eagerly accepted. In every meeting following that date, prayer was offered for the success of the Ingathering. Soon all the members, from the children to the aged, were thinking in terms of souls, and the light of accomplishment flashed in their eyes. Each member seemed to realize that the main business of the church was not simply to exist, but to win souls for the kingdom. The church board was called together at frequent intervals to pray; the pastor and the Bible workers met together for the same purpose.

The great day arrived! There was a full attendance. The church board

members were grouped on the rostrum, and were first to make report. The name of each church member had been placed on a beaver-board easel, standing near by, and as each name was called, the member rose and made report. A quiet, eager interest held all. A total of \$2,551 was reported in cash receipts, and the balance of the church goal was provided for then and there, and was soon in the treasury.

In the church having a membership of forty-seven, the same methods produced even more marked results. There was a full 100 per cent participation in the Harvest Ingathering work, and the amount received made a per capita quota of \$20. The Harvest Ingathering Reporting Day in this church was a wonderful time of rejoicing and praise to God.

In conclusion, it may be of interest to know that at the present time the large church maintains a per capita standard of 89 cents a week, and the small church of \$1.07 a week. That God's blessing is attending the members and prospering them in a financial way, is evidenced by the increase in tithe during the twelve-month period. In one church the tithe increased nearly \$2,000, and in the other church there was an increase of over \$200. Giving and Prosperity are twin brothers.

This method of handling the financial phase of church work has enabled the evangelist to begin public meetings without any delay on account of campaigns, and the spirit of prayer which has actuated the church members in their personal endeavor has extended to the evangelistic meetings, accompanied by earnest endeavor.

The prayer of faith will solve every problem connected with our great and thoroughly organized work, both at home and abroad. Let us constantly seek and follow implicitly the guidance of our Master.

*Buffalo, N. Y.*

## EDITORIAL POSTSCRIPTS

**FINISHING!**—This work will never be finished by new methods, but by new men,—Spirit-filled, Christ-enthroned men. It will never be compassed by new appeals, catchy slogans, and clever human devices, but by a new relation to the omnipotent Christ. He will cut it short in righteousness,—the righteousness with which He clothes and empowers wholly yielded men.

**CURIOS!**—It is a curious and most human trait that would juggle the applicability of statements in the Spirit of prophecy. When it comes to certain messages which do not appeal, it is easy to relegate them to the historic past, allowing no present application. But with others, which encourage a question of particular, personal interest, there is declared a most solemn and emphatic application now. This observation is with reference to testimonies dealing with general and timeless principles, not with personal and localized messages. Wanted: More consistency!

**HARMONY!**—Truth is expansive and light is cumulative, designed to shine more and more unto the perfect day. It should therefore be most heartily sought for and warmly welcomed. But all true light coming in the time of this message will be in harmony with and in the setting of the message. It will not be a thing apart. It will not depreciate the message; rather, it will cause it to glow with added luster. It will fill in gaps, strengthen weak elements, clarify confused ideas, or correct erroneous impressions. When genuine, it will be Biblical, reasonable, practical, and harmonious with all previous and present light.

**CRITICISM!**—There are two kinds of critics and criticisms,—helpful and harmful, constructive and destructive. The first springs from genuine friendship. It has the welfare of the thing or person concerned truly at heart. It grows out of a bounden sense of duty. It ever builds instead of destroys, it boosts instead of knocks, though pain may be involved in the process. But destructive criticism is negative, hurtful, profitless. It springs from envy, jealousy, smallness of soul, littleness of vision, or plain cantankerousness of disposition. Some unworthy thing lies at the root. God keep us from such, and make us helpers, not hinderers!

**ABANDONMENT!**—Little do we know of real sacrifice today. Sheltered, clothed, fed, counting as commonplaces the comforts unknown in past generations, we now consider luxuries well-nigh as necessities. Before our characters are perfected and our allotted task is done, the example of our divine Pattern—in sweeping simplicity, sacrifice, and abandonment in service—will be repeated in the church of His choice. Are we ready for it? Oppressive legislation, with resultant persecution and thickening calamities, will bring it—together with the sifting—if we do not voluntarily enter into the covenant of sacrifice. Better were it voluntary!

L. E. F.