

# 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

October, 1930

No. 10

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## Trenchant Truths

THE Bible has nothing to fear except its neglect.

A MAN may preach the truth with his lips, and yet be speaking without divine power.

THE minister or the church that puts up the bars of membership against the aged, the dependent, or the youth because of inability to provide their *pro rata* financial support, will be held accountable by High Heaven.

ASSERTIONS are easy. Any one can make them, for they do not necessarily call for personal knowledge or investigation. In fact, they are usually most sweepingly and vehemently made when there is but little foundation for positiveness.

THE presentation of time truths, demanded and due at a given hour, can never take the place of those timeless, eternal provisions that form the basis of salvation in any and every age. In fact, a time message is designed to be but an arresting avenue of approach thereto, an introduction meet for the times, and not a substitute in its place.

A MESSAGE is but an expression of the mind of the author. And so the Book is but the vehicle for making known the mind and will of the Person of the book,—the Lord Jesus Christ. Let us not be so engrossed with Christ's message—its truth, beauty, scope, and power—as to fail to deal directly with Him through the book. We must have both union and communion with the Messenger of the covenant.

AN inconsistent life is an insuperable deterrent to successful witnessing.

CHURCHIANITY has ever been the enemy of Christianity. It tends to obscure Christ, and to exalt a system of externals that panders to certain human instincts, but repels many earnest souls hungry for internal, spiritual realities. In the weighing of values they instinctively detect that it is found wanting.

THERE are some things that are not to be made a test of fellowship or of orthodoxy. He who, counter to this unmistakable counsel, contrives actually to make them such, flaunts the clear and revealed counsel of God, and will be held accountable to God therefore. There is only deadly peril in such a course.

THE basic principles of soul freedom and fundamental rights for all men should constitute the working platform for all our religious liberty work rather than the rôle of suppliants for our own welfare and protection. There are larger issues than personal inconvenience or livelihood. There is a more important factor than persecution and that is the responsibility of the persecutor.

It is regrettable that aspersion is sometimes cast by a preacher upon churchly "activities." And, contrariwise, slighting remarks are occasionally directed against "mere preaching," by the promulgators of activity. These both are uncalled for, unless one or the other (or both) is defective. Faith without works, and works that do not operate from love, are both valueless in the sight of heaven. Let there be no divorcement here. 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

## The Essential Verities

MUCH time and considerable feeling have, in the past, been expended over controversial details of prophecy or doctrine, with little ultimate hope of changing the contrary-minded, and with scant possibility of value even if accomplished. All this arises out of an unfortunate distortion of values; it springs from confusion of essentials with secondaries, of verities with speculations. The first are foundational, the second are only and ever relative. Meantime the facts remain:

1. That while we differ and consume time in meeting one another's arguments on such secondaries, we become unfitted to save the souls of men who are dying in the darkness of sin all about us. Controversial doctrinarians are not successful soul winners. They are apt to discourage or drive away more than they win. And their concern over secondaries usually arises because of absence of the primaries from the central place in their lives.

2. That no man is saved by an absolutely correct knowledge of doctrine or prophecy, even if such knowledge could be obtained. He is saved by a living, personal faith in the simple but full redemption offered in Christ. That is man's sole hope of salvation and heaven.

Doctrine and prophecy are needed in order to understand the truths of God and to avoid the errors of Satan. But when the eons of eternity have superseded these days of time, prophecies will cease forever. There will be no more need nor place for them. They will have served their full and blessed purpose. There will then be no more perversions to expose, no

more controversies to foretell. Our doctrinal platform will have achieved its grand objective. The things we must now hold by faith, we can then comprehend by simple sight. The exigencies of this period of time and sin will have passed forever, met by the full and final provisions of God.

But that moment will never come when the basic provisions of salvation—the fundamental relationships of the soul to Christ—will terminate. They will undergird all relationships between Creator and creature, both in time and in eternity. Thus they will never expire by limitation; they can never be outgrown. So long as the redeemed live with God in eternity, will these essential verities remain as the basis of that blessed relationship, for Christianity is in essence and actuality a glorious, living relationship to Christ, and not a mere mental assent to a body of correct teaching. Christianity has such a body of teaching, and every sincere Christian should seek to competently understand that teaching; but the subtle danger lies in contentment with a conscious orthodoxy, that may be fatally destitute of the one thing that gives orthodoxy any value whatsoever. The form without the life is but vain mockery.

Let us therefore put first things first in thought, word, and act. Let us put the primary emphasis where it belongs in our teaching. Nor will that leave the other needful, helpful things undone. Prophecy and doctrine are essential in their divinely assigned place. Let there be no confusion here. Prophecy informs, but it does not save. It is Jesus only who can save. And we

*(Concluded on page 31)*

## Personal Testimonies

Deeper Life Confidences

### A New Revelation of Jesus

**I**N the hope of encouraging some other person to reach out after a deeper experience in God, I am glad to give my testimony concerning the goodness of God to me. For a long time I had been dissatisfied with my Christian experience, and realized that I must have a different relationship to the Lord in order to be of use in the gospel ministry. I did not know just what I needed, and had gone along for months trying to satisfy my conscience with the thought that it was easy for older ministers to enjoy daily, open communion with God, but that young ministers could not be expected to enter fully into such an experience. But in reading the writings of the Spirit of prophecy I found that the Lord desired to take the young men and pour out His Spirit upon them, so that He could use them in a mighty way to finish the work. My heart responded with a longing to be among those whom the Lord thus qualified for greater service, but I did not perceive how to make this my experience. I had listened to many sermons on the subject of the victorious life, but my eyes were dimmed; I could not see just what it was all about.

Last year, as the time of our camp meeting approached, I determined to pray earnestly that this meeting might bring the needed blessing to my soul. I do not mean by this that I prayed just once or twice for this experience to come to me, but I continued in prayer. I felt that I must have the answer before the camp meeting closed, and the Lord surely answered my prayer. Elder MacGuire came to the camp meeting, and the message which he brought to us was attended by the power of God. As I listened,

the Spirit of God enlightened my dull faculties of perception, and I saw my own heart in the light streaming from the cross of Calvary; I saw my unworthiness, my lost condition. But at the same time there dawned upon my mind very clearly the great provision for my redemption; I saw that Jesus is waiting and longing to come in and abide in my life as a Saviour from sin, and all that was required was that I yield myself to His control. Words cannot express the joy that came to my heart as a result of this new revelation of Jesus. I saw in it not only a way to overcome and live above sin in my own life, but also the Source of power so necessary to turn men to Jesus.

Since that blessed experience, Jesus has become most precious to me, my hope has been brighter, and I have seen greater depths of love and mercy in the plan of salvation than I had ever realized before. It was in truth a revelation from God to me, and His name shall receive all the praise for it. This world is a different place to me now. The things that once attracted, have lost their power, and I have come to understand better what it means to be "in the world, but not of the world." I have witnessed this same Power grip hearts and lift men from the depths of sin, in which I recognize a demonstration of the way in which God will quickly finish the work when we, as ministers,—young as well as those of long experience,—enter into the victorious experience, and give this great message of revival and reformation in the power of that angel of Revelation 18. My daily prayer is for a deeper cleansing and a greater filling of this Power for service.

EVANGELISTIC WORKER.

ACTIVITY is not an infallible sign of spiritual life, but genuine spirituality will be inevitably expressed in holy activity.

# The Round Table Hour

Monday, May 26, 9:45 A. M. and 2 P. M.

## Evangelism, The Call of the Hour

BY CARLYLE B. HAYNES

NINETEEN centuries ago the Son of God came to this earth, and the purpose of His coming is stated in Luke 19:10: "The Son of man is come to seek and to save that which was lost." Here is set forth the supreme object of Christ's coming to the world,—to seek and to save the lost; and this is the whole objective of the gospel of Christ. This is the "good news," the "glad tidings,"—that there has been provided for man an all-sufficient and glorious Redeemer, one upon whom God laid the iniquity of us all, and through whom there has been removed the sentence of death which rested upon us. I feel that it can never be too strongly emphasized or too often repeated, that the purpose of Christ's coming was to save men. He did not come primarily as a teacher. He taught in order to save; He was a teacher that He might become a Saviour. He did not come primarily to set an example, or to establish a body of people by bringing into existence an organization called the church; He did not come primarily to give the law, or to be a model man. Christ came to *save*. And I think we should keep that always in the forefront of our thought.

Christ accomplished what He came for. He has taken the sinner's punishment; He has lifted the sentence of death that was against us; He has brought in everlasting righteousness. Christ has saved us. The gospel is the announcement to men that what Christ came to do is a finished work, an accomplished thing, and we are the evangelists of this good news. In order

to offer this salvation to every man, there has been founded a holy communion, a universal brotherhood, called the church of God. The sole purpose in the organization of the church and in the divine commission to the church is to bear witness to the fact that Christ took the sinner's place, died in the sinner's stead, was buried, raised from the dead, and today ministers in the heavenly places as our High Priest. This is the chief business of the church in the world.

Regarding the purpose of the church, we read:

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."—*Acts of the Apostles*, p. 9.

"The church is God's agency for the proclamation of truth, empowered by Him to do a special work."—*Id.*, p. 600.

"The church" of God is "made a channel of light to the world."—*Id.*, p. 122.

The church is the advertising medium for giving to the world the truth that Jesus came to seek and to save that which was lost, and its chief busi-

ness in the world is to make known the provision which has been made for man's salvation. Anything that prevents the church from making this information known, anything that turns it aside from its chief duty, or anything that divides its attention, anything that hinders its witnessing, anything that in any way detracts from its supreme objective and the sole purpose of its existence, is working against God's plan for the church and causing it to fall into the hands of the great enemy of righteousness. And just to the degree that this is true, there is delay in finishing the work of God among men.

There is always danger that the church will be turned aside from its supreme work of bearing witness to the truth of salvation,—turned aside to study issues, and many things of lesser importance. Watchfulness along this line is particularly needful just now. We are entering the culminating period of human history. A spirit of intensiveness is taking hold of the forces battling for righteousness in the field. You no doubt have been aware of that where you have been living.

In South America, ever since the signing of the Lateran Treaty with Rome, we have been aware of the fact that there has been a new tenseness in the whole situation in our field. There has been a closer drawing in of the lines, and a most pronounced determination on the part of the enemies of God's truth to destroy the work of this movement. But there has been a new intensity coming into the ranks of God's children as well. The developments that have been seen in the mission fields, the lining up of the two opposing parties in this world, is becoming more and more pronounced, until there has come a very profound conviction that God is shaking things in this world, and will soon finish the work. There never was

a time, therefore, when it was more important for the church of Christ to be engaged in the business of evangelism,—the business of announcing what Christ has done, of presenting Christ to lost souls.

If Satan could at this time blind the church so that it would lose sight of its true objective in the world, and take away its vision of the one supreme work of preaching the message of the truth of salvation, and center that vision upon its own development, upon its own growth, upon its own enlargement, upon its own organization, until it becomes so absorbed with itself, so occupied with material things, that it would neglect its divine commission,—the salvation of souls,—then Satan would gain a tremendous victory. This has always been the danger threatening the church, and it is the danger now more than ever before.

#### **A Model Church**

God has given us a model for building the Christian church. When God desired to establish the earthly sanctuary, He furnished a model for its construction. He took Moses up into the mountain and showed him how he was to build every detail of that structure with all its furniture; all the proceedings were outlined. And when, later on, the great temple at Jerusalem was to be built, God gave to David and to Solomon a model of that structure. I believe that for the establishment, maintenance, and operation of the Christian church, God has supplied the New Testament ministry with a model for preaching, raising up churches, organizing churches, supporting churches, and for shepherding churches. We perceive the details of this church model in the commission given to the apostles as they went out to preach the gospel. They went from city to city throughout the Roman Empire, and organized churches. They established these churches on such a basis that when they had completed

their work among them, the churches were able to stand alone, and do their part in helping to evangelize the world. Within a hundred years there were five million souls who were brought to confess the Christian faith.

These churches established by the apostles were far distant from the general headquarters; they were not supplied with any appropriations to carry forward their work, they were not visited by specialists in the organization of departmental facilities, or leaders who could see that they were properly taken care of. The system upon which the church operated at that time did not involve an overhead expense which absorbed all the money and all the resources, so that evangelism was practically stopped. That was not the model plan which was given to us in the beginning. But under the operation of that first church organization, the apostles were successful in raising up churches, numerous in number and thoroughly established, as the statistics of the early church show; and this growth and development and enlargement came as the outgrowth of the impetus placed on evangelism.

But as time went on, the church drifted farther and farther into the danger zone, and gradually losing sight of her true objective,—the business of evangelism,—she began reaching out after material power. The result was a decrease in spiritual power, evangelism was greatly diminished, and consequently development and growth were stopped in proportion. Workers who might have been preaching the gospel were set to serve the church, and churches came to expect a far larger amount of personal attention than is anywhere indicated as being the design of God in the founding of the church.

Paul managed to establish churches in widely scattered places, and to organize and instruct them in such a perfect way that when he left they

were able to take care of themselves, and allow him to go on to other places. Somehow he managed to do that. I don't know whether or not we have lost the vision of doing what Paul did; but anyway we do not seem to do it.

It was exactly the same way in Luther's time. Those evangelists went out everywhere with the one thought of bearing witness to the truth of the salvation of men; that was their chief emphasis; and their work advanced and enlarged until the time came when it was weakened by dependence upon organization. It was exactly so in Wesley's experience. You have all read "Wesley and His Century" and other biographies of Wesley, and you will remember how mightily he was used in preaching the gospel of Christ which brings salvation, and changed the lives of tens of thousands of people. Then, after Wesley died, we find the church gradually settling down to place dependence on their growth and attainment, and consequently they lost the evangelistic spirit throughout the whole communion.

### **Our Present Danger**

We are today at the same point of crisis. During the early years when this movement began, the thing of chief importance was evangelism,—going out and telling the truth, bearing witness to the truth that Jesus came to seek and to save that which was lost. The pioneers in this movement were soul winners; they were an evangelizing agency for the gospel of Christ. And that spirit of evangelism attending the giving of this message has borne remarkable fruitage, and has extended the message into every part of the world. Indeed, this very success, this very enlargement, is where our present danger lies. More and more workers have been called into the service, not for direct soul-winning endeavor, but to take care of the souls in the churches

already won. There is danger, in this enlargement of our membership and in the extension of our work, that the result will be merely an enlargement of our administrative, departmental, pastoral, and office forces; and if that should become a reality, then we would find ourselves in such a vicious circle that it would become impossible for us to finish our great world task.

As illustration, take the situation in the mission fields where we report the winning of a thousand new members. In the gaining of a thousand new members and bringing them into the church, you might think that there would be the tithe of a thousand new members to be added to our funds for evangelism, whereby to go out and win another thousand members. But it does not work that way, for the accession of a thousand new members makes it necessary to put on an additional force of workers to care for that thousand new members, so that the tithe is completely absorbed on themselves and is not available to use for evangelism.

I believe that evangelism is the call of the hour. Our entire working force should be released to engage in the greatest evangelical advance in the history of the Christian church. But right now, facing the most important time in all the history of the church, we find the great mass of our workers busy about many things which are not primarily evangelical in character. I think it would be interesting to ascertain accurate statistics on three points: (1) How much of the time and effort of our paid workers in this cause is being consumed upon believers; (2) how much is consumed in administrative, departmental, secretarial, and pastoral work; and (3) how much of the time of our paid working force is actually devoted to preaching to lost souls and bringing them to Christ. But although we do not have these statistics in hand, it nevertheless is

a clearly recognized fact that a very large percentage of our work is about many things other than direct soul winning.

It is generally considered today that our regular laboring forces cannot be expected to engage in evangelistic efforts, because of the many administrative and departmental details. What I am appealing for is to have all our workers, no matter what the official position may be, become evangelists and engage more directly in soul-winning endeavor.

### Readjusting for Evangelism

I have proved to my own satisfaction that the president of a large conference can hold evangelistic efforts without neglecting administrative duties. And I have become firmly convinced that lacking experience in evangelistic efforts, the administrative duties of a conference president will be deficient, because evangelism is what he is ordained to do, and his necessary administrative duties should not be allowed to take the place of evangelism. I believe that departmental secretaries can engage in direct evangelistic efforts without making the interests of their departments suffer.

In South America we had one man carrying three departments,—doing three men's work, and doing it most efficiently,—and yet each year he carried on an evangelistic effort, not for two, four, or six weeks, but for three months or four months, or until his people were baptized and soundly established in this faith. And I can assure you that he made a far better departmental secretary than would have been possible without that evangelistic experience. That experience put life into all the departmental machinery. In South America nearly all the executives and all departmental secretaries are engaged in public evangelistic endeavor. And this has made all the difference in the world in our work and in the spirit of our work.

I am inclined to believe that union conference presidents and departmental secretaries of union conferences can engage in public evangelistic endeavor without having their departmental duties fail in the slightest degree. Some one may say, "You have never been a union conference president, and don't know what you are talking about." I admit that I cannot speak as a union president, but I am convinced that a division president can do it; I have proved to my own satisfaction that it can be done, and that he can give time enough to the effort to carry people clear through every phase of this truth. I know it can be done.

Ministers who are not considered public evangelists, and pastors of churches, can profitably do evangelistic work with their own congrega-

tions, for there are in every congregation men and women who need to be converted to the Lord Jesus Christ. And I don't know of any more important work for the pastor to do than that. And when the church members have been won to Christ, they should be trained to become evangelists in their sphere, for I believe it is but a little step from a converted convert to a converted laborer.

And when the division president and all his force of workers give evangelism its rightful place in the program, there is seen the most gratifying effect upon goals and campaigns. Every campaign would go much easier than it goes now, if we would only lead all our forces in evangelistic endeavor, which would lighten the world with the glory of the third angel's message.

## Getting the Ear of the Public

BY J. E. SHULTZ

**T**HEATRICAL methods are to be avoided in connection with the presentation of the third angel's message, as we are instructed in the "Testimonies," Volume IX, page 142, yet "some of the methods used in this work will be different from the methods used in the past," and the admonition follows: "Let no one . . . block the way by criticism."—*Id.*, Vol. VII, p. 25. It would therefore appear that evangelists are not to be circumscribed in their efforts to advertise and present truth in an attractive manner.

One of the prime requisites in getting the ear of the public is to know how to advertise in such a way as to secure the attention of the people, avoiding anything of a sensational nature which would have a tendency to shock the finer sensibilities of cultured people, and without involving prodigal expenditure. Having spent considerable time in editorial and educational work, I would consistently be classified as a conservative evangelist, and it would

be supposed that conservatism in conservative Boston, where I am located, would be just what is required. However, such is not the case when it comes to advertising, for in order to fill an auditorium of any size, as much time must be given to the preparation of advertising material as to the preparation of the sermon.

"I don't like your Sunday night advertising," said a parishioner to the pastor of a city church. "Neither do I," was his reply, "nor do I like the bait with which I catch fish; but the fish like it, and that is why I use it." When I entered the ministry, nearly three decades ago, our ministers were advertising topics such as "The Second Coming of Christ," "Home of the Saved," "Man's Nature and Destiny," et cetera. While we are today presenting these truths in a manner differing little from that of our pioneers, yet the advertising methods which they employed with successful results, would not be effective at this time, due to

the change which has taken place in the public mind. Successful advertising of today must be unique in its features, and yet dignified to a degree appropriate for announcing the stupendous and solemn message from the God of heaven.

### Advertising Methods

A matter of first consideration is the location of the effort in a suitable locality and an appropriate building for reaching the people. Naturally the advertiser will suit the advertising to the size of his auditorium, both as to style and quantity. If the auditorium seats a thousand people, there must be twice the amount of advertising requisite to fill a hall seating but five hundred people. There is a direct ratio of advertising and net results, which is especially apparent in the attendance the first night of the meeting.

The second consideration is the method of advertising. The evangelist must decide which method will best serve his purpose,—handbills, billboards, newspapers, the telephone where an unlimited service is enjoyed, personal invitations, or ten-minute services on the streets, announcing the services and inviting attendance. Let us briefly consider these various methods of advertising:

1. *Handbills.*—Personal experience has demonstrated to me that of all methods of advertising, the handbill produces the least result. This may be due to the fact that this method is largely employed by grocers and other commercial concerns. Possibly my experience is of local application, as confined to the cities of Washington, Philadelphia, Providence, and Boston, and it may be that in other parts of the country the plan produces better results. I have found that, instead of handbills, a little more money invested in a neat blotter board, bearing the cut of the evangelist and the announcement of the place of meeting, brings the best returns. Do not crowd your

advertisement. By this I mean do not put out what is called a "white" advertisement. Put as little on the card as possible to get your idea before the public. Some favor the plan of printing the subject of the immediate meeting in large type, and following it with a week's program. My experience is that the week's program detracts from the special meeting, for people conclude, "We can hear him some other time, and need not bother to go tonight."

2. *Theater Tickets.*—Where meetings are held in the theater building, I have found that invitations printed on ticket-slip paper are very effective. Many people keep these ticket invitations, and present them at the theater door at meeting time. As such invitations are usually given out on Saturday night to people on the busy streets, care should be exercised that no law is violated by their distribution.

3. *Billboard and Street Car Advertising.*—If billboards are not too expensive, they serve as a very effective means of securing attention. In addition to the use of the large billboards, especially at the beginning of the effort, street car advertising space is to be commended. A card suspended from a string hanging inside the car, which turns around as the result of the movement of the car, produces good results. Street car advertising space can usually be secured at a minimum figure.

4. *Newspaper Advertising.*—This is a method which must be influenced by local conditions. In cities of two million or more inhabitants, the front page of the newspaper (which is always best) is not obtainable. But whatever page of the newspaper is used, it is well to get a position as near the top of the advertising pyramid as possible, remembering that two thirds of the distance to the top is the optical center of the page. The religious page will bring the advertisement to the attention of the church-

going people, and this may seem to be an advantage, but it is well to bear in mind that while those who come to the meetings as the result of such advertising are usually more easily reached with the message, a large number who read the advertisement in that position will not respond to the announcement because of their contact with other church services at that hour.

This may in a measure be influenced by the method of approach. In my work during the last few years I have made no effort to conceal the fact that I am a Seventh-day Adventist, and for that reason I have at times chosen the theater page for my advertisement, knowing that a large number of people follow the programs of the various theaters. When advertising on the theater page, the announcement should be of a lecture, rather than a sermon, because lectures on Sunday nights, especially where theater performances are restricted, are very common in theaters.

For years I did not favor the use of a personal photograph in connection with newspaper advertising, but it has been demonstrated that by the use of a good plain cut the advertising becomes twice as effective.

I find that two thirds of my audience come as the result of newspaper advertising, while only about one third come as the result of other methods. If I were working in another part of the country, I would take a careful census week by week, to ascertain which was the most effective method of advertising in the special community in which I was located. Different parts of the country require different advertising methods.

5. *The Telephone.*—In cities where a number of Seventh-day Adventists have unlimited telephone service, it is a good plan to apportion names from the telephone directory for personal telephone invitation. Having placed

assignments in the hands of our people who have volunteered for such service, we instruct them as to when and how to proceed. We suggest that the telephone conversation be conducted as follows: "Good morning, Mrs. Jones! You will pardon me, but this is Miss Blank, calling to inform you that a most interesting and instructive lecture is to be given by Evangelist Brown in the Old Church of the Mediator, at Cranston and Burgess Streets, Sunday evening at 8 o'clock. I am sure you will be interested in the subject, which is 'The Meaning of Modern Miracles in Malden.' This service will be preceded by an illustrated song service, beginning at 7:30. I shall esteem it a pleasure to meet you at that time. Thank you."

We enlisted a large number of our people in making this announcement during an entire effort, with excellent results, and without expense. Church members who were unable to give time to telephoning, lent their telephones to other members for such use.

6. *Personal and Formal Invitations.*—By this I mean either a personal visit at the door of the home or a formal invitation neatly printed on a card and sent through the mail under letter postage. The formal invitation should always be signed by the sender, and is usually employed in inviting special friends. Either of these methods, if faithfully employed, results in a hand-picked audience. The latter is usually employed by professional people, who do not have time for other methods of extending invitations. The cost of printing invitations and envelopes must be met, but the person who sends them out pays the postage.

7. *Outdoor Meetings.*—This method was employed in Boston by my predecessor, Elder R. S. Fries, with excellent results, and I have found it very effective in bringing people to attend our meetings in the church, many of whom have been led to make a favor-

able decision for truth. We have a car fitted out with a platform and a set of chimes. We conduct a brief musical program, which draws the people, and then give a sermonette, and at the close announce the evening service at a definite place and time. This is a method of reaching the people which is not met in any other way, and I would recommend it as a method for reaching the public ear in our large cities, wherever the people congregate in large numbers.

It is necessary to obtain permission from the mayor or the city council for holding outdoor meetings, and for a number of years we have held a permit to preach on Boston Commons. This is a place set apart for free speech, and every Sunday during the summer there will be found representatives of the Catholics, Federation of Churches, Mormons, Socialists, and Seventh-day Adventists occupying positions assigned them by the park commissioner. The only specification in granting the permit, is that nothing of a seditious nature shall be presented.

We begin our meetings at three o'clock in the afternoon, and continue until six o'clock. Our location is at one end of the Commons, where we have first access to the people coming in through the gate. In addition to the chimes, we have a folding organ and two cornets, and it is not long after beginning our song service until the crowd begins to gather. We hang up our prophetic charts, and two or three speakers occupy the first hour and a half. Then we devote another hour and a half to an open forum, in which oral questions may be asked. Our audiences are composed of people of all shades of belief and unbelief,—Jesuits, Protestants, atheists,—all anxious to confute the Seventh-day Adventist speaker. The attendance ranges from five hundred to a thousand, and we find that about half the number attending the outdoor meeting will be

in attendance at the evening service at the church. I do not know of any way whereby so large a number of people can be attracted to our meetings, without any expense for advertising, as by the open-air method of reaching the public; and we find that these people are susceptible to the message, and many have fully united with us in church membership.

### General Principles

We should bear in mind that no amount of advertising, of whatever nature, will hold the crowd if they are disappointed in what they hear on the first or second night of the effort. It is possible, by appropriate advertising, to fill almost any auditorium for any evangelist for the first night; but much depends upon the evangelist whether or not the people return the next night. He who is successful in getting and holding the ear of the public must be a student of human nature and able readily to recognize a lack of interest; and failure to know how to regain interest is fatal to success in public work. Any restlessness or lack of interest on the part of the congregation should serve as instant warning to the speaker that it is time to turn aside from the prosaic, to the use of illustration or parable. It is one thing to study advertising and to attract the people to the service, but it is of still greater importance to be able to hold the interest which the advertising has created.

In the matter of advertising, do not be too careful about hurting people's feelings, and yet you must refrain from anything rough or coarse. Watch the trend of current events, and make any subject of general or local interest serve a good purpose. When public attention was being centered on the alleged cures in Malden, at Holy Cross Cemetery, we were able to fill our auditorium during a month's time by employing in our advertising, topics such as, "The Meaning of Modern Mir-

acles in Malden," "Are Cures Made at Malden," "Agencies at Work at the Tomb of Father Power," etc. While there was nothing in our advertisements that would shock the finer sensibilities of Catholic people, and we were careful to avoid any personal thrusts, yet a deep interest was created and there was a large attendance at our meetings.

In conclusion, I would state that to get the ear of the public does not always mean the spending of large sums of money. By outdoor meetings, such

as I have described, by prepared reports of sermons furnished for publication (often accepted free of charge), by medical missionary work, by health lectures, by an illustrated song service, by offerings for beneficent purposes taken in connection with the meetings, and by an open forum following the evening service, we may create a comity of good will; and this, after all, is the basis of all effective advertising and assurance of getting the ear of the public.

*Boston, Mass.*

### Discussion From the Floor

L. E. FROOM (Chairman): Elder Haynes has set before us the urgency, the necessity, and the demonstrated success in making of first consideration the true purpose and objective of evangelism. Elder Shultz has touched upon a few methods which the evangelist employs to get the ear of the public. Now we turn to you who have been listening to these presentations, to tell us of your experiences along these lines.

F. D. WELLS (President, Northern New England): I should like to know how we can get our departmental secretaries interested in and desiring to combine evangelistic work with their departmental endeavor. Some of our secretaries have conducted evangelistic efforts during one season, but for some reason it has been difficult to get them interested the second time.

N. P. NEILSEN (South Brazil Union, S. A.): I should like to ask this question, in order that we may understand just what is involved in Elder Haynes' suggestion. When we use the term "evangelism," do we mean public speaking, or do we mean soul winning? If we mean public speaking, in the usual sense of the term, and expect all departmental secretaries to have the ability to give public lectures and to draw and hold large audiences, then I can see how it would be difficult to

get all our secretaries to co-operate. But if by "evangelism" we mean soul-winning endeavor, then I think we are all agreed that this should be the one aim in all our work, whether we are full-time evangelists in the broadest sense or whether we are conference presidents, secretaries of departments, or whatever we are. Now which is it? Does it mean soul winning in that sense, or does it mean holding public meetings?

C. B. HAYNES: It means soul winning. I hope nobody will get the idea from what I said this morning that I felt that all our workers should leave everything else and engage in public evangelistic effort exclusively.

L. E. FROOM: Elder Boothby has the floor. He will pardon me when I say, by way of introduction, that Brother Boothby has just completed a tabernacle effort where his attendance was about 4,000 and which resulted in the baptism of 122 persons.

R. L. BOOTHBY (Kansas): I believe that the important thing, in getting the ear of the public, is first of all a real desire to get the ear of the public. If our expectations are small, and we are satisfied with an audience of 300 or 400 people, that is about all we shall reach. If we want a crowd, we will work for a crowd. A few years ago I conducted a series of meetings in a

town having a population of about 6,000. We started in by fitting up a hall that would seat 1,000 people. The lumberman, from whom we obtained our lumber to make the seats, said, "You are exercising a lot of faith if you expect to fill this hall." But we had the hall packed to the doors. People will come where there is something to draw them; but unless we expect to do something, the people will not expect very much. They expect just about what we expect. If what we have to offer them does not make it worth while for us to put forth a tremendous effort, then they consider it is not worth very much to them.

When I go into a city or town to hold a series of meetings, I go in there with the feeling that I have the biggest thing that has ever struck that city, and I believe I have. When we went to the city of Wichita last October, we had a tabernacle seating about 4,000 people. I went in, confident of the fact that we had something that those people did not have. Mr. Billy Sunday came to Wichita to hold a two weeks' revival while we were there, and people said, "You will probably lose the crowd, and will have to close your meetings during that time." But our attendance kept up just the same.

Now the first thing that I do when I begin work in a city is to get in touch with the biggest man in the town. When we were in Topeka I got in touch with Senator Arthur Capper, and asked him to give the dedicatory address for our tabernacle. My associate workers did not believe that the Senator would do such a thing, and considered it utterly useless to try. But I made an appointment, through his secretary, to see him, and when I made known my wants, the Senator said, "Where is your tabernacle?" I told him. And he said, "Yes, I will be glad to come out and give you a little talk." He did so, and because of that we gained a prestige in that city that re-

sulted in filling the tabernacle to overflowing, and enabled us to reach the very best class of people. At the end of the tabernacle campaign, one man gave us a check for \$1,700 tithe, and another man gave \$300. Later, when we were erecting our church building, a lady gave us a \$700 diamond, which we sold for \$400. I speak of this to show that we reached an influential class of people; and I think the best way to do that is to get in touch with men who have a standing in the city. In Wichita, the mayor of the city came to our tabernacle and delivered an address.

I was sent to the town of Eaton Rapids, Mich., to hold a series of meetings, but I found our church members in a very pessimistic mood. They said, "You will never be able to get a crowd. We have had two efforts started here, and they closed up before they were through, because the people would not attend the meetings." But we decided we would make another attempt, and rented the largest hall in the town, the Masonic Temple, and made use of the calliope. I have used the calliope with good results. I got a vision of the advantages of the calliope during an election campaign, when people were out campaigning on the streets, and playing jazz music on the calliope. That was the first I had thought along that line, and I said to my wife, If we can play sacred music on the calliope, we can make good use of it in our work for drawing the crowd. And so we tried it. We packed that building in Eaton Rapids, and I have used the calliope ever since. I attach large signs to the sides of the car, and drive up and down the streets, playing those good old sacred hymns such as "Take Time to Be Holy," "Nearer, My God, to Thee," "Abide With Me," "Blest Be the Tie That Binds."

I find that the calliope accomplishes two things: First of all, it is an advertising method that never fails to

reach the people, just as a brass band on the street always draws a crowd. The sound of the music causes people to come to the windows, to look out of the doors, in order to see what is happening. In the second place, the calliope music has an effect on the city at large which is similar to the effect of a song service on a congregation. The sound of those sacred hymns directs the attention of the entire city along religious lines, and that is the thing that we are anxious for and which we seek to accomplish by scattering our literature before the evangelistic effort begins. And so, in my experience, the calliope has proved to be a very effective means of advertising.

I believe that God wants us to capitalize the inventions of this day for the finishing of His work. And I do not believe that just because the devil has made use of the moving picture machine, the calliope, and other inventions, we have to let him have the whole thing. I believe that we can turn these things to the finishing of God's work in the earth if we will put them to proper use in a dignified way.

Good music is one of the most effective means of reaching the public today, and it is worth while to give due attention to it. In Wichita I visited a music store and asked the proprietor if he would furnish us two pianos free of charge. He said he did not believe they could do that, so we rented the pianos of him. He was present the opening night of the campaign, and at the close of the meeting he came to me and said, "I have had my eyes opened since I came in here. You come up to the store tomorrow. I believe we can do something for you in regard to those pianos." When I called at the store, he gave me a written authorization to use the pianos during the campaign, without any expense whatever.

But in conclusion I would like to emphasize what I said in the beginning, and that is that if we expect to reach the public in a large way, we must lay our plans accordingly. And then, after we have advertised, and carried out well-laid plans, and have gained the attention of the people, let us not fail to give them the pure gospel, which is able to save their souls, and make them wise unto salvation.

E. D. SHARPE (Idaho): I find that lectures on astronomy are effective in creating interest. We have in our conference a practical mechanic who has assisted us in operating an observatory in connection with our tent effort, and we have a telescope about twelve feet in length. Business men and members of commercial clubs can always be interested in viewing the mysteries of the heavens, and we make a special effort to inform them of our services. Our program for the first four weeks combines the use of the observatory of the heavens with the exposition of Bible truths, and always enables us to secure large audiences, and after that length of time, we have no difficulty in holding the interest.

We find the telescope a very effective medium in reaching the ear of the public, and I believe that this is a method that can be very appropriately employed in evangelism. After featuring the telescope for a month, we give special prominence to the great world calendar movement, and find that we can thus hold our crowds during a three-month period, in a very satisfactory manner.

I believe in newspaper advertising, and also printed card announcements. I use a cut of the telescope, which helps to draw the people; and when we once get people to our meeting, we try our best to hold them through the entire series.

M. G. CONGER (New Jersey): I believe in street car advertising and the use of large posters placed in front and

in the rear of the street car. I have also used the theater ticket plan for printed invitations, and make use of newspaper advertising. I have used handbills, but prefer a handbill of the folder type, which is a little higher class than the ordinary commercial sheet. I aim to make all my advertising attractive and forceful, and use cuts to quite an extent.

J. G. MITCHELL (Florida): In the South people do not read advertising so much in these days, and we do not have much money to spend in advertising. When we use printed handbills, we choose the kind which can be tied to doorknobs, for the people will tear them off, and cannot fail to notice the announcement. With personal invitations to prepare the way, the newspaper is the best method we have ever found. In distributing the personal invitations, we depend upon the help of our church members. We assign to each church member a section of territory,—say twenty-five houses,—and we expect that person to become acquainted with each family in those twenty-five houses. When we pitch the tent, these twenty-five or more people are given a personal invitation to come to the meeting. From the very first I tell the people that we are Seventh-day Adventists, pass out our literature, and tell them that they are reading Seventh-day Adventist literature. We have had no difficulty in always securing a full house. I believe that "according to your faith be it unto you;" and the larger your auditorium, the larger crowd you will get, if you ask the Lord to give it to you.

H. F. DE FLUTTER (Southern California): I like that ringing note of Brother Mitchell's talk, about telling folks that we are Seventh-day Adventists. We should never be ashamed of what we represent. In the efforts with which I have been connected, the usual plan has been to advertise, a week or

## Prayer for

BEFORE Thy throne we bow the  
And earnestly beseech Thy power

We go among unloving hearts,  
And let us breathe Thy love all

In all our long and weary walk  
Speak Thou through lips of clay

Let spoken word and printed page  
Be used of Thee in bringing souls

And may the message of Thy truth  
Complete and lasting victory as

So bring us safely home tonight  
And grant us, when the body tith

O keep us all this day,—each day  
And sanctify our working life t

*Redlands, Calif.*

two in advance, that Seventh-day Adventists are going to begin a series of meetings, and we have never failed to get a packed house every time.

I am interested in the various methods for reaching the public that have been presented here, and I frankly confess that I am not strong for the handbills. In one effort we used handbills to a large extent, and they were distributed by our faithful church members, but I am convinced that this method of advertising does not yield results commensurate to the expense involved. Printed announcements on advertising blotters are quite effective, because this is something that people make use of daily in their homes. But the blotter is more expensive than the handbill. We have seldom used window cards, as that is an expensive proposition. At one time when we began work in a small town we got about a hundred cards printed, and placed them in windows in the business district, and they served to good advantage.

We recognize the value of securing influential backing, and usually succeed in getting the mayor of the city to give a brief address at the opening

## or Service

knee, at breaking of the day,  
to guide us all the way.

out go Thou with us there,  
day, just as we breathe the air.

among the homes of men,  
y, and turn away from sin.

ge, we leave upon our way,  
e to light of clearer day.

th find hearts that long to know  
theirs, where'er they go.

, when weary grows the mind,  
es, Thy rest and help to find.

hy through all the changing year,  
bring Thy kingdom near.

REATHEL JENKINS.

of our meeting. It doesn't make any difference what he talks about. The fact that the mayor gives his personal recognition impresses the public with the importance of the meetings.

But I am still up in the air as to what is the most effective method of advertising. Much depends upon the size of the city and local conditions, but almost any method of advertising will bring the people the first night. It depends upon the man and his message as to whether or not they will come the second night.

C. C. ELLIS (Southern California): I would say with Brother DeFluiter that we have not been able to settle down to any one method as the best. I think all methods ought to be used to fill your building to capacity. If you find your crowd becoming smaller, then try some other method. I believe the main thing which should concern us is not so much how to get the people to come in the first place, for I have seldom seen the time when we could not arouse the curiosity of the people by some means, but the point I should like to have considered here is how to present the message in such a way as to keep the people coming

every night, and how to lead them to become real Christians, as well as to become thoroughly indoctrinated. That is the big thing that we are facing night after night.

I find that in the Greek, the word "enthusiasm" is given as "God in a person," and I think that is the secret. If God can possess us in such a way that everybody can see that there is a mighty difference between this message and everything else that comes to them, I believe we shall have no trouble whatsoever in our advertising.

P. E. BRODERSEN (President, Southern California): I am in favor of any method of advertising which properly maintains the dignity which this message carries with it. There are several methods employed in our field which are to be commended. One is the method used by Brother H. M. S. Richards and his company, of sending literature and workers into the city three or four months in advance of the opening of the effort, informing the people that a tabernacle effort will be held there at such a time, and asking them to read a periodical which is sent out by the tabernacle company. Usually this is the *Signs of the Times*, and the workers secure all the way from five hundred to a thousand readers of the *Signs*. When the evangelistic effort begins, the people in the community know that it is conducted by Seventh-day Adventists, and many have become quite well acquainted with the message. I like that way very much.

Brother Philip Knox works along the plan of giving lectures on astronomy, in commercial clubs, high schools, and he is often invited to lecture in churches. Under this plan he does not announce at the start that he is a Seventh-day Adventist, but by building up a strong interest through his lectures on astronomy he is able to hold the interest to quite an extent through a series of lectures on our doctrinal subjects.

G. R. WEST (Missouri): I would like to ask a question: When beginning an evangelist series, how many follow the plan of making known at the very beginning that you are Seventh-day Adventists?

(Chairman requested response by show of hands, which revealed that the opinion of those present was about evenly divided,—part in favor of and part for withholding until the meetings were well established.)

W. H. HURLOW (Africa): That is a matter which depends upon the circumstances and the prejudices in the place where we are to work. In South Africa it would be just about suicidal for us to announce at the outset that we are Seventh-day Adventists. Plans are now being made for me to conduct an effort in the university headquarters city of the Dutch Reformed Church. That church brings out in its church paper, about every second week, an article against the Sabbatarrians. If I went into that town and told them that I was a Seventh-day Adventist, I would never get a hearing, a hall, or space for a tent. So there are circumstances where we cannot tell the people what we are until at least we have a hearing. I believe that once we have a hearing and the people listen to the message, it becomes quite evident who we are, whether we tell them or not.

In our evangelistic work in Africa, we use about every method that has been mentioned. We use handbills very largely, but we try to use a high-class paper, and put our advertising out so that there is a very clear distinction between our handbills and handbills put out by the dry goods stores. We advertise in the street cars quite largely, use the newspapers, and about every method that has been suggested. I do not know just what method has brought the greatest result. I have never attempted to find that out, but I think it would be a good thing to make a survey to find out.

S. E. WIGHT (President, West Michigan): I think, my dear brethren, that this question of getting the attention of the public is quite simple. I believe in the methods that have been spoken of here. But the secret of success lies in the men back of the effort,—in their ability to hold and develop the interest. I am convinced that we ought to put forth great effort to train men to hold congregations. It can be done. First, the man must have the vision, as has been stated; then he must be educated to believe that he can reach the masses. There is need of studying the best methods of getting at the people in a public way, but I am inclined to think we should not put all the emphasis on that, but that our young men, at least, should be educated to hold the attention of the larger congregations. There comes to my mind the experience of a young man in the West Michigan Conference. We looked around for some time for a man to put into a certain city where we greatly desired to see the message proclaimed with power. This was a city which Sister White had often visited in the early days of our work, and where one of our oldest churches in the denomination had been established. But many changes had occurred during the years, the church membership had become scattered, the church building was neglected and in a run-down condition, and although it stood right in the heart of the city, it was about to be abandoned and sold for a small sum. Repeated attempts to conduct evangelistic efforts had failed, and it was considered a very unpromising field.

But we found a young man who we thought should go there, and he went. When this young man got there, he persuaded our people not to sell the church, and he immediately went to work fixing it up, and then he began a series of meetings; and with the help of his Bible workers, and the help

which he secured from the church members, widespread interest was aroused, and there was a good attendance at the meetings. We now have a thriving church in that city, all due to the fact that a man of God went in there with a vision, and rallied his forces for conquering a most difficult situation. They didn't have a lot of money, they did not have great facilities, but they did the work.

I believe we ought to place the proper emphasis upon the man rather than the method. Please do not misunderstand me. I am not depending unduly on a man's talent. But I do believe that God imparts a special fitness to men who are willing to do this evangelistic work. I feel anxious about this, because I think of the young men coming on. I think there is something for us as leaders to do in the way of inspiring these young men with the thought that they *can* do a mighty work for God. Some of the rest of us have discovered the cause of our failure to do greater things than we accomplished in our early days, and I think we should profit by our failures, and make it possible for the young men of this time to do a greater work than they might otherwise do.

L. E. FROOM (Chairman): Technique is always a secondary matter. If a man is filled with the power of God, and becomes a channel through which the Spirit of God can reach hearts, true success will attend his efforts, whatever may be the methods employed.

#### **Length of Evangelistic Effort**

R. L. BOOTHBY: It takes me about ten weeks to get the foundation laid. The more weeks I hold after that, the more converts I have. I have just held a six months' effort, and I wish I could continue for a year. I held meetings five nights a week for the first five months, and after that I held meetings only two or three nights a week, and

spent more time in holding cottage meetings and doing personal work.

C. C. ELLIS: In my work with Elder H. M. S. Richards, we have held meetings every night in the week except Monday, for a period of about four months.

J. E. SHULTZ (Massachusetts): My work has largely been in connection with the Boston Temple church, where our services are more or less continuous, and for that reason we usually begin a series of special meetings in the autumn, after we close the Boston Commons meetings, and continue until spring. But these meetings are held on Sunday nights only. During that time we cover every point of doctrinal truth and seek thoroughly to establish our people.

J. W. RICH (Southern California): I do not see how we can accomplish what we should in an evangelistic effort in less than eight or ten weeks.

COLORED BROTHER (Name not known): I usually run a meeting for about eleven weeks to get a good foundation, and then continue as long as I can. I find that it takes time to develop people into 100-per-cent Seventh-day Adventists, as this involves thoroughly indoctrinating them and seeing that they are really converted. Then when the meetings close we do not have to worry about their giving up the truth.

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No worker has a right to contentment with a mere working knowledge of the superstructure of our distinctive denominational doctrines. We need to have underneath all a broad, intelligent foundation of the great, general Christian verities, embracing the fact of God, the deity of Christ, the divine origin and authority of the Scriptures, the vicarious atonement of Christ, and full salvation in Him. From this we are to build onward and upward.

# Special Features

Brief Presentations Without Discussion

## Building Up the Midweek Prayer Service

BY C. G. BELLAH

ONE of the first things which I seek to accomplish in the building up of the work of a church, is the establishment of a live midweek service. There is a story told of a man who had a cow out in the pasture, and every evening he paid a boy a dime to bring the cow home. But one day a friend said to this man, "If you put the dime in the trough, the cow will come home without being brought home." There is a suggestion in that for pastors. If we feed the people, they will come to prayer meeting. The people want help, and the prayer meeting should be a sort of informal meeting where they can ask questions, talk over their problems, pray over them, and find help and blessing.

There is no secret method for securing increased prayer meeting attendance, but there are some facts which must be kept in mind. In the first place, the pastor should remember that this is the people's meeting, and therefore he should not talk more than fifteen minutes. I have heard of pastors who talk so long that there is only time enough left for one individual testimony. This is the people's night, and they have a right to expect that the time will largely be devoted to their own experiences and expressions of need.

There are two topics for the pastor to talk on, which are always of interest to everybody, because they concern everybody. One of these topics is "Sin and Sorrow," and the other is "The Way Out." But to deal effectively with these subjects in a fifteen-minute

prayer meeting talk may require more time for preparation than is required for a forty-five-minute Sabbath sermon.

When I became pastor of the church at Covington, there was a church membership of 160. We set as our goal a prayer meeting attendance equaling the church membership, and we have reached and maintained that standard. I believe that the prayer meeting can be made the best service of the week.

It may be that this is the time to care for some of those perplexing problems that we do not want to present on the Sabbath,—such as the Big Week, and the Harvest Ingathering, and all the rest of our missionary campaigns; for the prayer meeting folk are the people who work.

There is a plan which I have tried a number of times and have always found it effective in building up the church prayer meeting. Sometimes the first prospects are not very promising, but it always works out well in the end; and we have proved it true that "the prayer meeting is the thermometer of the church." This plan may be said to involve different methods, which adapt themselves to the situation in hand. For example:

1. *The Church-Going Campaign.*—This is a campaign arranged by the church board, extending over a period of eight or ten weeks, and the prayer meeting each week is conducted by a different person. For example, I take the first prayer meeting night, the church elder takes the next week's meeting, then the deacons, the deaconesses, the young people's leader, home missionary leader, Sabbath school superintendent—every officer of the church has a prayer meeting night for which he is responsible. It is surpris-

ing how many valuable workers are developed through this plan, and the interest which it arouses among the church members. One of our deaconesses thought she could never take charge of a church service, but we encouraged her to do her part, and the attendance was even larger than usual on that night, and the spirit of the meeting was excellent.

### 2. *Give the People Spiritual Food.*—

Just recently we launched another special effort in behalf of the prayer meeting. I advertised my subject for a certain night like this: "If I Had Only One Sermon to Preach, What Do You Think It Would Be? Come, and I Will Tell You!" That question came to me once, as from the voice of God. I was studying and wondering what I could say to the church that would really feed them, and just like a voice out of the sky the question came: If you had just one more sermon to preach to the people, what would you say? It was not a question of what would a Methodist, or a Presbyterian, or a Baptist say, but what would you, as a Seventh-day Adventist minister, say to those people if you had just one more chance to stand before them. The suggestion almost took my breath, and I said, "Lord, I don't know what I would say; but if you will tell me what to say, I will say it." I have found that when we ask the Lord to teach us what to say to the people, we do not have any trouble about feeding them with food whereby they get help.

### 3. *A Prayer List.*—At another time I announced as my subject at prayer meeting, "How to Get Everything We Want From God." People want to know how to do that, and there is a way to do it. I prepared a little card upon which each member could write the names of individuals for whom he would agree to pray once, twice, or three times a day, and results have been manifest in various ways. For

instance, just a few weeks ago, in the testimony meeting at the midweek service, a woman arose and wanted to speak, but it seemed difficult for her to do so because of weeping. This woman had been a member of the church for some time, but her husband was not a member; and her two young daughters, although church members, had caused considerable trouble in the church school.

On this particular night this sister, who was so deeply affected, said that she took one of the cards when they were distributed some weeks before, and in writing down the names of individuals for whom she would pray regularly, she placed her own name at the head of the list; and God had answered prayer in her own case, and had given her a new experience. Similar testimonies were borne by others, who said that they had been led to put their own names first on the prayer list. And I have found it is not a bad idea for preachers sometimes to put their own names first on the prayer list, for I tell you, our people know whether we have been with God or not. We can't fool them, if we want to; we can't "get by" in this message. Our people know whether or not we have been with Jesus and learned of Him; and if that is our experience, then the people will get help. The woman to whom I referred received definite help, and there has come a revolution in her life. As a result of definite prayer in behalf of individuals whose names were placed on the prayer lists, sixteen new members were added to the church.

I have a book in my library entitled, "Remarkable Answers to Prayer." I don't like the title at all. I do not think that answers to prayer ought to be considered "remarkable" by people living down in the closing days of earth's history, but rather that answers to prayer ought to be a part of our daily Christian experience.

In our weekly prayer meetings, we like to have the children and the youth present. In the church school the little ones are taught to give their testimony, and when they come to prayer meeting, they speak right out of their hearts, for they do not know how to "fix up" a testimony as some of the older folks do; and they consider this their night just as much as do the adults. If we make the midweek meeting informal, guard against theorizing, and deal entirely with spiritual things, I think it becomes the best night in the week; and when we build up the prayer meeting, we are at the same time building up all the other church services.

*Covington, Ky.*

**Bible Workers' Exchange**  
For an Enlarged Service

### House-to-House Ministry

BY ROSE E. BOOSE

**F**OR many years the Bible worker has been cheered on in her work for the Master by the following messages of instruction and encouragement:

"The plan of holding Bible readings was a heaven-born idea. . . . By this means the word of God has been given to thousands, and the workers are brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are entreated to read, examine, and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment. God will not permit this precious work for Him to go unrewarded. He will crown with success every humble effort made in His name."

"The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or

even in halls or churches."—"Gospel Workers," pp. 192, 193.

House-to-house ministry has held a very distinct and unique place in the advancement of the gospel in all ages. In every great reform movement there has been recognition of the fact that no decided advance could be made until the word of God had become available to the people in their homes. It was in the home primarily that seeds of truth were sown in honest hearts, and from the home issued the glorious results of the living word as revealed in transformed lives, against which the powers of evil could not prevail.

The example of our Saviour when here upon earth has placed distinctive glory about the house-to-house ministry, which can never be superseded by any method of proclaiming the gospel. Let us briefly review some of the incidents in the life of Christ, and see how closely all His ministry is linked to the home and its inmates.

1. It was in the home that His first miracle was performed. John 2:1-11.
2. It was in the home that the mother of Simon Peter's wife was healed of a fever. Mark 1:29-31.
3. It was in the home of Zacchæus that a knowledge of salvation was brought to this wealthy chief of publicans, and as a lasting memorial of the visit of the Saviour to Zacchæus' home, we have that comforting statement that "the Son of man is come to seek and to save that which was lost." Luke 19:1-10.
4. The home of Simon the Pharisee, who had been cleansed of leprosy, was situated in the little town of Bethany, and because Jesus visited that home, we have the wonderful lesson of the alabaster box of ointment, which has brought comfort and healing to stricken hearts through all the years of human history since that time; and through the portals of this home we hear that wonderful parable of the two debtors. Mark 14:1-9; John 12:1-7; Luke 7:36-50.

5. Into the home of Matthew Levi Jesus entered, and was introduced to Matthew's business associates. And from that home we hear Him say, "I came not to call the righteous, but sinners to repentance." Luke 5:27-32.

6. There was a house in Capernaum into which He entered, and as soon as it was known that the Great Teacher was there, a crowd quickly gathered, until "there was no room to receive them, no not so much as about the door: and He preached the word unto them." Here was a cottage meeting which stands as a monument to house-to-house ministry in all history. And it was on this occasion that there was demonstrated that great exhibition of faith on the part of the palsied man, and of his friends who removed a portion of the roof of the house in order to let down the bed whereon the sick of the palsy lay, that Jesus, the Teacher in that home, might look upon the afflicted, believing soul and speak the healing word.

7. The parting words of Jesus to His disciples (as recorded in the thirteenth to the seventeenth chapters of John) were uttered in the privacy of the home. Knowing that the time had come for separation from His beloved followers, he said, "Go into the city to such a man, and say unto him. . . . I will keep the Passover at thy house with My disciples." Matt. 26:18. In the large room prepared for Him, in the home of a resident of Jerusalem, Jesus revealed the mysteries of the kingdom, as He washed the disciples' feet, and instructed them to do as He had done to them. It was here that He partook with them of the last supper, revealing the deeper meaning of the bread and the wine which were to be perpetual reminders of that scene and the climax which immediately followed. Jesus could not impart these sacred truths to His disciples while in the crowds of the temple courts, nor surrounded by the multitudes on the

seashore. The home afforded the most appropriate environment for presenting the parting words of truth which were to guide His followers to the end of time.

8. After His death and resurrection, we find that Jesus did not reveal Himself to the multitude in a public way, but He joined the two disciples on their way to their home, and followed them into its quiet atmosphere. And as they journey along the road, Jesus gave such a Bible study as caused His hearers to see a new meaning in the law, the Psalms, and the prophets, and the plan of redemption became more than a teaching, it became actual experience; it affected their hearts, and they exclaimed, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24:32.

9. After the ascension, and the disciples had come to a full realization of the tremendous task allotted them, they followed the Master's method of house-to-house ministry, as we see by the following incidents:

a. Simon Peter was sent to the home of Cornelius, the centurion, to teach him and his kinsmen and near friends regarding the crucified and risen Saviour, and it was in the atmosphere of the home that the Holy Spirit impressed upon Peter's mind that the gospel was to go to the Gentiles. Acts 10.

b. It was to the home of Judas, on "Straight" street, in the city of Damascus, that God sent Ananias on a mission to Saul of Tarsus, who in that home was praying for light. It was in that private home that Saul's eyes were opened and he was ordained to the gospel ministry among the Gentiles. Acts 9:10-18.

c. That which the praying and singing of Paul and Silas in the prison of Philippi could not do for the jailer, was accomplished when, after the midnight earthquake, they were brought

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# Daily Association Hour

Held in Polk Hall Throughout the Conference Proper

## The Holding Power

BY A. G. DANIELLS

**T**HIS is the first of our daily meetings during the General Conference. There will be twelve or thirteen occasions of this kind, and we are very hopeful that these meetings will prove a real spiritual blessing to us. We are not here to discuss plans and deal with problems; we are here to study the word of God as related to the ministry of the gospel, and to seek God for that experience which we need.

One of our preachers stepped up to me out on the street a few days ago, and said, "Brother Daniells, I have come to this meeting with a feeling of very great need. I need something for this work that I do not possess. I need spiritual illumination, and spiritual power to move the hearts of men and lead them to accept Christ. I feel so deeply that somehow it seems to me if I do not get help, and just this kind of help at this meeting, I shall almost feel that I cannot go on with my work." That was his voluntary expression of need. And he is not the only one who is talking to me that way.

I am very glad, dear fellow workers, that men do sense their need so keenly that they feel they must either have help or quit; and I am not so much afraid of a man's quitting when he has reached the point where he realizes that he must have a closer connection with God in order to get the help that he needs. So these daily Ministerial Association meetings are to be intensely spiritual meetings. I do not mean by that anything extreme or radical, but I do mean, dear fellow workers, that these meetings should be strong and intense. "The kingdom

of heaven suffereth violence, and the violent take it by force," Jesus said; and everywhere in the Bible the ministry of the church are exhorted to great earnestness, great zeal, and deep anxiety for the redemption of men and women.

Now as a denomination and as a band of ministers, we shall have to watch, and be on our guard, lest we follow in the trail of those who have gone before us. I am sure you do not think that the name we bear—"Seventh-day Adventists"—is going to pull us along up the road to the kingdom. You do not think that the doctrines we teach are going to do that, or that the theology we hold is going to do it. We know it is not. We know that one may have the clearest view of theology, and yet be in a desperate state spiritually.

I think perhaps one of the greatest shocks that came to me in my early ministry was the experience of D. M. Canright. I was just entering the ministry when he came to our camp meeting in Des Moines, Iowa. He preached wonderful sermons; they were intensely interesting and impressive. I cannot say that they were deeply spiritual, because they did not make that impression on my heart; but they were intellectual and thrilling, dealing entirely with doctrinal themes, and he held his hearers spellbound. I would like to see every preacher among us today able to present our doctrinal truths in the same gripping manner as did D. M. Canright at that time. But we should profit by the great mistakes which led to ruin in his career.

At that camp meeting Mr. Canright was pretty free to challenge anybody that didn't hold our doctrine, and one night two gentlemen came to him at the close of the meeting and introduced themselves as Dr. Duncan, president of Drake University, and Dr. Lucas, editor of the *Christian Oracle*, and they said they had come to accept the challenge on the Sabbath question. They laid down the basis on which they would debate, which Mr. Canright accepted. But when Mr. Canright told Elder George I. Butler, the president of the General Conference, and some other ministers about the matter, they felt a little hesitancy about it. In fact, they did not want the debate to take place, but Mr. Canright did. So they met and made their arrangements—drew up the articles, and fixed the date, two or three months ahead.

I was secretary of the conference at that time, and resided in Des Moines, so Mr. Canright carried on some correspondence with me about the arrangements, and in several of his letters he said, "I have the best line of arguments and facts and proofs about the law and the Sabbath that this denomination has ever had, and I am going to whip Dr. Duncan to a frazzle." I was young and inexperienced, and I thought that it would be a wonderful thing to be able to drive into a corner such great men as the president of Drake University and the editor of the *Christian Oracle*. It was in the month of August, 1886, that this correspondence with Mr. Canright was carried on, and the debate was to come off early in the spring, January or February. I was called to New Zealand in September, and early in the next year, 1887, the word came out there that Mr. Canright had given up the whole message, that he had turned away from the law and the Sabbath, the Spirit of prophecy, and the whole truth, and had joined the Baptists. That was a terrible shock to me. I could not understand

it. I can understand it better now. I was mistaken about theology's being the holding power. I have learned now, dear friends, that the Lord Jesus Christ is the holding power, and unless the theology is translated into the life, there is no power in it to hold a man.

So I say again, our denominational name, our theology, our institutions, our organizations, or any of these, will not hold us firm and steady in the Christian life. The fact is, they are not holding us, and unless something else gets hold of us, we shall continue to see thousands falling away from our ranks. People have all the theology; they have been brought into the organization, yet thousands have dropped away every year. O brethren, we have got to get something beyond all that that I have mentioned.

Now I say again, we will have to watch, and we will have to take a certain course, if we are saved from the spiritual declension and departure from truth which has been apparent in religious movements of the past. Israel went astray; the church after apostolic days went astray; the Reformation churches have gone. It makes us sad to think that these bodies have departed from the devotion, the loyalty, the consecration, and the faithfulness manifested in the early days. I thought today I would like to give you just a brief review of how men connected with these other bodies have failed, and the warnings they hold out.

One minister writes thus in "The World's Greatest Things," p. 18: "This age is spiritually decrepit; it is halting, languid, and feeble in spiritual things," and then he admonishes his own church to take heed lest they partake of the spirit of the world.

Another minister has this to say: "The greatest danger confronting the churches of Christ today is the possible decadence of the pulpit. Let the pulpit decay, and the cause of Christ goes into an eclipse. No power under

heaven is equal to the power of a Spirit-filled ministry."—*Id.*, p. 33. Do you think that is right? [Voices: Amen!] What is there in the church in this whole work of God, what is there so powerful to hold the church and lift the church and develop the church, as the ministry? Let the ministry lose its spirituality, its vision, its devotion, its consecration, its power, and what will come to the truth? What will come to the people?—Just that exactly.

Then I was made sad some little time ago by reading a statement made by the editor of the *Methodist Times*, in London, England, a man of very high position in the Methodist Church. And the Methodist Church is a very great church numerically, financially, and influentially. We know that; we know something about its origin; we know something about the men who raised up that body of people,—John Wesley, Charles Wesley, George Whitefield, and a host of other mighty men of God through whom there was wrought a mighty miracle of grace in old England. This is what the editor of the *Methodist Times* says:

"The Methodist churches have largely ceased to function as soul-saving institutions. The cry of the penitent is seldom heard within their walls. Conversions do not take place. The spiritual miracle has ceased to happen. What is worse, there is no expectation that it ever will happen. Sermons either are not made to convince men of sin, or if so made, fail in their purpose. The plain truth is that Methodism has settled down into a church organization, and is no longer a great evangelistic movement, compelling world-wide attention. The glow has gone."

Now that comes from a Methodist preacher in very high position. He is supposed to tell the truth, and he does. What is the matter, and where is the secret of that decadence? what is the

secret of the loss of the glow of Methodism as it shone under the pioneers? The secret of it lies in the ministry of the Methodist Church. If the same fire and the same consecration, the same kind of men had continued down through the years, the church today would be as it was back in pioneer days. And who knows but that God would have led them on to develop into the movement which we represent today? Why did God turn and choose us?—Because of their decadence. Brethren, we must take it to heart, that if the Lord saves us and takes us through, we shall have to be on our guard and stand right with Him.

Here is a statement from a preacher up here in the State of Washington, written some time ago: "The world's greatest need is spirituality. If we had this, it would cover all the essential needs in one's life. A true perspective of life through spirituality would save us today." He is talking about his church. And what does he consider the great need of the church in which he ministers?—Spirituality, spiritual life, that life that comes from God through the divine Spirit. That is the way he writes. And so we see what these men in other bodies are looking for, what they are desiring.

I feel, brethren, that we have reached a treacherous time in our history, and that we should all take this to heart, and lay hold of God for this deep spiritual life, so as to prevent that falling away, prevent decadence and departure and loss among us. The great purpose of these meetings is to deepen our spiritual life, to bring greater spiritual illumination to our minds, to lead us up into the mount with God, where we shall see light in His light, where we shall see things as they appear to Him.

We cannot trust ourselves, for we are not trustworthy. We are dangerous men and women, all of us. Every human being is a dangerous character from the religious standpoint, the

standpoint of the Christian. No man can be trusted; he cannot trust himself. We cannot trust men. The only one we can trust and be sure of, is God. Our greatest need is the presence and indwelling of that living Christ in our hearts. He will hold us. He will make our minds clear. He will lead us on into greater light, greater illumination, a truer apprehension of His purposes and His plans for us, and He will keep us and hold us firm.

### An Efficient Ministry

This all means greater efficiency in our work as ministers. The Bible clearly teaches that every minister of the gospel should be an efficient minister. The word especially given in the Bible is "sufficient." In Paul's second letter to the Corinthians we read: "But thanks be unto God, who always leadeth us in triumph in Christ." 2 Cor. 2:14. That is God's purpose, that is His plan for us,—that He shall lead His church through His ministry in continual triumph. It is not God's purpose or any part of His program that we shall lose ground or suffer defeat or suffer any kind of failure whatever. He wants to lead us on continually upward and onward in triumph.

As we review the history of our denomination, do we not all most devoutly wish that from the pioneer days this people had gone on steadily upward toward God, onward into life and into consecration and holiness and power? That was His purpose concerning us. O that God would help us to call a halt right now at this General Conference,—a halt toward weakness and decadence of spiritual power, and turn us about, and start us up the road, toward Him, and impart to our ministry and throughout the church a zeal and triumphant life which shall grow stronger every day!

Paul gloried in the fact that it is God's purpose and His ability to lead us in continual triumph in Christ. "We

are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life." Verses 15, 16. Then he cries out, "Who is sufficient for these things?" Verses 16. What things?—The things of the minister of Jesus Christ. Brethren, let us join Paul in that cry today, "Who is sufficient for these things?" If we come to feel that we must have relief, we must have a new life from God, a new experience in God, a new fire put within our heart, or else we must give up our work in the ministry, then we shall turn to the Lord, and shall get the experience which our hearts long for.

In the fifth verse of the next chapter Paul says, "Not that we are sufficient of ourselves." That is the first answer he gives,—we are not sufficient of ourselves. Then he goes on to say, "But our sufficiency is from God; who also made us sufficient as ministers of a new covenant." He was not disheartened nor deterred from his forward move by the fact that he himself was not sufficient for this great work. He turns and says that though we are not sufficient, yet we have the sufficiency that is needed. It is from God, who has "made us sufficient ministers of a new covenant." I like that, brethren. God is able to make the inefficient thoroughly efficient. He is able, and willing, and glad to do it.

But there are some things required of us. While our sufficiency comes from God, through His blessing, His strength, His help, yet He requires something from us. He requires a receptive attitude toward that which will build us up in efficiency. We must have responsiveness to His call and to His ways. There are a few elements entering into this "sufficiency"—or "efficiency," which is the more modern term, both of which mean ability—to which I wish to call special attention, because I think it is absolutely essen-

tial that we understand the ground of upbuilding, of becoming 100 per cent efficient:

1. Spirituality. Acts 1:4, 5.
2. Sincerity. 2 Cor. 2:17-3:6.
3. Earnestness. Col. 1:27-29.
4. Studiousness. 2 Tim. 2:15.
5. Sympathy. 1 Thess. 2:7-12.
6. Power. Luke 24:49.

These are not all the ingredients of efficiency, but they are fundamentals. I will not say that I have arranged them in order according to their place, but I know the first is spirituality. How can any one be an efficient minister who is not spiritual? Do you think, brethren, that any man can be a thorough, genuinely efficient minister of the gospel of Jesus Christ, and not be a spiritual man? It is impossible. Well, then, the measure of one's efficiency, from that standpoint, must be the measure of his spirituality, must it not? And what is our spirituality? I should be glad if we had the time now to read the scriptures telling what spirituality is and what a spiritual minister is. We have it clearly outlined in the word of God, and it is worth our study. I think that every preacher ought to take up that question of personal spirituality,—his standing with God from a spiritual standpoint,—and read the Bible. For that is the minister's textbook on what a spiritual minister is.

A man who goes into business studies that business; he studies every important point of salesmanship, and adjusts himself to it. I think when a man enters the ministry he should study the spirituality of the gospel. He should study the spirituality that is required of the man who purposes to preach the gospel, and then he should square himself with that requirement.

Can you imagine a man 100 per cent efficient who is not deeply earnest in his work, in his mission, in his call, so with Paul he can truly say, "This

one thing I do"? There are many things clamoring for a share of our time and thought, but if I understand it aright, everything that does not contribute to dead earnestness in this great soul-winning work must stand aside. I believe this cause needs a ministry of mighty earnestness, a ministry that carries a heavy burden of heart to win men and women and save their souls from death. Let us read this scripture where Paul tells about this great mystery of godliness, "Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to His working, which worketh in me mightily." I think that is the standard for the gospel minister today. I believe, brethren, that this hour demands a ministry every whit as earnest as was that of the apostle Paul back there. Let us pray God to fill us with a fire and an earnestness that will push everything else aside, and keep us doing "this one thing."

I believe that there must come into the hearts of ministers a greater sympathy. We must have a greater sympathy for our dear people, and a greater love for one another. Oh, how much harm has been done by a lack of sympathy! I with you would bow my head in the presence of God, and crave and pray for this warm, sympathetic heart. This is a hard old world, and we are weak. The devil is after us on every side. I am coming to think the church should be a more sympathetic body than it is, but ministers especially should be sympathetic. Our brethren and sisters are toiling in the sweat, trying to get on, to save up their money, and bring it in. Sometimes they don't bring as much as we would like. I think that in all our drives and our efforts for money, our campaigns, we ought to talk very sweetly

and very kindly to our brethren. We shouldn't scold them and be harsh. Sometimes lately I have felt a bit pained as I have heard the brethren talk. The church needs our sympathy. The people are some of them struggling their level best; they need encouragement.

And O, we need to go into homes, and get down with our brethren and sisters, and pray with them and encourage them. The other day I felt greatly rebuked about this. This revival work I have tried to do has opened my eyes to a lot of things that I didn't quite understand before. A brother asked me to go to see an old couple. The request came at the close of a strenuous meeting, the weather was hot, and I was tired. I reluctantly consented to go, and as the brother said it was just a little ways, we started walking, but as we walked on and on, it seemed a long ways to me, and I didn't like to have him drag me off like that when I was tired.

Well, when we reached the place we found a dear old couple who had been in this message half a century, but they were getting a bit blind and couldn't get out to meetings very much. Now feeling as I did, I was not in a very good condition for comforting those dear old people, and I don't think I did them much good. When I came to leave, I overlooked my Bible and left it there, and did not discover the fact until I got home. I could not go back after it that night, but early the next morning we went back to get it.

When I knocked at the door, the old sister met me, and she said, "O Brother Daniells, you left your Bible, didn't you?" "Yes," I said, "that is what I have come after." "Well, just let me call father in for a few minutes." So "father" came in, and we sat down and I talked with them. I just let time go, and talked with those old people about the message, and the hope, and the coming of the Lord, and then

I said, "Now I would like to pray with you." So we knelt down and prayed, and when we got up, the poor old people were crying. The wife said, "Well, father, aren't we glad Brother Daniells left his Bible! We never would have had this good visit, and this prayer for us, if he hadn't left his Bible."

I tell you, brethren, it smote my heart. I began to see I must be more loving and more sympathetic and more thoughtful of God's dear people. We read those words of that stern apostle, how he was like a father with the children and like a nurse with the sick. That was the way he dealt with the church, and that is an example for us.

## Noteworthy Utterances

### Pulpit Conduct

*The Pattern for Minister's Conduct.*—"The Saviour of the world would have His laborers represent Him; and the more closely a man walks with God, the more faultless will be his manner of address, his deportment, his attitude, and his gestures. Coarse and uncouth manners were never seen in our pattern, Christ Jesus. He was a representative of heaven, and His followers must be like Him."—"Testimonies," Vol. IV, p. 405.

*Pulpit Decorum a Matter of Grave Import.*—"The minister must remember that favorable or unfavorable impressions are made upon his hearers by his deportment in the pulpit, his attitude, his manner of speaking, his dress."—"Gospel Workers," p. 172.

"Decorum is necessary in the desk. . . . Ministers should possess refinement. They should discard all uncouth manners, attitudes, and gestures, and should encourage in themselves humble dignity of bearing."—"Testimonies," Vol. I, pp. 648, 649.

"Our words, our actions, our deportment, our dress, everything should preach."—*Id.*, Vol. II, p. 618.

*The Minister's Demeanor.*—"Solemnity and a certain godly authority mingled with meekness, should characterize his demeanor." "He should cultivate courtesy and refinement of manner, and should carry himself with a quiet dignity becoming to his high calling."—"Gospel Workers," p. 172.

*When Entering the Pulpit.*—"According to the light that has been given me, it would be pleasing to God for ministers to bow down as soon as they step into the pulpit, and solemnly ask help from God."—"Testimonies," Vol. II, p. 613.

*Attitude in Prayer.*—"Many feel that praying injures their vocal organs more than talking. This is in consequence of the unnatural position of the body, and the manner of holding the head. They can stand and talk, and not feel injured. The position in prayer should be perfectly natural."—*Id.*, p. 617.

*Improper Conduct in the Pulpit.*—"Things that are wrong often transpire in the sacred desk. One minister conversing with another in the desk before the congregation, laughing and appearing to have no burden of the work, or lacking a solemn sense of their sacred calling, dishonors the truth, and brings the sacred down upon the low level of common things."—*Id.*, pp. 612, 613.

"Ministers have no license to behave in the desk like theatrical performers, assuming attitudes and making expressions merely for effect. They are not actors, but teachers of truth."—"Gospel Workers," p. 172.

*The Minister's Dress.*—"Carefulness in dress is an important item. . . . The God of heaven, whose arm moves the world, who sustains us and gives us life and health, has given us evidence that He may be honored or dishonored by the apparel of those who officiate before Him."—"Testimonies," Vol. II, pp. 610, 611.

"The very dress will be a recommendation of the truth to unbelievers. It will be a sermon in itself."—*Id.*, p. 612.

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

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

"His dress should be in harmony with the character of the work he is doing."—"Gospel Workers," p. 145.

"They should be clothed in a manner befitting the dignity of their position."—"Testimonies," Vol. I, pp. 648, 649.

*Of Somber Color.*—"Black or dark material is more becoming to a minister in the desk, and will make a better impression upon the people, than would be made by a combination of two or three different colors in his apparel." "Some ministers wear a vest of a light color, while their pants are dark, or a dark vest and light pants, with no taste or orderly arrangement of the dress upon the person when they come before the people." "Carefulness in dress is an important item. There has been a lack here with ministers who believe present truth."—*Id.*, Vol. II, p. 610.

*Attention to Arrangement of Hair.*—"Ministers sometimes stand in the desk with their hair in disorder, looking as if it had been untouched by comb and brush for a week. God is dishonored when those who engage in His sacred service are so neglectful of their appearance."—*Id.*, p. 613.

*A Sad Spectacle in the Pulpit.*—"A jovial minister in the pulpit or one who is stretching beyond his measure to win praise, is a spectacle that crucifies the Son of God afresh, and puts Him to open shame."—"Special Testimonies to Ministers," Series A, No. 1, p. 6.

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## House-to-House Ministry

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into the house of the jailer, for we read that "they spake unto him [the jailer] the word of the Lord, and to all that were in his house. . . . And when he had brought them into his house, he . . . rejoiced, believing in God with all his house." Acts 16: 25-34.

d. Apollos was an eloquent man, and mighty in the Scriptures, yet it was in the home of Aquilla and Priscilla that the word of God was expounded unto him more fully; and because of these expoundings, or Bible readings, as we would say today, Apollos "learned the way of God more perfectly," and became a more efficient minister for God. Acts 18:24-28.

These are only a few examples of house-to-house ministry as recorded in the Bible for our instruction, as we, upon whom the ends of the world are come, seek to do our part in finishing the work which Christ has committed to human instrumentalities. The Master gave more of His time in helping the individual than in preaching to large companies, and by His example we are taught that the personal touch is the greatest force in the world for winning the hearts of men and women. It was in the personal interview with Nicodemus, which took place at night, that the mystery of the new birth into the kingdom of God was so clearly set forth. When talking to the woman with whom Jesus came in contact at Jacob's well, He announced that wondrous fact that He was the Messiah, the Christ, and explained so explicitly the secret

of true worship. "The result of the work of Jesus, as He sat, weary and hungry, at the well, was wide-spread in blessing. The one soul whom He sought to help became a means of reaching others and bringing them to the Saviour. This is ever the way that the work of God has made progress on the earth."—"Gospel Workers," page 195.

To be called to follow in the footsteps of the Saviour, going from house to house and teaching the Scriptures, is the greatest and most exalted honor which can be conferred upon Christian women. Let us never forget our specific instruction for this our day and opportunity: "To all who are working with Christ I would say, Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart."—*Id.*, p. 193.

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## The Essential Verities

(Concluded from page 3)

are sent not merely to inform, but to bring men to Christ, the Saviour. Doctrines codify truth and segregate error. But doctrines do not save. It is Jesus alone who saves, for He only can forgive, and keep, and deliver.

Therefore, in the exposition of all prophecy or doctrine, preach Christ,—His sinless life, His vicarious death, His triumphant resurrection, His blessed ascension, His sovereign intercession, His indwelling presence in the lives of His children, and His imminent, glorious return; preach the full provision of God for deliverance from sin,—its guilt, its power, and ultimately its very presence and possibility. It is the Christ of the message who saves. Let us tell it forth.

L. E. F.

## EDITORIAL POSTSCRIPTS

**HUMBLING!**—The spiritual glow will wane with the most advanced Christian, unless there is a frequent breaking down before God. This is an inescapable necessity, and must be a reality, else our labor will become mechanical, and the deadly blight of spiritual apathy and self-contentment will come in between the soul and God.

**SYSTEMATIZE!**—Organized thought is needed. It is not sufficient to have a head full of valuable but largely unrelated facts. These need to be correlated and organized to preserve balance and so prevent extremism, which is simply secondaries assuming the place and importance of primaries in thought, experience, and labor. Poise, balance, and solidarity are needed now, and these are pre-eminently spiritual qualities.

**STRAIGHT!**—The straight testimony. It will be given by God's appointed spokesmen. Without trimming, softening, or evasion, the truth and the whole truth will be told out. It will be feared by some and resented by others. But God's hand will be over it all. The spokesmen may wonder if their messages have been too "straight." Would it have been perhaps better to have spoken less directly and more tactfully? But God indited it, and it will do its appointed work.

**ACTUALITY!**—It matters not what it is called,—the deeper life, the higher life, the victorious life, or Christian experience. The phrasology is immaterial. It is the reality that counts. Many a simple soul who knows naught of theology or theological terms knows the Lord Jesus in such blessed, experimental fellowship. And contrariwise, many a theologian who can weave a fine theory about it all with learned words, is largely barren of such experimental knowledge. God give to each of us an experience in the actuality!

**DEPTHS!**—Shallowness is inexcusable, with the flood light of the Scriptures focused on this age, with the vast disclosures of the Spirit of prophecy, with libraries in every town, and bookstores everywhere for our enlightenment and enlargement. And above all, since we are living in the prophetically predicted time of increase of knowledge of the Bible, and of running to and fro in its pages, with the promised guidance of the Holy Spirit "into all truth," there is no excuse for shallowness or indolence in entering into the depths of God's thoughts for us.

**LOYALTY!**—Is loyalty a synonym for blind allegiance? Was that the apostolic practice? Did it obtain in the period of the Protestant Reformation or among the founders of this movement? Nay! God's own invitation is, "Come now, and let us reason together." How considerate God is! How kindly His attitude toward the creatures of His hand! He ever follows the principle that either force or blind acquiescence is fundamentally unsound and unsafe. It is a conviction, born of frank, thoughtful survey of evidence and of legitimate questions satisfactorily answered, that carries men through blood and fire.

L. E. F.