

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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THE PREACHER'S MESSAGE TO A LOST WORLD

AN EDITORIAL



WHAT is sin? It must be something exceedingly grave, or it would not have exacted the sacrifice God made to save man from the death penalty. This indicates its seriousness. The New Testament defines sin thus: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. Paul declares: "Until the law sin was in the world: but sin is not imputed when there is no law." "For where no law is, there is no transgression."

Rom. 5:13; 4:15.

Many have defined sin; but it ever is "the transgression of the law." It has been set forth as "revolt against God and His will;" a "forensic failure" on the part of man; "transgression of the boundary line of right and wrong." In its workings in the human heart, sin begets selfishness, rebellion, hatred of righteousness, the choosing of that which God's law prohibits. It engenders hatred toward God because of His goodness, and contempt for those who choose to obey His law.

Doctor Guthrie thus graphically depicts sin:

"Look not at sin. Pluck off that painted mask, and turn upon her face the lamp of God's word. We start—it reveals a death's head. I stay not to quote texts descriptive of sin. It is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting; everything that man hates it is; a load of curses and calamities, beneath whose crushing, most intolerable pressure, the whole creation groaneth. Name me the evil that springs not from this root, the crime that I may not lay at its door. Who is the hoary sexton that digs man a grave? Who is the painted temptress that steals his virtue? Who is the murderer that destroys his life? Who is the sorceress who first deceives and then damns his soul?—Sin. Who with icy breath blights the fair blossoms of youth? Who breaks the hearts of parents? Who brings old men's gray hairs with sorrow to the grave?—Sin. Who by a more hideous metamorphosis than Ovid even fancied, changes gentle children into vipers, tender mothers into monsters, and their fathers into worse than Herods—the murderers of their own innocents?—Sin. Who casts the apple of discord on household hearths? Who lights the torch of war and bears it blazing over trembling

(Continued on page 30)

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

EDITED BY

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SPECIAL CONTRIBUTORS

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Trenchant Truths

WE are prone to talk too much and pray too little.

THE world needs, not signboards, but guides,—men who themselves know the road they are recommending to others.

VOICES are imperatively needed in the ministry today, not echoes; and there is a fundamental distinction between the two.

AVOID CONTROVERSY REGARDING UNIMPORTANT THEORIES

BY MRS. E. G. WHITE

THERE is danger of bringing before the people theories which, while they may be all truth, will create controversy, and will not lead men to the great supper prepared for them. We want the love of God formed within to subdue and soften our human nature, and to bring us into conformity to His holy character. Then we shall spread before the people the unsearchable riches of Christ in all their abundance. The invitation is given by Christ Himself, and it is the work of all His followers to call attention to the board of provisions that has been made accessible to all. Then let not subjects difficult to be understood come first. Christ is calling men to the banquet, and let all who will, come.—W-89, Oct. 30, 1898.

SARCASM and ridicule may silence an objector, but will not convince him.

IT is not so much extraordinary men that are needed in this hour, as extraordinary consecration.

CRITICISM is often the reward of the public servant, but that must not deter in the faithful discharge of duty. We serve not man, but God.

THE modern tendency is to substitute "organize" for "agonize." Without depreciating organization, it obviously can never take the place of importunate, intercessory prayer.

THE receiving of credentials or the appointment to office does not automatically add one whit to a man's wisdom. That comes through hard study, close observation, profitable experience, and divine grace.

THE gospel often thrives best under opposition, as history amply proves. It is in times of prosperity and ease that apathy and stagnation tend to make their inroads. Stress and strain build for strength of character.

QUESTION marks constitute the popular punctuation points of the modern religious world. We are called to proclaim blessed certainties in a world that has lost its spiritual bearings, and is confused in its vital thinking. Ours is to be a positive message.

Messengers From Our Leaders

Heart-to-Heart Talks on Vital Issues

Lessening Administrative Expense

BY DR. H. W. MILLER

WITH the masses of men ready as never before to listen to the preaching of the gospel, it is time for us to study how to release men and funds for direct evangelistic work, and also how best to simplify our organization and make such combinations of labor and elimination of duplication of effort as will cut down administrative expense. It is often found that we can use more direct methods with a saving of labor and expense, and yet do more efficient service.

One great danger that continually confronts the church is that of spending too much time and effort on the organization itself. The apostolic church had a very flexible organization, and it was also very simple. But the members were on fire with the spirit of evangelization, endeavoring to preach to every man everywhere Jesus Christ and Him crucified.

In the beginning, when man was created, he had a perfect body, a body of true symmetry and beauty. His bones, muscles, nerves, and organs were adjusted and arranged in a marvelously harmonious way. But until there was breathed into his nostrils the breath of life, man was a helpless object. So the organization of the church may be perfect in every detail, yet if it lacks life,—the Holy Spirit,—the church may slip backward instead of moving forward. It is manifestly possible to spend too much time, thought, and effort on organization, and in our zeal for perfection of plan, to lose sight of the vital fact that we constantly need the motive power of the Holy Spirit to impart life to the workers. When the Holy Spirit operates in the life, there is little lost effort, and results are certain to follow in the saving of souls.

It is never difficult to be busy or to keep busy. The wise thing is to do

our utmost in the activities that count most; and in God's work that means coming in contact with the unsaved, and proclaiming to them this last message of mercy, ever remembering His promise: "My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

Shanghai, China.

The Experience of True Sabbath Keeping

BY C. K. MEYERS

IT is the Sabbath which has made us a distinct people in the world, and we should understand fully just what the Sabbath offers to a Sabbath keeper in his own personal experience. The first reference to the Sabbath which we find in the Bible is, of course, Genesis 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

The Sabbath carries with it, by the very nature of its origin, the seal of heavenly benediction and divine creation. It stands as the great memorial of the mightiest employment of divine power in the fulfillment of divine purpose. It comes to us as the sequel of a great week of working, in which the mighty power of the Godhead was employed in carrying out the divine program for man. It comes to us in its weekly visitation, bringing us the atmosphere of such origin and such relationship with God Himself. It out-distances sin and separation, and stands for complete fellowship between God and man.

It was on the level and environs of Sabbath keeping that man originally learned to know his birthright and his heritage as a son of the Infinite. In the providence of God, that same creative power exhibited in the instituting of the Sabbath, has been operative throughout these six millenniums of human history, to make possible the bringing back of man to that high plane from which he fell; for in God's mercy He has preserved this single link, the Sabbath, as a reminder of that blessed experience. Surely it ought to bring into our hearts, as we enter into the experience of Sabbath keeping, a large measure and a wonderful degree of the joy and sweetness of fellowship with God.

The Sabbath is not the fourth commandment just by accident. It is not by chance buttressed on the one side by three great commandments which exalt the name of Jehovah, which establish His character, which honor His name; and on the other hand by the six commandments which speak of man's duty to man, establishing the only sure foundation upon which society can build in the government of the nation, in the conduct of the community, and in the joy and happiness of the home circle itself. God put it

there for a purpose. It is the great divine link between God and man.

The Sabbath has been appropriately likened to the keystone of an arch. Right in the very center of the divine law it stands, possessed, like those other nine precepts, of the very character of the Author. The string of commandments is like the ten fingers of our two hands—made of the same substance, animated by the same vitality, and feeling the beatings of the same great heart. God put the Sabbath right there in the center, as the link between Himself and His character and man with every phase of his need.

So in the experience of Sabbath keeping we are to find the definiteness of present relationship with God. What value is there to our hopes for the future if they are not interpreted in the experience of the present? The prophecies from which we have received enlightenment help us to look into the days not far distant, and see the time when men will again walk with God. But how can the heart be sure of entering into that experience if it does not have a foretaste of that joy now? So God takes us along the trail of commandment keeping, especially honoring His Sabbath, that on this ground we may find the contact that is so real between Himself and His people.

Thus the Sabbath is great in its origin, great in its history, and great in its destiny. And may God make us just as great in our experience as His institution!

Washington, D. C.

WE as workers can never carry feelings or grudges, jealousies or suspicions, into the kingdom. Unless all such unchristian attitudes are confessed and put from us, they will cripple us in our service here, and ultimately debar us from heaven.

Forward and Upward

Inspiration, Counsel, and Caution

Prayer for Mercy

HAVE mercy, Lord, I pray; forgive;
Through grace alone can sinners live;
Have mercy, O my Lord!
For by Thy blood, and Thine alone,
Is offered cleansing to atone;
Have mercy, O my Lord!

Earth has no Calvary of its own,
No sacrificial lamb is known;
Have mercy, O my Lord!
To wash the stain of sin away,
Christ is the only hope today;
Have mercy, O my Lord!

Our hearts revolt still more and more,
Our every sin we've sinned before;
Have mercy, O my Lord!
No worth or merit can we bring,
Christ is our only offering;
Have mercy, O my Lord!

I hoped, dear Lord, to work Thy will,
Obey Thy law, Thy word fulfill;
Have mercy, O my Lord!
My strength brings failure face to face,
No hope have I but in Thy grace;
Have mercy, O my Lord.

I. H. E.

Conserving the Health of the Ministry

BY A. W. TRUMAN, M. D.

AT best the work of the faithful minister imposes a severe and more or less constant strain upon his reserves of physical and nervous energy. He is not only a Seventh-day Adventist, but also a "seven-days" Adventist, and his seven-days-a-week service sometimes includes a considerable portion of the nights as well.

While this may also apply to many of our evangelists, physicians, and conference and other institutional executives, it seems to be particularly true in the experience of many of our General Conference men. Their stay in a place is necessarily brief, and the growing work presents many problems. In order to secure all possible assistance and counsel from the visits of these General men, the local brethren plan a strenuous program of committee meetings, sermons, etc., and often the meetings run late into the night. Then the brethren pass on to repeat the program at the next place.

Surely this is not a wise economy of time, of money, or of men. There is a limit, which may not be safely exceeded, to the incessant strain upon the human machine, and the speed at which it runs. Continuous overdrafts

upon its reserves must result in the weakening of its powers and a premature breakdown in health.

The human body is so constituted that it will bear up under a heavy burden of mental and nerve strain, provided always that such strain is punctuated at regular intervals by proper periods of relaxation, rest, and sleep, and also by regular periods of physical exercise.

In the physiologic mechanism, there is a very definite co-ordination of function and interdependence of action between the brain and nervous system and the muscles or motor system, which includes also such important muscular structures as the heart and blood vessels.

One of the leading causes of high blood pressure is long-sustained, high nerve pressure, unrelieved by that effi-

cient adjuster and balancer of the circulation—vigorous exercise of the muscles.

This constant overwork of the nerves of emotion and underwork of the nerves and muscles of motion induces an excessive flow of blood to the brain. Such prolonged, active cerebral congestion may also induce structural changes in the walls of the cerebral blood vessels, and may pave the way for a stroke of apoplexy or produce partial occlusion of the blood vessels with brain softening.

Our work in the Medical Department of the General Conference and in the Washington Sanitarium has brought us into close touch with the physical and health status of many of our leading workers, and with many of our ministers and mission appointees, and we feel a justifiable concern.

During the past two years, death has levied a heavy toll among our workers. In this brief period the cause has suffered a severe blow in the loss of almost half a score of General Conference men whose counsel we miss and whose service is greatly needed. Few of these were old men. While there is comfort in the scripture, "Precious in the sight of the Lord is the death of His saints," is it not also true that their lives and service are even more precious in His sight? Is it not possible that some at least might have been saved longer to the work and to their families?

There are a number of other men whose service this cause can ill afford to lose, who are working on a slender margin of physical capital, and who are in serious danger of breaking prematurely. The question is, What can be done to improve the situation, and to place additional safeguards about the lives and the health of our ministers and other workers?

~~Perhaps the least worthy motive to increased effort in this direction is the financial one; but this alone is of suffi-~~

cient importance to justify careful study of our health problem in these times of pressing need for economies.

Good health is any man's greatest financial asset, and is essential to efficiency in service and to continued earning power, without which gifts to missions would cease. Ill health is one of the chief factors of economic loss in the business world and to this cause, both in the direct expenditure of money necessitated by sickness, and by the inefficiency of workers who are half sick.

There is in the United States an annual loss of 300,000,000 days to sickness, and the average family expense per year occasioned by illness is \$80. Dr. Homer Folks estimates the total economic loss due to illness in the United States to be \$15,000,000,000 annually. What is the annual cost of sickness to the Seventh-day Adventist denomination? Herein lies a vast and rich field in effecting true economies. "There is sickness everywhere, and most of it might be prevented by attention to the laws of health."—*Ministry of Healing*, p. 146. "Save the 750,000 lives lost annually in the United States due to preventable disease," is the advice of the William Gorgas Memorial Institute.

We would emphasize the great value of a periodic health audit, not to determine how sick you are, but how well you are, and to detect early any slight changes in the physiologic state which, if allowed to go unrecognized and uncorrected, might eventuate in serious organic disease.

If you contract pneumonia or diphtheria or smallpox, you very soon know you have it and that it has you, but the more common and possibly more serious degenerative diseases of the kidneys, pancreas, heart, and blood vessels are so insidious and stealthy in onset that for many months their presence may not be suspected, and their discovery is often but an incident in a

routine physical examination. This is particularly true of Bright's disease, incipient tuberculosis, diabetes, arteriosclerosis with increasing blood pressure, certain heart affections, and it may be true of cancer. The earlier these are discovered, the more amenable they are to effective treatment.

Railroad bridges, rolling stock, steam boilers, elevators, and impounding dams are systematically inspected—and what would be the result if they were not? The only early symptoms of high blood pressure are full or over weight, a florid complexion, excellent appetite, and superabundance of energy. Individuals with high blood pressure are hard drivers. They never take a vacation, for they think to do so would be a needless waste of valuable time.

The disciples had made but one missionary tour when the Saviour bade them, "*Come ye yourselves apart, . . . and rest awhile.*"

"When Jesus said to His disciples that the harvest was great, and the laborers were few, He did not urge upon them the necessity of ceaseless toil, but bade them, 'Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest.'" —"*Ministry of Healing*," p. 58.

"In a life wholly devoted to the good of others, the Saviour found it necessary to turn aside from ceaseless activity and contact with human needs, to seek retirement and unbroken communion with His Father."—*Ibid.*

Our workers should spend more time out of doors, as did the Master. The sermon on the mount was not preached in a synagogue. There is, in contact with the beautiful things of nature, a mysterious something by which the physical, mental, and spiritual energies are renewed, and the heart is drawn out to God.

"The Saviour's life on earth was a life of communion with nature and with God. In this communion He re-

vealed for us the secret of a life of power."—*Id.*, p. 51.

There is no substitute for obedience to God's laws, whether physical, mental, or moral. In view of the issues at stake and the light which has shone across our pathway, can we afford to fail to make effective that highest form of health insurance,—obedience to all of God's laws? Shall not our ministers heed the command of Jesus to His disciples, "*Come ye yourselves apart, . . . and rest awhile!*"

Washington, D. C.

Gem Statements

From the Spirit of Prophecy

Pulpit Decorum

The Minister's Pattern.—"The Saviour of the world would have His co-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.

Impressions Made.—"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.

Positive Specifications.—"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, p. 648.

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

Confirming the Foundations

Historical, Theological, and Scientific Research

As to Roman Catholic Authorities*

BY NILS JOHN WALDORF

NO ecclesiastical organization is more perfectly organized than the Roman Catholic Church, and this provision extends to the minute supervision of the Catholic faith. This is accomplished in this wise: In the Vatican City are numerous Congregations, which are committees of cardinals forming administrative departments of the Roman Curia. Among these Congregations are three in particular which have supervision of the faith of Catholics. They are, first, "The Congregation of Propaganda" (organized in 1622), now presided over by a cardinal-priest, Willem van Rossum, of Dutch nationality, elected in 1911; next, "The Congregation of the Holy Office," for the "Pontifical Work of Preservation of Faith," presided over by a cardinal-priest, Francisco Marchetti-Selvagiani, an Italian, elected in 1930; then, "The Congregation of Religions" (organized in 1586), presided over by a cardinal-priest, Alexis Maria Lepicier, of French nationality, and elected in 1927. These three congregations deal mostly with theological issues and controversies.

Besides these there are two others especially active, as follows: "The Congregation of Rites," presided over by a cardinal-deacon, Camillo Laurenti, an Italian, appointed in 1921; and "The Congregation of the Sacraments," presided over by a cardinal-bishop, Michale Lega, also an Italian, elected in 1914. In addition to these there are "The Congregation of the Council," "The Congregation of Studies," "The Congregation of the Consistory," "The Congregation of the Index," and others. (See New Standard Encyclopedia, Vol. V, pp. 266, 267; Vol. XXI, pp. 250, 251.)

All of these Congregations have a specific work to do, as is implied in their names. When any controversy

within the Roman Church arises in any country in regard to doctrines, rites, or ordinances, the case is referred to one of these Congregations for solution. If an article of faith is under consideration, it is deliberated upon in the Congregation of the Holy Office, which is composed of the best scholars in the church. Should these doctors of theology and Canon Law disagree in defining the faith, there remains one last court of appeal, namely, the pope, whom, when he speaks *ex-cathedra* on questions of faith and morals, all must obey. In the light of this viewpoint, it was deemed necessary, by Catholic theologians, to define the "infallible authority" in the Roman Church, hence, the infallibility decree was promulgated in the Vatican Council of Rome in 1870 A. D., in order to preserve the authority and unity of the church.

The historic reason for this decree is, briefly, this: From the year 754 A. D., which marks the beginning of the temporal sovereignty of the popes, right up until 1870 there was continual

*Frequent contact and conflict between the Papacy and this message is inescapable, representing as they do the opposite poles of church polity, and relationship to the teachings and provisions of the gospel. Therefore, a dependable working knowledge of papal polity, and her fundamental digressions from the gospel, together with her acknowledged authorities, is desirable for all of our workers. The application of these facts and principles to specific issues will be presented in a later issue.—EDITOR.

controversy in the church between the popes and the General Councils. One group in the church maintained that the pope was the highest authority; another group held that the General Councils constituted the highest authority. To illustrate: The General Council of Constance, held in the years 1414-18, decreed that a council is of greater authority than the pope. This council deposed Pope John XXIII in 1415, condemned John Huss and turned him over to the secular powers to be burned at the stake, and elected Martin V to the papal chair, who subscribed to the authority of the council. This pope issued a call for another council to be held for the reformation of the church, which council was held in Basel. This council confirmed the Council of Constance. Pope Martin died during the year of the council, and was succeeded by Eugenius IV, who sent a brief from Rome in the month of November, 1433, in which he confirmed the decrees of Basel and Constance.

Soon another General Council convened in Florence, in the year 1439 A. D., which decreed that the pope was the true vicar of Christ and held the primacy of the whole Christian world. (See Volume II, pages 104, 105, of 'Faith of Catholics,' by the Right Rev. Monsignor Capel, D. D., domestic prelate to Leo XIII, second edition, 1885.) This controversy as to what constitutes the highest authority in the Catholic Church was settled in the Vatican Council of 1870 A. D. Since then the final court of appeal has been and is the pope.

The highest authorities in the Catholic Church are, then, the decrees of councils and synods, and finally the papal bulls and encyclicals. These are compiled into volumes, and are called the Canon Law of the church. This Canon Law, having received its authorized interpretation, constitutes the highest authority in the Roman Catholic Church.

Takoma Park, D. C.

Translation of "Lord's Day" in Romance Languages

BY W. E. HOWELL

IN Revelation 1:10 occurs the only instance in the New Testament in which the phrase "Lord's day" is used. In the original Greek the phrase is *kuriakē hēmera*. The word *kuriakē* here used is an adjective modifying the noun *hēmera*, meaning day. In English our only adjective for Lord is lordly. But this word is used only in the social sense of pertaining to an aristocrat or noble, or one who acts in the manner of such a lord. It does not express the meaning of *kuriakē* in the Scripture phrase. Consequently it is rendered with the word "Lord's."

It is not the purpose of this article to discuss the interpretation of "Lord's day," but rather to notice its rendering in the Romance languages. In Spanish, the Enzenas (1543), the Valera and Valera Revised, and the Scio editions all use "El día de Domingo." In the Hispano-Americana, translated by a joint committee of the American and British Bible Societies, the rendering is "Y cierto Domingo" in the text, with "El día del Señor" in the margin.

In French, the Ostervald, the Sacy,

and the Martin translations all use "Un jour de dimanche." The Segond and the Crampon use "Au jour du Seigneur." The Synodale uses "Le jour du Seigneur," putting in the margin, "C'est-à-dire un dimanche," which, translated, means, "That is, a Sunday."

In Italian, the Diodati uses "Nel giorno della Domenica," while the Diodati Revised uses "Nel giorno di Domenica," with the margin reading, "Nel giorno del Signore."

In the Portuguese, both the D'Al-

meida and the Brazilian translations use "No dia do Senhor."

The word "Domingo" in Spanish, the word "Dimanche" in French, and the word "Domenica" in Italian, are all derived from the Latin *Dominus*, which means a householder or lord. It is the term in common usage in each language respectively, to designate Sunday among the days of the week. Hence in these three languages Revelation 1:10 really reads, "I was in the Spirit on 'the day of Sunday,'" or more simply, "on Sunday."

The words "Senor" in Spanish, "Seigneur" in French, and "Signore" in Italian are all titles of respect used before proper names in common usage, and as in Greek, German, and other languages, are likewise used in translating "Lord" in the New Testament elsewhere than in Revelation 1:10. In Greek the word so used is *kurios*, being the same word commonly used as a prefix to a proper name or to designate the head of the house or of a business firm, but in the New Testament applied to Christ. It is easy to see, therefore, that in Revelation 1:10 in Greek the adjective form of the same word is used to describe the day on which John was in the Spirit. If the Spanish, French, and Italian had followed this same rule and given an accurate translation, they would have used in Revelation 1:10 respectively the phrases, "El dia del Señor," "Le jour du Seigneur," and "Nel giorno del Signore." These are used in the margin of some of the translations, and in the text in French in three translations, though one of these three says in the margin, "That is, a Sunday."

The Portuguese is the only one of the four Romance languages that follows uniformly the accurate rendering from the Greek in the phrase, "No dia do Senhor."

Correspondence with the secretaries of the American and British Bible So-

cieties regarding the error appearing in the text of most of the translations in three of these Romance languages, as pointed out above, brought forth the acknowledgment that the word "Lord" is usually translated "Señor" or "Seigneur" or "Signore," respectively, in the Spanish, French, and Italian, but that "centuries of usage justify the continuation of the translation," as the reason why the British Bible Society has not made any correction of the error in the translations it is distributing. The reason given by the secretary of the American Bible Society, after consulting his committee, is a similar one, namely, "The committee asked me to say that the merit of your suggestion [that the translation of "Lord's day" as Sunday is not an accurate rendering of the original Greek] has been recognized in the margin of the Hispano-Americana New Testament, but that the committee does not feel it desirable to undertake alteration of a long-used version such as the Valera, except when extended processes of revision are contemplated."

The value of our correspondence with these societies that distribute so many thousands of these Bibles, lies in the fact that they both acknowledge the error in the translation of "Lord's day" as Sunday, even though they are reluctant to make a change in translations of long standing. It is only fair to them to say, however, that it is their policy not to make isolated corrections in a translation of long standing until a general revision is made. We may live in hope that such a revision and such a correction of Revelation 1:10 will be made in the not too distant future. Meanwhile, we are safe in pointing out that the translation of "Lord's day" as Sunday is an unjustifiable translation of "Lord's day" in this verse, and is positively misleading to the reader who does not know this.

Washington, D. C.

Illuminated Texts

Side Lights From Translations

1 Corinthians 15:29

Standard Versions

"Else what shall they do which are baptized for the dead, if the dead rise not at all? **why are they then baptized for the dead?**"—*Authorized Version.*

"Why then are they baptized for them?"—*A. R. V., R. V.*

Catholic Version

"Why are they then baptized for them?"—*Douay.*

Historic English Translations

Wiclif, 1380.—"Wherto ben thei baptisid for hem."

Tyndale, 1534.—"Why are they then baptized over the deed?"

Cranmer, 1539.—"Why are they then baptized ouer them?"

Geneva, 1557.—"Why are they then baptized for dead?"

Rheims, 1582.—"Vvhy also are they baptized for them?"

Independent Translations

"Why then are they baptized (immersed) for them?"—*American Baptist Improved.*

"Why also are they baptized for them?"—*Darby.*

"Why then should they be baptized for them?"—*Fenton.*

"Why then are they baptized for them?"—*Moulton.*

"Why are they then baptized for the dead?"—*Newberry.*

"Why are they even being immersed in their behalf?"—*Rotherham.*

"Why also are they baptized for the dead?"—*Young, Interlinear Greek.*

"Why are they being baptized also for their sake?"—*Concordant.*

"Why do they then get themselves baptized on their behalf?"—*Von Tischendorf.*

"Why do they have themselves baptized on their behalf?"—*Goodspeed.*

"Why are they baptized for the dead?"—*Syriac.*

"Why do people get baptized on their behalf?"—*Moffatt.*

"Why are people baptized on their behalf?"—*Twentieth Century.*

"Why are these baptized for them?"—*Weymouth.*

1 Timothy 5:22

Standard Versions

"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."—*Authorized Version.*

"Hastily."—*A. R. V., R. V.*

Catholic Version

"Lightly."—*Douay.*

Historic English Translations

Wiclif, 1380.—"Putte thou hondis to no man."

Tyndale, 1534.—"Sodenly."

Cranmer, 1539.—"Sodenly."

Geneva, 1557.—"Sodenly."

Rheims, 1582.—"Lightly."

Independent Translations

"Quickly."—*American Baptist Improved, Darby, Interlinear Greek, Young.*

"Never ordain any one hastily."—*Centenary, Goodspeed, Twentieth Century.*

"Precipitously."—*Fenton.*

"Suddenly."—*Newberry, Companion Bible,* Rotherham.*

"Never be in a hurry to ordain a presbyter."—*Moffatt.*

"Hastily."—*Moulton, Syriac, Von Tischendorf.*

"Hands of ordination upon any one hastily."—*Riverside.*

"Do not ordain any one hastily."—*Weymouth.*

* Footnote: "Suddenly = hastily, i. e., without sufficient testing."

The Better Workman

Improvement in Method and Technique

Making Prayer Meetings Successful

BY L. A. WILCOX

ONE of the pastor's important responsibilities is to build up and maintain the prayer meeting. It is a tragic fact that in altogether too many churches the ratio of prayer meeting attendance to the church membership is amazingly low. Where such a condition exists, there is something wrong, for the prayer meeting is the thermometer of the church's spirituality. Of all people, we who look for the Lord to come very soon should not be forsaking the "assembling" of ourselves together, "and so much the more, as ye see the day approaching." But I fear that a "so much the more" interest in and attendance at prayer meeting is not keeping pace with the swiftly approaching day.

Far too many members never come, and what is worse, never think of coming to prayer meeting. This is true, strange to say, in our city and institutional churches, shepherded generally by ministers to a much greater extent than in the country churches, where people are none the less busy, where the members must travel farther to church, and where there is no pastor.

The causes for decadent interest and nonattendance need not consume our time. After all, may not 90 per cent of them be summed up in the words, "I pray thee have me excused"? Rather, let us consider briefly how our prayer meetings may be made successful.

In a church of 200 I have seen prayer meeting attendance grow from 6 to 60; in a church of 400, from 20 to 100. Yet I do not consider this really successful—not when churches in other communions, who have neither access to the counsels of the Spirit of prophecy, nor the clear vision vouchsafed us of the nearness of the end and the judgment hour, now begun, can report 900 in attendance out of a membership of 1,000. This is an exceptional percentage, of course; but for Adventists it should not be.

Where lies the cause of such unsat-

isfactory attendance? And what can be done to change the situation? The following suggestions have appeared to bear fruit:

I. What the Pastor Can Do

1. Himself see the importance of this service as an indispensable aid to victorious Christian living.
2. Stress its importance upon new members.
3. Preach a sermon or two yearly on attending prayer meeting, securing pledges for faithful attendance.
4. Give the prayer meeting an unusual announcement at the Sabbath service.
5. Arrange and advertize a series of special Bible or Testimony studies for the midweek services.
6. Conduct a question box at prayer meeting, reading some of the questions to be discussed at the previous Sabbath service.
7. Announce that those who come to prayer meeting should each bring—
 - a. Clipping giving most startling fulfillment of prophecy or confirmation of Bible truth read during the week.
 - b. Best missionary experience of his own during the week past.

- c. Report on favorite Bible character, favorite text, most helpful Testimony quotation, or most stirring personal answer to prayer, etc.
8. Plan some wholesome surprises for prayer meeting.
9. Vary the order of the service.
10. Make your own talk not more than twenty minutes at most.
11. Pray definitely for the sick and discouraged. Encourage requests for prayer, and prayer lists. Plan for definite Christian help work for the needy and poor.
12. Study at prayer meeting what the Spirit of prophecy says about prayer meetings and how they should be conducted.
13. Avoid lifeless songs.
14. See that the ventilation is properly regulated.
15. Personally invite young people to come.
16. Urge prayer meeting attendants to tell others what they are missing; some Sabbath have them testify what the prayer meeting means to them.
17. Have meeting in smaller room until attendance outgrows it.
18. Combine prayer meeting with evangelism class or correspondence band.
19. Try district prayer meetings, if the congregation is scattered.

II. What the People Can Do

1. Make no appointments for the night when they have this appointment with their Lord.
2. Form prayer meeting habit, because it is right. Urge them to go whether they feel like it or not.
3. Bring something to meeting—your voice of prayer and testimony, your own contagious enthusiasm.
4. Be ready with your testimony. Do not wait for others.
5. Have something to say when you testify or pray. Think about it beforehand.

6. Be a prayer meeting booster; talk about it, invite folks to it, bring some one with you.

7. Don't testify long, or preach when you testify.

8. Pray at home for the prayer meeting; pray for those who do not attend.

9. Give to the pastor or elder your suggestions on how to build up the prayer meeting.

The spirit of the Week of Prayer should ever be with us. It is my observation and conviction that the church whose prayer meetings are maintained at a high standard, will not fail in reaching its goals.

Lynchburg, Va.

Reaching the People

BY LOUIS F. WERE

HUMAN creatures are all of a common family. Nationality does not alter this fact. They each have the same foes within and without. All are born in sin, and all need the Saviour. These are some of the thoughts which run through my mind when I arrive in a city to begin evangelistic work. How shall I reach these people? Building on past experience and studying local conditions, I make my plans.

Finding a certain city a place where religious sentiment is strong, I am guarded lest I unduly arouse prejudice. I advertise and announce subjects in harmony with the prevailing spirit. In my opening addresses I endeavor to work in something concerning the grand work of the Reformers, the Wesleys, John Knox, Calvin, etc., thus leading the people to see that I am orthodox; for I believe that of all people we are most in harmony with the Reformers and denominational founders.

People appreciate a charitable spirit, and we are in harmony with the Saviour in exercising great care in this respect. The disciples wished to re-

buke the Samaritans for their treatment of Christ, but such a harsh spirit was foreign to Jesus. Those who did not labor as they were instructed were forbidden by the disciples to do any work. But Jesus said, "Forbid him not: for he that is not against us is for us." Luke 9:50.

"Be ye therefore wise as serpents, and harmless as doves," is the advice of the Master Evangelist. If we would obey this word, we might look for greater success. Instead of seeing how far away we can get from the beliefs of the people, we are to make our appeal as near to their preconceived ideas as we can legitimately go, and to deal with them as gently as possible. We must avoid shocking the minds of the people, especially with our introductory subjects, and follow rather the example of Jesus, who spoke the word to His audiences "as they were ready to hear it." I have found it an advantage in beginning an effort in a religious center, to give one or two addresses of a timely evangelical nature, in which the beauty of the Saviour's character, and the greatness of His sacrifice on the cross, are emphasized and re-emphasized. This knocks away the foundation of later vituperations of the usual type.

When Jesus began preaching the gospel of the kingdom, He did not immediately unveil the real meaning of the terms He used. He wished first to establish the fact clearly in the minds of His hearers that the kingdom was at hand. Again and again He preached on this theme, and commanded the disciples to go around Palestine with the same wonderful good news, before He finally unfolded to them the deeper significance behind His messages. Nor did those who heard Him at first, even among His closest friends, dream of the events that were included in His inaugural addresses, but which lay beyond their understanding at that time. Jesus

veiled the sterner facts until their minds were ready to receive the additional features which would call for greater vigilance and sacrifice on their part.

Even in the study of the Bible the Holy Spirit gives additional light as we grow stronger. How many of us who have been studying "present truth" for many years really understood the great depths in the mine of truth when we first began to study? Even in the familiar phraseology we learned on our first acceptance of the message, we now see a deeper meaning than our minds conceived then. We cannot force a larger vessel into a smaller. Neither must we try to force great truths upon diminutive receivers. We must so present the message that the mind will open naturally to receive the instruction.

To illustrate: It is becoming more or less common to speak of the second advent. But what is the popular conception of this momentous event?—A hazy indefiniteness which must make angels weep. Right here we must exercise all the caution possible. No missionary would think of landing on a heathen island, and rushing up to the first idol he saw and smashing it. He must use discretion and tact, leading the people along carefully step by step if he eventually and effectively abolishes idol worship. So must we in the presentation of the points of the message.

I seek to establish the positive nearness of the Saviour's return by many up-to-the-minute evidences before I think of speaking on *how* He will come. To many people it is almost a test of faith to accept the truth of the manner of Jesus' coming, especially when it means a rejection of well-established theories. The subjects, "How Will Christ Come?" and "The Millennium," constitute testing truths to many; and I do not usually give

(Concluded on page 30)

A Greater Evangelism

A Discussion of Principle, Practice, and Problem

English Evangelism, and Six Guiding Principles

BY W. MAUDSLEY

HERE in Britain, every city and hamlet has a multiplicity of long-established churches and chapels, manned by university-trained clerics. Coupled with this we are confronted with a conservatism of the highest degree. And the fact that the principal papers are of national circulation makes the cost of serious newspaper publicity almost prohibitive. Consequently the problems that face the evangelist today are legion.

I firmly believe it to be a serious mistake for our evangelists to ape the popular ministers and "water down" the truths which make us a separate people. The public representatives of this movement should be men aflame with a vital message that grips the hearts of the people. The distinctive character of our public meetings should be evident. The world needs a strong and definite presentation of this message; and when it is given in humility, honest-hearted souls will respond.

The tremendous events of the day, which are of such general concern to the public at large and are of universal interest and discussion, provide a medium for reaching the public and gripping their interest by touching the things that concern them from day to day. The modern business man knows the value of effective advertising in selling his goods. The gospel is of infinitely greater value than merchandise; indeed, its importance cannot be overemphasized. In the matter of advertising where we can influence only by the few words that appear upon the handbill or poster, such opportunities should not be overlooked. Personally, I have had the greatest success when using bold, outstanding posters. My favorite size is known technically as a "thirty-two sheet," i. e., 160 inches by

120 inches. The words are few, the title is very bold, and there is a four-sheet (40 by 60 in.) photograph of the speaker. This is not to gratify vanity, but to give information to the public in harmony with current custom. Twenty to fifty of these provide an effective means of attracting the public to our meetings. I have frequently supplemented this poster advertising by handbills, and by cinema and newspaper announcements.

Some feel that expenditures of this nature savor of extravagance, but my experience has convinced me that heavy budgets can be made to yield large returns, both financially and in souls won. In one section of London, under the providence of God, a new congregation of over one hundred was organized, a church building erected, and £1,750 (\$8,750) donated to the church building fund in less than eighteen months. The title of the church totaled between £300 and £400 (\$1,500 to \$2,000) for the year, and the mission offerings were liberal. But best of all was the company of capable young people brought into the church. Some of them are today occupying positions of trust in the cause both at home and abroad.

Lantern lectures can never take the place of gospel addresses. They should

be used only when special circumstances require a departure from regular methods.

Experience has taught me ever to avoid controversy, and not to attack the preachers of other denominations, but rather to confine myself to the positive presentation of the message.

Some important features of a strong effort follow:

1. The hall or theater should be a place of good repute, prominently situated, and comfortably seated and lighted. Frequently a cheap second-rate hall proves to be very uneconomical.

2. Two or more experienced Bible workers are necessary for a large effort, with a promising young licensed minister to assist. It is very desirable that either the evangelist or his assistant be a good conductor of congregational music. It is hardly necessary to mention that a spirit of loyalty and enthusiasm should possess all members of the staff.

3. An organ recital of sacred music, or selections by a well-trained choir, provide an ideal prelude to the presentation of the message. These, however, should not predominate, and should last not longer than half an hour. By this means conversation on the part of the audience is discouraged and a religious atmosphere is created. Immediately preceding the lecture it is well to have hearty congregational singing, and perhaps one or two gospel solos; but the presentation of vital truth should ever be the one great object of the meeting.

4. Our doctrines and the prophecies forcefully but spiritually presented from the open Bible still constitute the greatest magnet of the religious forum of today.

5. In my ministry I have invariably followed the plan of inviting the audience to submit questions in writing at the close of the service during the



PL-2

We present here two of the new cuts added to the Evangelistic Cut Service. These, together with other cuts previously displayed, may be secured if ordered by number from T. K. Martin, 8 Ash Avenue, Takoma Park, Washington, D. C.

receiving of the offering. These I answer briefly before the benediction, and many times they afford opportunity to press home the truths we believe.

6. The evangelist should not be withdrawn from a newly organized church or company until a suitable meeting place has been provided, with a qualified leader in charge.

Leicester, England.

LET us avoid doing the right thing in the wrong way.

Working Program of an Evangelistic Effort

BY JOHN E. FORD

Prayer Service.—A fifteen-minute prayer meeting should be held by the church every night before the public service, and daily prayer in the homes of believers is essential. It is vital for us to remember that "prayer is the key."

Music.—A fifteen-minute to half-hour song service should precede the sermon. A little special music is all right if it is skillfully rendered, otherwise it may better be omitted. Congregational gospel singing is important, and gospel solos, duets, and quartets are helpful. Classical sacred numbers are generally of little value. Instrumental

music should be used sparingly. In my opinion, all trick music, such as saws, bottles, and bells, is out of place. A real sermon in song can be presented by a consecrated song leader.

Announcements.—These should be short, but full of life.

Offerings.—Little time should be spent "pulling" for money. Win the hearts of your audience, and it will not be necessary. Humorous jokes preceding the offering are surely out of place. In my meetings, the offering always precedes the lecture.

Sermon.—The sermon should start on time, and last about forty-five minutes. Long lectures, even if interesting and attentively listened to, will kill the meetings. It is better to send the audience away feeling that they would like to hear more, rather than that they have heard all they wished to in one evening. Let nothing drag; keep everything on a high plane, yet full of life. Nothing cheap or boisterous should enter the service. Intimacy with the audience is important, but it must be maintained with dignity.

Number of Services.—Meeting may well be held every night, with the possible exception of Monday or Monday and Saturday. After the Sabbath question is presented, a Sabbath afternoon meeting is essential. This afternoon service should be an evangelistic sermon with a strong appeal for a decision to walk in the truth and to unite with the church, accompanied by an invitation for those to come forward who wish to do so. I consider it important for each one coming into the church to take a public stand by going forward in a meeting, but I have never found such a definite call to be very successful in a night lecture. Oftentimes such a call at night cuts into the attendance, although some of our leading evangelists make the call at night with success. But calls for public decisions must be made!



PL-1

Appeals.—I make an appeal in every lecture and every sermon. It is my conviction that no sermon or lecture should be given anywhere, any time, without some sort of appeal. During the first week, until the confidence of the audience is gained, I do not call for any outward manifestation on the part of the audience in response to the call; but as soon as I feel that I have their confidence, I ask them to raise their hands for prayer. This is continued nightly through the remainder of the series. Later on, when our vital and more difficult doctrines are presented, I occasionally ask those in the audience to stand who find themselves in harmony with the topic presented.

Baptism.—When persons come forward in the Sabbath afternoon service, thus manifesting their desire to unite with the church, they are held for an after meeting in a room reserved for the purpose. Each is given a card to sign, which states that the one signing wishes to become a member of the Seventh-day Adventist Church, also a card that contains a brief statement of our beliefs. Then I personally go over every point of doctrine, leaving no vital truth unrepresented that we teach, and at the close ask each candidate personally if he is in harmony with what has been given. This instruction and questioning is carried on with the officers of the local church present. Those assenting are then placed in a baptismal class which meets each night before the evening service. When the candidate has given evidence of full conversion, acceptance of the third angel's message, victory over tobacco, etc., he is baptized at the eleven o'clock service on Sabbath morning. These baptisms are conducted weekly. The local church is organized into a Bible study band, and the new member is invited to join them in a course of Bible studies under the direction of a group of workers who have received

special instruction in the art of soul winning and of giving Bible readings.

Bible Workers.—The help of competent, consecrated Bible workers is highly important; it may almost be said that no major degree of success can be attained in any large effort without the personal visits of these trained workers. Their work starts as soon as the meetings begin. On the first Sunday night of the meeting, cards are handed out for signature, requesting that literature pertaining to the lecture of the evening be mailed (not delivered in person) to the one giving his name and address. Every following Sunday night, and sometimes during the week, cards are passed out for the people to sign, requesting literature. Each Bible worker has a definite territory in which to visit, and takes the names from her territory, and the second week calls on every home where a card has been signed, inquiring if the literature has been received. Calls are made every week thereafter and friendship gained as quickly as possible, so when the testing truths are presented, the interested persons will invite the worker into their homes to pray with them. At first no mention is made of Bible studies. The Bible workers move as rapidly as possible toward the conversion of interested persons first; then when the testing points are presented, they are able to keep the people coming. Our Bible workers make from fifty to one hundred visits each week.

Sequence of Topics.—The opening subjects should appeal to the greatest number with the least possible cause for prejudice. The first week I deal with topics concerning heaven. Every one is interested in heaven, and the Bible has some startling information on the subject, entirely unknown to the ordinary individual. At the center of every lecture on heaven are the great truths of the new birth and ac-

cepting the righteousness of Christ. It is possible during the first week or two to have genuine conversions, and to establish the confidence of the audience in the speaker.

The punishment of the wicked is then taken up. The Bible evidence is so strong on this subject that it will carry practically the entire audience; for they are asked only to change their belief about something, and not to change their way of living. During the first five or six weeks I also bring in the second coming of Christ, and present all the principles of Christian living, such as tithing, separation from worldly amusements, giving up the use of tobacco and liquor, etc., without stressing them too much. I try to keep Christ first in their minds. In this way the Sabbath question is given. I present the Spirit of prophecy on Sabbath afternoon, and have found no trouble in getting the people to accept it. Then I present the Sabbath question in all its different phases, interspersed with topics on the second coming of Christ and the prophecies to keep the audience coming. Baptism is presented a few days after the Sabbath question; then, with the Sabbath afternoon meetings starting, calls are made for candidates for baptism and church membership.

Expense.—We should remember that we are responsible to God for all money spent. There should not be much net expense for each convert in any series of meetings. The average net expense for each convert in our meetings, aside from salaries, has been \$6.70.

Arlington, Calif.

Our converts need more than stirring arousal; they need sound, constructive teaching, both in sound doctrine and in principles of triumphant Christian living.

Capitalize the Prohibition Agitation

BY O. O. BERNSTEIN

THE present agitation in the United States over the prohibition issue constitutes a national crisis of the first magnitude. The country is sharply divided over this question. The forces for and against the Eighteenth Amendment are lining up in battle array for a fierce conflict.

On the one hand we see the dry forces using all available facts and arguments in a great movement to defend the prohibition cause and to hold the ground gained during the last twelve years. On the other hand we see the gigantic liquor interests working, often by craft and deception, to enlist and lead wet agencies in a supreme effort to repeal the Eighteenth Amendment and bring back legalized liquor. Millions of our citizens are in a state of confusion, and surely need enlightenment. We must hasten to their aid and place the facts before them. But how?

The following methods are suggested:

1. Placing complimentary copies of "Wet or Dry?" the prohibition *Signs*, and *Present Truth* in the hands of clergymen and all key leaders, such as the W. C. T. U. workers, Sunday school superintendents, teachers, young people's leaders, etc., soliciting co-operation in literature campaign work.
2. House-to-house distribution of our prohibition literature.
3. Placing our prohibition literature in public libraries, reading rooms, and racks.
4. Preparing articles for the public press and open-forum columns.
5. Temperance and prohibition rallies—addressing clubs, churches, etc.
6. Inclusion of a temperance lecture in every series of evangelistic meetings.

Speakers should become thoroughly conversant with all the facts involved in this question of prohibition before taking the platform. In choosing points for discussion, one must be guided by circumstances. In one instance the emphasis might be placed upon the *habit* of drinking; in another, the stress might be given to the *traffic* in liquor. Lecture material may be gathered, of course, from many sources. For the best condensed material, in addition to that published by our own denominational presses, I should recommend:

"Let Us Have the Truth About Prohibition," by Gordon Best, published by the American Business Men's Prohibition Foundation, 7 South Dearborn St., Chicago. 25 cents.

"Prohibition Facts," published by The Allied Forces of Prohibition, 419 Fourth Ave., New York City. 10 cents.

"They Almost Had Me Fooled," published by the New Jersey Temperance Society, 605 Broad St., Newark, N. J. 25 cents.

Locally, we have distributed over 200,000 pages of prohibition literature since June. We have also mailed copies of the prohibition *Signs* to 3,100 clergymen in the State, seeking their cooperation in this educational program, and volunteering to provide lecture help wherever desired. We believe this is our day and our opportunity.

Chicago, III.

Contacts With Other Churches

BY H. E. WILLOUGHBY

SOME months ago we had a remarkable instance of healing by prayer. One of our members, who was given up to die of cancer, was told that she had not more than three months to live. She asked for special prayer and anointing. We called upon the entire church to join in intercession. God heard our united prayers, and today

this sister is a well woman. Moreover, she is a new creation in Christ Jesus. Her daughter also has taken a firmer hold on the truth, and it is inspiring to hear their testimonies. Recently, the pastor of the Presbyterian church in Lewiston invited me to his home to ask about this sister. He had heard about her experience, and told me that his entire congregation had been watching the case for several months, and are convinced that God wrought a miracle in her behalf.

Another interesting occurrence was in connection with the Christian church. The pastor called me over the phone, and said that at a meeting of his church board, the discussion of his finances came up. It was considered a very important matter, since they were having a hard time to get their members to feel their financial responsibility toward the church. It was finally decided that they should try to get some outside speaker to visit their congregation, and talk to them about church finances. After being unable to settle on any of the names suggested, one of the board members stated that if they really wanted something constructive on that subject, they should invite the local Seventh-day Adventist minister to speak on it. It was therefore voted that the pastor be instructed to invite me to give the address. I accepted in the hope that I might be able to make a good impression for God's truth among the aristocratic members of this church.

Last Friday night, upon invitation of the president of the Ministerial Association of the city, I spoke at the First Baptist church. My theme was the meaning of present world conditions. It was a union meeting of all the churches, and nearly all the preachers in town were present. They spoke appreciatively of the message given. The Baptist minister said, "I want you to come over to my church

(Concluded on page 29)

EDITORIAL



KEYNOTES

Submerging National Con-
sciousness

THE international character of our work becomes increasingly apparent to every careful observer. This fact should affect our emphasis and our conduct. Other divisions outside America are becoming the bases of supplies and of men, and more and more we must submerge national backgrounds and enthusiasms.

It matters not whether it be the Stars and Stripes, the Union Jack, the Tricolor, or some other national emblem that stirs our hearts as none other; or whether it be "America," "Britannia," or some other national air that sends the blood racing through its courses—we must remember as never before that we have a message for all men, that is to be given by heralds from all nations. The development and utilization of nationals in every country is to be encouraged. God loves the world. Our message is for the world. And more and more as our cause expands, there must be a blending of talent from all portions of the world field. We must therefore submerge national and racial consciousness and pride. Here at headquarters we have British, American, German, and other nationals, Jew and Gentile, white and colored, all working together as one united band. Such is surely God's ideal for us.

We cannot afford to exhibit or to harbor any feeling of superiority or exclusiveness. The operation of this principle is basic in foreign mission enterprise. Though the advent message had its rise in America, it is now the property of God's people through-

out the whole world. No one has patent rights upon it. It is neither American, British, nor German. When the missionary goes to foreign soil, let him keep his homeland flag in the bottom of his trunk. He goes not as an Occidental to foreignize the Oriental, the African, or the islander, but to proclaim the eternal good news in its universal application. God's ideal is that His gospel message shall become indigenous, adapted to the distinctive characteristics of the people to whom it is proclaimed.

As missionaries we must never forget the distinction between evangelizing and Europeanizing, Christianizing and civilizing. Knives and forks instead of chopsticks, European clothes instead of the native garb, have naught to do with the great commission, except as moral standards are involved. Let us stick to our text and task.

L. E. F.

LET us shun extremes. There is always danger that one who has been a cold doctrinarian, an exacting legalist, or an apathetic formalist, and who has experienced a very definite spiritual awakening, may swing to the opposite extreme and neglect the distinct teachings which we as a people have been raised up to love and proclaim. The spirit and the letter are never in lawful conflict, though the letter may be very much in evidence without the spirit. Surely we should pray for such divine balance, such harmony of life, belief, and effort, as will blend all these essential factors in their right relationship.

L. E. F.

Kindly Correctives

On Speech and Conduct

Ministers and Manners

BY W. I. SMITH

AS a body, ministers comprise the best group of men living on the earth, yet as individuals many of them fail to please generally and to produce effectively because they do not demand of themselves the *best* in all things. Inability to "sense the immense importance of trifles" has been the cause of the failure of many a well-meaning minister; for "even slight defects in clergymen are momentous, because they live always in a light as searching and intense as that which beats upon a throne. No other man in the community makes such constant self-disclosures as the minister. His eyes, lips, feet, facial expression, voice, mind, heart, moods,—all these are subject to public scrutiny."

The results of a questionnaire on preachers' defects sent out to hundreds of laymen and reported recently by the *Christian Advocate*, classifies the fifteen defects most frequently mentioned, as follows:

1. *Faults in Speech*.—Poor enunciation; preacher tone; monotonous rise or fall of voice; excessive noise or bombast; lack of correlation of voice and subject.

2. *Pulpit Presence*.—Listlessness; unnatural posture; apologetic demeanor or lack of authoritativeness; careless or incorrect dress.

3. *Character and Arrangement of Material*.—Limited vocabulary; evidence of lack of preparation; lack of directness; lack of humanness; unrelated to actual life; too long.

A minister should be careful in his speech. He should use the purest English, tell the best anecdotes, sing the best songs, and give the best sermons, and these only. "A prevailingly trifling spirit, having its joke at every turn, taking no serious view of life, having no heart-piercing convictions of the illimitable need of men, whose unvarying bent is to levity and frivolity even in the presence of the high aims and solemn responsibilities and

eternal verities of the word and work of God,—such a spirit is fatal to all earnestness, and therefore, in the end, to all real pulpit and spiritual power." One coarse or unseemly anecdote, one vulgar, uncouth illustration or reference made by a minister, may forever rob him of his influence for good with some sensitive soul. "Would Jesus use this?" is the criterion by which to test illustrations and anecdotes about which there may be any question.

A minister should be irreproachable in conduct. "A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life." The attribute of "ministerial manliness" is fundamental to the successful minister. This "manliness excludes all pettiness, all smallness of thought and deed. It excludes all envy, 'which turns pale and sickens even if a friend prevail,' which, 'withers at another's joy, and hates that excellence it cannot reach.' It excludes all touchiness, all 'morbid insistence on unessentials.' It excludes all penuriousness or meanness in money matters. It excludes narrowness and bigotry. What one often regards as adherence to principle will

be found, if examined carefully, to be nothing more than a narrowness that is positively inexcusable in one of dignity and character."

A minister should be immaculate in dress, "well brushed, carefully shaved, scrupulously clean, and well kept." "A preacher who is slovenly in his attire, allowing his hair to be unkempt, nails uncleaned, boots unblacked, and his clothes unbrushed and unpressed, will prove a very poor conductor of divine truth." There somehow exists a feeling that carelessness in matters that relate to good personal appearance is very closely related to carelessness in those things that have a bearing upon the well-being of the soul. "Be ye clean that bear the vessels of the Lord" enjoins, we believe, both physical and spiritual cleanliness.

In closing, the following paragraphs will serve to re-emphasize the importance of carefulness in speech, manners, and dress:

"No one can fully estimate how great a factor in life is the possession of good manners, or timely thoughtfulness with human sympathy behind it. They are the kindly fruit of a refined nature, and are the open sesame to the best of society. Manners are what vex or soothe, exalt or debase, barbarize or refine us by a constant, steady, uniform, invincible operation like that of the air we breathe. Even power itself has not half the might of gentleness, that subtle oil which lubricates our relations with each other, and enables the machinery of society to perform its functions without friction."

"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. He should cultivate courtesy and refinement of manner, and should carry himself with a quiet dignity becoming to his high calling. Solemnity and

a certain godly authority mingled with meekness, should characterize his demeanor. Coarseness and rudeness are not to be tolerated in the common walks of life, much less should they be permitted in the work of the ministry. The minister's attitude should be in harmony with the holy truths he proclaims. His words should be in every respect earnest and well chosen."

"Finally, the minister who has a keen sense of the fact that his life, from his official position alone, must strongly influence for good or evil, will regard it as worth while, even imperative, that in both small and great matters, in word and in deed, he be as nearly perfect as man can be. His life then cannot but reveal the deep solicitude expressed by the preacher of whom Jean Ingelow wrote:

"Still I search my soul
To find if there be aught that can persuade
To good, or aught forsooth that can beguile
From evil, that I (miserable man!
If that be so) have left unsaid, undone." "

Washington, D. C.

The Ministerial Call.—A minister is set apart to glorify God and help men.

A true minister dares not be other than a minister.

Few men are so closely watched as ministers, and there are none whose inconsistencies do so much harm.

Ministers are put in charge of souls, and will have to give account of them.

No man is fit to be a minister who would not joyfully live and die in the lowest sphere so long as he can serve his Lord.

No one can so easily do harm as a minister.

If you are seeking to be admired, it will *at last* be better for you had you been a plowman than a pastor.

A trifling and inconsistent minister is a laughingstock to bad men and a sorrow to good ones.—*C. H. Spurgeon.*

Homiletic Helps

The Principles and Practice of Preaching

The One Thing That Really Matters

BY J. L. SEULER

I. Introduction

The one thing in life that really matters is the question of one's actual relation to the Lord Jesus Christ. The great question of what will become of you and of me depends upon what we do with Jesus Christ. John 3:36. Our standing before God at any moment depends upon the relation we sustain to Jesus Christ. John 3:18; (5:24).*

The A B C of salvation is—All have sinned; Behold the Lamb of God; Come unto Me.

Since the supreme essential is to accept Jesus, it is of the utmost importance that we know precisely what it means to accept Him.

II. Discussion

1. Accepting Christ is more than accepting the historical facts about Christ. Many believe in Christ as they believe in George Washington—just as a historical character. But the Christ of history must become the Christ of experience if He is to save my soul.

2. Accepting Christ is infinitely more than assent of the mind to the truth that Jesus is the only Saviour of man. It involves yielding the life to His lordship. In this respect becoming a Christian differs fundamentally from becoming a Mohammedan or a Buddhist.

3. Accepting Christ is more than merely joining or attending a given church, though that is a requisite.

*NOTE.—The texts I read in delivering this sermon are the scriptures without parentheses. All texts in parentheses are quoted.

Being a Methodist, a Baptist, or even an Adventist through membership is not synonymous with accepting Christ.

4. Accepting Christ involves a spiritual operation as well as a mental action. Really to accept Jesus Christ is to be born again, to live for God. John 1:12, 13; 2 Cor. 5:17; (1 John 5:1). If we have never been born again, we have never really accepted Jesus Christ.

5. Accepting Jesus calls for a revolutionary change—a transformation from a life of sin to a life of righteousness. Eph. 4:21-23. Note how the person will live who has really accepted Christ. Eph. 4:28, 29, 31, 32.

6. Accepting Christ is receiving Him by the Holy Spirit to live His life within us day by day. John 15:5, 4, 6; (Gal. 2:20).

7. Accepting Christ involves obedience to His known requirements. (John 15:14; 10:27, 28); (Matt. 12:50; 7:21; Luke 6:46); 1 John 2:3, 4. If we refuse to do even one thing He commands, no matter how it may appear to us, we are really *excepting* Him, and not *accepting* Him. (John 13:8.)

8. Accepting Jesus calls for an entire surrender to His will in all things. (Luke 14:33.)

9. Accepting Christ is entering into the various relations with Him which He has commanded us to sustain to Him—to "believe in," "come to," "confess," "receive," "follow," "love," "abide in" Him.

III. Conclusion

The supreme question, therefore, before every soul is, "What will you do with Jesus which is called the Christ?"

What have you been doing with

Him? following afar off? professing Him, but never receiving Him into the heart? denying Him?

Will you now turn to and receive Him? (Rev. 3:20.)

You who have never made any profession of Christ, what will you do with Him?

For—

If we do not accept Him, we reject Him (Matt. 12:30).

If we do not confess Him, we deny Him.

If we do not let Him in, we shut Him out.

Will you turn to Him just now?

The Gospel Musician

Responsibility and Opportunity

"First and Last Stanzas"

BY O. S. BELTZ

IN the organization of our church services, the sermon is of course the center, and every other accessory to the service should be so arranged as to heighten the effect of the message. But the full effect of the sermon must be measured by the response it finds in the heart and mind of the listener, and rarely is the service complete that does not give opportunity for the body of worshipers to express themselves in some way; for self-expression is a fundamental law of life.

Congregational singing is in many of our churches about the only opportunity for communal religious expression, since there seems to be a decreasing amount of time given for such time-honored customs as responsive reading of the Scriptures, testimony meetings, etc.; it is therefore with disappointment, not to say alarm, that one witnesses the frequently indifferent treatment accorded the congregation's chief means for self-expression,—the hymns.

In many of our public religious ex-

ercises the religious song of the people is treated as a matter of minor consequence, something to fill up the hour, or an item to vary the program sufficiently to avoid monotony. It is recognized, of course, that not all types of public religious services should be treated the same; therefore, what is stated here must be understood as applying to the usual eleven o'clock Sabbath morning hour of worship; and since this is one of our services which especially carries with it the atmosphere of worship, everything possible should be done to protect and encourage the element of worship in every feature. How uncalled for is the practice of announcing a hymn, and limiting the congregation to the "first, second, and last," or the "first and last," or what always seems to the writer the climax of absurdity, "the first stanza only"!

It is certainly a case of misplaced emphasis when announcements and other accessories, including so-called "special music," are permitted to stifle the spirit of congregational worship by curtailing or omitting the congregational song or hymn. During a period of twenty-five years of active participation in all types of religious exercises, the writer has seen but few situations that warranted the curtailment or exclusion of the congregational hymn.

Where the service is in the nature of a revival, in which the congregation has had ample opportunity to express itself in song, the extra closing hymn may well be omitted; but as a rule it would be far better to shorten the sermon and the announcements, and to forgo "special music" or extend the hour of worship an extra three minutes, rather than omit the song by the entire body of worshipers.

La Grange, Ill.

"LET them praise the name of the Lord."

Bible Workers' Exchange

For an Enlarged Service

Use Honest Commendation

BY FYRNN FORD RAHM

BEHOLD an Israelite indeed," Christ said of Nathanael, "in whom is no guile!" What, no sin? Of course there was sin; for all have sinned, and come short of the glory of God. But instead of condemning Nathanael's doubts, Christ's first words were words of appreciation that Nathanael was free from deceit and craftiness.

A woman who had been brought up a Catholic had well-nigh lost her faith in God, and slipped into infidelity. She consented to receive Bible studies, but in response to the first personal appeal she said: "Truly, I cannot see how you can believe such nonsense." The tone of her voice gave one reason to believe that she was honest in her conviction. She contested every step of the way.

Her arguments were all given due recognition, but often allowed to pass unrefuted until future studies automatically undermined them. "Oh, I could never be a Seventh-day Adventist; but I wish to study the Bible merely as a matter of education," she said. She was commended for her frankness, and assured that she would not be unduly urged to become an Adventist. Nevertheless, convincing truths were clearly presented. Finally the love of God laid its mighty grasp upon her soul, and she surrendered. Then she related how the worker's appreciation of her frank, honest objections, in the face of their absurdity, helped to win her confidence and expel her doubts.

Jesus tried to find points of agreement. He led people to think of their beliefs, not their doubts. He recognized the good in men, and often gave it honest commendation. For example, when the Roman centurion asked Jesus to heal his servant by speaking

the word only, Christ did not start a tirade on the man's sins, but said, "I have not found so great faith, no, not in Israel."

To the sinful woman at the house of Simon, he said, "Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace."

To Nicodemus he declared: "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

Even to the chief among the publicans, Zacchæus, a man detested by his countrymen, Jesus offered no criticism. Instead He said: "This day is salvation come to this house."

Nothing will so quickly cut off one's avenue of approach to a human heart as to show signs of disapproval. Early in my experience in soul winning, I learned a severe lesson on this point. A fine-appearing, cultured lady attended our meetings. She expressed her appreciation of the services, but admitted that not all points were clear to her. An appointment was arranged. The Bible study was progressing well, when a reference was made to the price paid by Christ on the cross. She took exception, and added that the blood of Christ was repulsive to her. Such an unexpected declaration startled me. In my foolish inexperience, one expressing such unbelief appealed to me as hopeless. She read my thoughts in the expression of my

countenance. From that moment my influence with her was lost.

One of our evangelists was taken by a farmer to see his prize hog. "Well, I never saw such a big hog. What did you feed him?" The man's face beamed with pride that the visitor recognized his expert hog husbandry. It would have been very easy to utter a rebuff that would have made any future contact unprofitable.

We can always find some trait worthy of honest commendation if we look for it. In a crowded train, a drunkard sat down beside a soul winner, and offered him a drink. Later the offer was repeated, after which the stranger drank alone. By and by he said: "I guess you think I am a pretty rough fellow." It might seem a bit puzzling to find a trait worthy of honest commendation here, where the man himself recognized his waywardness. But with a kindly smile, born of tact, the Lord's servant replied, "I was just thinking how generous you are." Before the journey's end, the drunkard had promised to give his heart to God.

Of Christ it is said, "A bruised reed shall He not break, and the smoking flax shall He not quench." Jesus reproved, warned, and cautioned His disciples. "But there was one of the twelve [Judas] to whom, until very near the close of His work, Christ spoke no word of direct reproof."—*"Education," p. 91.* His policy was not to drive men, but to lead them. Only by love, is love awakened.

Eureka, Calif.

Charts

FREQUENTLY evangelists wish charts illustrating various subjects. R. H. Weaver, 507 Flower Ave., Takoma Park, D. C., will make charts to order, or will furnish the following charts on hand at the present time:

Creation Week; Daniel II; Four Beasts of Daniel; Papal Law with Assumptions and Admissions; Sanctuary; Judgment; 2300 Days; 2 Seals—of God, of Beast; 2 Covenants; Sabbath—Eden to Eden; Repairer of the Breach; Matthew 24; 7 Trumpets; Millennium.

Valuable Quotations

From Reliable Sources

Where Modernism Fails

MODERNISM often fails. It has breadth and easy-going complacency, and general good will, but lacks moral grip to lift men above the ordinary levels of daily life and give them courage, if necessary, to defy the world.

Again, Modernism has stressed activity. We are very busy. The gospel of Modernism has been largely work. Admirable as that is, our forefathers often understood that religion is not simply activity, it is also receptivity. They did not read so many books as we do, but they often thought more about those which they did read. They did not do so many things as we do, but they understood better the spiritual uses of solitude. They did not join so many committees as we do, but they made better use of prayer, and sometimes the consequence emerged in personal, spiritual power which puts us to shame.

In comparison with the hard-headed candor and fearlessness with which the old theology faced the terrific facts of this world, our Modernism often seems soft and lush and sentimental.

We, fair-weather Modernists, with our too-easy gospel of God as a sentimental lover, would better salute those old Christians. They did not blink the facts; instead they achieved a faith able to rise above the facts and carry off a spiritual victory in the face of them, and at their best, in the darkest hours that ever fell on human history, they stood like houses built on rocks, that the rain, and the floods, and the winds could not shake.—*Harry Emerson Fosdick, quoted in "Christian Faith and Life," July, 1932.*

BEWARE of motion without progress; everything should count for advance.

The Sanitarium Chaplain

Responsibility and Opportunity

Unique Opportunities and Obligations

BY W. M. ANDRESS

FEW of our workers have the privilege of close association with the better classes which falls to the lot of our sanitarium pastors and chaplains. These men and women come as patients to our sanitariums, weary and worn by the demands of modern business and of society. In many cases they long for the rest that comes through the spiritual touch as truly as they desire physical rest and healing.

In all our associations in these institutions we should ever keep before our minds the inspired statement, "He that winneth souls is wise." We should be alert to make first things first, never permitting any heaven-sent opportunity to pass unimproved because we are engaged in various kinds of routine work which may not be essential to real soul winning. Some of this work may be necessary, and may be turned to account in accomplishing our true objective; but we must ever be on guard, lest we fail to do all that might be done to help our sanitarium patients to find Jesus. "We must turn away from a thousand topics that invite attention. . . . The highest interests demand the close attention and energy that are so often given to comparatively insignificant things."—*"Ministry of Healing,"* p. 456.

In view of the times in which we live, and our responsibility as depositaries of the last saving message to go to the world, we should be mightily stirred. Daily we should cultivate the ability and aptitude for soul

winning. It may be that in the past we have overstressed the importance of presenting different points of doctrine, and perhaps underemphasized the importance of actually bringing men and women to accept Christ as their personal Saviour. It is true that doctrine must be taught; for over this highway the saints travel to the city of God. But it is also true that they must be "shod with the preparation of the gospel of peace." And many are longing for this peace.

A wonderful opportunity is also afforded to our sanitarium chaplains to mold the lives of our young people who come to these institutions to receive a training as medical missionaries. Sometimes I tremble at the thought of this sacred responsibility. Will these young people be so trained that they will stand true when they leave the sheltering fold of our sanitariums and schools, and face the stern realities of life?

Is it not possible that we sometimes console ourselves with the thought that we are sowing the seed, and that in His own good time and way God will bring the harvest? While much wisdom is needed, and heaven-born tact is essential, in order to reach those who come to our sanitariums, both as patients and helpers, we have the assurance that the Holy Spirit will supply all our lack. And we should ever remember that discourtesy or impatience or unkindness "may close the door to hearts," so that we "can never reach them."

For my own part, I am determined to give personal evangelism a more and more prominent place in my ministry.

Boulder, Colo.

DISAPPOINTMENTS in life are inevitable. But disappointments should never become discouragements.

The Field Says ---
Through Our Letter Bag

Reasons for Continuing the Church Calendar

BY B. F. BRYAN

INITIATION of the Church Calendar plan has been supported by a strong array of good and sufficient reasons, but the reasons for continuing the use of the Church Calendar are equally numerous and authentic, a few of which may be set forth by way of emphasis, as follows:

1. The Church Calendar contributes to orderly and dignified worship, every item in the order of service being provided for and kept before the congregation.
2. It impresses important facts upon the mind of the individual in a more lasting manner, and with a modesty and dignity which oral announcement could not convey.
3. It keeps the church members informed as to the personnel of the church family, by giving the names of new members uniting with the church either by baptism or letter, and also the names of departing members.
4. It keeps the church in the front rank of progress of the denominational program of special days and offerings.
5. It serves as a "booster" for all lines of departmental endeavor, stimulating all missionary effort for home and foreign fields.
6. It keeps the membership informed as to the progress of the work of the church in all its departments.
7. It aids to an amount far exceeding its cost in increasing the revenue of the church. (Actual figures demonstrate this to be an annual fact.)
8. Its cost, as compared with its advantages, offers so strong a financial reason that the necessary amount is freely provided through the church

expense fund maintained by the constituency. If a printed calendar is not feasible, there is always resort to mimeograph, excellograph, simplicator, letterograph, neostyle, or "ditto" process, which may satisfactorily serve to good purpose at very low cost.

Yes, we consider there are ample reasons for continuing the Takoma Park Church Calendar.

Takoma Park, D. C.

Contacts

(Concluded from page 20)

again some day soon, and give a sermon of that kind." The Presbyterian minister said, "You certainly gave us a lot of searching things to think about." The Methodist minister said, "That was a real 'Amen' sermon, the old-time Methodist kind." Since then I have heard similar comment by lay members of the different churches.

These are confirmatory evidences that the wonderful truth which God has graciously committed to us is the message for the world at this time. I cannot help thinking how wonderful it is that this truth, given by a humble servant of God, makes so much greater impression on the public than do the high-flown words of highly educated ministers who do not have a message meeting present-day conditions.

I speak of these experiences simply to show that the third angel's message is growing in demand, even with people of churches who in times past have been bitter in their prejudice against us. It appears that we are entering the time when God will pour out His Spirit upon all flesh. I find everywhere an increasingly open and friendly attitude on the part of the so-called upper classes in behalf of the truth for these days.

Lewiston, Wash.

Reaching the People

(Concluded from page 14)

them until other themes have been presented.

When I preach on Daniel 2 early in a series of addresses, I make the certainty of the establishment of the kingdom, and the nearness of that event, stand out, but do not emphasize the dramatic results of that coming. Such consideration I leave till minds have been prepared by subsequent studies. So, too, I do not dwell on the destruction of the wicked, for the time at my disposal is too limited to do justice to this theme and to the unveiling of error, but defer such consideration to a later day. Thus I try to keep in the background as long as possible some of these truths until the minds of the people have been prepared to hear them, meanwhile improving every opportunity to make friends of as many of the visitors as possible.

Were I to begin operations in a rough mining or industrial center, where religion was little considered, my plan would be in introductory meetings to awaken interest in a series of proofs on the inspiration of the Bible, such as archeology and the Bible, astronomy, war topics, etc. I am not in favor of holding back any of the distinctive truths that have made us a peculiar people with a "come out" message; but I believe we should follow the example of Jesus, and give as the people are able to hear.

Geelong, Victoria, Australia.

The Preacher's Message

(Continued from page 1)

lands? Who by divisions in the church rends Christ's seamless robe?—Sin. Who is this Delilah that sings the Nazarite asleep, and delivers up the strength of God into the hands of the uncircumcised? . . . Who turns the soft and gentle heart to stone? Who

hurls reason from her lofty throne, and impels sinners, mad as Gadarene swine, down the precipice into a lake of fire?—Sin."

Not all sin is crime; but most crimes are sin. Crime is a violation of the laws which govern human society. Sin is rebellion against God, and often involves wrong to man. It is so hideous that could we but see it as it really is, with its final consequences, we should hate it and flee from it. But sin is deceptive. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. Paul, writing of his experience, says: "Sin, taking occasion by the commandment, deceived me, and by it slew me." Rom. 7:11. Sin allures with specious promises which it never fulfills. In its wake are sorrow, trouble, and pain, and its end is death.

Sin defiles a man. According to Christ it is that which comes from the heart that makes a man unclean. "And He said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7:20-23. No man is clean who cherishes these sins. Dress, education, position, ability,—none of these counterbalance these sins. The sinner is defiled and unclean in God's sight.

Man has never discovered a remedy for sin. Philosophy has not been able to suggest one. Neither statesman nor physician, neither clergyman nor layman, can offer a cure for sin. It is an incurable malady, and there is not a place on earth where man can go to find freedom from its power. Only God has a remedy. This He gave in the life and death of His only begotten Son, Jesus Christ. "She shall bring forth a Son, and thou shalt call His name

Jesus: for He shall save His people from their sins." Matt. 1:21. The prophet declared: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

This remedy for sin is the preacher's message to a lost world. Sin means eternal death and ruin, while faith in a crucified and risen Saviour means eternal life. The "everlasting gospel" is God's announcement to perishing sinners that His only begotten Son has borne the penalty of sin for all who will believe. God has committed the work of reconciliation to His ambassadors. It is their ministry, their calling, their work. Sinners must be arrested from their rebellion, and be persuaded to believe that God can save them from the awful consequences of

sin. The binding claims of the law of God must be made known; the death penalty for sin must be preached with power, under the influence of the Holy Spirit; sinners must be persuaded of God's love for them manifested in the giving of His Son Christ Jesus to bear the sin of the whole world, and must be assured that through faith in His name they may be saved. And this is all to culminate in the second advent, now so near.

To preach this saving gospel is the work of a true minister. Those who persuade sinners to repent and believe in Christ, preach the "everlasting gospel," while those who busy themselves about other things, and neglect to win souls to love and obey the Lord, fail in the discharge of the great commission, and miss the most precious privilege ever committed to man. I. H. E.

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EDITORIAL  POSTSCRIPTS

PRINCIPLE!—We admire the man of principle and unswerving integrity of character. It matters not if he disagrees with us. If there is manifest honesty of heart and purpose, there is a response of genuine respect. It is the straddler, the wobbler, the trimmer of sails to the breeze of popularity, who loses the respect of the upright.

SINCERITY!—One of the greatest assets a minister can have is the confidence both of intimate associates and of auditors in the sincerity of his personal convictions as well as the forthright honesty of his public expressions. Nothing can take the place of this. A feeling that a minister does not quite believe what he proclaims robs his words of all convicting power.

AUTHORITIES!—Have you an accredited authority for your statements in the historical field, or do you glean from any source in which the phraseology fits neatly into your requirements? There are statements by discredited as well as accredited authorities in every field. This is particularly true in the historical realm. Surely we should be above criticism in our practice here.

HARMONY!—We must learn to get along with our associates, different though they be in personality and viewpoint. Our peculiarities may be as annoying to them as are theirs to us. We all remember the saying of the old Quaker, "All the world is queer but thee and me, and sometimes I think even thee is a little queer." God uses divergent minds and talents, one balancing another.

VERBOSITY!—Verbosity is many a minister's unrecognized foe. Direct, vigorous expression is more effective than an idea covered with a barrage of words. True eloquence is vastly more than a flow of language, just as there is a basic difference between mere words and real thought. We should shun the shallow effervescence of mere fluency.

RISKS!—Many are perplexed over the breakdown in health of valuable workers in mission land and home field. Some of these matters we must leave to our all-wise Father. It is part of the profit and loss in the work of redemption. Every recruit is a risk. Some make good, and some disappoint. Some fit in, and some seem unable to make those adjustments necessary to effective work. This has ever been so, and will doubtless continue to be, though we should use increasing carefulness in the preliminaries to selection, and increasingly seek direct guidance from God.

CONFIDENCE!—No more devastating plan for injuring our work can be conceived than to destroy confidence in our leadership. Insinuation, challenge, assertion, and distortion of fact are the successful vehicles for achieving this end. If accepted, these doubts assuredly chill personal ardor, discourage service, and stanch the springs of giving. However, the vast majority will not be deceived by such efforts, for they demand facts and intelligently weigh evidence. More than that, such a course will inevitably and ultimately react as a boom-erang upon those who project such propaganda.