

The Ministry

A Medium of Communication
between the members of the
Ministerial Association of Seventh-day Adventists
Headquarters: Takoma Park, Washington, D. C., U. S. A.

Vol. IV

January, 1931

No. 1

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Trenchant Truths

APPEALS to prejudice are unchristian, unmanly, and unjust.

TRUTH is always in the minority, though the minority aspect is not proof of truth.

SCHOLARSHIP is not a matter of degrees, but of broad and accurate information and balanced judgment.

THE war on the remnant church will be twofold,—from without, upon the commandments of God; and from within upon the Spirit of prophecy.

It is preposterous for a self-appointed critic or enemy to attempt to dictate the time or attention that shall be given his contentions. Uninvited, he cannot rightfully expect to dominate.

No one particularly admires a "sail trimmer"—one who studies the wind of popular opinion, and sets his sails in accord therewith on the basis of expediency rather than conviction; or, to change the figure, one who is ready to clamber on the band wagon when the popular favor of its tune is apparent.

It is a growing but none too admirable strategy to hide behind the cry of "orthodoxy" or "Adventism," charging that fellow workers who have labored as long, held as responsible positions, and whose life of loyalty to the movement is unassailable, are not teaching in accordance therewith. Let us meet a brother's position openly and honestly on the basis of intrinsic truth. That is the honorable course.

THE attacks of critics bring their compensations. They are the goads that sting us out of self-complacency and stagnation. But the life of a critic must be a doleful one.

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

THE frank admission of a fault or error will always be recognized by straightforward men as manly, Christian, and upright. It stops the mouths of critics, and automatically clears of charges of dishonesty or subterfuge. May this noble, rugged trait thrive on.

WISE-CRACKING may be appropriate for the comedian or the political orator, but it is cheap and incongruous in a preacher of the gospel. Impressive, incisive language is always apropos, but let us leave the wise-cracks to the wits and nit wits.

No man can preach with real conviction merely upon hearsay evidence. The convictions that cannot be shaken, and for which men risk all, even life itself, are the outgrowth of thorough personal investigation, with the unavoidable conclusions growing therefrom.

WE need larger views of prophecy to get its great comprehensive sweep. We can have our eyes so fixed upon the particulars of a given verse as to miss the mighty purpose and principle running through the chapter and governing all the varied aspects of detail. May a discriminating sense of proportion possess us all.

L. E. F.

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

Single Subscription Price: \$1 a year.

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

Editorial Keynotes

Our Solemn Obligation

THE message assuredly *includes*, but does not *conclude* with, prophetic depictions of the approaching end, the nature of God and of man, and the law of relationship between God and man. Nor does it consist simply of the negative warnings against apostasy and perversion which form an integral part thereof. One may understand all that, and not even be a Christian.

The message of the everlasting gospel is an offer of grace, an extension of mercy, a provision of executive clemency, a proffer of enabling power, a provision for fellowship between God and man that, begun here, is designed to be eternal. This is not merely informative, but experimental. It is not simply theory, but life. Every soul who has extended to him a knowledge of the terms, is entitled to guidance into the enabling provision adequate for the time. And we are under solemn bonds to witness to its efficacy by personal experience therein, and to lead our hearers into that same experience. God will not hold him guiltless who fails in the crucial issue. L. E. F.

If we do not live with God, we shall have no power with men.

Floating "Special Testimonies"

ANY teaching that has to depend upon some private copy of a "special testimony" not in general circulation, or some alleged testimony available only in "manuscript" form, or purported to be "from the vault at Elmhaven," is badly in need of some support. The servant of the Lord has

made available in printed form those things needful to the church. They are accessible to all in the published volumes and in periodical articles. They are on permanent record for the examination of all.

This writer has traced down a number of such so-called "private testimonies," and has in most instances found them to be fabrications—not usually in the case of the immediate possessor, but originally. Copies of all genuine testimonies are extant, and such statements can be either verified or disproved. When one is flashed upon you, demand the file number and the date, and have it verified. It is the only safe course, and it is our privilege and right to make such demands. And if it is genuine, the context usually throws a flood of light upon its intent. The actual statement is not infrequently lifted from its context. Accuracy and intent should be our watchwords.

There is a tendency on the part of some to rely upon the Testimonies instead of upon Scripture for our proof for faith and practice. This is plainly at variance with the spirit and expressed instruction of both the Bible and the Spirit of prophecy (see "Testimonies," Vol. V, chapter "Nature and Influence of the Testimonies," pp. 654-691; especially pp. 667, 668), and also with the position and practice of our pioneers and veterans. Let us neither neglect nor misuse God's precious gift to His church. Let there be a revival of prayerful reading and study of the Spirit of prophecy. L. E. F.

It is so much easier to criticise than to construct. That is why there are many voluble critics.

The Message in Verity

THE charge is sometimes hurled that if one does not, in his contacts with our own people, preach or write on some sign of the times, some fulfilling prophecy, or some distinctive latter-day doctrine, he is not preaching the "message," but is simply presenting the popular general gospel of Christendom. But the charge is usually unfair and oftentimes untrue.

The outstanding preacher of this movement was Ellen G. White. Look back through the old volumes of the *Review*. Read her gripping utterances there. Search through the old files of the General Conference *Bulletin*, and note the changeless burden. Observe the themes and catch the tenor of the appeals. Practical godliness was the unceasing burden. Transformation of character was the constant theme. The operative principles of Christianity which make it the power of God unto salvation from both the guilt and the power of sin, were continually in the forefront. Will any charge her with infidelity to the message or lack of spiritual discernment?

The message was never designed to displace the gospel. It simply intensifies it and girds it in its present-day setting. It is the everlasting gospel we are to preach. It is the provisions of the gospel only that save. The negative warnings are the accompaniments and form the requisite setting.

L. E. F.

EXPANDING truth should bring additional light, not heat.

The Sovereignty of Truth

IT is most regrettable that loyal, sincere efforts to correct minor inaccuracies or errors current, are sometimes regarded as disloyal and traitorous to the cause we love. Any inaccurate quotations or historic citations that were introduced by some earnest but un-

scholarly speaker and so became current, but which under investigation do not prove to be reliable, must in all fairness to truth and Christian honesty be expunged. There is no compromise in this, nor cause for alarm nor chagrin. It is only Christian scholarship in operation.

As heralds of the truth, we must rigidly adhere to historic facts, and accurate, reliable, and bona fide quotations from man or organization. Truth is dishonored by the repetition of error. And what shall be said of one who would wittingly and deliberately use a discredited quotation when its validity has been disputed and its reliability disproved? Impositions in the past can be overlooked, but their continuance is unthinkable.

He is not the defender of the faith who clings to inaccuracy or misstatement after it is exposed, but he is the true champion of light and truth and right who sets his own house in order, and first does what he demands of others. Let us make our own adjustments, and never wait for our critics and foes to come and search us and discomfit us. Let there be no confusion of this vital and living issue. All honor to those earnest, painstaking, loyal men who are seeking to bring our position beyond the possibility of successful, honest challenge or ridicule.

L. E. F.

WE must not count upon normalcy, nor build our plans for progress upon it. Unexpected emergencies will arise, and new crises will continue to appear. Times will wax stranger and stranger until the great consummation. This movement is to be consummated amid and despite all such.

WE incline to pay too much attention to our critics and their possible attitudes. We are commissioned of God. We are accountable only to Him. Let us go straightforward, irrespective of the mouthings of the self-appointed.

LISTENING IN ON THE PRESIDENTS' COUNCIL

October 23-26, Omaha, Nebr., Preceding the Autumn Council

A Solemn Call to Evangelism Sounded at the Presidents' Council, Omaha, Nebr., Oct. 25, 1930

IT would have been a distinct spiritual joy and stimulus to all workers in the advent movement to have been present at the Omaha Autumn Council, and especially in the four-day presidents' meeting preceding. It was here that the deliberate discussion of such key questions as the one indicated in the heading, took place, followed by formal ratification and official adoption in the Council proper. This general privilege of attendance was of course not possible. But as the issues discussed and decided upon were so fundamental, and as they so vitally affect each of us as laborers in this movement, and bear so definitely upon the progress and completion of the cause we love, we will endeavor to place the picture faithfully before you, that through this number of the **MINISTRY** you may enter into the spirit of that significant first Sabbath afternoon meeting when this theme was before us.

Ofttimes the background, the setting, and the spirit of an action have as much to do with its force and value as the very action itself. To present these deeper aspects is the reason for publicity of the excerpts here presented. As announced last month, to save space and to avoid duplication, the official actions of the Council growing out of these preliminary discussions are not duplicated in the **MINISTRY**, but the groundwork and processes of development which could scarcely be presented to our people generally, yet which mean so much to us as workers, are given here. The reader is therefore referred to the *Review* of November 27 for the full text of the "Call to Evangelism" from the officers, which forms the basis of this symposium. It is also available in leaflet form. The response of the field leaders to this presentation will appear later.

The officers of the General Conference had been in council for a week before the arrival of the other members of the General Conference Committee, and the invited presidents of the local conferences of North America, as they assembled on Thursday, the 23d, for the Presidents' Council. Thursday was a wonderful day, and will long be remembered. The council opened with the emphasis precisely where it should and must be placed in an hour like this, if we are to meet the mind of God. A liberal portion of the February **MINISTRY** will be devoted to the essential discussions of that day, as they are so vital to the interests of every worker of this movement.

Growing out of the discussions of

the first two days, subcommittees were appointed and were earnestly at work. Sabbath had come, and after the usual Sabbath school exercises and a searching message by Elder C. B. Haynes on "A Converted Ministry," the delegates to the council gathered expectantly at 2:30. The secretary and his stenographers were at their appointed table, so we can have access to the verbatim presentations of the officers who spoke, as well as to the significant reactions from the floor which followed.

An air of expectancy pervaded the place. J. L. McElhany, vice-president for North America, led out, introducing the theme. W. H. Branson, one of our general vice-presidents, C. H. Watson, our president, and C. K.

Meyers, the secretary of our General Conference, each contributed, building up various aspects of the one great theme,—a revival of evangelism. The entire question was lifted out of the confines of any department or specialized group of workers onto that broad platform of a universal call to soul winning as the primary burden and responsibility of the whole church under the specific leadership of the entire ministry. In the evening session this earnest study continued. A concluding report will appear later, with contributions from Elders Montgomery, Daniells, and a number of union and local presidents. These presentations grow out of the reading of "A Solemn Call" from the officers as a group,—the product of their united study and conviction during their week of council,—and its earnest acceptance by the entire body of presidents, with recommendation for official adoption by the Autumn Council in session.

From the stenographic reports we are able to give the essential portions of the presentations of these men, simply deleting the digressions and repetitions of extemporaneous speech. We pray that the same blessed Spirit present when these matters were presented and accepted by the North American leadership, may be with each evangelical worker the world around as he reads and enters into their intent. Elder McElhany is speaking. Let us listen first to him. L. E. F.

A Greater Evangelism

BY J. L. MCELHANY

THE fundamental, primary purpose of the church, as set forth in the great commission recorded in Matthew 28: 18-20 and 24:14, is intensive, active evangelism. And this evangelism includes both preachers and laymen. It is a summons to universal soul-winning service. "This gospel of the kingdom shall be preached" by the whole church "in all the world," and the cul-

mination of this preaching by the church is the coming of the Lord Jesus and the gathering of His people into the kingdom of God.

As an example of the divinely appointed way for the fulfilling of this soul-winning commission so definitely and squarely placed upon the remnant church, we have the record of the apostolic church, which reads, "They that were scattered abroad went everywhere preaching the word." We do not understand that the persons referred to necessarily went forth as preachers declaiming from the pulpit, for they were not preachers in that sense. The apostles were not included in this group. It was composed of the brethren and sisters in the church, and it was these believers who "went everywhere preaching the word."

There is no substitute for individual soul winning. The only hope for the remnant church in fulfilling its mission and reaching the culmination of its appointed work, is for its membership to be definitely led into this soul-winning experience. We have an army of potential workers in the churches, and the hour has come when the leaders in this movement should fully recognize the primary obligation of the church, and so relate themselves to the divine purpose for the church that an entire change of trend shall be brought about in our objective and in our operations.

In all candor we must confess that we are not at this time putting enough emphasis on the prime essential. So many things press in upon us that we scarcely have time to think or plan for the great outstanding fundamental purpose of the church,—the preaching of the gospel by the entire church, and the winning of souls through this evangelizing agency. In many cases we have been overcome by apathy and indifference, until we are asleep, and the day of God is hastening upon us without our being truly aware of the event. It is time to ring out a call

to a greater evangelism in North America, which has for its objective the yoking up of our workers and believers as a team, to reach souls on every side, and thus prepare the world for the coming of our Lord.

Most profoundly do I believe that the hour has struck for us to awaken and change our entire attitude toward the method of proclaiming God's truth to the world. Our present program would require a millennium for accomplishment. We dare not go on as we have been going. It is time to ponder seriously just what our objectives are: Do we expect to go on indefinitely in the work we have started out to do, or do we really look for a speedy and successful conclusion? Shall we go on year after year, simply pastoring our churches and engaging in spasmodic missionary endeavor, and expect to see this work finished?

The insistent cry from our churches is for pastoral help, and one of the chief problems faced by conference administrators today is that of providing settled pastors for our churches. Yet this is quite contrary to the plain instruction which has come to us from the Spirit of prophecy. There is danger that the very maintenance of our work shall be allowed to take up our time and absorb our energies to such an extent that we shall lose sight of our main soul-winning objectives.

The work of our evangelists and preachers must be definitely planned for. That is essentially true at all times. Many of these workers are young and inexperienced, and do not know how to plan for the many lines of church work today. As union and local conference presidents, we must rally to the help of these men, and enable them to go forward with the work that counts for most,—the winning of souls. And we must never lose sight of the fact that our outstanding responsibility is to set all our forces at work in earnest endeavor to accomplish the same purpose.

This is a work which cannot be done by proxy. By that I mean that we must not leave the responsibility of doing this upon men who have been appointed to foster the interests of our missionary endeavor as a department of our organized work. When asked to give an account of our stewardship, it will not suffice for us to say that we committed the training and the leading of the church forces in the preaching of the gospel to the hands of our home missionary secretaries. We shall not be able to discharge our God-given responsibility that way. Union presidents and conference presidents are not to be merely engineers driving the engines down the track. Every union and local conference president is to be a spiritual leader in a great spiritual movement, rallying all the forces in the church, and leading them forth as Spirit-filled, willing, earnest workers for the saving of men and women, and thus hastening the coming of the Lord Jesus Christ.

Not long ago I was passing through the Shenandoah Valley, over the old battle ground with its monuments to the deeds of the past. As I rode down the old pike, I was reminded of the story of General Sheridan who, as he heard the roar of cannon in the distance, rode forth to join his troops, and was met by his defeated men as they came straggling back from the battle lines. Seeing the situation, General Sheridan raised his sword high in the air and shouted, "Face the other way, boys! We are going back!" At that word from their courageous commander, the retreating forces gathered new inspiration and courage, and turned back to face the enemy; and as the result, victory attended their advance. Just so, in the army of the Lord today there is need for leadership that can rally the forces of the church and lead them back onto the field of active combat, with never a thought of retreat until the victory is won and the King of righteousness establishes

His kingdom. Without such leadership, this movement will fail in fulfilling God's divine purpose at this hour.

I am not pleading for more mechanical endeavor, for more human effort, or for a new slogan to inspire spasmodic response; but I am pleading for the infilling of the Holy Spirit in every life, which will awaken us to our responsibility in making the right use of the forces available. May God help us to call these forces into action.

I once heard a preacher illustrate the principle of true service in the following manner: "Suppose," he said, "that we were standing on the bank of a river, and before us was a stream of humanity rushing on to sure destruction. Would we be content to stand on the bank, and once a week or once a year reach out a helping hand to the doomed souls going down with the current? Actually to stand in such a position would be to inspire every man or woman to work with a zeal born of the appalling need." But such is really the position of the church in relation to the needs of the world in these last hours of earth's history; and yet how indifferent we seem. We should never rest content with spasmodic effort.

What I am pleading for is that we may all see the need of true spiritual leadership. I am convinced that unless there is a change in our attitude, as individuals and as leaders, to the present situation, and unless there is an entire change in our denominational trends, we shall utterly fail to fulfill God's divine purpose in the giving of this message to the world. May God help us to arouse and declare. There shall be no failure! and like the general referred to, go forward and lead the forces of the church on to victory.

I assure you that this important matter has received the very earnest thought of the officers of the General Conference in the week they spent together at Omaha. You may have supposed that we gathered to consider

ways and means of raising mission funds. Well, that is a proper matter to consider, and we have given study to it; but, brethren, we have been considering matters of even greater importance than that. We have been giving very serious study to this problem of evangelism in its larger aspects, and have faced the situation that will surely result unless a change in our present methods is brought about.

As a result of this deliberation, the officers have prepared a call which they have addressed to the whole world field. This call, I believe, marks a milepost in the experience of this people.

Clear Mandate Essential

BY C. H. WATSON

THIS document, or call, to the world field, which is under consideration, comes to you as a suggestive recommendation from the officers of the General Conference, after they had given the question most earnest and careful study. And the officers present it to you, believing that unless they can have a clear mandate from you as leaders of the field relative to it, it will be difficult for them to know how they stand in attempting to give effectiveness to the administration. I do believe, brethren, that you ought to receive this document from our hands with the understanding that we look to you for an absolutely clear mandate. I personally look to you for it. I want to know, from a candid expression of conviction by you, brethren, whether or not we are to be an evangelical body. In other words, I want to know if our denominational objective is evangelism, or if it is not.

You will admit that I have the right to ask for such an expression from you, will you not? You will agree that if we officers are to exercise any influence of strength in leadership, we must know that our hands are joined with yours and that our hearts are together in a common purpose. I be-

lieve also that we ought to understand that we are moving toward one common objective. We want you to regard this call to evangelism as an invitation to counsel us in that which we officers regard as a matter of supreme importance to the general administration. We desire to stand heart to heart with you in your work. For only as we have such understanding in leadership through North America as a home base of the movement, and all through Europe and all through Australasia as other home bases of the movement, and throughout the other divisions of the world field, can we be confident that we are absolutely effective all around the world in supporting one another.

Since the election of officers at the General Conference, feeling the burden of my appointment, I have been driven to God with a sense of my own need such as I have never known before, and I have been waiting on God. I recognize the greatness of the problems to be solved. The terrible situation which hard times have brought to the world and the position to which our work has been brought by its own remarkable development, constitute a present urgent problem. In face of these I have felt that the administration must be so organized that its work can be carried on in absolute and complete understanding. Relationships must be so well understood, so definite, and so commonly accepted that our feet need not become entangled over any such matter as relationships.

It was for the purpose of creating such an understanding for the administration, of giving such focus and direction to its work, that I asked, while still at San Francisco, that the officers might meet here in Omaha before the Fall Council, believing that you would appreciate the study of the field problems, particularly those things that involve your expectations of help from us, and believing also that you desire the officers of the General Conference to work in relation to your problems

in this way. You have the right to require us to study your problems, and be prepared, in so far as we have opportunity to study them, to bring you suggestive solutions by way of recommendation. It is right that you shall expect me, as I look into your faces, to tell you with absolutely open heart that during this administration there will never be any attempt made to form within the circle of the General Conference officers any body of executive action that shall be found acting where committee action alone should empower the doing of this people. Never a step will be taken in that direction, and if you feel that a step is being taken in that direction, we invite your most candid counsel relative to it. We must also be understood, in suggesting progressive work, to be actuated by motives entirely free from criticism of what has already been done.

You will never hear a word of criticism from my lips concerning anything of the past. That is not my business. My business is to build on the foundation that has been laid, and God knows that my heart is thankful for the true-hearted brethren who have labored to build that foundation. The one purpose of my heart is to help my brethren to succeed in doing something for God, to work toward completion of the definite task that has been given to us. The conviction of my heart is that the Lord is coming a little way from now. I cannot believe that the Lord will be untrue to His word, and not appear. That which He has begun to do by the power of this movement He will complete. It is for us to apply our effort at its utmost strength, and thus aid in bringing the work to completion.

Now I have taken the time to say all this so that you will understand me clearly when I ask you to give the administration of the General Conference just about to start its work, a clear mandate on this question of evangelism. I believe that in this move-

ment God has placed at our disposal sufficient facilities for carrying out what this recommendation proposes; but it will take positive, definite, constructive, patient counsel to know how to do it in the way that the recommendation intends.

I assure you, brethren, that that which we all desire to see accomplished can be done, and it can be done in shorter time when we come to the place where we let go of human methods to find the mind of God, and allow nothing to turn us away from working out what the Lord Himself has started. I believe in this call of the whole church to evangelism because of what the Lord has been teaching me by experience during the last two or three years. I believe in it because it is in line with the direct and clear counsel which has come to us from the Lord. And I want to know if my own personal belief in it is not in line with your counsel, as I start to give leadership to the work of the General Conference. I believe, too, you will recognize the reasonableness of my request for a clear mandate on these most important phases of administrative work, and that you will by plain and positive counsel seek to give that which I ask.

[Following this comprehensive statement by our president, the chairman, Elder McElhany, asked for a definite expression from the full council assembled, in response to this request for a clear mandate upon the question of evangelism. This mandate was unhesitatingly given by a solemn and unanimous rising vote.—Ed.]

A Crusading Ministry

BY W. H. BRANSON

THERE is nothing that lies nearer my heart than the subject under consideration at this hour,—evangelism in its larger aspects. The parting appeal of Jesus to His disciples was that they undertake a world-wide mission in pro-

claiming the message of salvation, which involves life or death; and they were not to rest satisfied until the full accomplishment of this task is realized.

I believe that it was the Lord's intention that the ministry of the Christian church should be a crusading ministry; and especially is this to be true of the remnant church which is to finish God's work in the earth. The Saviour Himself set us the example. We see Him going from city to city, teaching in the busy streets, on the hillside and the shore, but we never find Him settled as a pastor of some synagogue. We see the apostle Paul going from country to country, ordaining elders in every church and providing for the care of believers, but he himself ever pressing on to the unworked sections and planting the banner of truth in new fields.

Whenever God has raised up men to carry on His work in the world, He has not established them in settled pastorates, but He has sent them out as crusaders, to tramp over the world until the message committed to them has done its work. The commission is, "Go, . . . and preach the gospel to every creature." Therefore, it can never be God's plan that Seventh-day Adventist preachers should find their pulpits in beautiful edifices. Their field of activity is the highways and the hedges—in theater, hall, or tent, on the busy street, or under a spreading tree in the open. It matters not to the man who has Christ in his heart where he preaches, so long as men can be gathered together to hear the message of life or death from his lips.

The advent movement is symbolized by an angel flying in the midst of heaven, indicating a progressive movement. I believe that when the ministry of this movement loses the evangelistic spirit, and makes pastoral duties the chief objective, at that very point the denomination will begin to disintegrate and lose its position in the world as a reform movement. This

has been the repeated history of other denominations. God forbid that the same fatal mistake should be made by the Seventh-day Adventist Church. Brethren, this need not be, and will not be if we measure up to God's program for this hour.

We have reached the time in the history of our work when almost every church of any size is calling for the best pastor the conference can provide, and many of them are disappointed if the demands are not fully met. I fear that to some extent, at least, we have spoiled our churches by giving them the wrong training. While the Bridegroom has tarried, we have allowed ourselves to drift into the same channel as the popular denominations. We are trying to build up the pastorate and hover over the churches, and the crusade of evangelism has waned. Surely the present trend is in the wrong direction.

It is time to review our instruction and get our bearings. This is the word: "Our ministers should now be working for the saving of the lost. . . . The heavenly messengers are waiting to co-operate with men in warning a deceived, sinful world. When the people of God engage in this work with real travail of soul, there will be manifest a decided change in cities and villages. This hovering about churches to keep them propped up, makes them more dependent on human effort. . . . It is time that cities and villages everywhere were hearing the solemn note of warning, 'Behold, He cometh.'"—*"Testimonies to Ministers,"* p. 231.

Think of the hundreds of cities and towns and villages in our conferences where the sound of the advent message has never been heard from the lips of the preacher. Within a few years we shall meet God, and I fear that some of us will have to confess, "My vineyard have I not kept! I have not had a broad enough vision. I have left some dark spots around here in my conference where the message has

never been proclaimed." What a solemn responsibility rests upon the man who stands at the head of a conference in our great world organization at such an hour as this, when the gospel message is closing and the angel of mercy is about to leave the world forever.

God has made us the Jonahs of this hour, and has sent us to proclaim His message in the unworked Ninevehs all over the land. If we fail, eternal consequences are involved. The Lord will find men who will finish His work. There will be no failure there. The question is, Shall we be the men? God has given us the opportunity, but He will not allow us to play with these responsibilities. If we do not square ourselves to this task, God will bring enlargement and deliverance from some other quarter for the finishing of His work, and we shall be set aside.

I wish to read a pointed statement from the Spirit of prophecy. I was astonished when I read it for the first time, for I did not know there was such instruction as this: "The Lord has not called young men to work among the churches. They are not called to speak to an audience that does not need their immature labors. . . . Let young men of ability connect with experienced laborers in the great harvest field."—*"Testimonies,"* Vol. VI, p. 415.

I do not think that means that a young minister should never preach a sermon in our churches, but I do think it means that our young men, coming from our colleges and entering the field of experience, are not often called of God to be pastors of city churches. It is the Lord's plan for them to go out into the highways and hedges, and proclaim the message for this hour, and gather in believers. They should be pioneers.

That is the method by which practically all leaders in the cause of God today received their training, and surely we believe in that kind of train-

ing. But why is it that at the present time we are training the young men for the ministry in a different way? Why is it that we assign so many of them as pastors of churches, a work for which they have no special fitting or experience, and thereby deprive them of the training so essential and so clearly defined?

But the question may be raised, "Would not a program which places the young ministers in the field as evangelists, instead of connecting them with the churches to help raise the missionary goals, result in the cutting off of mission funds?" To such an inquiry I would reply that I do not believe we would lose a dollar. I am convinced that the future health of our foreign mission work depends upon raising up new constituencies to contribute fresh supplies of consecrated endeavor and means to support it. If we should double our membership, we could give ten million dollars a year to foreign missions, instead of five million. I believe that the solving of our present problem will be found along the path of endeavor to raise up new believers who will add their dollars to ours to help advance the message in heathen lands.

"Well, then, how are we to take care of the churches?" may be asked. In the old days, when we did not have so many pastors, the churches flourished and increased under the fostering care of laymen upon whom the responsibility of leadership had been laid by conference committees, and I believe there are still just as efficient laymen available for this work as at any time in the past history of this movement. I believe that God will especially bless laymen of experience and maturity as they care for the churches while preachers are laboring in new territory. I also believe that in every conference we should rally these laymen to yoke up with the preachers and help in the public efforts. We would thereby be developing the lay-

men into preachers and evangelists, many of whom could spend two or three months in the year conducting evangelistic efforts and raising up believers without salary or expense to the conference. Then of course there are the older ministers whose services can be utilized in pastoral lines.

The call of the hour is for larger vision of the need and the possibilities of evangelism in its larger aspects. There needs to be a turning about in our present program, and a practical application of the principles of evangelism set forth in the great commission given by Christ to the church. I believe that even our field leaders should plan their work so as to make it possible to take a definite part in field evangelism. Let us consider what it would mean if every conference president, in consultation with his committee, would plan to engage in a city effort during the next twelve months, allotting a period of six or eight, or possibly ten, weeks which would not seriously interfere with other conference duties. If that plan were put into effect by the conference presidents in North America, the result would be sixty-four evangelistic efforts during the twelve months. If union presidents followed the same plan, an additional twelve evangelistic efforts would be conducted, making a total of seventy-six. And suppose it were possible to recruit a few preachers from the General Conference staff—say six or seven—for an intensive evangelistic campaign in places where the message has never been proclaimed. Altogether this would result in eighty-two evangelistic efforts in the brief space of one year.

Would not such a program bring joy to the hearts of our faithful evangelists, scattered so far apart in the field, and convince them that we actually believe in the divine program of evangelism? It would usher in a mighty wave of courage and hope, which would cause the third angel's

message to swell into a loud cry. Our people would be convinced that the preachers of the advent movement believe that the end of all things is near at hand, and there would spring forth the greatest revival that could ever come to this denomination.

The power of the Holy Spirit will co-operate with those who preach the message to which He bears witness. One of the results of the latter rain is to be the preaching of the Sabbath truth more fully. I pray that God may somehow stir us up to the point where we shall face our real task, and face it like men who understand that they are on the very borders of eternity. Then, realizing that God is looking down upon us and expecting us to quit ourselves like men for the finishing of the work, we shall consecrate our lives unreservedly to this task.

The Challenge of Evangelism

BY C. K. MEYERS

There is nothing academic about getting a layman to engage in Christian service. The most notable example of fruitful lay ministry is the woman of Samaria. After she had entered into the fullness of that wonderful experience found in contact with Christ, with her soul filled with the exuberant joy of what it meant to have a new power transform her sinful life and make her a child of God, it was not necessary for the Saviour to even hint to her that she was expected to begin to do personal work for others. Nowhere in that Bible story do you find any discussion as to her duties along that line, neither is there any suggestion as to methods of approaching the public. In reading that story there is but one conclusion, and that is that it is absolutely impossible for a Spirit-filled life to withhold itself from spiritual service for God.

In the responsibilities resting upon our lay members there is a respon-

sibility which involves you and me personally and directly. The question might well be asked, Under whose preaching do these lay people continue inactive in service? It is our ministry. We are the means in God's hand for leading every one of these laymen into that service which grows out of the experience which God would have them enjoy. There is nothing that brings to me more self-condemnation than such a situation as we are considering at this time, for it clearly indicates that we not only have not found the power to be fruitful ourselves, but we have not found the means of generating that power in other hearts. The starting point of this sad situation centers in us. There is no hope for the lay members except in the leadership of a fruitful, Spirit-filled ministry.

There never was a time in the history of the church when the pace was not set by those upon whom the Lord had laid His hands and whom He had called into His service. That fruitful New Testament church had its birth in the ministry of the apostle Peter. That company of three thousand people, brought to the Lord through the acceptance of the truth, were the means of converting others, and that is how the church multiplied. We can discuss this problem from a great many angles, but the Lord has only one formula; and the more technical we become in our discussion, the more likely we are to drift away from the simple fundamental truths. I am not sure about discovering new methods or better methods. What we need is new power in the old methods. If our methods call for a Sixty-cent-a-week Fund, or a Harvest Ingathering of funds, as the best methods we can devise, then we must have power for soul winning in those methods.

Take for example the experience of Gideon who, as a very unqualified instrument was called to rally Israel and lead them forth to conquest, and you

will find recorded this very significant statement: "The Spirit of the Lord clothed itself with [margin] Gideon; and he blew a trumpet; and Abiezer was gathered together after him." Judges 6: 34. Before Gideon could assume the responsibility involved in putting that trumpet to his lips—the call for the assembling of God's forces to war—he had to be a Spirit-filled man; or, as stated, the Lord had to clothe Himself with Gideon. And that is a significant thing to admit,—that a man can become clothes for God; that God can put the human instrumentality on to serve His purpose, just as I put on my coat this morning. Then when the Lord used the lips of Gideon to blow the trumpet, every man who heard the sound had courage come into his bones, and he enlisted and went out to win the victory for Israel.

There is also the forceful lesson taught by the experience of Moses. For forty years he had wandered around in the wilderness as a shepherd. In his hand he had been carrying the shepherd's crook, which meant nothing to him but a stick to assist him in covering the wilderness trails. But when God came into Moses' life, that dead stick was used as the medium for giving evidence to the world that God had taken possession of humanity. To Moses, God said, "Cast it on the ground;" and when he did so, the rod became a serpent. Then the Lord said, "Put forth thine hand, and take it by the tail," and the serpent became a stick. Furthermore, the Lord bade Moses put his right hand into his bosom, that right hand which had been his main dependence for forty years, and when he drew it forth, it was "leprous as snow." Then God said, "Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh." Brethren, our shepherd's crooks and our right hands

will have a new deftness and power when God clothes Himself with us as He did with Gideon.

We need to recognize simple truths. There are always consequences attached to simple trust in God, and they seem overwhelming. We cannot have faith that is not associated with some barrier and some hindrance; but we must get hold with the hand of faith, and in simple, childlike trust, let God open up the way. We must be perfectly satisfied to seek God's way first of all, and to do whatever God's providence suggests shall be done. Let us hold ourselves firmly to the conclusion that this which we have been talking about must be done, that the tide of our activities must be turned in another direction, and have faith to believe that if we will attempt the task for God, He will show us how to do it. Effort will have its reward. If we will do this, God will help us to get past the barrier; but there is no use of our looking for the removal of the barriers until we attempt this thing for God.

There must come to each of us the great conviction that we must first of all enter into this experience which we are longing to bring to our poor people. And we cannot do it by sitting at our office desks and sending out blue and white and pink papers of instruction to the people to get busy in the Master's service. The conviction which has been on my own heart in this matter has impelled me to leave home and office, and engage in recruiting work. I have sought the closest personal touch with the men in the field; I have gone into a room with a doctor and asked him to shut his patients out until I could pray with him. I have looked into the eyes of my brethren with a challenge, and asked, How is it, brother, between you and your God? The challenge of evangelism lies in the power of one human being over another.

(Continued on page 30)

Forward and Upward

Inspiration, Counsel, and Caution

The Teacher's Prayer

BY MRS. L. D. AVERY-STUTTLE

O MASTER ARTIST, make my face like Thine,
With Love's sweet image may it glow and
shine,

Until Thy visage shall be seen in mine;

This boon I crave.

O take my heart, and have Thy blessed way;
Chisel and hew and prune, O Christ, I pray,
Nor leave me one small moment, night nor
day;

Guide Thou, and save.

O Master mine, my heart I give to Thee;
Shape it like Thine, thus may it ever be;
From greed and selfishness, O make me free,
And keep me pure.

Place Thou my feet, my wayward feet, O
God,

In that same blood-stained path my Lord
has trod;

The discipline of Thine own chastening rod
Make me endure.

Take Thou my will, this stubborn will of
mine,

I lay it down at Thine own hallowed shrine,
And from this day I have no will but Thine,
And Thine alone.

So, Master Artist, I shall be like Thee,
When in mine own, Thy face Thou mayest
see.

So shall I reign with Thee eternally,
Upon Thy throne.

San Diego, Calif.

Hymns and Hymn Playing

BY IRVING A. STEINEL

MANY volumes have been written on hymnology. Numerous other books deal with facts of interest concerning the writing and singing of hymns. In this brief article it is designed to give a very informal expression of appreciation of church music, and a few suggestions regarding the proper performance of musical numbers, particularly the playing of hymns.

In the time of the Reformation, a Jesuit priest said, "Luther is damning more souls with his music than with his preaching." Another said, "The whole people is singing itself into Luther's doctrine." In the time of the Wesleys, they themselves said that

more souls were won by their songs than by their preaching. However this may be, it is impossible to estimate correctly how many thousands of people have been reached through the medium of spiritual songs sung by consecrated singers. All the renowned evangelists of modern times have recognized the great value of singing and appropriate hymn playing. My experience as accompanist, in connection with the Chapman-Alexander evangelist party, one season, led me to appreciate as never before the value of hymns and hymn playing.

It is well to keep in mind that there is a difference between hymns and gospel songs. Augustine defined a hymn as "a song with praise to God." Gospel song is a message to man. Each has its proper place in the various services of the church. Personally, I prefer the more stately hymns for the Sabbath preaching service. Unfortunately, there are some songs in the hymnals which are entirely lacking in reverence and dignity. A prominent church worker and choir leader said to me recently, "When music is of such a nature that it gets into the feet instead of into the hearts of the hearers, it should have no place in the church."

Particular emphasis should be placed upon the manner in which hymns are played. The fault in many of the hymns so frequently condemned by some who wish to appear as having superior knowledge of music, does not always lie with the composer of the music, but may be due to the pianist or the director of the singing. Many beautiful songs are ruined by either or both of these musicians. When played exactly as written, some of these songs, and even the better class

I Heard the Voice of Jesus Calling.

Jessie F. Moser
For Contralto or Baritone

Chas. H. Gabriel



1. I heard a voice, the voice of Je - sus, call - ing, "Come un - to
2. And now, with joy and praise, I'm o - ver - flow - ing; I'll tell of



Me, all ye who are oppressed; Come un - to Me, shake off thy chains so
His great goodness, ev - rywhere, That oth - er long - ing hearts, His kind - ness

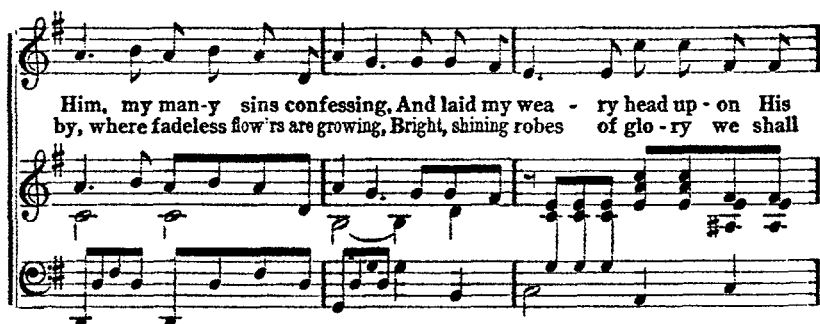


gall - ing, Come un - to Me, and I will give you rest!" I came to
knowing, May feel His love, and all His bless - ings share. Then, by and



Copyright, 1930, by Jessie F. Moser

I Heard the Voice of Jesus Calling. Concluded.



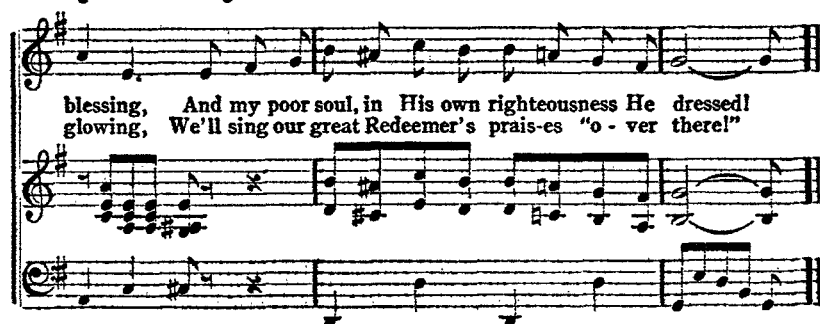
Him, my man-y sins confessing, And laid my wea - ry head up - on His
by, where fadeless flow'rs are growing, Bright, shining robes of glo - ry we shall



breast; He washed away my sins, and gave His blessing And my poor
wear, And with our fa - ces lighted up and glowing, We'll sing our



soul, in His own righteousness, He dressed! He washed away my sins, and gave His
great Redeemer's praises, "over there!" And with our faces light - ed up and



bleasing, And my poor soul, in His own righteousness He dressed!
glowing, We'll sing our great Redeemer's prais-es "o - ver there!"

of hymns, sound very choppy and almost jazzy. As an illustration, take No. 8 in "Christ in Song," entitled, "Jesus Is Calling." When this song is played just as written, especially if in a rapid tempo, it is anything but beautiful. And yet this song can be made into a lovely number when played in the proper manner.

For a number of years I have been teaching hymn playing and accompanying, and with all my pupils I have tried to emphasize in a very decided manner that they must not jazz the hymns. Such a practice should be strongly condemned, and never permitted in the church. But it should be remembered that the addition of rich, full chords, and some other extra notes, is not jazz. A simple hymn can often be embellished with chords and proper variations, and become a beautiful voluntary or offertory. More compliments have come to me on the playing of such offertories than on the playing of classical numbers.

A hymn can be played in such a way that the people can almost hear the words associated with the music; and when this is the result, the effect is uplifting and helpful. The embellishments of chords and variations need not detract from the effect of a gospel solo, and will not if the accompanist uses them wisely, and never for the purpose of attracting attention to himself. Many hymns have very thin accompaniments, and these give little support to the singer. Extra chords are especially helpful to the singer when they are used to support sustained notes.

In congregational singing, these extra chords are very helpful. Whenever there is one long note in a measure, there is a tendency on the part of the congregation to eliminate a beat or two, and hurry on to the next measure. A chord to mark each beat of the measure will help to overcome this tendency, and will maintain the proper rhythm throughout the hymn.

Even the best of musical directors is often unable to prevent the cutting of beats and the breaking of the rhythm, but a good pianist can remedy this often very distressing evil.

The most simple way of beautifying the accompaniments of hymns is to play full chords with the right hand, either in the octave in which the piece is written or an octave higher. This leaves the left hand free to play an octave or two lower. If the right hand is played an octave higher, the left hand should fill in the gap with some chords. It is not necessary to play every beat with the left hand. One or two to the measure are sufficient. This prevents the choppiness in playing which is so often heard, and which bears such a close resemblance to jazz.

A study of hymns discloses the fact that they are built almost entirely on the tonic, dominant, and subdominant chords and their inversions. Familiarity with these chords and inversions in all keys will be a great help in the beautifying of hymn playing. Be sure that the extra chords harmonize with the chords in the music as written.

In conclusion, I wish to stress again the importance of good hymn playing and accompanying. Many a service is greatly weakened, if not ruined, by poor playing. With thoughtful, prayerful practice, any pianist can improve his playing of church music. Guard against cheapening the music with light, tinkling, showy embellishments, and strive to add to the beauty of the music by the addition of rich, full chords and simple variations.

Consecration is needed in the playing of hymns as much as in any other phase of Christian service. Music that does not come from the heart does not reach the hearts of the hearers. Remember the admonition, "Whatsoever ye do, do all to the glory of God."

Glendale, Calif.

PRAYER, not pressure, is the secret of all true achievement.

The Better Workman

Improvement in Method and Technique

Chimes and the Calliope

AS advertising mediums, the chimes and calliope are gaining in favor with evangelists, as is indicated by extracts from letters written during the latter months of 1930.

Concerning the calliope, an evangelist in the Middle West gives these general items of information and personal experience:

"I know of no more effective way of advertising in connection with evangelistic meetings than by the use of the calliope. This instrument is commonly associated with circus parades, for the old steam calliope, with its shrill tones, was always a part of the circus program. But the calliope which I use is of a far different order, the blower being operated by an electric motor or gasoline engine, and its music is attractive. It is known as a "Tangley" instrument, manufactured by the Tangley Co., of Muscatine, Iowa, and is played by hand or with rolls.

"When experimenting with the calliope for evangelistic advertising purposes, I rented the instrument, paying at the rate of \$2 a day, or \$150 for three months. At one time I rented an instrument for \$15 a day, the firm furnishing drivers and the necessary gasoline. But I finally decided to purchase a Tangley, which when new costs something over \$1,000 complete. In some cities, a \$50 license fee is required, but this is not usually the case in cities of moderate size.

"At present we are conducting a tabernacle effort. As the conference funds are low, this effort is being held entirely free of expense to the conference, being supported by a little church of thirty-one members and the

nightly collections. The calliope is the principal means of advertising, due to the economical way in which we must conduct the effort. Our attendance is very good, and the interest is most encouraging.

"The good influence of the calliope music is indicated by the expressions of appreciation which come to us from the people. Just last evening, at the close of the service, a man remarked, 'That is the finest music I have ever heard.' We received a request to play for the benefit of the patients at the city hospital, and at another time a Baptist minister, talking to us over the telephone, asked if we would not bring the calliope and play for his father-in-law, who was sick. A lady claims that her experience in conversion dates from the time she listened to hymns played on the calliope. A man and his wife, attending the Sunday evening service, said that they were on their way to attend a moving picture show, when they were attracted by our music, and decided to come to the tabernacle instead of going to the theater.

"Again I say, I know of no more effective way of advertising than by the use of the Tangley calliope."

The Deagan Una-Fon Chimes have served to good advantage in the work of an evangelist in the South, who writes of his experience as follows:

"While attending the Ministerial Association Pre-Conference Council meetings in connection with the last General Conference, I heard a brother tell of his use of the calliope. (And I wish to say right here that I got more out of those sessions of the council than I had received during my ten years' experience in the work.) When I returned home, I began to study advertising in a different light, and to

make careful investigation as to what could be obtained along the line of instrumental music. I saw a notice of an 'advertising musical instrument with brass band volume, that has revolutionized live-wire publicity methods,' known as the Una-Fon Chimes. In my search I found a set of these chimes in a second-hand store, the proprietor, a Jew, stating the price to be \$250. I conferred with one of our local church elders, who knew this man in a business way, and he said he would see what he could do about getting a better price from him. After about two weeks' dickering with the Jewish proprietor of the second-hand store, we were able to purchase the chimes for \$75. We had to furnish the battery, but otherwise the instrument was in good condition. The original price is \$500. The description of the instrument is as follows: 49 units, C to C, four octaves chromatic, with octave couplers. Width, 35½ inches; height, 44 inches; weight without battery, 210 pounds.

"A brother in the church had an electric coupé which he lent to us for the effort, and kept it charged free of cost. We installed the chimes in the car, secured a competent volunteer to act as musician and another to be chauffeur, and then placed advertising notices of the meetings on both sides of the car. We used the chimes during the afternoons of week days only, and never appeared on the streets with the bells ringing on Sunday. We did run the coupé up and down the streets on Sundays, with the large signs displayed on the sides of the car, but the bells were silent. Each evening we drew the chimes up to the tent, and played the old gospel hymns for an hour before the service began. At the close of the tent effort, we placed the chimes in the belfry of our church, and we use them every Sunday night for a half hour preceding the service.

"I found that this method of advertising brought better results than

newspaper advertising, and I am inclined to consider it a more dignified mode of advertising than the calliope."

Economy in Advertising

BY VARNER J. JOHNS

THE evangelist who is restricted to a yearly budget of \$200 expense money must exercise the greatest care in financial expenditure. To such, the spectacular effort in auditorium or tabernacle, with Bible workers and talented musicians as assistants, and the use of many columns of paid newspaper space, all seem but a fanciful dream. Many Seventh-day Adventist ministers, and perhaps the majority of them, must resort to a more economical program in the conduct of evangelistic effort. The following suggestions are based on personal experience, in which necessity has been the mother of invention.

Location.—Our Sunday evening lecture series was held in our Seventh-day Adventist church building. The church was neither centrally nor prominently located, but it was a satisfaction when our conference president said that the attendance was the largest he had ever seen at a public effort in any church.

Model Bulletin Board.—For announcing the meetings, our main advertising facility was a bulletin board placed in front of the church. The members of the church gave the money for purchasing the steel sign section and letters for the "Kyle Model Bulletin Board," furnished by the H. E. Winters Co., of Davenport, Iowa. One of our carpenters made the frame, and I did the lettering on the glass panel at the top. The total cost of the section, letters, blue print, and wood for the cabinet, and the electric connections, was less than \$30. Each Monday morning the subject for the following Sunday was placed on the bulletin board, and several evenings during the week the board was illuminated. We found that many people were attracted to our

meetings by this method of advertising.

Free Newspaper Advertising.—Using the newspapers to the best advantage was a matter to which careful study was given. In the free church announcements of the Saturday issue, we were listed under the letter "S" and consequently appeared near the end of the announcements. It occurred to me that a transposition would work to advantage, and so wrote up the announcement in the following form: "Adventist: First Seventh-day Adventist Church, Eighth and Washington Sts.," giving the name of pastor and hour of service. Our church is now listed first, and holds the position of prominence among the church announcements. I endeavored to become personally acquainted with the editor in charge of this particular section of newspaper advertising, and through this means I have received a very cordial and liberal acceptance of announcements and reports of sermons. This newspaper publicity has cost nothing, save a little personal effort.

The Walking Advertisement.—Out of beaver board I cut a seven foot image, as described in Daniel 2, color it according to the specified divisions, and in large letters place over it the words "WHO IS IT?" Then I prepare a muslin sign, announcing the subject, the speaker, and the place and time, and attach the beaver board figure to one side of a pole, and the muslin sign on the other side. After securing the necessary permit from the city authorities, I hire a man to carry this two-faced announcement through the streets, and it never fails to attract attention and develop interest. This is a method which I employ under suitable circumstances. It is not always best to use it.

The Balopticon.—An automatic balopticon placed in a vacant storeroom, or any suitable public place, showing a dozen or more slides on special subjects, each alternating slide to convey an announcement of the lecture "To-

night," with the name of the evangelist and the location prominently set forth, proves very effective in economical advertising.

Chalk Talks.—During the past year I have illustrated many of my talks by the use of artists' crayons. Common newspaper stock serves the purpose, and the large colored crayons, such as are used by "chalk-talk artists," can be purchased at small cost. This method is much more effective than the blackboard, and while it is not exactly in the line of advertising announcement, it serves to good advantage in holding the interest, and people tell their friends of this interesting feature of the service, and they want to attend. My chalk talk is all worked out in advance, the drawing being made on the paper with a very fine pencil, which is not apparent to the audience. As I proceed with my talk, I take the heavy crayon and follow the invisible line quickly and effectively. Use as many sheets of paper, securely fastened together, as are needed to illustrate the points to be made. At a distance, this crude chalk drawing looks quite artistic. I do not know the first principles of art, but people ask if they may have the pictures to take home with them.

From Theater to Church.—Sometimes it is well to rent a large theater in the city for the first meeting, and advertise quite extensively. At the close of this theater lecture, make the most forceful and attractive announcement of the subject for the next Sunday night, which will be given in the "church auditorium" at the definite address. Hand out printed announcements, and urge all to come and bring their friends. This may prove to be an effective method for drawing people to a small and perhaps obscurely located church.

The Prime Essential.—But after all that can be said or done, success in evangelism depends first of all upon victory in the life of the evangelist.

A Spirit-filled preacher, whose equipment may be only a soap box, and his place of meeting the street corner, can and will win souls.

Des Moines, Iowa.

✓ An Experiment in Art

AN experienced printer, connected with one of our publishing houses, has been making some experiments in art work which should prove of special interest and practical value to evangelists. By way of explanation we quote from his letter, as follows:

"I have been doing some experimenting with a colorless adhesive, by means of which the evangelist could place before his audience charts or designs of any kind which he found desirable. Take, for instance, the image of Daniel 2 on a four-foot poster. With this colorless adhesive, the outline drawing is transferred to the plain white sheet of paper, and as it stands before the audience there is nothing visible on the paper. Near at hand the evangelist provides packages of powder in different colors to represent the metals of the image. This powder is applied to the invisible outline with cotton or a soft cloth. In referring to the 'head of gold' the evangelist simply dips the cotton in the bronze powder, and rubs it over the colorless adhesive on the chart, covering the head to the shoulders. Immediately the 'head of gold' stands out in clear form. Then follows the 'breast and arms of silver,' and the silver powder is used; next the brass powder; then the black powder, representing the iron, and finally a mixture of silver and black for the feet and toes.

"It is a very simple method, and a very striking and effective one. I could work out any design or diagram required, or any other feature which the evangelist especially desired, and would be glad to know if there is an interest on the part of evangelists to use something of this kind. It would

be necessary for me to go to considerable expense in making large screens through which to produce these posters, and it would be desirable to have some guarantee as to the number which would be required. I think that such posters could be put out for 50 cents each, provided there was sufficient demand to make the effort worth while. Such a poster could not be used more than once, in order to make this startling portrayal of color before the audience."

With the present emphasis on evangelism, this new field of experiment in illustrative features may serve to special advantage. The Ministerial Association is asked to ascertain the reaction on the part of evangelists to this suggestion, and what the probable demand would be, this information to serve as a guide for further development. Evangelists, what have you to say? Let us hear from you.

Personal Testimonies

Deeper Life Confidences

The New Way

SOME time ago I became deeply concerned regarding my work, because the fruitage seemed so small in comparison to the effort put forth and the expense involved. As I looked back over the years, I recalled the many persons to whom I had presented every phase of the third angel's message, and while a few had accepted the truth and were firmly established in the message, yet the majority had not done so. True, they had not definitely rejected the truths presented, but they had not come over the deciding line and transformed their lives in obedience to the truth. Why had they not done so? Was the fault in me? And if it was my fault, in just what respect had I failed?

As far as I could discover, I had

worked faithfully and conscientiously through all the years, and I was deeply perplexed to know why the results were so unsatisfactory. After days and nights of restless musing and questioning, I came to realize that this was a problem which God alone could solve for me, so I took it all to Him, and He did not turn me away. I knew that He heard my petition, and He did not keep me waiting for the answer. I shall not try to describe the view which His gracious Spirit gave me of my work. Those who have experienced the enlightenment and the peace and the joy which attend the presence of the Comforter, the Holy Spirit, through whom God communicates with His children, will understand; and those who have not had such an experience could not be made to understand by any words of mine. It is a personal experience which one feels and knows, but cannot describe.

There was revealed to me defect after defect which marred the record of my life service. The realization brought anguish of soul, but through the years I had come to know my heavenly Father, and I was confident of His great love for me, and that I loved Him with all my heart, and so I gladly yielded to receive the needed discipline. As near as I can come to summing up in few words the root of failure, I would say that it was lack of faith in God. Out of that came pride, self-sufficiency, a lot of fussing which centered around self, et cetera. But I saw and acknowledged it all; I confessed my failures and shortcomings; and I thanked my heavenly Father, oh, so heartily, for sending me the answer to my prayer.

Then there came to me a new vision, —a view of the right way, the way of absolute surrender and complete dependence upon God, in which *self* had no part anywhere. While I thought I had known all this for years, I now saw that I had only known it as a

theory. When I entered into the real experience, I knew that I had never traveled that road before. Instinctively I asked my Father to take my hand and lead me in this new path which He had opened before me. I turned to the Book, God's word to me, and like a child I looked up to my heavenly Father and said, "Show me the new way mapped out in the Guidebook," and He did.

Then there came into my mind again the thought of the souls about whom I had been troubled, those for whom I had labored during all the years, and those who were just then at the point of decision. But the precious promises of God covered every anxiety. I *knew* that I had been forgiven for every mistake and failure which I had made, and I had the assurance that not one of these souls would be lost because of any failure of mine. I caught a glimpse of a new depth to the meaning of God's forgiveness, and I remembered that when Jesus forgave the paralytic, He also removed the results of the sins which had been forgiven. So I know that God's will shall be accomplished in the lives of those to whom I have been privileged to teach the message. Just how the work for these individuals will be finished, or by whom, does not matter; but it will be done as God sees best. I cannot express the joy and the satisfaction which are found in the way of absolute surrender and complete dependence upon God. A BIBLE WORKER.

IN seeking to meet the popular error of consciousness in death, some in the past have preached men so "dead" that they have well-nigh obliterated the line of distinction in death between man and animal. But in view of modern trends we need to increase our emphasis on the tremendous and inevitable fact of a resurrected life after death, and of the inescapable fact of a future retribution.

Illuminated Texts
Side Lights From Translations

Act 3:19

"REPENT therefore, and turn, that your sins may be blotted out, in order that seasons of refreshing may come from the presence of the Lord."—*Baptist Improved*.

"Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from [the] presence of the Lord."—*Darby*.

"Be penitent, therefore, and be converted, that your sins may be blotted out. That when the times of refreshment shall come from the presence of the Lord."—*Douay*.

"Change your minds, however, and turn back towards that which can blot out your sins: so that a period of refreshing may come from the presence of the Lord."—*Fenton*.

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord."—*Moulton*.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—*Newberry*.

"Repent ye therefore, and turn,—unto the blotting out of your sins; to the end that in that case there may come seasons of refreshing from the face of the Lord."—*Rotherham*.

"Reform ye, therefore, and turn back, for your sins being blotted out, that times of refreshing may come from the presence of the Lord."—*Young*.

"Repent, then, and turn about for the erasure of your sins, so that the seasons of refreshing should be coming from the face of the Lord."—*Concordant*.

"Repent therefore and turn that

your sins may be blotted out, in order that times of refreshing may come from the presence of the Lord."—*Davidson (Von Tischendorf)*.

"So repent and turn to God, to have your sins wiped out, and happier times will come from the presence of the Lord."—*Goodspeed*.

"Repent therefore and be converted, for the blotting out of your sins, so that may come times of refreshing from [the] presence of the Lord."—*Interlinear Greek*.

"Repent then, and turn to have your sins blotted out, so that a breathing-space may be vouchsafed you."—*Moffatt*.

"Repent, therefore, and be converted; that so your sins may be blotted out, and times of rest may come to you from before the face of the Lord."—*Syriac New Testament*.

"Therefore, repent and turn, that your sins may be wiped away; so that happier times may come from the Lord Himself."—*Twentieth Century New Testament*.

"Repent, therefore, and reform your lives, so that the record of your sins may be canceled, and that there may come seasons of revival from the Lord."—*Weymouth*.

TEACH men and women to search back of the particular problem to the principle involved, and thus to meet problems on the basis of principle. If we do the analyzing, and simply tell them to do, or not to do, this or that, they become confused and bewildered when away from our sheltering directions. But teach them the solution in the light of the principle, and they become strong and are able to stand stalwartly and successfully when alone.

MARK the man who is always arguing and questioning about the curious and speculative, and almost without exception he will be a man without a clear experience in salvation. The man who has the primaries will keep the secondaries in the related place.

Just Between Seminars

Glimpses of Ministerial Training

A Forward March

FROM north, east, south, and west, as well as from across the sea, word comes of an auspicious start of the seminar groups in the 1930-31 school year, with glimpses into plans for field work and periodic seminar meetings. Tangible achievements cannot, of course, be reported thus early. But all who have to do with ministerial training will be gratified by the dominant note of courage sounded, and the bright prospects registered. Fuller reports in mimeographed form will be furnished upon request to those engaged in this line of work. Address the Association office.

L. E. F.

Atlantic Union College—Our seminar has been organized, and the prospects for a good year are very bright. The more advanced students are presenting our distinctive truths on Sabbath afternoons at the church, with a fine attendance thus far. Tuesdays at the band hour the less experienced give Scripture readings and short talks. A real interest is being shown in this work. Next Sunday night (November 23) the public efforts will begin in surrounding villages. The union and local conferences are uniting in bearing the expense this year.

T. M. FRENCH, *Bible Teacher*.

Oshawa Missionary College.—To make the work of the seminar practical, our operating program at the regular seminar hour is to be supplemented during the coming winter months by systematic efforts in various schoolhouses in this district. This is a work that has once before been attempted in this field by the students of the seminar, but owing to the departure at the end of the school year of those who started the work, a lively interest in the gospel was allowed to lapse. Such will not be the result this year, for any interest that may be aroused will be earnestly followed up. In this we hope to see the maturity of the tiny seed which we have now planted. I sincerely hope that from

this class of young men, some may arise who, endowed by God, may be a mighty factor in the closing up of a warning, pleading gospel message to this sin-sick world.

CLAYTON M. CONSTABLE, *Leader*.

Emmanuel Missionary College.—The seminar is launched for the college year, with Arthur Lewison as president and John A. Hirlinger, Jr., vice-president. Over a hundred attended our first open seminar meeting.

H. S. PRENIER, *Bible Teacher*.

Union College.—The first meeting of our seminar was held on the first Friday evening of the school year, and thirty-five students signed up as members. At our meeting the next Friday night the room was filled to overflowing. We are planning to work along the lines developed last year, and meetings will be held in surrounding churches, and evangelistic efforts conducted. The activities of the sunshine bands, which up to this year have been carried on by the Missionary Volunteer Society, are now taken over by the seminar, and we plan to make this endeavor a part of our evangelizing agency. There is a real enthusiasm among the young men and women in the work of the seminar, and we are finding some excellent opportunities for developing experience in public

work. The first ten or fifteen minutes of our seminar meeting is occupied by special instruction regarding how to speak in public, pulpit manners, how to prepare sermons, etc. Then follow sermonettes by the students, and from time to time general discussion of the topics presented. I think I have never entered upon a school year when there has been a more wholesome and inspiring spirit.

H. U. STEVENS, *Bible Teacher.*

Pacific Union College.—At our last meeting, Oct. 4, 1930, there was an attendance of about sixty, and a number of additional names were received of those who wished to become members of the organization. Prospects are bright for real progress, and we hope to see results which will be lasting and fruitful.

E. H. EMMERSON, *Bible Teacher.*

Southwestern Junior College.—We have a seminar membership of more than one hundred, and the interest manifested is unusual and truly gratifying. Our seminar subjects are based upon the sequence of a series of lectures on the third angel's message, and provision is made for about three speakers each evening. That is, each subject that will lend itself to a three-unit division is so divided. In case such division is not practical, we adjust ourselves to a logical division of the subject, and increase or decrease the number of our speakers accordingly.

We are conducting an evangelistic effort at a place twelve miles from the school, and the prospects for definite results are very encouraging. The young men have also been conducting services in one of our churches. In another locality a prayer meeting is conducted, at which there is a fair attendance of people who are investigating the truth. There are two symposia, consisting of five young men and five young women, who are doing

a more intensive work by visiting our churches. Their work has been highly complimented, and it has been very gratifying to observe the development of these young people in public service, and the enthusiasm which has attended their work. The four young men who have been employed under the provisions of the Interneship plan in this union, have developed splendidly. I hope we can supply as many more for the field this year.

H. S. MILLER, *Bible Teacher.*

Southern California Junior College.—The membership of our seminar this year is restricted to the students of college grade who are definitely interested in the ministerial or Bible work. As far as consistent, we are confining enrollment to those who have definite convictions, for we feel that we can do better and more thorough work along practical lines by taking this precaution.

It is our plan to study methods of work, present inspirational and soul-winning topics, talk over plans for field work, and analyze and give constructive criticism to sermon outlines and Bible studies as presented by the class, before they enter the field. We meet for an hour each Friday evening, just before the vesper service.

We are holding meetings in a nearby church each Sabbath afternoon, and once a month we take charge of the Sabbath morning service in one of our churches. We are just beginning weekly meetings in an institution for old people, not far from the school, and our literature band has a regular appointment for the distribution of literature in a small town about five miles away. As a result of this literature work, a number of persons are interested, and two Bible studies are held weekly. We hope the interest will increase, and that arrangements can be made for a series of Sunday night meetings.

C. D. STRIPLIN, *Bible Teacher.*

Oakwood Junior College.—There is a live interest in the seminar, and a class of earnest young men has been organized for pastoral training. One of these young men is leader of the seminar. There are good prospects for practical field work in the vicinity, largely due to the cultivation of various interests during the summer. As a follow-up of the work of a faithful sister, meetings have been held in a church some distance from here, and one of our ministerial students did the preaching. There was a good attendance. Officials in charge of the county jail in Huntsville have been very favorable to the effort in behalf of the prisoners. Not only have the colored prisoners shown real appreciation for what has been done, but the white prisoners also have expressed themselves to our colored people in a very favorable way.

The seminar students who have returned at the opening of the regular school year are fitting into the work nicely, and their help is much appreciated. At the first meeting of the seminar this year, the experiences of those who had been out in the field during the summer were related, and it was very interesting to hear of the opportunities which had come for service in various lines, and of the rich experiences gained.

I. V. COUNSELL, *Bible Teacher.*

Australasian Missionary College.—There is an unusually large homiletics class at the Australasian Missionary College this year. Pastor Kranz is our Bible teacher, and we are happy to work under his solid leadership. We also appreciate the guiding principles and the positive, practical instruction contained in the MINISTRY. We make this the subject of class discussion once a fortnight. Our practical work consists of holding meetings on Sabbath afternoons at the college, and negotiations are under way for holding a series of meetings in a township about fifteen miles away. The class

interest in the field work is very keen, and our one desire is that God may use us to win souls from worldly interests to become subjects of His kingdom.
L. TWINER, *Secretary.*

The Field Says ——— Through Our Letter Bag

Effective Gospel Singing.* — We have spent many years in concert and opera in this country and in Europe; but when the Lord came into our hearts, He changed our "tune," and now we sing only gospel songs, many of which Mrs. Smith has written, both words and music. We find that a few words about the song, its composer, or the fundamental truth found in it, effectively prepare the mind of the listener for our song, and carry the message home to the heart with deeper meaning.

We nearly always sing two or more numbers, as the congregation is often varied in thought, and we cannot lead them up to unity of thought, as does the speaker; so one song will serve to quiet and prepare the mind for the second song, which is carefully chosen for bringing real conviction and assurance,—a song with a flowing melody and filled with the gospel message. For example, I might choose for the first number, "The Rose of Sharon," and following that, "The Joy of Surrender," which is a message to both Christian and non-Christian. It is difficult to find classic songs where the real convicting gospel message is not covered up by vocal effort or musical

* Last summer, at the Iowa camp meeting, two talented Christian singers of simple gospel songs were visitors at the camp by invitation of local leaders. Their effective rendition of gospel songs so impressed me, and especially certain features, such as the informal conversational story of the song as a prelude, and the invariable second song for effectiveness, that I invited a brief statement for this column. Sometimes a word of experience from other Christian ranks is of unique value. Hence this word from Dr. and Mrs. E. Kaye-Smith.—Ed.

effect. I have used "My Redeemer and My Lord," by Buck, and "Jesus Only," by Rotoh, on our gospel song programs with very good effect, but I always feel that they fail to carry the message we want, and only use them for contrast in a full evening. We are happier in this work than in anything else, for we have "been on the mountain top and seen His face."

MR. AND MRS. E. KAYE-SMITH.
Ames, Iowa.

Radio Mats Effective.—I use the stereopticon in connection with my meetings, and find the radio mats made by the Radio-Mat Slide Co., of New York, serve to great advantage in placing before the audience special notices or information. These mats are inexpensive—about three cents each—and consist of a paper folder the same size as the stereopticon slide, containing a removable transparent sheet. This sheet is slipped into a typewriter equipped with a red-ink ribbon, and the properly arranged announcement or notice typed on the sheet, which is then placed inside the folder and run through the stereopticon. In making an appeal for offerings, I find it a good plan to display a few interesting statistics on the radio mat. For example, give the number of people who were present at the service the previous Sunday night, and the total amount of the offering, made up of just so many five-dollar bills, dollars, dimes, nickels, and pennies, concluding with a personal message of gratitude, such as, "I hardly know how to thank you, but I surely appreciate your wonderful liberality." The people in the audience are interested in such items, and an expression of thanks and appreciation standing out in print on the screen helps to put them in the spirit of generous giving. I have followed this plan three seasons, and with a decided increase in offerings.

J. C. OSWALD.

Bradford, Pa.

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Recanting by Dr. Forbes Winslow.
—Seventh-day Adventist ministers often quote the statement made by Dr. Forbes Winslow, to the effect that there are ten thousand people in insane asylums due to psychical investigation. I have just received a letter from the daughter of Sir Arthur Conan Doyle, inclosing some recent publications of the Spiritualists, and among them I notice a statement concerning the withdrawal of the position formerly held by Dr. Winslow, which I think should be brought to the attention of our ministers. The Rev. Charles L. Tweedale, in his pamphlet entitled, "Present-day Spirit Phenomena and the Churches," states the following:
"Dr. Forbes Winslow once made this allegation about psychical investigation producing insanity, and on the experience of one or two cases, stated that there were 10,000. He also wrote a book against the subject. Afterward he had the honesty to recant, both publicly, at Merthyr Tydvil, and privately in a letter, which still exists, and to withdraw his statements absolutely."

A. S. MAXWELL, *Editor,*
Present Truth (British).
Stanborough Park,
Watford, Herts, England.

In Defense of Noah.—Modern scientific research is throwing some fresh light on the subject of Noah's drunkenness, giving us at least a probable explanation of the circumstance which goes far to rehabilitate the reputation of the venerable patriarch.

Everybody knows that the earth before the flood had a mild, equable climate; for plenty of semitropical plants and animals have been found as fossils in the extreme polar regions, showing that they once lived there under mild climatic conditions. It is also a fact that no desert plants have ever been found as fossils; and from this it is fair to conclude that there were no deserts before the flood. In addition

The Ministry

it is also known that bacterial action was either entirely absent or was held in abeyance almost entirely. Doubtless the bacteria themselves were then in existence; but there is good scientific evidence that bacterial action was at a minimum in the antediluvian world.

It seems very probable that Noah had never before been acquainted with alcoholic fermentation. This fact would be a sufficient reason why he was caught doing as he did. Doubtless before the deluge he had been accustomed to drink wine of any age without experiencing any ill effects. But under the new conditions, with entirely altered atmospheric conditions, with all bacterial action speeded up so as to produce fermentation under conditions which he had never known before, the good old patriarch was caught quite unawares, and was overcome with the effects of something new in his drink which he had never known before. Under these conditions we ought to pity Noah rather than blame him.

This is how the matter looks to me in the light of what we now know about all the scientific problems involved.

GEORGE MCCREADY PRICE.

Berrien Springs, Mich.

Bible Workers' Exchange

For an Enlarged Service

The Call and Ministry of the Bible Worker

BY MARY E. WALSH

"THE plan of holding Bible readings was a heaven-born idea."—*Gospel Workers*, p. 192. "Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world."—*Testimonies*, Vol. IX, p. 150.

In view of such a positive statement

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as to the origin of the Bible reading idea, we conclude that the call to enter upon this "heaven-born" plan must also be definite and of divine origin. Personally, I believe that the call to enter the Bible work must be recognized by the individual as coming direct from God to her. And I am glad of the assurance that "many will be called into the field to labor from house to house, giving Bible readings."—*Id.*, p. 172.

This particular branch of service opens up a large field of labor to consecrated women. "They can take their place in the work at this crisis, and the Lord will work through them. . . . The Saviour will reflect upon these self-sacrificing women the light of His countenance. . . . They can do in families a work that men cannot do, a work that reaches the inner life."—*Id.*, p. 128. In the homes of the people there is opportunity for personal labor of such a nature as can be divinely intrusted to the ministry of women Bible workers, and in this particular field God has promised to "give them a power that will exceed that of men."—*Ibid.* To be fitted for such a work, does not depend upon any set of rules, but upon an experience of heart and life which can be imparted only by the One who calls to the service. "If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time."—*Ibid.*

Precept Versus Example

To be "imbued with a sense of duty" involves recognition of the serious responsibility devolving upon the Bible worker. When, as ambassador for her King, she crosses the threshold of a home for the first time, she should recognize all that is involved in her contact with the souls in that home. It may be that to the inmates of that home her conduct and daily life represent the only version of the Bible

within their comprehension. How very important, therefore, that the Bible worker's words and conduct should be such as rightly to represent her Lord, and that her manners and her dress shall so plainly point to the meek and lowly Jesus that the inquiring soul shall catch a glimpse of Him, perhaps for the first time.

An incident which occurred a few years ago may serve as a word of caution. A city Bible worker came in contact with a woman who gladly arranged for the studies, and in due time became deeply interested in the message of truth for this time. When the studies reached the subject of baptism, the reader was ready to take her stand. She was happy and rejoicing in her new experience of increasing light, and had firm confidence in her Bible teacher and personal friend. Shortly before the date which had been set apart for baptism, the Bible worker visited her reader at the usual time of appointment, for she was always welcome, and there were many points of truth to be reviewed and restudied with pleasure and profit. As she entered the home on this occasion, she removed her hat and, much to the surprise of the reader, began making excuses for having had her hair bobbed. This worldly fad had not been brought to the attention of the reader as anything tending to lower the standard of truth which had been espoused, and even this procedure on the part of the Bible worker did not tend to shatter confidence in any way. The Bible worker's explanation, that it was "for convenience' sake," helped to settle a long-debated question in the reader's mind, and she decided that for the same reason she must have her hair bobbed at once. Not long after this, the lady was informed by one of recognized authority in the church that the wearing of bobbed hair was contrary to the principles of the Seventh-day Adventist denomination. "Well,

but the Bible worker had her hair bobbed," was the reply. This only served to make the situation more complicated and bewildering.

The inconsistent conduct of the Bible worker in regard to visiting the theater also had its effect. The Bible worker had made clear to her reader that attendance at the theater was out of harmony with the principles of church fellowship, and must be buried with the old life in baptism. This was a pleasure which had been greatly enjoyed by this new believer in the truth, but when she came to understand the true principles of the Christian life, she willingly took a firm stand against theater entertainment. In the course of conversation, some time later, the husband of the Bible worker stated that he and his wife had been to the theater to see the portrayal of "The Ten Commandments,"—a motion picture film which, in spite of its good name, was known to contain many objectionable features. This information came as a startling surprise to the one who had taken such a firm stand for Christian principle, and as a result her confidence was shattered. Two years later another Seventh-day Adventist worker came in contact with this woman, and although it was apparent that she still loved the truth which she had so honestly and gladly received, it required a long and tedious process of personal labor in order to restore confidence and faith.

(To be concluded)

The Challenge of Evangelism

(Continued from page 14)

We must get hold of a poor human soul going to destruction, and dominate him by the power of that Personality that has clothed us, and in the conviction and experience that has come into our own lives. It is simple. Thank God for its simplicity. If you will go to the Solomon Islands, you will find God filling men with His

presence,—men who have been cannibals, men who could not enter into the breadth of these discussions as to methods of evangelism, but they are men who can go to a neighboring island and win souls from cannibalism

to God. That is the power we need in our ministry, and God is waiting for that consecration on our part which will enable Him to clothe Himself with us for the rallying of the forces of Israel at this crisis period.

A Heart-to-Heart Talk With "Ministry" Readers

FOR months your editor has felt that this journal should reach more deeply into the inner life and thought of Ministerial Association members than was possible in the time of its experimental development. It has built its constituency of friendship and confidence. It has developed its rightful and recognized place in this movement as the evangelical worker's own journal of intercommunication. The worker's inner or spiritual life, his mental habits, his actions and conduct; the content of his message, the mode and form of his presentations, increased efficiency in soul winning and increased success in soul holding,—these and a score of related factors form the legitimate field and scope of this journal.

We deeply appreciate the many expressions of confidence and support constantly received from every section of the field. Yet we are poignantly conscious of uncaptialized opportunities to aid our ministers and Bible workers through making available for all the results of the special research of individuals who have had opportunity and have been led to such study. We desire to materially strengthen this journal. These are times of peril and attack. We must know our ground, not by hearsay, not on the authority of some one who feels he has a superior insight, but through personal conviction. Without the solid platform of personal conviction based on an adequate knowledge of facts that satisfy and hold, there is peril, for sooner or later one will come face to face with something that he cannot set at rest by mere denial.

Have you been making researches that have blessed and strengthened you? Write them out in epitomized form, and let your brother ministers have the benefit of them through the *MINISTRY*. Or if you know of some one who has, kindly put us in contact with him. Physicians in their medical meetings and journals constantly present papers that disclose their findings on theory or practice. We are deficient here. If you have some form of presentation, some mode of teaching that God has signally blessed, share it with the world group of workers through the *MINISTRY*. Have you entered into a new era of fellowship with Christ? Praise Him with a "Personal Testimony" through the *MINISTRY*. If some point impresses you as needing correction or study, tell about it in "The Field Says" section. Have you found some gem of a book? Write us a few paragraphs about it. Perhaps it should be reviewed in "The Minister's Books," or considered for a future Reading Course. Have you suggestions for needed "Forum" discussions? Unburden your mind. Give us your counsel and your cautions. Out of the multitude of such there is wisdom, is the inspired dictum.

L. E. F.

EDITORIAL POSTSCRIPTS

FEARLESS!—Unity in teaching will never come by suppression, but by the convictions and conclusions of untrammelled truth. Coercion leads to secret beliefs and defections. Genuine truth has nothing to fear from investigation. It is always substantiated by additional light. Freedom of investigation is the foundation of loyalty, strength, and unity. Such conclusions cannot be overthrown.

UNSEEN!—One indiscretion, the injudicious act of a moment, and the reputation of a lifetime is wrecked and the toilsome labor of years collapses. But back of that moment has come a fatal break with God, a drift and separation from Him, probably covering a period of time. It was no sudden thing. Or perhaps there had never been vital relationship, a real regeneration of life. The Christian life had been but a profession, an external semblance. Verily, the things that become known are simply indicative of the things that are hidden and unseen.

CONSISTENCY!—How strangely inconsistent some folks are! They would vehemently refuse to put pepper or other condiments upon their foods, but will blandly consume a plate of canned spaghetti or soup saturated with the selfsame seasoning without a demur. The same is true concerning the radio. Some would not deign to go to a sporting event or game, but would follow it play by play or round by round over the air; they would not think of listening to drama in a theater, but will absorb the same via the ether waves. Wanted: A consistency based on enlightened conscience and principle.

EMPHASIS!—Let us lift the presentation of the Spirit of prophecy to the world from any serious discussion of the physical aspects of the human agent at the time of divine communication with man, which the devil can duplicate, to the majestic, matchless content of the writings themselves, which he cannot counterfeit nor gainsay. The stressing of external evidences does not exalt our concept of the gift as do the internal evidences, and has invited needless ridicule. There is nothing to cover, but there is a sense of proportion between major and minor aspects that should never be lost sight of.

CRITICISM!—The absence of criticism, from friend or foe, is not evidence of divine approval. It might but conceal a fool's paradise. And again, it might be evidence that there is nothing vital enough being presented to bestir the wrath of the dragon. On the other hand, the presence of criticism is not evidence of the disapproval of God nor of the unreliability of the position, the tenets, or the movement. Satan's unremitting wrath is focused upon God's remnant, with its dual characteristic of obedience to the commandments of God and acceptance of the Spirit of prophecy. It is as sure as mathematics that his attack will center upon some phase of that law or our interpretation of the prophecies clustering about relationship to that law, or upon the matchless gift of His Spirit, the testimony of Jesus.

L. E. F.