

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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No. 1

A NEW BEGINNING

AN EDITORIAL



THE beginning of the new year is a new beginning in many ways. Then it is that we usually make new resolves; business is checked up, and plans are laid for enlargement or curtailment; inventories in material and spiritual things are taken; and we really make a new start.

Now the fundamental work of the gospel minister is to make converts who will be saved in the kingdom of God. It is his calling, his vocation, his business, to effect reconciliation between the sinner and God. That ministry of reconciliation has been committed to men who have been called of God to speak in His name, to represent His kingdom, and thus to become His ambassadors.

The new year ought to see more souls won to Christ than we have ever won before. The world seems ready, waiting, for a message of faith built on the word of God. Our work is rapidly extending, new fields are being opened, and new sections in large language areas are being entered. This cheers our hearts. Yet all this activity and spending of funds is for but one purpose, and that is to get a people ready for the second coming of Christ.

In order to get the most out of the year, it is essential that evangelistic campaigns be studied, and a fixed purpose adhered to, and that all be early set in motion. Time counts. An early start may not always be a wise start, but it usually is an important factor in success. Many great undertakings have failed because they were begun too late. Many battles have been lost by waiting. "Today" is the Bible phrase for doing what is to be done.

Usually the president of the union or local conference cannot be held alone responsible for the success or failure of any man; nor can committees be blamed for a fruitless year in a worker's ministry. Each worker must take a large degree of responsibility for what he does or fails to do in a year's work. He is paid for service. His work is to enlarge the kingdom of God by preaching the everlasting gospel to sinners, and winning them to become children of God by faith. Said Christ to His disciples, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." There is action in all this. It is assuredly not idling that (Continued on page 30)

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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

EDITED BY

IRWIN H. EVANS AND LEROY E. FROOM

SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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Trenchant Truths

WE need to prepare ourselves as well as to prepare our sermons. Indeed, this is really the more important factor.

PREACH certainties. But certainties cannot be successfully preached by a doubter. If one has no sureties to proclaim, he had better find another vocation where his influence will not harm.

IN the saving of the lost the church has no competition. For this work it was established, and is empowered. Any diversion from its fundamental task to inviting tangents is a digression from bounden duty.

THE wise worker will always be far ahead of the people in his thinking, planning, and presentation. But he will likewise accommodate these to the receptive possibilities of those he has been chosen to lead. Better to go a little more slowly and surely than too precipitously.

BIBLE teachers are under obligation to train their students *how* to think, as well as *what* to think.

TRUTH thrives under criticism. Indifference, apathy, stagnation,—these are its sinister enemies. This is a fact usually forgotten by denominational critics.

THE intricacies of theology are important, but they are not all-important. They are secondary to an honest heart, an open mind, an obedient will, and an abandonment of life to God.

THE minister's dual responsibility is to save the lost and to train and lead the saved. That which does not specifically contribute to these ends is to be seriously challenged, especially at this time.

THE pursuit of truth is the most fascinating and satisfying of all exercises that can engage the human mind. Surely we workers are markedly favored in the opportunity afforded us.

IF we give the same concentrated attention to the reaching of goals for souls that we give to financial quotas, we shall assuredly see a mighty increase in converts. And the hour has come for such emphasis.

ABIDING unity comes not on the basis of ecclesiastical authority, but as the outgrowth of study, discussion, and the conviction that, in turn, springs from satisfying evidence and unhampered reason.

A MAN'S character constitutes his greatest asset. Therefore any challenge of his character becomes a matter of serious moment. There are times when for the sake of truth and the cause of righteousness it is necessary to expose sin or corruption. But it should ever be done with Christian discretion as to time, place, and circumstance, and with a sincere endeavor to reclaim the soul of the transgressor.

L. E. F.

Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

The Supreme Privilege of the Gospel Ministry

BY C. H. WATSON

ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. 60:1-5.

The condition of need described in this scripture accurately measures with the state of affairs in our world today. Never before has such darkness been upon the earth, and never such gross darkness upon the people. It is now that God's people are called and expected to arise and shine in the light and glory of their Lord. There is a reason for this. In the midst of all this darkness there are those who are seeking for light, and it is to us that they are turning. Observe how this is presented in the prophecy:

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee." It is a solemn fact that right now as never before multitudes of the people of the world are coming to us seeking light and direction in their perplexity. From all parts of the world the encouraging word is reaching us continually, that wherever we undertake in any sort of seriousness to preach the everlasting gospel, we are finding interested, eager audiences.

It surely is of this that Isaiah has written. It just as surely is of this that the Lord has spoken through the Spirit of prophecy:

"The terrible condition of the world would seem to indicate that the death of Christ has been almost in vain, and that Satan has triumphed. The great majority of this earth's inhabitants have given their allegiance to the enemy. But we have not been deceived. Notwithstanding the apparent triumph of Satan, Christ is carrying forward His work in the heavenly sanctuary and on the earth. The word of God portrays the wickedness and corruption that would exist in the last days. As we see the fulfillment of prophecy, our faith in the final tri-

umph of Christ's kingdom should strengthen; and we should go forth with renewed courage to do our appointed work. . . .

"Countries hitherto closed to the gospel are opening their doors, and are pleading for the word of God to be explained to them. Kings and princes are opening their long-closed gates, inviting the heralds of the cross to enter. The harvest truly is great. Eternity alone will reveal the results of well-directed efforts put forth now. Providence is going before us, and Infinite Power is working with human effort. Blind indeed must be the eyes that do not see the working of the Lord, and deaf the ears that do not hear the call of the True Shepherd to His sheep."—"Gospel Workers," pp. 26-28.

"Our time is short, and we are to labor with unflagging zeal."—*Id.*, p. 27.

"God's ministers must come into close companionship with Christ. . . . To win souls to the kingdom of God must be their first consideration."—*Id.*, p. 31.

It is not difficult, in view of what we see happening all about us, to understand this last statement. If ever there is to be a time when God's ministers should bend all their ener-

gies toward the saving of sinful men, that time has arrived. It is here. Perishing souls are looking to us for light and help. We do not now have to seek them as we once did. They are coming to us. We claim to have the light for this time. How tremendous, then, is our responsibility, and how great is our privilege. To be God's ministers at such a time in such conditions is to be engaged in the noblest effort and greatest work ever given to men. One thought must now possess us in all that we do. One purpose must hold us from all that would dissipate our effort. We are in Christ's stead beseeching men and women to be reconciled to God. We are to work while it is yet day, for the night is coming on apace and much is yet to be done. "Chosen of God, sealed with the blood of consecration," we "are to rescue men and women from impending destruction."

And this must be our service in whatsoever place we may be called to labor. There are men in positions of leadership as well as ministers in the field who are, in Christ's stead, bringing sinners to God. And unless they are doing this they are not, in the sense of God's purpose for them, collaborators with God. "The greatest work, the noblest effort, in which men can engage, is to point sinners to the Lamb of God." There is no higher service than this. In our weakness and foolish love of place we sometimes regard direct evangelism as secondary to positions of leadership; and when called to step out from such places of service to give all our time again to the preaching or teaching of the word, some feel that they have been demoted. How very erroneous is such a view of God's work!

It is wrong indeed of us to permit the idea to possess our thoughts that once we have been appointed to an official position, we must thereafter remain in that or a similar position.

What a blessing it would be to us and to our work if we would allow the Lord to cast out from our concept of things the mistaken notion that to be called from any place or position in the church, official or otherwise, to engage in direct evangelistic or pastoral work, is to be called to accept demotion. If we must differentiate at all, we should think of it as promotion to the highest service that can be given us to do. The work now is needing men who, in the simplicity of faith, and with pure, humble service, are ready to accept the greatest of all responsibilities—ambassadorship for Christ, and in His stead beseech men, Be ye reconciled to God.

The year 1931 has gone. Its record is closed. We cannot change it in the least particular. But 1932 is all before us. Every minister's heart should be stirred as he turns toward its possibilities. Never before has he met such an hour in which to serve his Master. His soul should be afire as he realizes that for every demand of this year "the inexhaustible supplies of heaven are at his command."

"The time demands greater efficiency and deeper consecration. I cry to God, Raise up and send forth messengers filled with a sense of their responsibility, men in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified; who are willing to consecrate themselves without reserve to God's service; whose souls are alive to the sacredness of the work and the responsibility of their calling. . . . My brethren, the Lord is coming, and we need to bend every energy to the accomplishment of the work before us. I appeal to you to give yourselves wholly to the work."—"Gospel Workers," pp. 114, 115.

Shall we not, dear fellow workers, plead continuously that for our great service in 1932 the Lord will let a double portion of His Spirit rest upon us? Shall we not with great compassion for the lost give ourselves wholly to the work of soul-saving ministry?

Forward and Upward

Inspiration, Counsel, and Caution

For Him

'NEATH snows are hidden woodland's ferns
and moss,
And chilling blizzards blow.
'Tis then beside the peasant's humble hearth
I love to tell the story of the cross
In accents soft and low.

The ancient rafters crude are black with
grime
From smoking fires of brush,
And now each bronzed, eager face is lit,
As stories of Love's Gift of olden time
Are told mid solemn hush.

What matter if the eyes for smoke do weep
Beside the hearth's red flame?
If hospitality unfeigned can spread
A pallet only, thin, whereon to sleep?
I'll gladly speak His name.

For Him who had not where to lay His
head,
Though starry worlds He owns,
For Him I'll bear redemption's story sweet,
With all the saints, His world-wide message
spread—

For Him who calls us sons!

*Alfonso N. Anderson.
Aizu-Wakamatsu, Japan.*

Spiritual Pride in Its Relation to Judging

BY C. W. IRWIN

ONE who indulges in judging, and in selfish and narrow criticism, is usually actuated by spiritual pride. The Pharisees "came forth filled with spiritual pride, and their theme was, 'Myself, my feelings, my knowledge, my ways.' Their own attainments became the standard by which they judged others."—*"Mount of Blessing," p. 178.*

A holier-than-thou spirit is characteristic of those who judge. A glance backward at our history as a denomination will reveal the fact that all workers who have apostatized from the truth were affected by a superiority complex. In their egotism they could not understand why other people could not see the "new light" as they saw it; and hence they often looked with disdain upon their fellow workers. Many brilliant men in our message have lost their hold upon God, and their light has gone out in obscurity, because they made shipwreck on the rock of spiritual pride. Some of these men were forceful preachers, even orators. Perhaps their talent in this respect stimulated their pride, which became the cause of their downfall. This might have been avoided if they had followed the advice given to us in "*Mount of Blessing:*"

"Do not set yourself up as a standard. Do not make your opinions, your views of duty, your interpretations of Scripture, a criterion for others, and in your heart condemn them if they do not come up to your ideal. Do not criticize others, conjecturing as to their motives, and passing judgment upon them."—*Ibid.*

There is another group of critics who might be designated as cranks. These fail to see the great outstanding truths of the Bible, and in their meager comprehension of truth they magnify unimportant things. In all this, spiritual pride may be observed.

Spiritual pride causes a worker to find fault with his brethren, and with the way the work is conducted. Eventually his criticism becomes centered on the men who occupy the more important positions in our work, often culminating in criticism of the General Conference president.

Then, too, the little inconsistencies, as they think, in the writings of the Spirit of prophecy become the subject of criticism. And the next step is that the servant of God herself is criticized and even maligned.

Look back over the history of those who have departed from this message, and you will usually find in them three outstanding characteristics,—a disposition to magnify unimportant things, criticism of the brethren, and criticism of the writings of the Spirit of prophecy. Those who indulge in this spirit feed greedily upon little contradictions, as they interpret them, and endeavor to nullify all the wonderful and helpful teachings of the Spirit of prophecy. They do not understand that there are two great functions of the Spirit of prophecy: one is to teach truth, and thus to illuminate the teachings of the Scripture; the other is to furnish guidance in the conduct of the message as it pertains to institutional work, and to the general principles which should guide in the conduct and maintenance of our work throughout the world.

Our work would have fallen into very great perplexity on many occasions if it had not been for this guidance in administration. And so these critics say that of course Sister White was a wonderful woman, and she taught advanced spiritual truths; but they fail, by their criticism, to understand that her work was equally valuable in the administrative features of our work.

Those who make the great mistake of narrow criticism of workers and leaders, and of the work of the Spirit of prophecy, are soon shorn of their power as far as the third angel's message is concerned. Review the lives of the men who have pursued this course, and discover if you can one of them, even one, who has ever found his way back. Ungenerous criticism leads to spiritual atrophy.

Washington, D. C.

The Minister's Wife

BY A MINISTER'S WIFE *

THERE are two basic requirements for any woman who aspires to be a helper to her minister-husband. First, she must love the Lord and His work; and, second, she must love her husband, and be willing to give her life in service with him. She must share her husband's devotion to his Master, and both must be willing to unite in sacrifice and self-denial in the work of winning souls for whom the great Sacrifice was made.

The wife's love for her husband must not be of the kind that demands constant attention and deference, but rather of the comradeship type that finds a place by his side, to work with him for the accomplishing of his great purpose in life. There is no soil more conducive to the growth of genuine and deep-rooted love than that afforded by close companionship in self-sacrificing labor for God.

The wife who is able to aid her husband in a public way by her gift of leadership, her talent in music, her skill as a nurse, or her ability as a teacher, is indeed a valuable helper, and her whole-hearted co-operation in her husband's work increases his usefulness manyfold.

Some are not so gifted in any of these ways, but there are numberless opportunities for service in the Sabbath school and other organized activities of the church. Besides these, there are lonely neighbors, the sick, the afflicted, the wayward boy or girl, the young person away from home, or perhaps with no home at all, the stranger seeking touch with God's people, and, not least of all, the children

* By request—because of modesty—the writer's name is withheld, thus varying from our usual custom. But we commend the perusal of this exceptionally helpful discussion to every minister's companion. It was written by a woman well qualified by experience and influence so to express her convictions.—EDITOR.

of the community. Indeed there are so many opportunities for usefulness, it is not possible for one woman to compass them all. But on her interest in these things depends much of her spirit of inspiration to her husband.

The minister's wife who desires to be a real help will seek to grow mentally and spiritually, that she may keep pace with her husband; for he must grow if he is to labor acceptably.

She may sometimes tactfully make suggestions as to possible improvements in his methods of work, and she may often bring her woman's viewpoint to enlarge his understanding of the problems with which he has to deal.

She will carefully refrain from instilling into his mind doubts of God's faithfulness, and from arousing in him resentment against his brethren. If criticism comes, she may, by her own faith and calm loyalty, aid him in making of it a stepping-stone to higher attainments.

She may lengthen his term of service and increase his efficiency by providing suitable food and a restful atmosphere in the home.

A little care exercised in preventing avoidable interruptions will go far toward obtaining satisfactory results from the time set apart for study and the preparation of sermons.

The wife who is by nature "a good manager" is fortunate; but if she is not so gifted, it is essential that she learn wisdom in managing her household and in handling money. A strict account of all expenditures is one of the most effectual means of cultivating good judgment in that respect. Careless spending for luxuries or non-essentials usually means the incurring of debt for necessities; and no man, much less a minister of the gospel, can carry on his work efficiently under those circumstances.

If there are children in the family, the minister's wife finds her oppor-

tunities and responsibilities greatly increased. By her influence and example the children must be taught to regard their father and his work with confidence. Because he must often be absent, it will rest upon her to keep father and children in close sympathy with each other, and to prevent any spirit of alienation which might otherwise creep in as a result of repeated and sometimes long separations.

She must often be the interpreter to the children of their earthly as well as of their heavenly Father, and it is her privilege to lead them to share in her earnest prayers for the success of her husband's efforts.

In one other matter the wife of the minister may either greatly help or hinder his work, and that is by the letters she writes to him. A woman who writes of the gossip of the neighborhood, who details the small misdemeanors of the children, who mourns over her own ill health, or who dwells too long and too often on financial worries, may cause in her husband a spirit of depression and sadness at the very time when he needs special encouragement in order that he may bring a calm, serene mind to the perplexing questions with which he has to deal. There are letters that are so sunny and cheery that they are like wings to the spirit; others depress and drag down. Write often, but write briefly unless you can write happily.

The parable of the talents holds encouragement for the minister's wife. The man who was taking a journey himself measured the talents to his servants—"unto one he gave five talents, to another two, and to another one." Even the least received one talent, but he, with the others, was held accountable for the use he made of it. Sometimes it seems to the minister's wife, in hours of loneliness and care, that her work is of little moment; on the contrary, every minis-

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Delving Into the Word

Studies on Fundamentals of the Message

The Sermon on the Mount

BY H. CAMDEN LACEY

PRELUDE

1. The Place: A Mountain in Galilee.
2. The Audience: The Disciples and Great Multitudes.

Matt. 5:1, 2

PREFACE

1. The Heavenly Citizen's Character; an Eightfold Christlikeness.
2. The Heavenly Citizen's Influence; Saving and Shining.

Keynote: "Happiness"

PRECEPTS

1. The King's Relation to the Law of God; Its Fulfiler and Magnifier.
2. The Citizen's Relation to the Law of God; Its Doer and Teacher.
 - The *Sixth* Commandment
No murder, not even malevolence.
 - The *Seventh* Commandment
No licentiousness, not even lust.
Adultery, the sole ground for divorce.
 - The *Third* Commandment
No forswearing, not even swearing.
 - A Mosaic Precept of Justice
No retaliation, not even resistance.
 - A Jewish Maxim of Society
No hatred, not even hostility.

Keynote: "Holiness"

3. The Citizen's Conduct in the Worship of God; Secrecy and Simplicity.
 - When Giving Alms: Without Publicity.
 - When Praying: With Privacy, Precision, Pitifulness.
 - When Fasting: Without Parade.

Keynote: "Humility"

4. The Citizen's Conduct in the World of Matter; a Single Eye.
 - In Handling Money. Hoard in Heaven.
 - In Daily Toll; Trouble not, but Trust.

Keynote: "Faith"

5. The Citizen's Conduct in the World of Men: an Only Master.
 - In All Judgment, Be Charitable.
 - In All Criticism, Be Consistent.
 - In All Giving, Be Cautious.
 - (The Secret: Communion with the Father through Prayer and the Holy Ghost)
 - Toward Man, Be Disinterested.
 - From the World, Be Distinct.
 - Of All False Teachers, Be Discerning.

Keynote: "Love"

6. The Final Warnings.
 - The One Passport to the Kingdom of Heaven
"The commandments of God and the faith of Jesus"
 - The Wise and Foolish Hearers
Hearing without heeding is a fabric without foundation.
 - The doer stands on solid stone.
 - The defaulter sinks in shifting sand.

Keynote: "Obedience"

POSTLUDE

Astonishment and Attachment.

Matt. 7:28-8:1

EDITORIAL

KEYNOTES



The Fundamental Emphasis

TO the thoughtful mind the pursuit of knowledge is always captivating, and this is especially true in the realm of religion. The correct interpretation of latter-day prophecy is absorbing, and rightly so. The clear understanding of a complete system of theology is both fascinating and commendable. Never should a word of disparagement be permitted against these handmaidens of Christian faith and life.

But we must never forget that the fundamentals of personal salvation are comparatively few and simple. And they are basic. They center about the fact of God, the fact of sin, the loss of righteousness, the revelation of the moral standard, the vicarious death of Christ for sin, His present priestly mediation for man, the hour of judgment, the provision completely to restore man's forfeited righteousness, the imminent second advent, the destruction of sin, and the restoration of Paradise.

These are the fundamentals of the "everlasting gospel" recognized and heralded with fluctuating clarity in the different ages, and they are destined to culminate in fullness of perception and experience in our day. These fundamentals can be grasped by the child as well as the adult, the weak as well as the strong, the untutored as well as the scholar, the heathen along with the Christian. Yet these fundamentals never have been and can never be fully fathomed even by the greatest intellect among men. Eternity will continue to bring forth their exhaustless treasures to amaze and gratify the soul. This is the glory of the everlasting gospel. It is matchless in its simplicity, yet it transcends all the limitations of time and circumstance.

There is very real danger that we shall become so engrossed in the needful proclamation of the forgotten and rejected doctrinal truths that inevitably make us Seventh-day Adventists,—a separate people, different from and opposed to the apostate religious bodies about us,—that we shall fail to put fundamental emphasis on these essentials of the everlasting gospel which

alone can save the soul. The danger is that we shall attempt to build the superstructure of the faith without adequately laying the foundations in experience.

In the beginning days of this movement, the Christian faith which the pioneers encountered was totally different from that of today. Before the preaching of the first angel's message, God's true church was embodied in those purer church groups which stood faithfully for the essentials of the gospel as understood. But today the Christian faith of the world has collapsed. Christianity has become a caricature, a mere system of human ethics, with no power to save. It has no message, no gospel.

Every essential of the gospel that has in the past been enunciated has now been tragically perverted, emasculated, or denied. Evolution and Modernism have, to their own satisfaction, disposed of God, divine revelation, the moral standard (embodying the Sabbath), sin, the fall, the deity of Christ, the efficacy of His vicarious death, the final judgment, the impending end of the age and advent of our Lord, the

coming destruction of the wicked and restoration of man's lost inheritance. These elemental positions are each and all passing from the nominal Christian church. Every essential is thus perverted, flaunted, forsaken, and our task is consequently different from that undertaken in any previous period in human history and Christian witness.

We stand in the shadows of the great consummation. The climax of the ages is upon us. Our supreme business, therefore, is to proclaim the lost, forgotten, forsaken, repudiated everlasting gospel, coupled with its inseparably solemn warnings and entreaties. Our solemn responsibility is to prepare responsive souls to stand before their God when He comes, and that without sin,—to make ready a people prepared actually and experimentally to meet God. These people will come from all conditions and shades of belief and unbelief. But they are to be gathered under one banner; they are to find salvation under the same provisions; they are to repudiate their varying apostasies; they are to bear the mark specified of the remnant church,—keeping the commandments of God and the faith of Jesus.

What a glorious task! What an exalted privilege! Who that is called would be other than a herald of such good news?

L. E. F.

Capitalize the Openings

IT is truly remarkable to read in a recent issue of the *King's Business*, a Fundamentalist journal, under a section headed "Present Day Fulfillment of Prophecy," a group of articles titled, "The Beginning of Sorrows," "Wars and Rumors of Wars," "Famines and Pestilences," and "Earthquakes." One might easily take it to be an exposition from one of our own missionary journals. The facts, the interpretation, and indeed the form of presentation are strikingly similar. The section

concludes with a summarization and an admonition that could well have come from the *Signs*, the *Watchman*, or *Present Truth*.

Similar enunciations of last-day evidences are frequently seen in varying degrees in the *Sunday School Times*, the *Moody Bible Institute Monthly*, *Our Hope*, and other Fundamentalist papers. We doubt not that other sincere students of the word and the world have more or less independently come to conclusions similar to ours; but nevertheless the fact remains that the influence of this message upon the thought and emphasis of Fundamentalism has been profound. And our responsibility today to capitalize that influence, and to take advantage of every contact thus afforded, is tremendous. Never in the long and varied experience of humanity have the doors of opportunity been thrown open so wide and so invitingly as now.

L. E. F.

A Reason for the Hope

GOD neither asks for nor desires a blind, unreasoning subservience of the mind to the principles and provisions of salvation. He desires an allegiance based upon evidence, and the resultant conviction of certainty and trust that it produces. To the creatures of His hand He says, "Come now, and let us reason together: . . . though your sins be as scarlet, they shall be as white as snow." And with reference to our testimony to others, He admonishes us, "Be ready always to give an answer to every man that asketh you a reason of the hope" that we have.

Christianity is therefore both a reasonable and a reasoning religion. In other words, it is rational, though revealed. Its beliefs are to be based on facts, its faith built upon demonstrable evidence. The evidence, therefore,

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Homiletic Helps

The Principles and Practice of Preaching

Organizing the Sermon

BY T. M. FRENCH

EVERY thoughtful preacher gives painstaking care to the plan of his sermon, whether it be held in the mind or placed in written form. However, unless the sermon is worked out into a written outline before it is given in the desk, there is a tendency toward careless preparation, which soon degenerates into wandering, pointless preaching. Therefore the preacher who wishes to maintain a high standard of pulpit work should give thorough, specific attention to his sermon outlines.

Outlines visualize the construction, or organization, of the sermon material; and organization makes for clarity and effectiveness in preaching. However excellent the material gathered for the sermon, unless it is given form, it may not be helpful to the congregation. An accumulation of cement, brick, and lumber on a vacant lot may awaken curiosity as to what is to be erected; but not until the architect draws his plans, and the building materials take the form of an edifice, do the passers-by see that there is a church, a residence, or a bank. The preacher should have a "blue print" of the sermon to be delivered, and he should build his materials into a sermon which will be readily understood and long remembered for its clarity and beauty.

Another requisite to good preaching is effectiveness. Here again organization is essential. There is a vast difference between the effectiveness of an organized army and an unorganized mob. The wise preacher marshals and organizes his materials for the greatest effectiveness. This largely accounts for the results of our best preachers. The successful evangelist also looks ahead, and plans his entire series of meetings, and each sermon is made to serve effectively in that series.

Since the topical sermon is the sim-

plest to organize, let us begin with this class of discourses. In organizing a sermon, how true the old adage, "Divide and conquer!" Most subjects readily divide into from two to four general divisions. Let us take, for example, the subject, "The Second Coming of Christ." It may be divided thus:

- I Will Christ Return to Earth?
- II What Will Be the Manner of His Coming?
- III What Is the Purpose of His Coming?

Obviously the first division is the best one for opening a discussion of the subject. There are persons in the congregation who are not convinced concerning the event. They must have Scriptural evidence, and this evidence must first be given. But after the proof has been presented, the concepts of Christ's coming are not formed, or are often greatly distorted by previous false teaching on the subject.

To have a right conception of this supremely important event, the *manner* of Christ's coming must be clearly set forth, with convincing evidence. Much depends upon the way in which this phase of the subject is presented. This division also affords the opportunity to picture to the audience the grandeur, the glory, of this crowning

event of redemption. Furthermore, the present is an intensely practical generation. The preacher must touch motives that will move materialistic men and women to see that this subject is vitally practical.

The purpose of Christ's coming, the third and final division, affords the basis for a stirring appeal, which will touch just such motives. The character fitness, the reward of the saints, the deliverance from this world's sorrows and sufferings, the resurrection of loved ones, the glad reunion, the crowning day, the joy of seeing the Redeemer—these touch the vibrant chords of human hearts. On the other hand, a portrayal of the destruction of the wicked, sounds a warning which will not fall lightly on the ears of the sinner.

Attention is either gained or lost in the introductory remarks; and the sermon is made either fruitful or fruitless by the appeal at the close; therefore special thought should be given to the introduction and conclusion to this appealing subject.

Not only are main divisions essential, but the careful preacher will work out his subdivisions—his line of reasoning, his proofs, his illustrations, and the application of his texts. The following suggestive outline of divisions and subdivisions of the subject under consideration will suggest how this may be done:

THE SECOND COMING OF CHRIST

Introduction :

1. Widespread interest in the subject.
2. Large place it occupies in the Scriptures.

I. Will Christ Return to This Earth?

1. Enoch, the seventh from Adam, prophesied. Jude 14, 15.
2. Job looked forward to the event. Job 19: 25.
3. The psalmist declares that our God will come. Ps. 50: 3-5.
4. Our Saviour said, "I will come again." John 14: 1-3.
5. Angels confirmed the promise. Acts 1: 9-11.

6. Paul writes that He will appear the second time. Heb. 9: 28.

II. What Will Be the Manner of His Coming?

1. This same Jesus will so come as ye have seen. Acts 1: 9-11.
a. The same personal Jesus.
- b. He was raised a literal, material being. Luke 24: 36-43.
- c. He will come in like manner as He went.
2. He will come visibly in the clouds of heaven. Rev. 1: 7.
3. The righteous and the wicked will see Him come. Rev. 1: 7; Matt. 24: 30.
4. He will come in glory. Matt. 24: 30; Matt. 25: 31. (Illustrate by the glory of the angel that came to the tomb of Christ.)

III. What Will Be the Purpose of Christ's Coming?

1. He will reward His saints. Rev. 22: 12.
2. He will bestow the crowns of reward. 2 Tim. 4: 8; 1 Peter 5: 4. (Compare with the temporal crowns of monarchs.)
3. His coming will be the resurrection day. 1 Thess. 4: 16, 17.
4. It will be the reunion day. 1 Thess. 4: 17. (Caught up together.)
5. The saints will be taken to the mansions prepared for them. John 14: 2, 3.
6. The wicked will be destroyed by the brightness. 2 Thess. 2: 8. (Luke 17: 26-30; Rev. 6: 15-17.)

Appeal :

1. Shall we hear the glad welcome into His presence? or,
2. Will we join the scoffers now, and then join in that wall because of Him?

"A mere skeleton," some one says. But as the human skeleton prevents the body from sinking down into a mass of helpless flesh and sinews, so the sermon outline gives form and direction to the discourse. It is the preacher's task to cover the sermon skeleton with a comely body. There must be proper amplification—giving the setting of the text used, making the points seem reasonable, illustrating for impressiveness, applying the lesson for edification. There must

(Concluded on page 30)

The Better Workman

Improvement in Method and Technique

An Appeal for Dignity in Advertising

BY CARLYLE B. HAYNES

THE appeal for dignity in evangelism certainly applies to our advertising matter. Cheap, light, blatant advertising misrepresents this movement and the message it is bearing to the world. It is not necessary to give illustrations of questionable advertising. It will be sufficient merely to point to what all must have observed, that there is a tendency among us to flaunt, in our advertising, the snappy catch phrases of high-pressure salesmanship such as are in use in the commercial world; the smart, nonchalant, blasé repartee which may be heard on the college athletic field; the tawdry, cheap clap-trap of the theater and the circus. There is a feverish endeavor to dress our subjects up in the vernacular of the street, even descending sometimes to the use of slang. This not only offends good taste, but disgraces our God-given work and discredits our ministry.

This appeal is for us to set our faces sternly against this evil thing, and to resolve to use only the choicest and purest of language with which to frame our announcements and set forth our subjects. Only such language becomes the noble and lofty work which God has called us to do.

The themes which Adventist evangelists have to present to the world are of the most exalted character, the most serious import, and of the most profound concern to our hearers. They should be announced in such a way as to create an impression of their seriousness and importance.

We cannot do this by borrowing the glib catchwords of the world. We are not entertainers, nor are we engaged in a work of entertainment. We are about serious business, and in all that we do there should be an atmosphere of serious earnestness.

Our work is that of human salvation. We are dealing with the eternal destiny of human beings. We are endeavoring to have them turn away from this world, and fix their hearts on the world to come. In presenting the message of salvation, and seeking

to win lost souls to accept it, we should never adopt worldly practices or methods.

As there is a worldliness in education, in commerce, in social life, in religion, against which we should be on our guard, so there is a worldliness in preaching, in advertising, in religious work, against which we must steadfastly set our faces.

This worldliness manifests itself in every method which is used for attracting attention to the human agent, to disclose his smartness, his ability, his brilliance, his up-to-dateness, rather than directing attention in all he does to the divine Saviour.

In all this world there is no more serious business, in every aspect of it, than preaching the gospel of Christ. It has as its object nothing less than that men should not perish, but have everlasting life. Certainly an enterprise which is the divinely designated means for such a sublime result must assuredly, in gravity and importance, hold the highest rank among the doings of mortals.

And the man who engages in this work, called as he is of God, should

without question study to do the work in God's way. Realizing that his business in the pulpit is nothing less than the salvation of men, his heart will be sober, his message will be weighty, his manner will be grave. He will not forget that if he fails in his preaching, or uses "strange fire," or feeds the people chaff instead of wheat, the most disastrous consequences may result; and his mind will anticipate the account he must one day render to God.

Consequently his subjects will all be serious, chosen in order to bring men to God. His method of announcing them will be serious. His manner of discussing them will be earnest. He will avoid all careless words and expressions, all lightness of speech, all mere witticisms, all illustrations which only raise a laugh. His voice, his actions, his manner, his conduct, his language, will be far removed from everything like vanity, or display, or desire for applause. He will do his work as a chosen instrument bringing life to dying men.

The trouble with us is, I think, that we have looked to the world for our methods rather than to the Bible. It is the atmosphere of the Bible which we should breathe, in which we should live, and from which we should draw our methods of labor. As we live in the world of the Bible, do our traveling in it, explore its vastness, discover its wonders, behold its God and His angels, ponder its eternal history of man, see its striking array of mighty men, its sublime scenery, astonishing events, enchanting visions, listen as its truth falls on our ears by every appropriate manner of presentation, observe its profound reasonings, its moral maxims, its plain and pithy precepts, its formal creations, its poetry of every kind, its high degree of excellence, its familiar letters, its private journals, its history and biography, together with every other mode of communication and presentation of

truth, we shall not need to go to the broken cisterns of this world for help.

As we become men of the Bible, we shall find in the endless variety of that great Source Book all that is profitable, not only for doctrine, for reproof, for correction, for instruction in righteousness, but also for everything that is useful in order that the man of God, and particularly the evangelist, may be perfect—"furnished completely unto every good work."

In this way, brethren, we may learn, and from the highest possible authority, all the various pertinent, proper, and successful modes of preaching the glorious gospel, all the efficient ways of announcing and advertising it to the people. In this way we shall become qualified for every necessary adaptation of it to particular needs, whether in public or private teaching. Our minds will thus be made rich, Scriptural, scripturally balanced, and fruitful for the work we have to do. And in our preaching and advertising, and in all we do, we shall thus reflect the inspired subjects, forms, methods of holy instruction, warning, and consolation.

The man of the Bible is an able minister, an apt teacher, a successful preacher, a well-instructed scribe, a wise builder, a skillful advertiser, an efficient soul winner.

Let us, then, become men of one Book,—Bible teachers, Bible evangelists, Bible advertisers. This will remedy every defect, and lift us to the highest plane of efficiency.

Battle Creek, Mich.

PERPLEXING problems over minor but protruding, personal, theological speculations, will automatically disappear as we get under the active burden for souls. Such a supreme purpose, occupying our minds and hearts, will exclude the petty things that plague those who have time for criticism hanging invitingly on their hands.

The Formula of a Good Ad.

BY M. B. DRAKE

1. An advertisement or an announcement of a religious service should be dignified in appearance. How much confidence would you have in a physician who, sending out an announcement of a change in address, used a dodger carelessly printed in big type on cheap paper? A minister of the gospel should be just as particular to have his advertising look neat and dignified as should a physician, a lawyer, or any other professional person.

Your printed announcement is your representative. You would not think of sending a poorly dressed, unkempt person to the homes in a city to announce your meetings; neither should you send a cheap-appearing printed representative. You are judged by the appearance of your printed announcement.

Seek out the printer who does neat work. It may cost more, but it will be worth more to you.

2. Do not try to tell everything on your announcements; make them brief. Every one has a good bit of curiosity in his make-up. Write your ad. so it will arouse that curiosity.

The following points comprise the formula of a good ad.:

- Attention
- Interest
- Desire
- Action

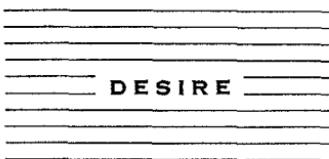
These may be used in the following manner:

Perhaps an engraving for the "attention" item. A display line so worded that it will create "interest." A short explanatory paragraph in small type, written so the reader will "desire" to hear the lecture. The name of the speaker, the time of the lecture, and the address supply the "action" element of the formula.

3. In the make-up of your ad.,



INTEREST LINE



ACTION LINE

ACTION LINE

avoid monotony. The use of big type throughout an advertisement does not insure its being read. In fact, one large or "interest" line will arouse the curiosity of the reader so he will read the smaller type of the following paragraph, while if all the type is large, it will lack contrast and interest, and perhaps will not be read at all.

Another item to watch is the spacing of the different groups, as well as the length of the lines. If all lines in the advertisement were the same length, it would be monotonous. Your engraving or "attention" getter is perhaps narrower than the width of the longest type line. Under it comes your display or "interest" line, which

should be bold and full length. Following that is the paragraph in small type, in which a "desire" to hear the lecture is created. Make this block of type narrower, leaving white space on either side. Then comes the address, name of the speaker, date, etc., one line of which could be fairly bold and full length.

Mountain View, Calif.

Personal Testimonies

Deeper Life Confidences

A Satisfying Exchange

A FEW days ago I read in Volume V of the "Testimonies," page 423, that "if men pass along day by day with no living connection with God, they will be led to do strange things; decisions will be made not in accordance with the will of God." That message made an indelible impression on my mind. For the past week it has been ringing over and over again in my ears. A daily, living, abiding experience is necessary. This has caused me to look back over the few years of my Christian life to see whether or not my experience today is the same that it was eight years ago, when this precious truth found me. At that time my chief ambition in life was to make money, to have a good time, and to create a reputation for myself. I found myself well on the road to a realization of all these when the precious Spirit of God spoke to my heart a message of deliverance from sin and of hope in Him. This brought me great joy, and the vision caught at that time seemed to lift me out of the sordid things of this world into a living, abiding experience in Him.

At that time I was making twice as much each month as I am making now in a year, was a member of all the prominent lodges and clubs in the city in which I lived, and my name

was before the public continually as the result of my activities in civic affairs. Of course it was rather hard to

THE "MINIST"



OW do you like the new front p of the shepherd? We hope it be the most appropriate that ister's responsibility both in in caring for the sheep and With this number the MINISTER to the associated evangelistic first it has had but one objective—to f crease efficiency in soul winning. It con pointed leadership may speak intimatly ers on the vital problems of their life information, counsel or caution, as see

We have in hand and in promise messages from Elder Watson and his special contributors. Elder Evans' mon of great strength. In fact, our ardent petual ministerial institute, in printed the discussion features sharply in the

From the first the MINISTRY has p experience and conviction on better m effectiveness and practicability. We an of busy men and women in sharing invite your individual aid in making t our workers that can be produced. S being added this year, and those of pro

The editors of the MINISTRY have a welfare. They have unreserved confide people have been called to do, and like responded to that call. They share yo pathize with you in your problems. W if they may judge from the hundreds o they have just ground for believing the each passing year. Your constructive May God be with you throughout the 1

give up all that the world has to offer, to sever the connections with my ass osiations of years' standing, and to step out into something that was entirly new to me; but the Lord gave me courage to take this step. From the viewpoint of the world it was a foolish move, but measured by the

standard of the word of God, it was just a good business transaction,—exchanging the sordid, perishable things

RY FOR 1932

age heading, with its insigne, or emblem, meets general approval, as it seemed to could be selected, symbolizing the min seeking out the lost and wounded and lambs.

enters upon the fifth year of its service workers of this movement. From the foster greater spiritual power and to institutes a vehicle through which our ap to the entire body of evangelistic work and calling, bringing encouragement or ems best.

for 1932 a wonderful series of molding associate officers, who constitute our thly editorials will likewise be a feature desire is to make the MINISTRY a per form, with both the instructional and e forefront.

provided a medium for the exchange of ministerial methods. This is growing in re delighted with the splendid response their views on these matters, and we this feature the most practical asset to several new features of great value are even worth are retained.

n intense interest in your problems and ence in the fundamental task we as a wise in the men and women who have our anxieties and burdens. They sym ith you, they seek their solution. And f written and oral expressions received, MINISTRY grows in favor and affection suggestions or criticisms are courted. w year!

in the world, nor enough popularity nor power in the world, to buy from me the joy which I now experience. Often I find myself facing perplexing situations, long hours of toil, and even at times meeting criticism from the brethren, yet the joy of knowing that the "daily, living experience" is still there, that the love for the truth is still there, and that the robe of Christ's own righteousness is still available to cover my sins and mistakes, fills my heart with courage. The word of the Lord is sweeter to me than ever, the Spirit of prophecy, with all its teachings and admonitions, is growing dearer day by day, and my soul is filled with an anticipation of the soon coming of the Saviour. I am convinced that there never was a time in the history of this denomination when the warnings of the Spirit of prophecy should be heeded as now; for "now is our salvation nearer than when we believed."

AN INSTITUTIONAL WORKER.

Just Between Seminars

Glimpses of Ministerial Training

Special Exchange Available

A PERIODIC mimeograph exchange fostered by the Ministerial Association circulates among all senior and junior colleges of America and divisional fields where English is used or understood. It gives inspiring information as to the formation and progress of the ministerial seminars during each school year. While designed primarily for the Bible teachers and seminar leaders concerned, any especially interested in this vital question of practical ministerial training will be placed upon the mailing list if request is lodged with the headquarters Ministerial Association.

SILENCE in some lines is often more significant than speech.

of this world for life eternal, a transaction equal to trading dirt for gold.

As I sit at my desk meditating on the past, and looking with a retrospective eye over the eight years of service in this cause, I can say with all my soul that there isn't enough money in the world, there isn't enough pleasure

Illuminated Texts

Side Lights From Translations

2 Peter 1: 20**Standard Versions**

"Knowing this first, that no prophecy of the scripture is of any private interpretation."—*Authorized.*

"Private interpretation."—*A. R. V., R. V.**

Catholic Version

"Private interpretation."—*Douay.*

Historic English Translations

Wyclif, 1380.—"Propre in terpretacion."

Tyndale, 1534.—"Private interpretation."

Cranmer, 1539.—"Pryuate interpretation."

Geneva, 1557.—"Priuate motion."

Rheims, 1582.—"Priuate interpretation."

Independent Translations

"One's own interpretation."—*American Baptist Improved.*

"Its own particular interpretation."—*Darby.*

"A single meaning."—*Fenton.*

"Allows a man to interpret it by himself."—*Moffatt.*

"Private interpretation."—*Moulton, Newberry, Centenary, Davidson.*

"Becometh self-solving."—*Rotherham.*

"Private exposition."—*Young.*

"Becoming its own explanation."—*Concordant.*

"Can be understood through one's own powers."—*Goodspeed.*

"Of its own interpretation."—*Interlinear Greek.*

"An exposition of its own text."—*Syriac.*

"Interpreted by man's unaided reason."—*Twentieth Century.*

* Footnote: "Or, special."

"To have come from the prophet's own prompting."—*Weymouth.*

Daniel 8:14**Standard Versions**

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."*—*Authorized Version.*

"Be cleansed [Marginal note: "Heb. justified"]."—*A. R. V., R. V.*

Jewish Versions

"Be victorious."—*New Translation (1917).*

"Be justified."—*Leeser.*

Catholic Version

"Be cleansed."—*Douay.*

Independent Translations

"Be restored to its right."—*American Baptist Improved.*

"Be righted."—*An American Translation.*

"Be vindicated."—*Darby, Rotherham.*

"Be sanctified."—*Fenton.*

"Be restored."—*Moffatt.*

"Be cleansed."—*Moulton, Newberry, Septuagint.*

"Declared right."—*Young.*

* Heb. *tsadaq*: "To become, be counted righteous."—*Analytical Concordance to the Bible, Young.*

Heb. *tsav-dak*: "A prim. root; to be (causat. make) right (in a moral or forensic sense):—cleanse, clear . . . justify, be righteous."—*Hebrew and Chaldean Dictionary, Strong.*

"Cleansed—vindicated or sanctified: in this form occurs only here. Cp. 9.24; and see Ap. 90." "Heb. *zadak*=justified or made righteous. Not the word used of ceremonial or moral cleansing (Heb. *tah-heer*); and it may be noted that the word is here employed in the Niphal-Praterite form—and is therefore equal to—the Sanctuary was justified or made, or appointed righteous."—*The Companion Bible, Oxford, p. 1195; p. 129 of Appendix.*

BE it ever remembered that the minister of Christ is called to be a spiritual transformer, never a social or political reformer.

A Greater Evangelism

A Discussion of Principle, Practice, and Problem

Let Us Make a Home Base Advance

BY W. H. BRANSON

THE Autumn Council held in Omaha, Nebraska, last October recommended that a marked "home base advance" be attempted during 1932. We have often talked of making advances in mission lands, and have rejoiced when new tribes were entered, new languages mastered, and new churches established as memorials for God. But we have not heard so much in regard to advancing into new fields in the countries constituting our home bases.

The need, however, of advance is just as great in these countries as in heathen lands. This fact is clearly pointed out in the following recommendations passed by the Council. Each worker is urged to reread carefully the recommendations appearing in the *Review* of November 26, 1931, pages 15 and 16, especially the preamble and sections 1 and 2.

Surely this is timely counsel to our conferences. These cities and towns where we have no churches are just as much a part of the vineyard of the Lord as are the sections where our established centers are found. And certainly it is in the order of God that these places should be evangelized. Many times has our attention been directed to this great need. Let us read again the following earnest appeals:

"Look, I beg of you, at the many, many places that have never yet been even entered. Look at our workers treading over and over the same ground, while around them is a neglected world, lying in wickedness and corruption,—a world as yet unwarned."—"*Testimonies*," Vol. VII, p. 103.

"Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields."—*Id.*, p. 20.

"Open new fields, is the word from the Lord."—*Id.*, Vol. VI, p. 416.

Years ago the servant of the Lord was shown a map of the world which revealed His plan for the dissemination of His truth among men. In relating this experience she said:

"I seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that the map pictured God's vineyard, which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled. . . . I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—*Id.*, Vol. IX, pp. 28, 29.

Think of it! God's plan calls for a memorial in every city and village. There should be no "desolate cities" where there are no representatives of God's truth. The whole earth should be illuminated with the glory of the message.

But let us look at the other side of the picture. The Lord's servant continues the narrative thus:

"Then this map was removed, and

another put in its place. On it, light was shining from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said: "This darkness is the result of men's following their own course."—*Id.*, p. 29.

We may well ask ourselves, Which of these maps most accurately represents the present situation in our work? In some sections most of the cities have memorials for God, but there are many States and provinces in which scores and hundreds of cities and towns can be found that are still without representatives of the advent message. We have passed them by. We have been so engaged in the places where we have established work that these others have been forgotten. But here are millions of blood-bought souls to whom we are under bonds to give the message of the soon-coming Saviour. Surely the word of the Lord through Isaiah on this point is pertinent:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Isa. 54:2, 3.

This program may call some of our pastors of city churches away from their established parishes for certain portions of the year to raise up believers in new places; but if these periods are chosen between campaigns, this work can be carried on without serious interference with the regular pastoral duties of the church. Church elders can carry a large part of the leadership in the churches during the absence of their pastors, and thus the church work will not suffer. Young ministers who do not carry heavy pastoral duties should be able to spend most of their time in this pioneer work. Capable laymen should also be

encouraged to conduct small efforts in homes and halls, and our entire membership should be encouraged to assist in thus establishing the banner of truth in every place where it has not been unfurled hitherto.

Let us definitely plan for this "home base advance." These "desolate cities" must hear the warning before the Lord comes. Why not give it this year?

Washington, D. C.

Institutional Efforts

BY F. A. COFFIN

THAT it is possible for workers in our institutions to accomplish more in evangelism than that which comes to them in their daily routine, is being demonstrated by the Review and Herald family in their second evangelistic effort. The first was held about a year ago in Alexandria, a city of 24,000 inhabitants in Virginia, about six miles from Washington. The second is being conducted in Hyattsville, Md., a town five miles from Takoma Park.

The entire burden of these efforts, both financial and otherwise, has been and is being carried by the Review and Herald family. Last year the publishing house workers contributed from their salaries \$350 with which to carry on the Alexandria effort, and this year they have contributed \$400 with which to handle the Hyattsville meetings. In each case the publishing house itself has met the expense of the hall rental.

The Washington Sanitarium staff has co-operated in this work to the fullest extent possible, the physicians and nurses giving health lectures and demonstrations, and the nurses visiting in the homes of the people and conducting home nursing classes. The combining of medical instruction with the evangelistic work has been a great strength to the meetings. In both cases the efforts have been arranged for and carried on under the direction

of the local conference officers and committee, and the conference has provided a Bible worker.

It was the conviction that when God established our publishing houses, sanitariums, and colleges, He intended them to be life-saving stations in every sense of the word, that led the management of the Review office to give serious consideration and earnest support to the proposal to begin evangelistic work in this active way. It was felt that the Review family, with all the talent available, was well fitted for such an endeavor; and when the question was placed before the workers at chapel hour one Sunday morning, they were all enthusiastic. And their zeal has not slackened in the least during the weeks and months which have gone by since this special work began.

Each effort has been well organized. A committee of three gives attention to the general character of the meetings; a platform committee of six arranges platform support for the speaker; a committee on music provides the best to be had; four brethren attend to the ushering and collections; six sisters assist the conference Bible worker in the Bible readings and visiting; and a committee of three arranges transportation for speakers, musicians, and others who desire to attend. The art department staff is enlisted for chalk talks and the painting of signs.

The matter of advertising is carefully looked after. The territory is districted by a committee of three, and each Sabbath afternoon sections are assigned to about fifty persons, who distribute handbills and other advertising material from home to home. At first this work also included ringing doorbells, meeting the people at their doors, and extending to them a personal invitation to attend the lectures.

The newspaper advertising in two weekly papers, and news writings in

each, have also been a factor in the success attending these meetings. Effective cuts, such as have appeared in The MINISTRY, have been used to good advantage in both the newspaper advertising and the handbills, but in no case in either the Alexandria or the Hyattsville effort has a photograph of the speaker, Elder F. D. Nichol of the Review staff, appeared in any advertising. In fact, throughout all this evangelistic work, the aim has been to feature the message rather than any individual. It is the sincere desire of the Review workers to win the souls of these dear people for whom they are laboring, not to make a name for themselves. And the object of this requested report is merely to acquaint our other institutional workers with the possibilities in store for them if they will but do likewise.

Washington, D. C.

Executives Set the Pace

BY S. A. RUSKJER

A FEW years ago we realized that one great need of the Western Canadian field was a stronger soul-winning program. The membership had almost stood still for many years. There is always a heavy exodus to warmer climates and places more favorably situated financially. In order to overcome this, a good number of believers must be won each year. And all these losses must be met before we can show any increase in membership. However, when those in responsible positions took the lead in soul-winning work, the tide turned, and the membership has shown a steady increase, rising from 3,200 a few years ago to above 4,600 by the middle of 1931. At the beginning of the current year, the leaders and workers of Western Canada decided to make this year, under God, a year of larger results in soul-winning work in this field.

We are glad to report that God has

greatly blessed this endeavor, and that thus far during 1931 between 600 and 700 new converts have been baptized. Approximately one half of all these baptisms are the result of evangelistic efforts made by the conference presidents and departmental secretaries, while the other half have been brought into the truth by our faithful evangelists. We believe that the conference officials and departmental secretaries have set the right example in thus undertaking city and country evangelism, and raising up new churches. We thank God for the success that He has given to conference leaders and other workers in soul-winning endeavor in this field of unlimited opportunities.

College Heights, Alberta.

Reworking Old Territories

BY S. E. WIGHT

IT is quite probable that West Michigan has been as thoroughly worked as any territory in the world. The third angel's message has been proclaimed in this section for approximately eighty years, and the people generally are acquainted with Seventh-day Adventists. Ministers of other denominations publicly denounce us, and in many cases spend hours on the radio trying to persuade those who listen that our message is not from the Lord. In many cities the ministers will not open their churches to us, even for a baptism, because they feel that our doctrines are opposed to what their churches represent, and therefore it would be inconsistent for them so to do.

In the face of all this, the workers and laymen in the West Michigan Conference have gathered in 440 persons during the first ten months of 1931, by baptism and profession of faith. This has not been accomplished by expensive evangelistic efforts. The

greatest number gained in any one effort was thirty-one, and the next greatest nineteen; but from north to south and from east to west, by persistent, patient work, getting a few here and a few more there, this encouraging increase has been made.

In two cases this year, old churches have been thoroughly revived, one through the efforts of the church elder and a minister, the other largely through the efforts of the elder alone. One church for which we had almost abandoned hope, has come to the front with an increased membership of fifteen during the last three months. This increase came by baptism of new converts.

Surely the Spirit of the Lord is working on the hearts of the people. We are looking forward to great results in soul winning during the winter before us.

Grand Rapids, Mich.

Headquarters Included

BY M. N. CAMPBELL

THE writer had been restless for several years over not being in active soul-winning work, and early in 1931 secured permission from the General Conference Committee to hold a tent effort.

The place selected was virgin territory—a mining town in northern Ontario. Sudbury is a city of 25,000 population, 60 per cent foreign and about the same per cent Catholics. We secured a fine corner lot one hundred feet square on the principal street of the city, decorated the tent simply but tastefully, had it well lighted and provided with a good piano and song books. The attendance ranged from 100 to 350 nightly. The meetings lasted eight weeks, and twenty-nine persons were baptized, with three uniting upon profession of faith. We organized a church of thirty-six mem-

(Concluded on page 30)

The Association Forum

A Round Table on Efficient Methods

THE MATTER OF METHOD

AS we enter upon a new volume, and the statement will not be construed as alluding to any particular article, it is desirable to state clearly that the discussions of method appearing in this section from month to month are not presented as having some special official approval. They are not recorded with the thought that all shall adopt them. Rather, they are the candid and helpful recitals of how various men are grappling their problems. The MINISTRY came into being with one of its understood objectives the provision of a forum, or clearing house, wherein workers could frankly exchange experiences, convictions, and suggestions on methods. Through this expression will come such strength, modification, and change as will improve our work as a whole. We venture to repeat here a principle often iterated in these columns: *In methods of work there is no one best way. Let each find and use the plan best suited to his personality and gifts, and to the circumstances under which he works.* So come on with your suggestions and experiences for the benefit of all.

EDITORS.

Public Prayer

BY TAYLOR G. BUNCH

THE Scriptures and the example of Christ furnish authority for much secret prayer, but very little in comparison for public prayer. The sermon on the mount was preceded by an entire night of secret prayer, but there is no record that Jesus offered a public prayer either at the beginning or at the close of that epochal discourse. In fact, the New Testament is silent regarding public invocations in connection with any of Christ's discourses. It is true that Jesus closed His farewell talk to the disciples in the upper room with the memorable prayer of John 17; but that was not a public prayer, even though doubtless prayed in the presence of the disciples.

No doubt Jesus did offer public prayers; otherwise He would not have authorized them by giving an appropriate prayer for public worship. But He gave what is commonly known as "the Lord's prayer" after warning His disciples against the public prayers of the scribes and Pharisees.

"When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut

thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him. After this manner therefore pray ye: Our Father which art in heaven," etc. Matt. 6:5-13.

The prayers of the "hypocrites" and the "heathen" were condemned by Jesus for three reasons: First, because they were offered in prominent public

places "to be seen of men;" second, because of the constant repetition of set words and phrases, which He called "vain repetitions;" third, because of the many and long prayers offered, which Jesus called "much speaking." Their prayers were formal, numerous, and long, and therefore not acceptable to God.

The Lord's prayer is the ideal public invocation in both length and content. The man slow of speech can pray it in thirty seconds. We are instructed to make our public prayers very short.

"When you pray, be brief, come right to the point. Do not preach the Lord a sermon in your long prayers."—*Testimonies*, Vol. V, p. 201.

"Those who are most superficial generally have the most to say. Their prayers are long and mechanical. They weary the angels and the people who listen to them. Our prayers should be short and right to the point. Let the long, tiresome petitions be left for the closet, if any have such to offer. Let the Spirit of God into your hearts, and it will sweep away all dry formality."—*Id.*, Vol. IV, pp. 70, 71.

The ideal prayer uses the name of the Lord but once, and that in the opening sentence or salutation. We are warned against bringing the sacred name of the Almighty down to the level of the common by too much repetition. It is not at all uncommon for the name of the Lord to be used from fifteen to twenty-five times during a single public prayer.

"The repetition of set, customary phrases, when the heart feels no need of God, is of the same character as the 'vain repetitions' of the heathen."—*Mount of Blessing*, p. 129.

"By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him."—*Patriarchs and Prophets*, pp. 306, 307.

"Give us *this* day," indicates that the purpose of a public prayer is to ask for the blessings needed for the

present, and not to deal with a regrettable past or an unknown and uncertain future. "Our" and "us" indicate that the public petition should be made in behalf of those present, and should not embrace the whole world, and subjects and needs in distant places. Nor should it include personal and family needs. The one chosen to offer prayer is the spokesman for the entire congregation, and should always use the pronouns "our" and "us," and never "I," "me," or "my," nor even "they" and "them."

"The prayers offered by ministers previous to their discourses, are frequently long and inappropriate. They embrace a whole round of subjects that have no reference to the necessities of the occasion or the wants of the people. Such prayers are suitable for the closet, but should not be offered in public. The hearers become weary, and long for the minister to close."—*Testimonies*, Vol. V, p. 201.

"We should not come to the house of God to pray for our families. . . . When the subjects of our prayers are at a distance, the closet is the proper place to plead with God for them. When in the house of God, we should pray for a present blessing."—*Id.*, Vol. I, pp. 145, 146.

In the Lord's prayer there are no vain repetitions. It is possible to repeat set and pet phrases so often in a prayer that it becomes but little better than a written prayer committed to memory. The "much speaking" and "vain repetitions" doubtless include, also, the offering of too many prayers in connection with a public service, unless it be a prayer meeting, where all the petitions are centered on one great need.

In the light of the Scriptures, the example of Christ, and the instruction given us through the Spirit of prophecy, are we justified in having so many prayers in behalf of so many different objects in connection with our Sabbath services? It is not at all unusual for from six to ten prayers to be offered

during the Sabbath school and church service. Has not the time come for a reformation in regard to public prayer? Should we not greatly simplify our services, and reduce the number and length of our public petitions? At the same time let us by precept and example endeavor to lead our people to the secret chamber to tarry long with our heavenly Father, who sees and hears in secret and rewards openly.

Loma Linda, Calif.

The Minister's Books
Reading Course and Reviews

"THE DELUGE STORY IN STONE," by Byron C. Nelson. Augsburg Publishing House, Minneapolis, Minn. \$1.50.

Most of my readers are aware that for a hundred years or so the flood theory was essentially the only recognized explanation of the facts of the stratified rocks. It was the replacement of this theory by the anticatastrophic theory of Lyell, nearly a hundred years ago now, which proved so effectual a preparation for the evolution theory. Within the present twentieth century, we Adventists have been trying to show that the flood is by far the best and most scientific explanation of the facts of rocks; and we have found it very easy (logically) to dispose of the evolution bugaboo by getting our ideas cleared up about the results accomplished by that universal flood, or deluge, which is described so graphically in the Bible, but which is also written so legibly in the rocks of all the continents. But it has remained for a Lutheran minister to compile a real history of how this flood theory has been taught in the three hundred years since the dawn of what we term modern science.

Nelson tells us in his "Preface" that he had gone through college, with a

considerable amount of work in the sciences, before he even heard of the idea that the flood could be appealed to as explaining the facts of geology. He had been taught the usual geological and evolutionary theories, and did not know that any other view had ever been suggested. He had not only finished a regular college course, but had followed this up by a theological course, and was out preaching, before he ever heard that there is any other way to reconcile science and religion regarding these basic ideas of the early days of the world, than the usual evolutionary story of the long ages during which the earth was becoming what it is now.

When he once got the new idea, and had given it a thorough testing in the light of the scientific facts, he became so enthusiastic about it that he determined to go into the neglected *history of the idea*,—with the results as seen in this new and exceedingly valuable book.

I am convinced that there are multitudes of college-bred men who are in the same situation that Mr. Nelson was before he learned of the better way. They have never realized how easy it is to solve all the major puzzles of evolution, if we will only admit that the earth has actually passed through the experience of the flood, as described in the Bible.

I hope that many Adventist ministers and teachers will get this book of Nelson's, and assimilate the facts he has given. For by thus becoming familiar with the history of this idea, they will be all the better prepared to deal with the modern questions connected with the evolution problem.

Especially would I urge that no academy or college among us can afford to do without this enlightening and inspiring volume.

GEORGE McCREADY PRICE.
Berrien Springs, Mich.

Bible Workers' Exchange

For An Enlarged Service

The Peril of Suppressing Truth

BY MARY E. WALSH

IT was Sabbath morning, a very special day, when about fifty candidates were to be baptized, thus publicly acknowledging their faith in the Lord Jesus, and their adherence to the standards of the advent message. In looking over this happy company, one could see that all were in accord with the principles of dress reform. Some of the Bible workers had labored faithfully with these sisters to persuade them to change their garments, and were rewarded by seeing that the candidates had discarded all jewelry, and were wearing clothing conforming to Christian standards.

However, one of the candidates was somewhat belated; and when she arrived, the pastor greeted her at the door. To his surprise, she was wearing a number of pieces of jewelry. He spoke tactfully to her on the subject, and in the course of the conversation which followed she expressed herself as greatly surprised to learn that the laying aside of jewelry was part of our standard, as she had been given to understand by the inexperienced Bible worker who labored with her, that she was conversant with all points of our doctrine and wholly prepared for baptism. This point of truth, being presented thus unexpectedly just as she was about to receive baptism, so upset her that she refused to go forward, and immediately left the church.

The Bible worker's reason for withholding instruction on this point was due to the fact that when she herself accepted this message, she was not instructed in regard to ornaments. However, after she became a member, she saw the light on this subject and accepted it. Therefore, she supposed that those she was working with would do likewise.

Of course it was lack of experience, and perhaps training, that led this

Bible worker to follow such a course in instructing new candidates. It was a bitter disappointment and an embarrassing experience, however, to see the woman for whom she had labored, leave the church that Sabbath morning without taking the final step. Undoubtedly this woman would be a church member today had the Bible worker faithfully discharged her duty by fully instructing her before the day set for baptism.

As Bible workers, we should be able to say with Paul that we are pure from the blood of all men, for we have not shunned to declare "all the counsel of God." Acts 20:26, 27. Solemn is our responsibility; for we stand between the living and the dead, and the suppression of truth may mean the loss of a soul, the value of which eternity alone can estimate.

Some may ask, "Why could not the minister have baptized this woman even though she had not surrendered on the point of jewelry?" Consider the reaction on the part of the other candidates, who had been instructed on this point, and who had yielded to the requirements of heaven. Would it not have militated against the standard and brought in confusion?

Furthermore, it would have been an

injustice to this woman herself to have baptized her without informing her of the standard which we hold. There is always some one in the church to approach the new member with the question, "Why the jewelry?" Such a course would tend to break down confidence, and leave a question in the mind as to whether or not there might be other points of doctrine which had been withheld.

As Bible workers we should, in the fear of God, proclaim the standard to our inquirers without any reservation. After we have faithfully discharged our duty in this respect, we can leave the results with the Lord. We read in "Fundamentals of Christian Education," pages 288, 289:

"As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the requirements of the Bible. This will necessitate opposition to the fashions, customs, practices, and maxims of the world. Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of the meekness and grace of Christ; but they are to stand as firm as a rock to principle. It will require moral courage to do this. . . . We are not to elevate our standard just a little above the world's standard; but we are to make the line of demarcation decidedly apparent."

Hartford, Conn.

Effective Illustrations

For Sermon or Song

God Opens the Door

A MINISTER tells a story of his little girl, who, wishing to speak to him one day when he was in his study, came up the stairs, and finding the door closed, put her small hand on the door knob. The child's hand was too tiny to grasp the handle firmly enough to turn it. To her delight, however,

the handle turned, the door opened, and she ran into the study, exclaiming: "O daddy, I have opened the door all by myself!" She was all unaware that her father, hearing her attempt to open the door, had quietly gotten up from his chair and turned the handle from the inside. Thus God makes the impossible possible.—*Christian Herald*.

The Bullet Test

NAPOLEON BONAPARTE once gave an order for an absolutely bullet proof coat of mail. When it was delivered he commanded the maker of it to put it on. Then taking a pistol, the Little Corporal stepped back a short distance, and fired shot after shot at the man in the armor. That was the test. It was a matter of life or death. There was to be no guesswork about it. Fortunately for the workman, the coat of mail stood the test, and the emperor liberally rewarded the man who had made it.—N. P. Neilsen.

Ingersoll's Joyless Funeral

CHRISTIANITY came into the world on the wings of song. Infidelity never sings. Unbelief has no music, no anthems, no symphonies. When Robert Ingersoll died, the printed notice of his funeral card said, "There will be no singing."—*Sunday School Times*.

The Minister's Wife

(Concluded from page 7)

ter's home is a center of influence, and upon the use made by the wife of her heaven-trusted talents depends in great measure what that influence shall be.

Day by day, here a little and there a little, her work goes on. She must live by faith, trusting God that her work is acceptable to Him. The one thing is to forget self and earthly recognition, and earnestly and prayerfully use in God's service every talent.

Kindly Correctives
On Speech and Conduct

Ministers of Grace

BY ARTHUR W. SPALDING

JESUS was a gentleman. He was of course much more than a gentleman, but along with all His goodness and His power, He was filled with grace. Those who were associated intimately with Him became noted for their culture of speech and of bearing. The fishmonger, from screaming obscenities, became a model in purity of speech; the publican, from jostling the indigent mob, became the minister of mercy and grace; the harlot's wanton eyes were filled with spiritual light; the demoniac's wild harangue became the measured eloquence of love.

And surely it is a due evidence of the indwelling Christ that any spokesman for Him today shall bear in his person and in his speech the marks of refinement and reflective study. In him pre-eminently the Word will be made flesh, dwelling in him, full of grace and truth. There will be, not a mantle of pompous piety, but an inner spirit of love, simplicity, purity, and power.

This transformation of character and conduct comes not by idle loitering around the edges of the crowd that surround the Master. "Sir, we would see Jesus," besought the Greek proselytes, and pressed their way to the center of the throng. "If I may but touch His garment," whispered the stricken woman; and she alone of all the crowd that pressed upon Jesus received His virtue. We shall not absorb the culture of Jesus by careless handling of His truths or mouthings of His name. It is due our profession of His cause that we study to show ourselves approved by His pure eyes, workmen that need not to be ashamed. Communion with Him will lead one

to scrutinize thoroughly his own language and behavior, and seek to make them conform to the highest standards. The truths of Christ cannot be rightly represented by solecisms and barbarisms and improprieties of speech. The nature of Christ is not mirrored in slovenly attire, uncouth postures, and melodramatic gestures. The character of Christ is not portrayed in hot retorts and ungenerous criticism and sudden flares of passion. Imperfect as we all are, it may be our aim—and if we are Christ's, it will be our aim—to reach a goal of per-

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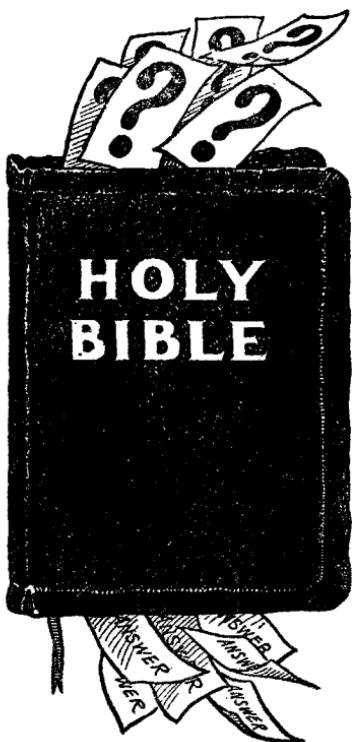


**WHICH DAY
IS THE SABBATH?**

fection in speech and appearance and manner. What our minds feed upon will in great part determine what we become.

A sense of humor is a valuable asset; but that humor should be of the cosmic rather than the barber shop variety. Any mind that can find pleasure in the puerilities of the "funny page," is incapable of appreciating the beautiful mysteries of life or of setting forth the profound truths of the gospel. A pleasantry, a joke, a humorous anecdote, fitted to proper time and place, may not be amiss;

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but to intrude jest and funny story into the presentation of divine mysteries is to reveal a moronic mind.

Among the worst of bad manners is the habit of ministers' conversing together upon the platform after presenting themselves there to open a meeting. Some carry the practice through the entire meeting—which is no worse, it may be remarked, except that it upsets the speaker. Some who feel restraint in the pulpit from exercising to extremes their conversational powers, show no compunction in continuing conversation into the beginning of public worship—and so, presumably, at family worship. A religious meeting, we may assume, is held in the presence of God; and to act as if it were a social gathering is no recommendation of any person's social sense.

One's pulpit manner is of course one's own. It should be. Any one who can successfully impersonate another belongs, not in the pulpit, but on the stage. But even so, a man should seek, not for individuality, but for sincerity. Mannerisms suggest egoism, and overemphasis of the ego invites melodrama. Sincerity of mind and heart, absorption in the profound science of the love of God, will create its own artistry of expression, in great part unconsciously to the speaker and therefore the more convincing. Extreme gesticulation, senseless shrillings and thunderings of voice, are but the cheap art of the mountebank to attract attention.

In speech there should be both propriety and aptness. This requires a constant study of the language and the wide and thoughtful reading of the best masters. Some popular evangelists intimate by their style that they are greater students of the sporting page than of the Bible; and in private conversation there are all too many who reveal their greater intimacy with "Amos 'n' Andy" than with Tennyson.

A people saturated with the inanities of the cheapest radio broadcasts,—most of all a ministry tainted with the same virus,—how can they rise to the least conception of the glories of Isaiah, Ezekiel, Paul, and John? It is no wonder that minds fed upon the garbage of silly jokes find elegance in such dialecticisms as "arousement" and such barbarisms as "happensestance;" that they make their sermons tinkle with what their kind call "wise-cracks;" and that they climax their description of the crucifixion with the pathos, "It—it was just awful!"

To be oneself is the second requisite of a minister of Jesus Christ; but the first requisite is through close and studious communion with the Master to become, in speech, in manner, and in address, a person whom one need not be ashamed of being.

Headquarters Included

(Concluded from page 22)

bers, with several more keeping the Sabbath, who will be received later.

I carried on the effort without ministerial help until the last three weeks, when a young man came to assist with the effort, and remain with it after I left. We had one regular Bible worker, besides two other persons who gave valuable assistance as their time permitted. Mrs. Campbell and my daughter also helped in Bible work and the distribution of literature. Naturally we feel encouraged over this incursion into the field of evangelism, and hope for another similar opportunity soon.

Organizing the Sermon

(Concluded from page 12)

also be connectives in passing from division to division, from point to point, so that the auditors may easily follow. Above all, the Master must

breathe into this body, the sermon, the breath of life, the Holy Spirit, that it may become a living, vibrant message that will turn souls from darkness to light, from the way of death to the pathway of life.

A Reason for the Hope

(Concluded from page 10)

upon which we rest should always be trustworthy, and the witnesses we summon, unimpeachable. Our positions must be able to stand the test of scrutiny and of challenge, as well as of conscience. More than that, truth invites it and thrives upon it.

We err if we fail to recognize this patent truth. We also err if we become impatient or suspicious if one asks searchingly into the reasons for points of faith. We need to be patient, gentle, forbearing. We need to know our ground absolutely. We need to study as never before, individually and collectively. We need to clarify, simplify, and strengthen our positions and presentations with convincing factual evidence that cannot be gainsaid. This should, of course, blend with spiritual insight and divine power. We need to review our proofs, our arguments, our conclusions, and unitedly stand upon ground that cannot be successfully controverted, that consequently conforms to reason and to revelation, that honors God and exalts truth.

L. E. F.

A New Beginning

(Continued from page 1)

accomplishes great things, but work, work, work. Souls are to be won for Christ, and we are the workmen.

This means earnest, persevering prayer, coupled with hard labor month by month throughout the year. Results follow prayer and toil as surely as night follows day. Every industry and all of life's successes are pro-

moted by faithful work. From ease and indolence even the world rarely yields a rich harvest; but toil is generally rewarded with gains and profits. So it is in soul winning. Our motto ought to be: Preach! Preach the word! Preach every day!

An early start in the campaign for souls gives all the advantage to one who begins to work *early* in the year as compared to one who allows months to pass before he arouses himself to effort. All nature builds in the early year. Ancient Israel started their yearly calendar with spring, while nature was moved by the forces of vigorous growth and expansion. So every worker should plan his year's work and his ingathering of souls at the earliest date possible, that he may have the whole twelve months of 1932 as a time for sowing the gospel seed.

We can easily win from 10,000 to 12,000 souls in 1932 if we all set ourselves to the task early in the year, and work and pray as we ought. I like that wonderful statement in the

"Testimonies" (Vol. IX, page 189): "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one." Why not let this promise find fulfillment in our experience as far as complying with the conditions is concerned, and then through intercession and hard work try to make the promise ours? The Spirit will co-operate.

The church should be organized and trained for real soul-winning service. There is a mighty power when the church works and prays and labors with the ministry. Our members are ready and willing helpers when under consecrated leadership and training. Why not train the lay members to win souls to Christ under the minister? It will pay richly. The success of the best of preaching is greatly increased by help from the laity. Set them to work in earnest for the lost.

It is ours to undertake a great work for 1932.

I. H. E.

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EDITORIAL



POSTSCRIPTS

SELFISHNESS!—Are we submerging our own interests to the general good of the cause? or do personal position, advancement, and advantage have a bearing upon our actions? We must face God over each of these matters. The good of His work should be the master passion of our lives.

EMOTION!—It is felt by some that unless some emotional effect has been achieved by a sermon, the effort has not been markedly effective. But after all, the most abiding results often come from some quiet presentation of a principle that firmly grips the mind, and so changes the course of life. Emotion has its proper place, but more teaching and less declamatory preaching is needed. Such was the Master's method.

BLESSING!—Seeming setbacks often prove to be providential circumstances designed to stir us out of dangerous complacency and dependence upon human resources. And in nothing is there greater peril of this character than in the realm of finance. So, the 10-per-cent cut operative all along the line may be a blessing in disguise to change certain trends. Certainly we can make it such, if we will. The entire experience should constitute a call for personal and denominational economy and renewed emphasis upon simplicity.

PROFESSIONAL!—The danger of professionalism is one which we must increasingly counter. To minister sacred truths perfunctorily, to deal with the things of the soul and of eternity professionally, is only less serious than to serve deceitfully with defiled hands and unclean heart. When we fully sense the sacredness of our call and commission and our accountability to God, we shall not dare to minister if all is not right between the soul and Him. The divine fitness is available to all whom God has called.

SIMPLICITY!—There is insidious peril that we shall lose the simplicity of the advent faith. The ideals and practices of earlier decades may well be revived and emulated; for we are drifting toward worldliness in dress and conduct. There is a growing conformity to the prevailing standards of the world and its popular churches. This is seen in our religious life, invading practices and ordinances of the church, as well as in the relationships of the individual. We need a company of John the Baptists, who will cry aloud and spare not.

EXIT!—Close the back door against preventable losses. This is the mandate of common sense and efficiency. Yet it is more. We expend large sums winning the assent of the mind and gaining the public profession of our adherents. Therefore, to let these souls in whom we have a heavy investment slip away through discouragement, neglect, or other preventable circumstances, without heroic effort on our part to hold them, is both bad business and bad religion. Coupled with the new emphasis on evangelism should be a similar interest in reclamation of the backslider. All about are souls who acknowledge this truth, but who, through carelessness, drift, or downright sin, have slipped out of the back door. Thousands of these are susceptible, and would respond to interest and entreaty in these crucial times.

L. E. F.