

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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## ENDURING AS SEEING THE INVISIBLE\*

BY I. H. EVANS



THE eleventh chapter of Hebrews is one of the most wonderful compositions in all literature, and we would do well to read it repeatedly, and meditate often upon the experiences it records. The thought that I wish especially to emphasize is in the words, "He endured, as seeing Him who is invisible." In other words, though Moses was a man of many cares and heavy responsibilities, he lived as if continually beholding the Divine Presence, and this Presence was a shield to him and a help in all his experiences. Born a slave in Egypt, rescued from death by Pharaoh's daughter, and adopted as her own child, Moses was through her choice brought up for twelve years by his own mother. Then he was taken to the court of Pharaoh, surrounded with every luxury, and instructed in the heathen philosophy and science of the Egyptians. Undoubtedly his teachers were priests; for these men were next to royalty in Egypt, and were the leaders and teachers of the people.

The training that Moses received, the flattery which would naturally come to a youth of such promise and ability, with his prospect of being the head of the Egyptian nation, would naturally lead a young man away from God. It is a marvel that a lad of only twelve years, trained in his father's house—the hut of a slave—and in his parents' religion, could be taken to the most voluptuous and licentious court on earth, and there live from twelve until manhood, and maintain his faith in his father's God. But Moses had received such training in his early life that he never forsook the religion of the Hebrew people. Amid all the folly and sin that he saw in Egypt, Moses held God in mind, and continually lived as in His presence.

There is in this brief record concerning Moses more help for us as individuals than many think. If we would seek to visualize the presence of the Lord with us in the Holy Spirit, it would be impossible to go into sin. An illustration will help to make this clear.

Many years ago I was holding meetings in a certain place, and visiting different members of the church. One evening (Continued on page 29)

\* Abstract of sermon delivered during the Spring Council.

# The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

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THE GENERAL CONFERENCE OFFICERS

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## Valuable Quotations

From Reliable Sources

### Evidence and Conclusions

WHEN a man has opportunity to verify, if correct, or rectify, if wrong, any mere opinion, and does not do so, he is culpable, not for holding an opinion, but for neglecting to seek and embrace truth and certainty. Ofttimes one's opinion is inherited, or is taught him by such an *authority* as to warrant him in being very reluctant to exchange it at the counter of discussion for a contrary one. He is tenacious of his views even to narrowness and bigotry, but hardly blameworthy, since he esteems so highly an authority that should have been reliable. Leaders in thought are especially responsible. Whenever there is sufficient data available and a criterion of truth applicable, and the opinion questionable, investigation should be thorough—to confirm what is presumed, and to guarantee propagation of the truth only. Then, so far as having a moral right to hold a wrong opinion, one is obli-

gated to verify his opinion, or to change it when adequate study finds it wrong and unsupported by fact. When one's opinion is disputed and in the course of discussion it is discovered to him that he is wrong, then he not only has the right, but is duty bound to change his mind. It is both wise and honorable to do this, and it is foolish and fleshly and dishonorable to be convinced against one's will and hold the same opinion still. The guilt deserving of condemnation here is in refusing light. It is not so much wrong intellectual opinion that is blameworthy, but an immoral self-love that will not surrender, but assert, even though it asserts error,—a prejudice against light and truth growing out of conceit, and pride for our side.

A good solvent for wrong opinions and mistaken notions, however they are derived, is honest and open-minded discussion. Tentative hypotheses, unsupported dogmas, current superstitions, devisive denominational doctrines, contrary philosophies, are very splendid material for an open forum of discussion. But it seems that religious people are becoming more and more averse to religious controversy either over specific doctrines or as regards different religions. I fear this is not only because of our unwillingness to think and study exhaustively on these matters, but unconcern about them, a greater concern about getting together and being superficially harmonious and temporarily happy than for being doctrinally and religiously correct.—G. W. Dunham, in *Christian Faith and Life*, July, 1932.

Fix not the eyes upon some brilliant star in our denominational sky. Many an admired luminary will go out in darkness; but the Sun of Righteousness will shine on undimmed, and a host of humble lights for God will illuminate the final pall settling over the earth.

# Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

## The Sure Foundation\*

BY OLIVER MONTGOMERY

WE are passing through a crisis in our history as a movement. And as we are pressed on every side, we ought to ask ourselves, What is God's plan for His work and for us today? We know of a certainty that God has a plan, and it is for us to learn what His plan is. It is for us also to discover and make available those resources that are greater than men and infinitely more valuable than money. And we ought earnestly to study why the resources that are at our command are not made available to us to the degree that they should be.

We have been told that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." This means more than the points of faith that have been made clear to this people, and that constitute what we are pleased to term the message. It includes God's divine and providential leadings and dealings with us individually and as a people. In the light of this, there are three words which I desire to make the key words of our study. The first is *truth*, the next is *doctrine*, and the third is *power*.

According to Jesus, the perception and appreciation of truth depend less upon the mind than upon the heart. It must be received into the soul. It claims the homage of the will. It is to be received through the word of grace in the heart, and its effectiveness depends upon the relinquishing of every sin that the Spirit of God reveals. To those who thus yield themselves to God, having an honest desire to know and to do His will, the truth is revealed as the power of God for their salvation. Thus we shall be able to distinguish between one who speaks

for God and one who speaks merely for himself.

I am persuaded, first, that it is impossible to distinguish between the *power* of God unto salvation and the *truth* of God unto salvation. Said Jesus: "Ye shall know the truth, and the truth shall make you free." Free from what?—From sin. It is the uniform thought of Scripture that the work of salvation for the soul, the work of deliverance from sin, is connected directly with the operation of truth.

Next take the word "doctrine." "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:9. Doctrine is that which is taught, or held as a teaching. Doctrine denotes what is reckoned as truth, just as a precept is a rule laid down to be obeyed. Doctrine implies an authoritative teacher, just as precept implies an authoritative law. The doctrine spoken of in the Scriptures, the doctrine of Christ, the doctrine of our salvation, is used synonymously with the word "truth."

Now consider for a moment the word "power." "What is the exceeding greatness of His power to usward who believe, according to the working of

\* Abstract of sermon delivered at the Springfield Council.

His mighty power. Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Eph. 1:19, 20. The apostle Paul prays, in Philippians 3:10: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Clearly, then, the truth, the doctrine, the teachings, of Jesus will strengthen us with all might, according to His glorious power, unto all patience, and long-suffering with joyfulness. I can never think of the ministry of the Holy Spirit, and not pour out my soul in confidence and faith in His divine work and in His promises.

As I have pondered the history of the church of God in former generations, and the history of this people in the early years of our work, I have been profoundly impressed that every mighty movement of God in the history of the church from apostolic days to the present hour, every great reformation, every mighty revival, has been borne on the shoulders of men who were possessed of a deep conviction of the importance of the doctrines that were the carriers of their message. Notice this thought from John R. Mott:

"The age of great preachers has always been the age of great religious beliefs. Preaching, to be robust, trenchant, down-reaching, soul-searching, will-compelling, life-molding, must be theological, dogmatic, authoritative. The great preaching has always and only been done by the theological athletes, by men who believed something, by men who were saturated and steeped with the spiritual certitudes, by men who could think God's thoughts after Him and thread their way through that ordered plan by which God saves the world to the glory of His grace. We notice, if we have read any history, that the notable spiritual world movements and upheavals have all been inspired by great convictions of truth. From the apostolic age to the Augustinian, from the Reformation

to the Puritan, they have been theological ages. The great epochs have been theological; the great revivals have been doctrinal; the notable revolutions have been driven under the lash of great moral and doctrinal convictions."

When you think of the rise and development of this message, and of its penetration in recent years into the darkest corners of this world, you cannot separate that great and mighty advance movement from the doctrines that have distinguished this people. As I have thought of it, I have asked myself the question, Why are we shorn, in a measure at least, of power in this time when it is so sorely needed? Is it simply because the world is crowding in, and the interests and affections of many are being shifted to things of this life? This is one reason, without doubt. But may it not also be true that one source of weakness is the fact that there is altogether too much questioning of the foundation truths of this message, and a disposition on the part of some to criticize that foundation? You are all familiar with the description of this very thing in "Early Writings," pages 258, 259.

This message has been laid on a firm, sure platform; and I believe that the latter rain, which we are admonished to pray for and to prepare our hearts for, will be poured out upon God's people on the basis that their feet are planted solidly upon the platform of truth. Nothing will so weaken a man's ministry as to allow doubt to creep into his mind concerning any of the fundamental points of faith that led him to accept God's plan for his own salvation. It is essential to the receiving of the Holy Spirit that we stand firm, unshaken, unmoved, established in the truth.

I recognize that there is a large field of undiscovered truth; that we must advance in light; that God would have us study earnestly, and with prayer;

(Continued on page 28)

# Forward and Upward

Inspiration, Counsel, and Caution

## Awake!

BY MRS. L. D. AVERY-STUTTLE

O MINISTER of Christ, the night draws on;  
The flaming sunset dons her crimson vest;  
All nature tells that day is almost done,  
As sinks the orb of light in distant west.  
How many blood-bought souls, O man of God,  
Hast thou led gently from the pathway broad?

The hungry wolves of sin are prowling near,  
And greed and lust are clamoring for their prey;  
The trembling nations wait in anxious fear  
The signs that herald Armageddon's day.  
So many precious hours have gone to waste—  
O minister of Christ, make haste! make haste!

The nations reach their eager arms to thee,  
And turn beseeching eyes upon thy face.  
Go, tell them of salvation full and free;  
Go, tell them of the Saviour's matchless grace.  
To thee the blest commission hath been given:  
"Go tell earth's weary, sin-sick ones of heaven."

Awake from sleep, ambassador of Christ!  
How canst thou dream the priceless hours away?  
How canst thou crave the vain applause of men,  
The fleeting glory of earth's little day?  
Thy palsied limbs from slothful slumber shake!  
Ambassador of Christ, awake! awake!

*San Diego, Calif.*

## The Privileges of the Minister's Wife

BY MRS. COBA E. PALMER

A YOUNG man had recently been ordained to the gospel ministry, and was leaving home to do pioneer work in a mission field. Feeling the need of counsel, he asked the president of the General Conference just what he would be expected to do, and was told: "You must be an all-round man." I believe this answer may well apply to the minister's wife—she must be an all-round woman.

We think of a woman first as a home maker. For many years we have had hanging on the wall in our home a beautiful motto—

### Home Blessings

"The Beauty of the house is Order  
The Blessing of the house is Contentment  
The Glory of the house is Hospitality,  
The Crown of the house is Godliness."

The wife bears an important part in making these ideals come true in her

home. I have always thought I would like to change the word "house," in this motto, to "home;" for "home is where the loved ones are." Too many so-called homes are little more than houses; but this cannot be true with the Christian family.

Let us consider briefly the first line of the motto: "The Beauty of the house is Order." A house may be small and of cheap construction, or it may be

widespreading and expensive; but unless it is orderly, it is not attractive either to its inmates or to their friends.

If the husband, a minister, wishes to invite a friend to his home, even without notice, as he may often find it a privilege to do, he should not be embarrassed by the probability that the house will be in disorder, and the wife and children untidy. "Order is heaven's first law."

It is perhaps too often found necessary for the management of the home and the training of the children to become largely the duties of the wife. This is no small responsibility, and she can do this work successfully only when she has the constant help of the divine Teacher. Who shall say that her work is not important? She is training her children, with diligence and prayer, that they, in turn, may help to carry the gospel message.

The true wife of a minister enters into all his work, not to manage it, but to be his helper; to encourage him, to pray for him, to uphold his hands. Many delicate situations arise in which she may be of inestimable help. She with him, or by herself, may visit the interested ones. The sick, the needy, the discouraged, and those who mourn will all be cheered and encouraged by her kind and friendly ministrations.

My mind goes to the wife of one of our pioneers. She was nearly always with him, taking an earnest part in all his interests. On one occasion a prominent leader in the work wrote to the husband, "Your wife should always accompany you; for the value of your labors is fully doubled by her presence." From the very beginning of their married life she was earnest and self-sacrificing—a true missionary. I quote a little incident written of her, giving a glimpse of her character and of their private home life:

"One day her husband was writing a difficult article. For hours he had worked with no interruption, for his study hours were carefully guarded by

his companion. The dinner hour came. The wife looked into his study two or three times, but still her husband was bending over his task. So dinner was served to the other members of the family, and a portion placed in the oven for her husband when he might be ready. At three o'clock he stood up, and with real satisfaction said, "That big job is finished at last; now, wife, what about dinner?" "I have saved your dinner for you, dear; it is warm and ready." "Ah, that is a good wife, a good wife," said the husband."

"Her children rise up, and call her blessed; her husband also, and he praiseth her." It is not the spectacular things that count for eternity, but the quiet, kindly deeds of everyday life.

"A good wife is man's best companion in prosperity, and his only friend in adversity; the most careful preserver of his health, and the kindest attendant on his sickness; a faithful adviser in distress, a comforter in affliction, and a discreet manager of all his domestic affairs."

Perhaps the wife is not one gifted to do public work, and the world sees little of her, but her children and her husband and her friends feel her influence. Some are blessed with five talents, some have two, and some have only one; but if we have been faithful, using to His glory whatever talents He may have given us, the Lord will say, "Well done, good and faithful servant."

*Washington, D. C.*

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MANY are harsh, cold, and critical toward the transgressions of the backslider. O for more of the sorrowing love personified in God's own attitude toward His erring children, the loving vision that sees in every sinner a candidate for salvation, a real possibility for God's transforming grace! Remember the tenacity of Jesus' grip upon Peter until the final transformation was effected.

## The Power of Simplicity

BY E. K. SLADE

I HAVE many times read the following paragraph with great profit: "Your success is in your simplicity. As soon as you depart from this, and fashion your testimony to meet the minds of any, your power is gone. Almost everything in this age is glossed and unreal. The world abounds in testimonies given to please and charm for the moment, and to exalt self. Your testimony is of a different character. It is to come down to the minutæ of life, keeping the feeble faith from dying, and pressing home upon believers the necessity of shining as lights in the world."—*"Testimonies,"* Vol. V, p. 667.

The life of the Great Teacher was a life of simplicity. "The common people heard Him gladly"—what a tribute to both the message and the Messenger! Children were drawn to the Saviour; they responded to His love and understood His appealing messages. And He sets before His followers the true standard of greatness when He says, "Of such is the kingdom of heaven." His knowledge of men was deep and penetrating, and His judgment as to genuine merit and really worth-while attainment is beyond question.

The Saviour's invitation, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart," brings us directly to the consideration of what constitutes true greatness and real efficiency. The learned men of His own day recognized Christ as the Teacher of teachers, not because He used profound and involved sentences or unusual and difficult words, but because in all His teachings there were revealed a depth of wisdom and an effectiveness of utterance in advance of that attained by other men. Yet His sentences were simple, and His language was easily understood.

Some are tempted to feel that we must avoid simplicity in our speech. This is especially true of students and young men just entering the ministry. I remember well how I felt, when a lad, about the initials that were attached to the names of certain men. I understood the meaning of the initial letters that preceded a person's name,

but did not understand the meaning of D. D., LL. D., and Ph. D. When I was told that those using these initials were men of unusual learning, I was deeply impressed. Later in life I was permitted to go with an older sister to hear a "D. D." lecture. To this day I recall my keen interest to see this man and to hear him speak. When he came on the platform, I was a bit disappointed, for he looked like a very ordinary man. However, I was impressed by his title, and scarcely expected to be able to understand much that he would say; but greatly to my surprise I found him just as common and simple in his speech as he appeared in person.

Really, it was a wonderfully enlightening talk, so simple from beginning to end that even I, young lad that I was, had no difficulty whatever in following it. In fact, it would have been difficult not to understand what the speaker had to say, for it was presented so clearly and effectively. I do not recall that there was one word uttered that would drive me to the dictionary, nor that there was a single sentence that was not clear. Many times since then it has been my privilege to listen to speeches made by men occupying the highest positions that this world offers, and usually I have been impressed by their simplicity of speech. It seems to be a mark of greatness.

As ministers, I believe we need to get away from the thought that there is any special power in what we may

think would be the excellency of our language. There is power in the *truth* that we present, and the simplicity of the presentation will have much to do with its effectiveness. It is not what man can put into the truth by the excellency of his presentation that makes it effective; rather, it is the power of God that accompanies a message that men can clearly understand.

We are living in an age of intensity.

We are constantly tempted to resort to the unreal and the unusual, and to endeavor to impress people by our manners, our speech, and by the adoption of the spectacular. But if we will keep close to the Great Teacher, learn of Him, and profit by His example, we shall be in a better position to exercise simple, effective faith as we bring the message of salvation to mankind.

College Place, Wash.

## Meet Depression by Aggression

BY JAMES E. SHULTZ

**T**HOSE who heard Elder W. A. Spicer's concluding sermon at the 1930 General Conference session, will recall how he suggested that our faith had sustained us while the tithes came rolling in, mission lines advanced, and converts were added by thousands. "But what," he asked, "will be the reaction of our people, and what their experience, should the resources dwindle, and our missionaries begin to return home to stay? Will their faith sustain them then?" I have pondered that statement often; for since my earliest childhood I can recall only stories of missionary advance and the prospect of an ever-extending work. It is true that when he uttered those words, we had passed through the crash of 1929, but our work was still forging ahead, and no special change was apparent. And somehow it was our hope that the panic would never affect this cause.

It has been my endeavor, since realizing that the remnant people will suffer keenly with the rest of the world, as we reach the time of the end, to see in our experiences the fulfilling of the things which have been preached as a theory for decades. We have told the world that a time of universal unrest is coming, which will tax the resources of the greatest statesmen. We have spoken of the difficulties which will come to the rich, and the despair of the poor; we have forecast events of the first magnitude in the political, social, and moral realms, and they are here. We realize that we are the people the prophet pointed out as "the remnant." Why not accept the responsibility of sorrow which is to purify, make white, and try the chosen people of God?

For months I have been constrained to preach that every trial endured, every loss sustained, identifies us with

the people of prophecy; with the result that instead of apathy, our people in Boston feel that now is the time to make their faith manifest in works in this day of God's preparation. Instead of financial losses in every department of our work, consecrated, God-fearing, humble souls are bringing their gifts to the altar, and *leaving them there*. When depleted finances at the conference office made it impossible longer to supply a liberal budget for evangelism, prayer brought a gift of one thousand dollars from a sister who works for a living. Later this amount was increased by others, that the work might not be retarded through lack of funds.

With a budget which called for nine thousand dollars a year to keep the doors of the Boston Temple open, it seemed that we could not carry on another month. Then we laid our need before the Lord, and He sent money



from sources we knew not, and helped us to carry on. By self-sacrifice on the part of our staff, and by thoroughgoing economies, we have been able to reduce this budget one third; but a larger and still larger number of our men have either lost their positions or had their wages cut until even our lessened load seemed heavier than before.

To reach and exceed our missions quota of sixty cents a week; to keep the stream of tithe flowing strongly in spite of the fact that many of our members are out of work; to ask our people to contribute to the evangelistic fund to enable us to carry on public efforts; and to bring in five hundred dollars a month from our four hundred members for the budget, has required faith. Often when we feared failure, we have seen some humble child of God, without urging on our part, come forward and make an offering, with the result that we have been able to carry on in spite of the depression.

We have felt that above all times, this is the time when we should stress aggressive evangelism. And we have urged our people to use these periods of unemployment to do missionary work for their neighbors, with the result that we are systematically distributing large amounts of literature. Twenty of our members so engaged in one suburb led us to pitch a gospel tent the middle of May to follow up the interest created. This is a new thing,—to hold a tent effort so early in the season in Boston,—but it has the advantage of making contacts with people before they leave for their vacations. By the accession of new believers we have been able to keep the missionary spirit alive and financial streams flowing undiminished toward the mission fields, with a record tithe to the conference, while at the same time applying thousands of dollars in reducing the mortgage on the Temple building.

*Boston, Mass.*

## Interest in Absent Members

BY W. I. SMITH

IT has been my privilege on two occasions, separated by an interval of about two years, to visit the little church in ——. Being impressed on the occasion of my second visit by the greatly increased membership, the cordially enthusiastic atmosphere, and the manifest spirit of prosperity and progressiveness, I was led to search out the cause, and was apprised of the following facts: The officers of the church have an up-to-date directory of the membership, with the latest address, telephone number, etc. Officers are appointed to greet and receive members of the Sabbath school, and those who come to the church service, as they enter the vestibule on Sabbath morning, and to check their names in the directory. A list of absent members is thus easily made up, and early the following week contact is made with such by a telephone message, a letter, or a personal visit. The sick are ministered to, the indifferent are encouraged, and the unfortunate are relieved. In every case, in a kind and friendly way, it is made known to the absent ones that they have been missed.

This program of individual attention, together with an aggressive evangelistic effort, has doubled the Sabbath attendance, and rejuvenated the former nucleus of membership.

In view of the practical religion in the working out of such a plan, and the manifest possibilities for soul saving latent in it, we heartily commend the program to our church officers everywhere. "A man that hath friends must show himself friendly." Likewise, the church that is to grow and prosper spiritually must find expression for its heart promptings in loving interest in, and service for, its own.

*Washington, D. C.*

# A Greater Evangelism

A Discussion of Principle, Practice, and Problem

## Ten Essentials in Working the Cities

BY R. E. HARTER

**T**HE cities of the world are the strategic centers of civilization as we know it today; they are its nerve and storm centers; and they are the battle ground where the principles of the third angel's message must oppose in deadly conflict the hoary systems of man-made creeds. Prejudice is becoming stronger every day, and the opposition of the world more pronounced; doors of opportunity are closing one by one; whatever is done must be done quickly; delay means infinite loss to countless numbers.

As we enter the average city in the United States (and the same conditions obtain in greater or less degree in cities everywhere), we are met with a population composed of various nationalities and of every degree of intellectual bias and morality. These may be divided into three classes,—the rich, the middle class, and the poor. Therefore, the district and the people living in and near it are the first to consider. In starting our work, it has been proved an advantage to work for the middle class first.

Having decided the class of people for whom to labor, the next step is the location of the tent, if one is to be used. It is often difficult to find available ground suitable for a tent or tabernacle away from the noise of traffic, and yet so situated as to command attention and respect. If you are fortunate enough to secure such a place, the preparation of the grounds and the arrangement of the tent are next in order. A neat and attractive appearance will do much in drawing the people. It is unnecessary to add that special attention should be given to the singing and other music, all of which should be simple, and in harmony with the message. Any attempt to follow the world's methods detracts from the impression we desire to make.

Advertising the meetings is another important feature, and demands careful consideration. The great business corporations of today are continually seeking new methods of interesting the public in the business they are conducting. Noting the success that has come to those using these methods, the question naturally arises, Shall we adopt the customs of the world, and employ new and novel schemes to introduce the third angel's message? or shall we make it our first aim to have it bear the stamp of heaven? In Jeremiah 6:16 it is written, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." It is well for us to remember that the third angel's message has attained its present standing and owes its marvelous growth to the simple methods adopted in the beginning.

When John came from the wilderness to Bethabara, one of the cities of Palestine, priests and Levites came inquiring, "Who art thou? . . . What sayest thou of thyself?" John modestly answered, "I am *the voice*." It is not the man bringing the truth who is to be honored, but the truth that the man brings. "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" Peter says, "Ye

are . . . a peculiar people [not like the world]; that ye should show forth the praises [virtues or good qualities] of Him who hath called you out of darkness into His marvelous light." We are agents representing to the world the character of Christ. If we were going out as salesmen to represent a great clothing house, we should wear the most up-to-date clothing; as representatives of God's house, we must be clothed with the garment woven in the looms of heaven, the righteousness of Christ.

When our workers bear these divine credentials, and the word of God is preached plainly and simply, in the power and demonstration of the Holy Spirit, the miracle of Pentecost will be witnessed again, and the early triumphs of the gospel will be repeated in adding daily to the church such as shall be saved.

The programs should be neat, with each subject standing out clearly, and should be distributed by consecrated workers. In this work the church has an opportunity to become acquainted with the people, and to awaken an interest in the message in many hearts.

Appropriate literature bearing on the subject presented should be given out at the close of each service. Some such announcement as the following will help in securing names and addresses: "If you will give us your name and address, we will see that you get the study every night." Flood the district in which you work with tracts and papers.

As the people become interested, those who manifest special interest should be visited by competent Bible workers, who go over with them the same ground covered by the evangelist, working patiently, answering questions, and making plain the things not understood. The more extensive the influence in personal work, the greater the number who will finally accept the truth.

In binding off city work, more care

is necessary than in rural districts, and we have learned not to be hasty in taking new members into the church. David Livingstone once said, "Nothing will induce me to form an impure church; fifty added to the church sounds fine at home; but if only five of these are genuine, what will it profit in the great day?" The great object of all our labors should always be genuine conversions.

In summing up the work in the cities, we suggest for consideration:

1. The district or nationality. The class—rich, middle, poor.

2. The location of the tent—a place that commands attention and respect, yet is away from traffic.

3. The arrangement of the tent—well lighted, attractive, the ground covered and protected.

4. Advertising—neat programs in keeping with the message, and making prominent the message rather than the man. The church members should assist in distributing the programs, and meet as many of the people as possible.

5. Preaching the word of God—the subjects to be well arranged and given in their order. The minister must be earnest and serious, and must feel the need of the Holy Spirit.

6. Singing—hymns on the message.

7. Literature—a good display of our books for sale. Flood the district with *Present Truth*, *Signs of the Times*, and tracts; get names and addresses.

8. Competent and consecrated Bible workers.

9. Binding off the work—give thorough instruction.

10. Plan to make the effort self-supporting.

*Chicago, Ill.*

THE advent hope not only affects mental beliefs and changes outward conduct, but God designs it shall absolutely transform the very character. The first two without the latter are perilous and deceptive.

## Methods in Rural Evangelism

BY J. L. TUCKER

**T**HE big problem in the country is not how to make contacts or find openings for meetings or studies, but how to find time to hold all the meetings and give all the studies asked for.

These openings develop naturally. Coming to a town with several outlying communities, we pitch our tent, get out invitation cards (mailing them to box holders on rural routes); use the newspaper as much as possible, with news items and advertisements; and then the effort is on. In these meetings the evangelist comes in contact with the earnest, representative people of the farming districts. As they hear and feel the earnestness and importance of the message given, they express the wish that these things might be preached in their community hall or schoolhouse. Thus they become responsible for the meeting, making all arrangements, and notifying their neighbors that a preaching service will be held the following Sunday afternoon.

Friends from other near-by communities come to this afternoon meeting; and as we visit with them after an earnest discourse, they inquire if it would be possible to give this same sermon in their schoolhouse. Thus contacts are made, interests are created, and by the time the regular series is completed, there are several communities eager for a short series. If a man is willing, he can hold a meeting almost every night, and two or three times on Sunday.

No evangelist can afford to overlook the children. From half to three quarters of an hour is devoted each day to children's songs and to nature, Bible, and animal stories. Often the adults come early in order to be present at the children's "Story Hour." I make it a point to speak to every child

as I do the adults. Even the little tots in arms get so they want to shake hands with the preacher. Of course this friendly contact brings many invitations to meals and to spend the night; and it is around the table and fireside, at the barn or the woodpile, that opportunities come to drop a word which grows until a soul is won to take his stand for Jesus and His truth.

The sermon that most impresses some types of men is to lend a hand for a few hours in the hayfield, and laugh with them when you raise and break a blister. It won't be long until you can talk of the "Lord of the harvest." It is not bad advertising to have them tell the neighbors, "That new preacher sure can milk cows too—just about beat me at it."

Where the evangelist stays in one place during the winter, he can do newspaper work. Occasionally I find an editor and readers who are eager for articles, and some phase of the message can be given each week. The passing out of tracts and papers, such as the *Present Truth* and the *Signs*, always helps. An article in the *Signs* on a subject of general interest gives a reason for calling and a theme for conversation; and after a few visits with the *Signs*, the way is usually opened for Bible studies and cottage meetings.

Above all plans and methods, we need the love of Christ to constrain us as it constrained Jeremiah till he cried out: "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." With that burning love in his soul, the evangelist will find it impossible to sit at ease in his home, to pass the days in idleness, to maintain an attitude of careless indifference to the world's need. Love for souls will find a way to reach souls, but, like Paul, the worker must "spend and be spent."

Delta, Colo.

## Door-to-Door Evangelism

BY L. G. NYMAN

**N**OTWITHSTANDING the fact that Charlotte, North Carolina, has the largest per cent of churchgoing people of any city in the world, with the exception of Edinburgh, Scotland, for several years it has been almost impossible to get the public to come to our church services or evangelistic lectures, so we were thoroughly convinced that we must employ a different method in order to cope with the situation.

A little over a year ago, our Bible worker, Mrs. Gracey, began to work with me in this city, taking one of our large books, such as "The Return of Jesus" or "Our Day in the Light of Prophecy," and going into a selected territory, as any colporteur would, having in mind not so much the sale of the book (she does sell it many times) as the finding of persons who are interested in Bible truth. We have learned that by the presentation of these books, it is easy to find a large number who would like to know more about the Bible; and when they manifest the desire, we have an opportunity to say that we would like to come to their homes once a week and give them studies in the Scriptures.

This method works so well that it would be easy to keep six or more Bible workers busy all the time. In fact, Mrs. Gracey only canvasses a little now and then, when she has a free hour during the day. As a result of this plan, the membership of our Charlotte church grew from 69 to 103 during one year. Others also, who have moved away, were won to the truth.

I believe the method we are using here is described in Volume IX of the "Testimonies," where it is stated that the servant of the Lord saw hundreds and thousands going from door to door, and opening before the people the word of God. At this writing a large number of persons are receiving Bible studies week by week, and we are looking forward to the addition of more members to the church.

It may be of interest to add that one result of our work is that at a recent

meeting of the local Association of Protestant ministers, they advertised in the newspaper that the subject would be, "The Advisability of All the Ministers in Charlotte Devoting Their Time to Personal Evangelism."

*Charlotte, N. C.*

### Personal Testimonies

Deeper Life Confidences

#### Rest

BY MRS. G. YOUNGBERG

Rest more, dear heart!  
The "everlasting arms" are safe and warm,  
And fiercer, wilder, grows the gathering storm;  
But all in vain its wind and wave shall beat  
About the fastness of thy high retreat.

Rest more, dear heart!  
With that confiding surety of rest  
That, toiling, knows the comfort of His breast,  
A wounded hand shall dry away thy tears,  
A voice of sweetest music hush thy fears.

Rest more, dear heart!  
And from the deepest darkness of thy night  
Shall rise a guiding star of purest light,  
And in the secret of thy dwelling place  
Shall rise the glory of thy Father's face.

*Sarawak, Borneo.*

#### Background of a New Experience

**F**OR several years I was a student in one of our colleges, and enjoyed the Week of Prayer as it came to us each year; but presently it seemed to me that I was doing the same thing over and over again. I would make a new start, and enjoy a few weeks of joyous experience; then as the days and

weeks passed, discouragement, doubt, and failure resumed their place. I heard others speak of the joy and victory to be found in the Christian life, but was conscious that my own life lacked this power, and that I did not have the victory I longed for.

Last year, while teaching in one of our academies, I became much dissatisfied with my Christian experience, and my lack of power to help the students. There were those around me who needed help; but while I was conscious that I myself did not have complete victory, how could I help them to gain it? This led me to serious meditation and prayer. While talking with a friend, I found that she felt the same way. Together we sought the Lord, each day praying for help, though at first I hardly knew what to pray for.

We formed a little prayer band, with six members, and each day studied, and prayed for faith, and for the aid of the Holy Spirit to teach us how to pray. All of us were Christians, but our lives were devoid of power. Constantly my mind was seeking after a real and living experience.

As our little group continued studying and praying, we became convinced that what we needed was the presence of Christ abiding in us. Though we read and reread His promises, our minds seemed clouded and unable to grasp them. But we continued to pray earnestly for faith to claim these promises.

After nearly two weeks of earnest prayer and heart searching, our prayers were definitely answered, and Christ revealed Himself to us in His beauty and loveliness. We could not keep this experience to ourselves, but have told others and helped them to find the way to Christ.

This experience of personal fellowship with Christ is a real and happy one. Each day He means more to me, and the consciousness of His presence in my life is worth everything. Though

our prayer group is now separated, we have the sweet assurance of Christ's abiding presence. I am determined to go on, each day receiving new revelations of His character, and letting Him fill my life with His matchless love.

AN ACADEMY TEACHER.

## Effective Illustrations

For Sermon or Song

### "God Be With You Till We Meet Again"

WHILE pastor of a Congregational church in Washington, D. C., Dr. Jeremiah Eames Rankin became so impressed with the etymology of the farewell greeting, "Good-by," which really means "God be with you," that he determined that a hymn should be wrought out of this beautiful idea. So he came to write "God be with you till we meet again."

When he had written the first stanza, he sent it to two different composers, one quite famous, the other little known, each of whom wrote a tune for it. He chose the tune of the latter, W. G. Tomer, who was then teaching school in Washington. Dr. Rankin submitted it to his organist, J. W. Bishoff, a musical editor, and Bishoff approved of it, making certain changes in it. In the words of the author: "It was sung for the first time one evening in the First Congregational church in Washington, of which I was then the pastor and Mr. Bishoff the organist. I attributed its popularity in no little part to the music to which it is set. It was a wedding of words and music."

THE friendly hand, extended to save, and not the hostile toe of the boot, which only sends the unfortunate farther down the path, is needed for those who have gone astray.

# Confirming the Foundations

Historical, Theological, and Scientific Research

## The Historicity of Belshazzar

BY W. W. PRESCOTT

**A** PARAGRAPH from the author's preface to "Nabonidus and Belshazzar,"\* will briefly suggest that this book is based upon extensive research and study in the field of archeology:

"The impulse to prepare this monograph originated a little more than ten years ago from the study of Neo-Babylonian contract tablets under the direction of Prof. A. T. Clay, whose inspiring instruction and contagious enthusiasm engendered a liking for the field of Assyriological research. Afterwards the privilege of devoting personal attention to the decipherment of Nabonidus texts in the Yale Babylonian Collection led to an investigation of all available Neo-Babylonian source material for the purpose of discovering Belshazzar's role in history. Publication of cuneiform tablets of the same reign belonging to Goucher College widened the range of pertinent data, and contributed an important clue to the political situation which was a prelude to the close of the Neo-Babylonian empire."—Page vii.

The central purpose of this valuable contribution to the large and growing list of books in the archeological field is to establish upon an incontrovertible basis the historicity of the fifth chapter of the book of Daniel. That Belshazzar was a historical person, the son of Nabonidus, and that he was actually associated with his father in the closing years of the Neo-Babylonian empire; that he was the leading factor in the scene depicted in the fifth chapter of Daniel; that the fes-

tival there described was in harmony with the customs of the times; and that Belshazzar was really slain on that fatal night,—that these facts have been established by documentary evidence made available through the diligent researches of archeologists, is of great interest even to those Bible students who have already accepted the inspired testimony of the Scriptures as sufficient authority. It is reassuring to have a firm faith in the eternal word of God confirmed by the undisputed evidence furnished by contemporaries of the events described.

From the time of Philo in the third century, but notably within the last century, the higher critics have seemed to take great satisfaction in impugning the reliability of the historical portions of the book of Daniel. The story of the three young men in the fiery furnace was the product of a vivid imagination, they have averred; the report of that strange madness on the part of Nebuchadnezzar was a mere Eastern fable; and inasmuch as no secular history contained any mention of Belshazzar, it was asserted with the positive air of certainty that he existed only in the mind of the prophet. Even some conservative expositors did not claim that the name Belshazzar represented a distinct historical person.

In the introduction to the book which we are reviewing, there is a statement of interest concerning the

\* "Nabonidus and Belshazzar," by Raymond Philip Dougherty, William M. Laffan Professor of Assyriology and Babylonian Literature and Curator of the Babylonian Collection, Yale University, New Haven, Yale University Press, 1929. 216 + xii pages, including Index.

contemporaneous documents discovered in recent years which furnish material for determining the historicity of the fifth chapter of Daniel:

"During three quarters of a century of advance in cuneiform decipherment the contents of numerous inscriptions dated in the reign of Nabonidus have been made available to the world. More than five hundred tablets of this type have been published in the last decade. This accumulation of records contemporaneous with the closing years of the Neo-Babylonian empire is of inestimable value to the philologist, the archeologist, and the historian. Certain documents coming from the time of Cyrus belong to the source material which should be studied. All these texts furnish linguistic, social, industrial, commercial, legal, and religious data the authenticity and veracity of which cannot be questioned."  
—*Id.*, pp. 1, 2.

A list of the sources available from which testimony as to the reliability of the fifth chapter of Daniel includes: Cuneiform sources, six in number; Greek sources, seven in number; Jewish sources, three in number; and ecclesiastical sources, three in number.

As indicating the ground which will be covered in his investigation of the historical character of both Nabonidus and Belshazzar the author submits this outline:

"The following topics indicate the scope of the inquiry which will be pursued:

- (1) The exalted and noble ancestry of Nabonidus.
- (2) The high position of Nabonidus before he came to the throne.
- (3) The prominence of Belshazzar before his father became king.
- (4) The manner of Nabonidus' accession to the throne.
- (5) The character of Belshazzar as a man of affairs.
- (6) The devotion of Belshazzar to the worship of the gods.
- (7) The association of Belshazzar with Nabonidus in the kingship.

- (8) The administrative power of Belshazzar in Babylonia during Nabonidus' absence in Arabia.

## LET US REVIVE REAL

BY G. W.

**I**MMEASURABLY superior in value to the genius, are the words of God. As the Bible is of more value than the written word, the Bible is God's book, telling the story of the Source Book. It records the deeds by which man has lived, a book of man's ideas, of beautiful maxims, a book of living principles, revealing the lives of sinful men.

Philosophical theories and oratorical assertions never satisfy the heart. The assertions they may appear, are of no real value, giving quality that can meet the craving of the soul.

The heart that receives this word will be like a broken cistern that loses its treasure by unfailing springs whose cool, flowing water and the heavy laden. Thus will the revelation revealed in His Holy Word bring forth fruit and some sixty, and some a hundredfold.

The word of God is likened unto a seed. Under proper conditions a seed fulfills its purpose. It may be necessary for it to wait for a season, its power may not have immediate opportunity, as the seed is preserved, that power remains for expression and expansion. Seeds planted in the word of God, the living seed, produce fruit. It has in itself a germinating principle but it is the life of the plant is infolded. So it is with those who receive it. Yet, how often the vital truths of human theories and speculations, and their sad results are seen in a lowering of the soul.

As never in our history, we need the daily, personal, intensive study of the Bible to comprehend its great truths, will be able to and thus become a partaker of His life-giving word.

Washington, D. C.

- (9) The events which took place in connection with the fall of Babylon.
- (10) The meaning of non-cuneiform allusions to Belshazzar."—  
Page 15.



It is manifestly impossible, within the proper limits of this review, to deal in detail with all these divisions

bered (7), (8), and (9), which are invaluable for every worker.

Under six different heads the author classifies the evidence that Belshazzar was associated with his father Nabonidus during the closing years of the Neo-Babylonian empire. First he cites the fact that upon four cylinders found in the ziggurat (temple tower) of Ur there is recorded a prayer of Nabonidus in which a petition is offered in behalf of "Belshazzar, the first son proceeding from my loins." As emphasizing the value of this testimony, it is stated that "such association of a royal father and his son in religious entreaty is rare in cuneiform literature. One other instance can be mentioned. This is the association of Cambyses with Cyrus, his father, in the inscription of the latter known as the 'Cyrus Cylinder.'"—Page 94. The bearing of the Cyrus Cylinder inscription upon the relation of Belshazzar to Nabonidus is thus stated:

"It is not impossible that the kingship of Cambyses in Babylon during the reign of his father may have been a continuance of the situation which obtained in the time of Nabonidus, when, as will appear, Belshazzar ruled in Babylon during his father's absence in Arabia. Assyrian history furnishes striking precedents for this political procedure. In 699 B. C. Sennacherib placed his son Ashur-Nâdin-shum upon the throne in Babylon, and Esarhaddon in 668 B. C. not only made his son Shamash-shum-ukin king of Babylon, but crowned his firstborn son Ashurbanipal king of Assyria."—Page 95.

It is next shown that Belshazzar was associated with Nabonidus in oaths:

"Cuneiform texts dated in the twelfth year of Nabonidus record oath formulas which are unusual in that Belshazzar is associated with his father on terms of approximate equality. . . . Two texts in the Yale Babylonian Collection, also dated in the twelfth year of Nabonidus' reign, contain similar oaths. . . . These three passages show conclusively that the Babylonian

## STUDY OF THE WORD

### WELLS

the most brilliant productions of human educating and spiritualizing power, kings of all the philosophers of all ages. of His love for man. It is the true which Christ saved the world. It is not of economic theories; it is a light, life, and power of God to save

masterpieces, however brilliant, can and inventions of man, lofty though for they lack the one essential life of the heart and appease the hunger

not be as a pool that evaporates, not sure, but like the mountain stream fed waters refresh the weary, the thirsty, vivifying power of the blessed Christ as the fruits of the Spirit,—some thirty,

eed. It is a living, vital thing. Under pose, and transforms its environment. a favorable time to grow and develop; rtunity for self-expression; but as long nains, awaiting the opportune moment produce harvests in the soil. So, too, ices harvests in the soul. Every seed ringing forth fruit after its kind. In here is life in God's word, life for all truths of God's Book are set aside for us are robbed of their power; and the tone of spiritual life.

revivifying power that comes through ble. He who with sincere spirit seeks brought into touch with its Author, ving words.

of the subject, although they are all of deep interest and importance in reaching an authentic conclusion. Therefore attention will be largely, if not wholly, confined to the topics num-

oath formula in the twelfth year of the reign of Nabonidus placed Belshazzar on an equality with his father."—Page 96.

The third piece of testimony is found in an astrological report from which this brief extract is taken:

"In the month Tebet, the fifteenth day, the seventh year of Nabonidus, the king of Babylon, Shum-ukin says as follows: "The great star Venus, the star Kak-si-di, the moon and the sun, in my dream I saw; and for the favor of Nabonidus, the king of Babylon, my lord, and for the favor of Belshazzar, the son of the king, my lord, may my ear attend them."—Page 98.

The fourth piece of testimony consists of an expression in a letter in which "the personal names mentioned indicate that it was written at Erech, probably in the time of Nabonidus." The significant words are, "the king and the son of the king."—Pages 98, 99.

The fifth source of testimony is texts in the Goucher College Babylonian Collection in which Belshazzar is associated with Nabonidus in the delivery of royal tribute. Pages 99, 100.

The last source of evidence cited is number 227 of Tablets Belonging to Lord Amherst, published by Theophilus G. Pinches. From this tablet it appears that "Belshazzar was high enough in the kingdom to have subordinate officials equal to those of the king," and that "Belshazzar, in the performance of his administrative duties, went about from place to place, and that the important officials of his court accompanied him, which is exactly what we would expect if Belshazzar was intrusted with political responsibility." Furthermore, inasmuch as the contract recorded in the text was agreed upon in "the city of the house of the king of Babylon," it is clear that "Belshazzar's officials were attending to affairs in a royal residence."—Pages 102, 103.

Washington, D. C.

## Illuminated Texts

Side Lights From Translations

### Hebrews 9:4

#### Standard Versions

"Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."—*Authorized Version*.

"Golden altar of incense."—A. R. V.

"Golden censer."—R. V.\*

#### Catholic Version

"Golden censer."—*Douay*.

#### Historic English Translations

*Wiclif, 1380*.—"Golden sencer."

*Tyndale, 1534*.—"Golden sencer."

*Cranmer, 1539*.—"Golden sencer."

*Geneva, 1557*.—"Golden sencer."

*Rheims, 1582*.—"Golden censar."

#### Independent Translations

"Golden censer."—*American Baptist Improved, Companion Bible*, † *Darby Interlinear Greek, Moulton, Newberry, Syriac, Young*.

"Golden altar of incense."—*Centenary, Moffatt, Riverside, Rotherham, Von Tischendorf*.

"Golden incense altar."—*Fenton*.

"Gold incense-altar."—*Goodspeed, Twentieth Century*.

"Censer of gold."—*Weymouth*.

\* Footnote: "Or, altar of incense."

† Footnote: "Censer. Gr. thumiatarion. Only here."

SOME sermons remind one of an impressive oratorio—artistic, complicated, finished in technique, but lacking the appeal conveyed by an unpretentious hymn that reaches the deeper heart strings. Souls are seldom converted by oratorios.

# The Better Workman

Improvement in Method and Technique

## Trends That Should Be Guarded Against

BY R. ALLAN ANDERSON

WE frequently see men go through a program of subjects, which may last for weeks or months. The people are gripped. The evangelist has something startling to tell them, and they eagerly drink it all in. The preacher is going through "the series," and when he comes to the end, he has presented the "testing truths" and "bound off" his work. He has crammed the people with tremendous truths, which they have been unable to assimilate in the time allowed. They have been startled. There has been no way of escape. They have felt compelled to act, and the impetuous ones have acted.

Then after binding off the work, the evangelist has left them, just as a farmer does when he stuffs bags full of produce, ties them around the neck, and puts them in storage. Often after a church is organized out of a company of new believers, the delicate work of nourishing them is left to an inexperienced church elder. Perhaps the preacher has used all the simpler prophecies that the church elder could ably handle, and so there is little left for this poor man but to depend upon certain periodicals which come to hand from time to time from the conference. What is the result? The spiritual life of the people begins to wane, and they fall out by the way. This is not because the preacher was unfaithful, but is due to the unfortunate method adopted in winning these people.

Still more deplorable is the fact that a large portion of the original interest that was raised in that place has been left to wither away. The unfortunates who do not possess an impetuous disposition have been left to return to the dead churches from which they wandered when the message first came to them. In the meantime the preacher has denounced everything as heretical that does not line up with the truth. The fall of Babylon has been made very prominent, perhaps in an application to the lack of spirituality. A

cleavage has been made, and these new converts have become critics of both the ministers and the churches in the vicinity. This is a pity, and as I see it, quite out of harmony with the instruction given by the Spirit of prophecy.

The method of work I have just outlined as a course to be guarded against cannot promote good feeling with ministers of other denominations. By following it we isolate ourselves from all this class, who afterward become antagonistic. I refuse to have anything to do with anything like a debate or a newspaper controversy. I am sure that these are not the Lord's methods.

We have a glorious truth, but let us make it *evangelical first*. If souls are being brought to God to the ring of the old-time gospel, even those who have no sympathy with our organization will respect a soul-saving work, and we shall have more friends than enemies. It is the greatest joy of my life to kneel beside other ministers, many of whom come to our meetings, and pray with them. Of course we have some opposition, and must expect it; but let us work in a way that will compel at least the respect, if not the love, of the other ministers in the community. ~~How can we hope to reach them with this truth unless we adopt a method of kindly approach?~~

London, England.

## Utilizing Our Laymen in an Effort

BY J. G. MITCHELL

**O**NE way of securing the names and addresses of interested persons who attend our evangelistic meetings, is to pass out cards like the following:

WITHOUT ANY OBLIGATION ON MY PART, PLEASE SEE THAT I RECEIVE TONIGHT'S SERMON IN PRINTED FORM.

NAME .....

STREET .....

This plan awakened a lively response in a city where we were holding meetings; and in order to meet the demand for these sermons, we looked around to find some way of multiplying them at small cost. We soon found an automatic-feed multigraph for sale cheap, and one of the sisters of the church bought it and gave it to the church. The church board accepted it, and has since added about \$200 worth of equipment. In this way we have inexpensively multigraphed these sermon reports as well as produced the dodgers for the effort (not the initial folder, but all subsequent dodgers). Of course the labor is free, and the only cost is for paper and ribbon for the machine.

These sermons do not take the place of *Present Truth*, but as already stated, they serve as an effective means of securing the names and addresses of those who are interested in the particular discourse presented. Also they give the listeners an opportunity to go over some of the texts I use in the sermon; for these sermons, though written up *before* I preach them, are made from the same notes. When these printed sermons are delivered to the people, we have an opportunity to learn their reaction to the spoken sermons at the tent.

We have organized about twenty of the men and women of the church into

a laymen's gospel workers' band, and every week for about a year, we have been teaching them how to work for others. We intrust the distribution of the sermons to these folks, and have a card system, in duplicate. On these cards they write the results of visits to the people, and copy from their cards onto our file at the tent. Then the Bible worker and I are able to work with those who are most interested, and thus do not scatter our time and energy. Here is a sample card:

Smith, Mrs. John		
3700 G Street, N. W.		
Very much interested	7-29-30P	
Not home	8- 4-30P	
Still much interested	8-11-30P	
Going to give donation	8-26-30P	
To church	9- 9-30P	
Not home	9-16-30P	
Gave \$5 for effort	9-22-30P	

This plan has worked admirably. We have been able to use a great portion of the membership of the church, and they all feel that they have a part in the work. There are 20 helpers in the band, 34 in the choir, 10 lady ushers, and 8 deacons. The deacons help place the extra chairs when the crowds cannot be seated in the tent. This means that 72 laymen are engaged in

active work every week. But there are more; for 150 church members help to give out circulars every week, and though there are duplications of effort in the 150 over the 72, yet we know that at least 150 persons are helping in the effort.

We also have two laymen conducting street meetings every Saturday night. The young people and several other members help with the music. Two other laymen are conducting Sunday night meetings outside the city, as a result of which several are keeping the Sabbath, and some are about ready for baptism. A brother and his wife secured a fair building for \$5 a month (the owner co-operating because of the nature of the work), and hold Sunday night, Wednesday night, and Sabbath services there. Though this mission is only about a month old, they have organized a Sabbath school of twenty-four members.

With a large church like this, which has quite a bit of talent, I feel that the church members should be actively engaged in labor for others, and have done all I could to foster this kind of work. I feel, personally, that the Home Missionary Department of this cause must be more thoroughly developed in every local church. Surely it is time for every minister to realize the latent possibilities in his congregation, and as the Testimonies say, teach them to work for others.

*Miami, Fla.*

## Oratory Versus Exposition

BY F. H. WESTPHAL

**T**HOSE who depend upon their oratory and brilliance in preaching will sooner or later be disappointed. Not only will they themselves be disappointed, but their congregations will also become aware that they are not being fed with the bread of life. A hungry person knows when he is being served with good food. Such food will

be appreciated, and the partaker cannot fail to be grateful.

No joke nor anecdote can in any degree compare with the living word of God. God's word is productive. It created light in the beginning; it created and upholds the universe; and it creates new hearts. It overcomes sin, and transforms the lives of men and women. The minister who knows this truth for himself will study the Bible, and will carefully ponder every text of Scripture he introduces into his sermons. Before presenting passages of Holy Writ to his audience, he will first apply them to his own heart and make them his own. His own life will be cleansed and renovated; and when he speaks to the people, they will feel that their minister has been with God, and that God is speaking to them through His servant.

Such messages will create respect for the ministry. People will testify that their minister is a man of God. When he steps into the pulpit and bows in prayer, they know that he is talking with God. When he speaks, he will not hide away the living word in an outburst of oratory and many human phrases, but he will let the truth shine out in its clearness and beauty. Such sermons will make sinners tremble, and cause the repentant, believing soul to rejoice and hope in God.

When a minister presents his own words in the place of God's word, they are like chaff to the wheat. "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord of hosts." Jer. 15:16. The true messenger of God will speak in His name. He will say, "Thus saith the Lord." While he preaches, his own faith will be strengthened, and his audience will be resurrected from spiritual death to spiritual life.

*Glendale, Calif.*

## Kindly Correctives

On Speech and Conduct

### The Need of Accuracy

BY L. L. CAVINESS

WE have an important message to announce to the world, and it is essential that we be accurate in all we say, and in every quotation we cite. If one of our statements is discovered to be inaccurate, or if one of our quotations is found unreliable, our whole message will likely be discredited in the minds of the thoughtful. People logically believe that a chain is only as strong as its weakest link.

One of the important features of our message is the preaching of the signs of the times; but we weaken our message if we pass on to the people the story of marvelous events that never occurred. This remark is occasioned by a recent experience. My attention had been called by one of the office workers in Bern to an article which had appeared in one of our foreign-language church papers published in North America. In this article quotations appeared from something that it was stated was printed in Basel, Switzerland, by the "Society for Positive Christianity." These quotations cited a number of remarkable signs said to have occurred in the sky as signs of the soon return of Jesus. It was all very interesting, and the one who called my attention to the matter did not do so with any doubt whatever as to the accuracy of the events therein narrated. Why should he doubt? Was it not published in one of our own papers?

I was curious, however, to know more of this "Society for Positive Christianity" in Basel, so I wrote to our worker there, and asked him what this society was, and whether they had brought out anything recently of the kind cited in the quotations. In due time I learned that the Pentecostal Church calls itself by the above-mentioned name, and that it had reprinted in loose-leaf form an article that had

appeared in its church paper. The worker sent me two of these sheets, remarking that in the whole article only one source was given. Our worker also went to see the leader of the Pentecostal Church in Basel, but he was not able to give any more information than was contained in the article.

I noticed that the article began with the words: "London, June 10, 1931." It first stated that a notable sign had been seen in the sky at London on Monday night at 10:21. I looked up the 1931 calendar, and found that June 10 was a Wednesday, the previous Monday being June 8. I read in the article concerning signs in Norway, Sweden, India, and various places in America. But there were no definite dates or sources given until I came to the end of the article. Here it was stated that the *Morning Post* of June 5, 1931, wrote thus and so,—and a quotation was given telling of a bow of light that was seen in London "yesterday evening." It also stated what Dr. Whipple, the superintendent of the Kew Observatory, said about this phenomenon to a press representative. Thinking it would be profitable to verify this, I wrote to W. T. Bartlett, of England, who has had much experience in looking up quotations. In a short time I had a reply from him that he had secured a copy of the *Morning Post* of June 5, 1931, and had twice gone through the same carefully without

finding anything of the kind quoted in the paper!

I have just received a copy of one of our South American church papers, and this article I mention is reproduced from our North American foreign-language paper, only this time the statements are credited to the "Basel Mission Society." How disturbed that society would feel if they should discover that we have put into their mouths statements for which they are in no way responsible, especially when the quotation begins by saying that a remarkable phenomenon occurred in London on Monday, June 10, 1931. One needs only to glance at last year's calendar to see that June 10 was not a Monday. I do not know whether this was the reason that another of our papers here in Europe, before reprinting in their pages this interesting article, wrote to our worker in Basel to verify the quotations. Is that not what we should *always* do in similar cases before using matter of this kind in our public lectures, and especially before printing any such thing in our papers?

Not only should all quotations be verified, but we should also be careful about geographical names and figures, as well as historical statements and dates. One of our General Conference brethren had visited Europe, and in an article that appeared later in an important church organ he told of his visit to Scandinavia, "which had a population of 40 millions." As this happened only two years ago, all that one needed to do, if he did not have access to an atlas, was to look up the population of the Scandinavian Union (as it was then called) as given in our Year Book.

In the announcements of public lectures we should be careful to be accurate. Not long ago one of the field secretaries of the General Conference was attending a general meeting in a field of our Southern European Division. In the announcement passed out

to the public he was said to have come from Copenhagen, instead of from Washington, D. C. Our division representative, who is a Dane; was said to have come from Oslo, Sweden!

We have too sacred a message to render it ridiculous by impossible geographical or historical mistakes such as any schoolboy should know better than to make. We say we have the truth, and we thank God for it; but that does not justify carelessness or inaccuracy in connection with the proclamation of the message that we all love and should hold sacred.

*Angwin, Calif.*

### More of the Bible

BY G. A. ROBERTS

ONE fault in our present-day evangelism is that we have made too many changes in emphasis and methods of approach. Not that I am opposed to new methods, if they are characterized by Christian dignity, and will attract people to investigate truth; but it seems to me that we have to some extent been aping the world, and consequently have put "new methods" and "new emphasis" in the place of certain fundamentals. Surely the third angel's message, in the full meaning of the term, presented with much the same emphasis as formerly, and to some extent in the same way, is the need of the world today. That message, without the backing of institutions, the influence of foreign mission reflection, and with practically nothing to recommend it to the world except its own intrinsic merit, called this people out from the world, and formed the marvelous organization which we see today. And if this message, presented in its simplicity, had the power to do that, what will it not do when presented in the same way today, with the added influence of institutions, foreign missions, and everyday fulfillment of the prophecies

which are a part of the message itself?

More of the Bible, and less of modern spectacular evangelism, will meet "the gnawing cancers of Modernism and evolutionary theory that have honeycombed society," and will place upon society every possible restraint against moral breakdown; for when men and women, young and old, catch a vision of this blessed message, they know for a certainty that time is short, that Jesus is soon to come, and that judgment inevitably follows. They also know that Jesus Christ died on Calvary's cross to save them from the impending doom; and this is the best safeguard for any soul.

I am strongly convinced that in our preaching we should call attention to the fundamentals upon which this message stands, to its thousands of early pronouncements at a time when all we had to base our assertions on were the very prophecies now being fulfilled before our eyes. It seems to me that here is the greatest and most startling proof of the fact that this people have been led of God from the beginning.

G. A. ROBERTS.

*Oakland, Calif.*

## Maxims for the Gospel Minister

BY J. H. SCHILLING

1. DRESS neatly. Be graceful. Don't be negligent in your manners either in the pulpit or on the street.
2. Don't preach too long. Study your sermon well before you try to give it. Don't study while you preach.
3. Have the facts for your sermon well organized in your own mind before you enter the pulpit.
4. Study even an old sermon very carefully before you try to give it another time.
5. Always be punctual at your post of duty. Never be late.
6. Lead your worship, church services, and other meetings pleasantly, attractively, and winsomely.

7. Don't let your audience get tired of your speaking; be inspirational. Use the choicest language possible. Let your scientific and historical matter be carefully selected.

8. Be pleasant in your appearance and objective in your presentations; don't scold nor become passionate either in the pulpit or on the platform.

9. Do not assert what you cannot prove; never let yourself be drawn into a discussion of a subject about which you know little or perhaps nothing.

10. Be in earnest when you speak or lecture; speak clearly and distinctly so that every sentence may be heard and understood. Breathe deeply while you speak, and don't speak so rapidly that your congregation have difficulty in following you.

11. Always be careful that your manners are those of a godly man, a Christian gentleman, and a minister of God.

12. Don't use too many newspaper clippings; they are not trustworthy. Citations from a standard and generally acknowledged work of history or science are better. Don't use a citation that you yourself have not read in a standard work, and the reference for which you are not able to give. If you can look it up in the original work yourself, do so.

13. Be careful not to make the Bible say what it does not affirm. Let your Bible presentations be strictly objective. Gather the best and most trustworthy material possible.

14. Be sure that your sermons and lectures will appeal strongly to your audience, and bring conviction to their hearts.

15. When you speak about the Papacy, differentiate between the Catholic Church and the Papacy. Differentiate also between the Christianity of the early days and that of the Middle Ages; for they are by no means the same.

*Brooklyn, N. Y.*



## Homiletic Helps

The Principles and Practice of Preaching

### Exalting the Cross in the Sabbath Message

BY G. E. WEST

✓ **WHILE** the threefold message of Revelation 14 deals with various subjects, such as the judgment, the fall of Babylon, and the beast and his image and mark, the foundation theme is the cross, and the great purpose of the message is to exalt the cross; for in introducing this threefold message, John says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Verse 6.

Here is a prediction of a great revival of the preaching of the gospel. It is clear that the purpose of this gospel message is to prepare men for the judgment; and in order that all may be prepared for that solemn event, they are urged to "fear God, and give glory to Him; . . . and worship Him that made heaven and earth, and the sea, and the fountains of waters;" in other words, to worship God as Creator. In Exodus 20:8-11 God makes it clear that we worship Him as Creator by keeping holy the day that memorializes creation, and worshiping Him thereon.

From this it is evident that the first angel's message, as well as the second and third, calls for a restoration of the Sabbath, and that the preaching of this threefold message is designed to build up the breach mentioned in Isaiah 58:12. Those who proclaim this message naturally have a great deal to say about the Sabbath, and because of this we are often accused of preaching the Sabbath and neglecting the gospel. But let us remember that John said these angels had the *everlasting gospel* to preach, and not fail rightly to present this gospel in the threefold message.

The gospel is the story of the everlasting covenant ratified by the blood of the cross. Hence, when we preach the judgment, calling attention to God's law as the standard of judgment,

and pointing out the fact that the breaking of the Sabbath is the transgression of that law, and *presenting the remedy*, we are thereby preaching the gospel. When we preach about the fall of Babylon, showing that the result of turning away from the Sabbath is to pave the way for Modernism to wreck the faith of millions, and by contrast enunciating the faith once for all delivered, we are preaching the gospel. When we preach the third angel's message, identifying the beast as the one who has changed the Sabbath, and warning men against his image and mark, thus exposing the false sabbath and exalting the true as we draw men back to God, we are preaching the gospel.

This threefold message aims at a restoration of the Sabbath; and whenever we preach this message, we should keep the Sabbath in mind; for the Sabbath truth, linked with the second coming of Christ, is our distinct message to the world. Every Seventh-day Adventist minister knows that his success as an evangelist is measured by the number who are won to keep the Sabbath as the result of his preaching.

But what is the Sabbath? In Exodus 31:13 we read: "Verily My Sabbaths ye shall keep: for it is a sign between Me and you . . . that I am the Lord that doth sanctify you;" and in Hebrews 13:12: "Wherefore Jesus also, that He

might sanctify the people with His own blood, suffered without the gate." We are sanctified by the blood of the cross, and the Sabbath, being a sign of our sanctification by the blood of the cross, is necessarily the sign of the cross. Since the Sabbath is the sign of the cross, whoever exalts the Sabbath in its true setting exalts the cross, and to preach the Sabbath aright is to preach the cross.

We are told that Seventh-day Adventists should be foremost in exalting Christ and His cross, and if we preach in its right relation this great three-fold message which calls men back to the Sabbath, it will never be otherwise; for the Sabbath is the sign of the cross. The last great controversy in this world between the forces of good and the forces of evil will be concerning Christ and His cross, and in its final stage only those who keep the Sabbath will continue truly to exalt the cross, and those who cling to the cross will exalt the Sabbath as its glorious sign.

Chicago, Ill.

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

"The Neglected Rich."—Why is it that we so seldom hear the Macedonian call extended to include a call to work for the evangelization of the great universities and the men in places of responsibility and influence? Says one whom we all respect: "Often prayer is solicited for those who are suffering from illness or adversity; but our prayers are most needed by the men intrusted with prosperity and influence.—*Ministry of Healing*," p. 212. And again: "Riches and worldly honor cannot satisfy the soul. Many among the rich are longing for some divine assurance, some spiritual hope. . . . Shall we make no personal appeal to them?"—*Id.*, p. 210.

Many other striking statements on the same theme might be cited; yet, what is being done to answer this call? I feel sure that God must have laid the burden for this work upon some one. Is there no one with an adequate education and a sincere consecration who will work definitely for the "neglected" class spoken of by Mrs. White? This neglected class is not those simply rich in worldly wealth; the connection in which these statements occur indicates that it includes especially those who are "rich" in position and influence, rich in intellect and education, rich in a multitude of ways that differentiate them from the great masses of humanity. Why are we not laying definite plans for engaging the attention of these classes? While we are sending hundreds of our best young men and women to far-off corners of the earth, cannot we be training some especially and definitely for this long-neglected work?

Often our medical missionaries to the jungles of Africa or the fever-infested plains of India are obliged to take a year or more of special preparation in the universities of Great Britain, after having spent about seven years of the most intense specialized work in a medical school and its preparatory work. But where is there a man or a woman who considers it worth while or even at all necessary to obtain any really specialized preparation in order to get ready to work for the educated classes here in our own land? The Macedonian cry may be calling some one to this work in the lecture rooms and on the campus of our colleges and universities. And surely if work for savages may demand many long years of preparation, we should not object to spending at least some time in training for this special work. But who is doing it? And what plans are we laying for any one ever to do it?

GEORGE MCCREADY PRICE.

## Bible Workers' Exchange

For an Enlarged Service

### Capitalize Present Interests

BY FYRNN F. RAHM

**J**ESUS deals with man's interests where they are, not where they ought to be. Simon Peter's and his partners' present concern on one occasion was fish that they had not caught. Jesus immediately became interested in fish. Christ, the Creator, regarded the fishermen's temporal needs, and guided them to fish, because He loved them and wanted to win them. After a demonstration of interest in their present interest, He said, "Follow Me, and I will make you fishers of men." The climax of that incident was, "They forsook their nets, and followed Him." In another instance, bread was the present interest of the hungry multitude. Jesus met them at this point, and sought to lead their desires skillfully on to the bread of life.

A Bible worker who asked to study the Bible with a lady was told: "No, thank you; if I have any questions, I can ask my daughter." The daughter is a Seventh-day Adventist; but at that time the mother seemed uninterested, and avoided the subject even with her daughter. Further conversation revealed the fact that she was intensely interested in relief from rheumatism. The worker recognized the opportunity, and outlined a simple diet which, with the Lord's blessing, wrought wonders in relieving the condition. Then the lady listened, and with the fifth Bible reading, she began to keep the Sabbath. Recently, she has been baptized.

The woman at the well of Samaria was probably not thought by her friends to be religiously inclined. On the occasion when Jesus met her, she was interested in water. From the subject of water, Jesus tactfully led her on step by step, although in order to do so, He patiently permitted her to lead the conversation whither she would. But He watched for opportunities to bring the truth home to her heart, and He won her soul.

One of our sisters tried in vain to dominate the conversation with a

neighbor. Repeatedly, she attempted to present truths in which she herself was vitally interested. But the friend would monopolize the conversation with ideas of her own, and often an argument resulted. A Bible worker visited the friend, and found her to be as talkative as represented. To be a patient listener is an art, and this Bible worker had cultivated it. Patiently and attentively she listened. At last the woman apologetically invited a response from her polite listener. A short but well-chosen Bible study held her interest, and prepared her for future studies, which have been surprisingly satisfactory.

When the honest Pharisee, Nicodemus, came to the Master, with a desire in his heart to know about the kingdom of God, Jesus instantly responded to his wish, and talked to him about the kingdom and the means necessary for admittance to it. He also spoke of the surpassing love of God for His human children, in the words that have blessed countless lives, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

A Catholic woman called on one of

our members, and said: "What do Seventh-day Adventists believe? I am a Catholic, but I long for something I do not have." The answer drove straight to the heart of the gospel, for that was what the stranger was interested in. The lady went home, and began to study her Bible, even in the face of ridicule.

The impotent man's first interest was neither fish, nor bread, nor water, nor the kingdom, but his own physical need. Jesus gave that need His first attention; then the man was ready to listen to the solution of his spiritual difficulties. How often a simple hydrotherapy treatment, under the blessing of God, opens the way for a spiritual revival!

Jesus met people at the point of their present interest, and tactfully led them to matters vital to salvation. Thus, too, He trained His disciples. "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

*Eureka, Calif.*

## Our Program During an Effort

BY MABEL MAC DOUGALL

**T**HE program of a Bible worker during an evangelistic effort is an intensely interesting one, filled with privileges, opportunities, and responsibilities. Bible studies in the homes of the people are, of course, her primary responsibility, but she should ever be on the alert to compass a host of details.

At the beginning of a series of meetings there are announcements to be distributed and personal invitations to be given. While the Bible worker may be responsible for many of these, the burden can be greatly lightened by securing the active co-operation of the church members. By tactful, earnest appeals, she can inspire them to help in the distribution of the handbills and to give many personal invitations to

attend the meetings. She can also stimulate and sustain their interest by praying with them for the success of the effort.

Getting acquainted with the people at the meetings is another interesting feature. No hard-and-fast rules can be laid down; one must be guided by circumstances. The placing of the Crisis Series books in the hands of the people, as the different subjects are presented, is one excellent method. In many cases these little books awaken a live interest, and the names of interested persons who may be visited later are often secured. While receiving the books in this way places no one under obligation, many are glad to buy them in order to have them permanently.

The Bible worker should be at the place of meeting early, to watch for opportunities to greet the people who come in first. She can also speak to the people as they leave, handing them literature on the subject of the evening. All this helps to gain their confidence for the follow-up work. By watching the interest develop, she knows just when to speak the right word.

*Worcester, Mass.*

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## The Sure Foundation

*(Continued from page 4)*

that new truth will be unfolded to us; that new degrees of power will be discovered to us; but I do not understand that the new light and beauty and power that will come through the earnest searching of God's word will lead us away from the fundamental truths that have been established through earnest study and prayer and by divine revelation. Advanced light will give a clearer luster and greater power and blessing to the grand truths that we cherish as a people, and will give us a broader view, a better understanding of them. This is clearly stressed in "Gospel Workers," pages 306-308.

The time has fully come when we as leaders ought to lay emphasis upon the power of God in its fullness, praying for the full manifestation and demonstration and leading and grace of the Holy Spirit in all the power of God, to be poured out upon His people, in harmony with His truth as revealed in His word, and with the special light that He has given to this people.

There is a world of light and truth yet in store for this people; but I do not believe that new light from God will ever discount or in any degree question the ministry of our Saviour in the heavenly sanctuary, with all the truths that center there, or that any so-called truth can come to this people giving light on the Sabbath, that will lead us to keep some other day than the one which God Himself set apart for His worship.

If we study earnestly and prayerfully, we shall discover why it is that there is not the fullness of power attending our ministry that there should be; why altogether too many are not as productive in soul winning as it is their privilege to be; why many of our people are backsliding; and why many of us workers do not have the spirit of sacrifice and self-denial that ought to characterize those who are coming up to the very hour of Christ's return. I praise God with all my heart for the spirit of sacrifice that holds possession of so many of the hearts of the Adventist people, yet at the same time I deplore the coldness and indifference that prevail in many places.

I fear that many prayers are offered for the outpouring of the latter rain today that will never be answered, because men have allowed God's truth to grow dim in their minds. And just to the degree that it has become obscured, the individual will be shorn of power, and unprepared for the coming of our Lord Jesus Christ.

O that God would help us as men who stand in responsible places to encourage our ministers, and all who

have any part in leading or directing or instructing our people, to study the truth for this time, and order our lives in harmony with it! Then would the outpouring of God's Holy Spirit soon come in the wondrous showers of the latter rain.

Washington, D. C.

## Enduring as Seeing the Invisible

(Continued from page 1)

I called upon the church elder. To reach his house, I had to walk down a narrow road, grown up to willows and other underbrush on either side, and cross a footbridge spanning a little creek. This creek was only about two rods from the house. As I came along, I heard a loud, angry voice. The man was near the bridge, at the corner of the house that I would reach first, the wife farther away, where she could not see me. When I stepped on a loose plank of the bridge, it made a thumping noise, and the elder looked up, saw me coming, and at once called to his wife, "Jenny, stop! The preacher is coming." As quick as a flash the woman stopped—not another cross word! When I came up, she was all smiles, and I had to walk only two rods to get there.

Don't tell me that we cannot control our tempers, our appetites, our fleshly desires. We can. Sin breaks out in our lives because we do not visualize the presence of God. If we would keep the consciousness of the Divine Presence with us, there would be scarcely a temptation that would lead us into sin. You have only to let your imagination picture the thought that the Divine Presence is with you, to see how impossible it would be for you to allow sin to have dominion over you.

Moses kept God before him in Egypt, and with this visualization of the presence of God, there was restraint and keeping power that held him from going into the sins that were all about

him in the lives of other men. In later life, in response to his earnest prayer, "Show me Thy glory," Moses received a marvelous revelation of God. And I believe that every child of God has a satisfactory Christian experience only as he in some way comes into such contact with God that he actually has a revelation of God to himself. When a man has received this revelation, he can never get away from it. When God meets *you*, and speaks to *you*, and gives *you* a revelation of Himself that brings you into fellowship with Him, there is keeping power in that revelation if you will cherish and hold to that experience.

The Lord appeared to Abraham and talked with him; and never, after that revelation, did Abraham desire to return to the heathen country whence he was called, even though he wandered a pilgrim and a stranger in the Promised Land, never receiving so much as an acre or even a village lot of it. He traveled back and forth, from north to south, all the time holding to the promise that the land was to belong to him and to his children. If he had desired to return to Ur of the Chaldees, he could have done so; but as far as we know he never went back on any occasion, nor for any reason,—in sickness, in health, to choose a wife for his beloved son, or when members of his family were laid low in death.

There is a wonderful keeping power in a revelation of God. To be baptized and profess the truth, to belong to the church and keep the Sabbath, are all right and proper; but more is necessary. It will never do for us to be satisfied until we have a revelation of the invisible presence of God in our own souls. That revelation can come in a variety of ways. If you should ask me, "How can I have that Divine Presence?" I could not tell you. There is no general road laid down in the Bible that a man can follow that will bring him into the Divine Presence; but still there is something of which

we are told in the Scripture that **must** come to every man and woman who is to receive that keeping power that will deliver from the weaknesses of the flesh and from the temptations of the enemy.

Over and over again the apostle Paul exhorts us to seek that fellowship with God that comes by a divine revelation. If a man receives it, he finds in it a keeping power that will deliver him from the weaknesses of the flesh, and lead him into a fellowship with Christ that will nullify the appeal of the world, and lift him above its enticements. Every man must seek this revelation for himself. Simply to read about what God has done for other men, and not have the experience for ourselves, is fatal to spiritual growth.

God does not reveal Himself to every man in the same way. Paul received his revelation of his Lord outside the Damascus gate; Isaiah received it in vision; Moses received it in the burning bush. God makes Himself known to one man in one way, and to another in a different way. But it matters not how the revelation comes. Every man should seek to know that he is living in the presence of God. And he should visualize this presence and prize it above everything else, until he is willing to go to the ends of the earth, and to sacrifice everything in this life, that he may retain this presence and continually live in it.

Peter had this in mind when he wrote (1 Peter 1:8): "Whom having not seen, ye love." We are living far beneath our privileges if we do not know that the Divine Presence is with us every day. And this is not a promise alone to ministers, but it is as truly a promise to the laity. I often think that the experience recorded in Acts 19 is really applicable to us today. Paul said to certain of the disciples: "Have ye received the Holy Ghost since ye believed?" Now I put that question to *you* personally. Think of it just as it reads: "Have ye received

the Holy Ghost since ye believed?" Let us read on:

"They said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

There are many today who have heard of the Holy Spirit, but have not received this gift. They were not encouraged when baptized to believe that the Holy Spirit is available for all, and that all are entitled to receive it. But if there is anything certain

in the whole realm of the gospel teaching, it is that when a minister baptizes a brother or a sister, he ought to do all he can, by proper teaching and by prayer, to impart to those baptized the gift of the Holy Spirit. On no occasion should a minister baptize a brother or a sister into the name of Jesus Christ until he has done everything to entitle that individual to receive the gift of the Holy Spirit. And when one baptized receives that gift, he will very seldom depart from the faith. The keeping power of the presence of the Holy Spirit will bring deliverance to any sincere soul, and keep him from going into sin. Every believer who comes to the Lord is entitled to receive this gift; and if we do not labor to see that all whom we baptize have received it, we have failed as ministers of Christ to do the work that we should have done.

I. H. E.

(To be concluded)

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### The Positive Gospel We Are to Preach

OUR message for this remnant hour is vastly more than a series of negations, though it includes them. It is infinitely more than a warning, though it involves that. Its throbbing heart is more than logical, convincing exposure of the mark of the beast, the errors of postmillennialism, antinomianism, everlasting torment, natural immortality, the counterfeit priesthood and sacrifice, false baptism, and on through the list of doctrinal perversions, though these must assuredly be corrected. Such are but its indispensable adjuncts. The "everlasting gospel" of Revelation 14 is the center and circumference of our message, the dynamic "power of God unto salvation." It is primarily positive, practical, complete. It takes man where he is—lost, helpless, hopeless—and transforms him by regeneration, justification, sanctification, and glorification into a child of God forever. It is built upon the facts of creation, the fall, the promise, Sinai, Calvary, Pentecost, the judgment, and the second advent. Thus it meets every "ism," and contains the remedy for every doctrinal and spiritual fallacy. It restores every forgotten and forsaken truth. It corrects every perversion. It meets every problem injected by sin. It prepares a people to meet God. It is not a message of gloom and doom, but of glorious, comforting, adequate hope. Such is the positive gospel we are to preach.

**SUGAR-COATED!**—While the children of this world are sometimes wiser in their generation than the children of light, yet there is grave peril lest we so far follow the ways of Babylon as to study to present truth in an entertaining vein. The radio has educated the world to expect facts in sugar-coated form. Recipes are broadcast in the setting of a pleasing story. Seasonal fashions are introduced through the medium of an entertaining background. Even the weather is announced in some picturesque setting. The public has come to expect this form of imparted information, and purveyors of ideas to accept it as imperative. We need to watch lest in our method of presentation we take the edge off our appointed message, and devitalize the truth.

**EVIDENCE!**—The man who is not scrupulously careful in his own use of evidence—as regards reliability, completeness, accuracy, and proper use of material—is likely to be suspicious of every one else's use of evidence, whether there is just occasion therefor or no. Exaggeration, distortion, suppression, or bias in the matter of evidence robs a man of that coveted consciousness of intellectual honesty and probity of purpose which is one of the greatest assets of a worker.

**STEADY!**—Departures from the faith must not deter us from marching forward without deviation from our appointed course. These sad episodes that have dotted the past—and which will doubtless continue to sadden our hearts periodically—must not be permitted either to crowd us into a deadly reactionism on the one hand or, on the other, to deflect us from a balanced progressivism along the loyal lines that are clearly indicated.