

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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OUR SUPREME NEED AS WORKERS

AN EDITORIAL



HE supreme need of the church today is the divine presence of the Holy Spirit; but it will come only through much prayer. We are not as strong a praying people as we ought to be. We are very active in service, very busy in all kinds of work; but how few of us linger long in earnest prayer to God!

The fact is that "praying is spiritual work; and human nature does not like taxing spiritual work. Prayer is humbling work. It abases intellect and pride, crucifies vainglory, and signs our spiritual bankruptcy; and all these are hard for flesh and blood to bear." Yet the great heroes of faith—men who "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong"—were all men mighty in prayer.

"Christ spent many whole nights in prayer. He had His habitual place to pray. Many long seasons of praying make up His history and character." Paul prayed night and day. Daniel prayed three times a day. Are we too busy to do much praying? Do we have too much on hand? Are we anxious to get at this or that, so we do not tarry long with God? Our great weakness is in relying on machinery, on organization, and on facilities; but these can never do the work of the Holy Spirit. The dual agency that God has ordained to fit man for the kingdom of God is His word and the working of the Holy Spirit on the human heart. When we neglect these, we neglect that which will impart power to this great message that we are commissioned to give to the world.

Evangelists and ministers and men with a special message for the world in other days prayed long and earnestly for power. Charles Simeon "devoted the hours from four till eight in the morning to God." How many of us ever do that?

Of John Wesley it is said that he "spent two hours daily in prayer. He began at four in the morning. One who knew him well says: 'He thought prayer to be more his business than anything else, and I have seen him come out of his closet with a serenity of face next to shining!'" John Wesley was a good man, and he had an important work, but we have a far more important work than his. Those who have written his life

(Continued on page 30)

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY
IRWIN H. EVANS AND LEROY E. FROOM

SPECIAL CONTRIBUTORS
THE GENERAL CONFERENCE OFFICERS

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Complete the Reformation

AN advance in the direction of completing the sixteenth century Reformation is overdue. The Christian forces of this era face the privilege of carrying through to full freedom in Christ that great partial deliverance of the people of God from spiritual bondage. To this end there will be a *Return, a Release, and a Rediscovery*.—Wilbert W. White, in the *Biblical Seminary Bulletin*, June, 1932.

Camouflaged

CAN we dismiss stealing because it has been rechristened as "kleptomania"? Is devilry less such because we elevate it into a "complex"? Can a trip to Nevada suffice to escape immorality, or loose living be transfigured because we give it an academic flavor? May corporate iniquity be evaded by limited liability? Are our institutions of learning providing us with highbrow rationalizations for lowbrow morals? These are disturb-

ing me, because frequently the cloven hoof is disguised in patent leather.—*The Christian Century*, May 11, 1932.

A Necessary Trio

SINCERITY, Sand, Sense. This is a winning trio. You need them all. No hypocrite can win other men to Christ. You need sincerity as clear and clean as daylight. No coward can win men to Christ. You need sand. No man with wheels in his head can win sensible men to Christ. You need sense. You can get all three from Jesus Christ. He has them in abundance.—*Theodore Henderson*.

The Preacher's Hands

THE preacher's hands are indispensable adjuncts. But the curious places in which they are "parked" during the course of a public address are thus listed by John F. Cowan, in the *Churchman*:

"In pockets—trousers, coat, vest; upper pockets, lower rear; hung by thumbs or 'immersed'; hooked in vest armholes; clasp across 'tummy,' ditto back; wadding handkerchief, and unwadding; clenching lapels of coat; pounding desk; brushing hair, slapping (camouflaged) at flies; full-arm gesture, half-arm, finger; pointing at audience; twisting mustache; finger tips together uplifted; fumbling papers; pulling down vest; snapping fingers, and, when not otherwise emphasizing the truth, sawing imaginary wood in the air."

Comment or application is superfluous.

THE man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own.—*C. H. Spurgeon*.

Messsages From Our Leaders

Heart-to-Heart Talks on Vital Issues

A Studious Ministry

BY E. KOTZ

THE hour calls for a ministry that reads widely and studies deeply. We should be conversant with the facts of history, ancient and modern, and with recent developments in all branches of science and current thought. Such up-to-date knowledge will help to make our sermons and lectures fresh and interesting, and will keep us from mental stagnation. It will help us to repeat the old, old gospel again and again, but always from a new angle, or with a new setting, or with additional evidence that it is eternally true and powerful. It will help us to present the message of Christ as something that is needed by modern man, and that will satisfy the longing of human hearts in 1932 just as completely as it satisfied the hearts of people years ago.

The Reading Course aims to be not only a helper in the selection of helpful reading matter, but also a mental stimulant. It is to be strongly encouraged. But we ministers need to do more than mere reading. We must *study*, so that the crisis of the testing hour shall find us prepared. The apostle Paul admonishes us to be "rooted and built up in Him, and established in the faith," and, further, he urges us to "continue in the faith grounded and settled, and be not moved away from the hope of the gospel." Col. 2:7; 1:23.

The waters that come from the throne of grace through the minister, as a spokesman for God, should be *living* waters. It does not do us much good merely to repeat what others have stated in the way of Biblical truth. These truths must become our own spiritual and mental property if we are to be "established," "rooted," "grounded," and "settled." We must not be content with merely reading a statement: we should do all we can to verify it, to master it. We must endeavor to know for ourselves. To let others do the studying, while we are satisfied with the results of their work,

is a very unsafe and unsound foundation for the "hope that is within us."

If we train ourselves to read widely and wisely,—to weigh, study, and apply,—such training will be a great help in our Bible study. There are many statements and expressions in the Book of books which superficial readers pass by. If, however, these were thoughtfully contemplated, they would prove enticements to delving into the word. The command of Jesus to the disciples on Galilee, "Launch out into the deep, and let down your nets for a draught," may be fittingly applied to our study of the Scriptures.

Sister White continually emphasized the importance of personal Bible study. In "The Great Controversy," pages 593-595, she says:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. . . .

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? . . .

"The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love. But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms."

If we do not merely read the Bible but really *study* it, we shall form the habit of observing every word. Once this habit is formed, how much food for thought it provides! how much inspiration! by opening before one's eyes new beauties. Think, for instance, of psalm 23. The first three verses speak of the Lord in the third person. In the fourth verse, when David is in the valley of the shadow of death, he changes from the third to the second person. Not, "He is with me," but, "Thou art with me." What a picture of drawing close to the Lord! What a theme for a sermon! And yet, merely a change from "He" to "Thou."

These principles of deeper study and wider reading should be taken to heart by all our ministers, those in departmental as well as general work. Take the Sabbath school for example. The primary object of the Sabbath school is not to provide perfect records, but to give our people a deeper knowledge of the Bible. The Sabbath school should not merely be a place for the review of what has been studied on six days of the week. Some may not have learned the lesson in spite of the good admonitions to do so. The Sabbath school should ever put the Bible in the pre-eminent place, and make its study the outstanding feature.

Deeper study, wider reading! How

far-reaching would be their effects in all our work, if combined with complete consecration and earnest prayer. What reviving would come to the soul of the minister, and to his congregation, as through closer study and more reverent attention, the precious hidden things of the Scriptures were revealed to him and passed on to the people. What solemnity would be given to life, what earnestness, what zeal, if the events taking place in the world around us were more carefully studied in the light of the prophetic word!

Washington, D. C.

Diligent Study Essential

BY H. M. TIPPETT

PHILLIPS BROOKS, in his "Lectures on Preaching," tells of the first prayer meeting he attended at the divinity school where he received his training. He was impressed with the devoutness and fervor with which the young men prayed and exhorted one another. Their souls seemed to be on fire. The next day he met some of the same men at a Greek recitation. Several of those who had appeared the most devout the night before showed marked evidences of unlearned lessons. From this incident Brooks moralizes on the necessity of connecting devotion with painstaking work. "The boiler had no connection with the engine," he observes. Here were young men ostensibly preparing for the ministry, but who had not learned the principle that devotion should have some very definite relation to the one work which they came there to do; namely, to perform by diligent and arduous study the set tasks assigned by their instructors in order that they might be "thoroughly furnished unto all good works."

Ann Arbor, Mich.

Forward and Upward

Inspiration, Counsel, and Caution

His Love

(Adapted from "Testimonies," Vol. V, p. 740)

COULD all the mother love through all the
ages

In all its blest affection, deep and sweet,
And all the father tenderness and yearning
Be blended in one stream of love complete,
With all the love of every earth-born lover,
Of brother, sister, master, servant, friend;
Couldst gather these from every tribe and
nation,

From every life's beginning to its end,

And merge them all into one mighty river,
The purest, holiest thing that earth can
know;

Direct it all, in wondrous, glorious fullness
Toward just one soul! yet that majestic
flow

Is but a tiny rill, a wavering streamlet,
When matched with those vast ocean
depths of love

That yearned o'er you and me, and sent us
Jesus,

A pitying Saviour, from the heights above.

MRS. G. YOUNGBERG.

Sarawak, Borneo.

Our Solemn Accountability as Ministers

BY J. E. FULTON

GENUINE piety is the first indispensable requisite for receiving the call to become a minister for God, an ambassador for Christ. Any man who has not felt the call to holiness for himself has certainly not been called to the ministry. A teacher of homiletics once admonished his pupils thus:

"Let each man here whisper to his own inmost soul, 'What a dreadful thing it will be for me, if I should be ignorant of the power of the truth which I am preparing to proclaim!' An unconverted ministry involves the most unnatural relationships. A graceless pastor is a blind man elected to a professorship of optics, philosophizing upon light and vision, discoursing upon and distinguishing to others the nice shades and delicate blendings of the prismatic colors, while he himself is absolutely in the dark. He is a dumb man elevated to the chair of music; a deaf man fluent upon symphonies and harmonies!"

The apostle Paul writes, "Take heed unto thyself, and unto the doctrine." It is of first importance to take heed to ourselves, to see that we are all that we try to persuade others to be, and that we believe that which we would persuade others to believe. If Uzzah must die for touching the ark of God at the moment when it seemed that the ark would fall to the ground; if the men of Beth-shemesh must perish for looking into the ark; if the very beasts that came near the holy mount must be put to death, what manner of persons ought those to be who are "named the priests of the Lord," and called "the ministers of our

God," who stand between God and the people as ambassadors for Christ? We read that "holiness becometh Thy house, O Lord;" and were it not a ridiculous thing to imagine that the vessels must be holy, the vestures must be holy, all must be holy, but only he upon whose very garments must be written 'Holiness to the Lord' might be unholy?"

The ministry is unlike other professions. Men may teach art or science without reference to moral character. The printer may be an excellent mechanic, and may be able to teach his craft thoroughly, and yet be a very ungodly man. A college professor may

be grossly immoral, and yet a very learned and able instructor. But the minister is blended with the truth he teaches. No men are assailed with greater temptations than those in the ministry, and every minister must take heed to himself, to see that his personal character agrees in all respects with the high and holy standard of the ministry. Then, and only then, can he with effectiveness give heed to the doctrines.

To be an efficient and successful soul winner, the minister must be diligent in study. How voluminous the instruction given to us through the Spirit of prophecy regarding the necessity of study.

"We talk about the first angel's message and the second angel's message, and we think we have some understanding of the third angel's message. But as long as we are content with a limited knowledge, we shall be disqualified to obtain clearer views of truth."—*Gospel Workers*, p. 251.

"Thousands of men who minister in the pulpit are lacking in the essential qualities of mind and character because they do not apply themselves to the study of the Scriptures. They are content with a superficial knowledge of the truths of God's word, and they prefer to go on losing much in every way rather than to search diligently for the hidden treasure."—*Id.*, pp. 249, 250.

A wealth of material has been placed in our hands,—the Holy Bible with its history and prophecy, poetry and narrative; the "Testimonies" for the remnant church through the Spirit of prophecy, and other wonderful books from the same source, all of which should be studied in connection with the Bible; and our denominational books, written by men who have given deep thought to the message for these times. In addition to all these, we have our denominational papers. Surely we should heed the admonition of Paul to Timothy, by giving "attendance to

reading," and thereby enrich the mind for greater capacity in the spiritual realm.

Combined with diligent mental preparation, there must be constant preparation of heart through prayer and meditation. Spurgeon, the great preacher, said: "While the unformed minister is revolving upon the wheel of preparation, prayer is the tool of the great Potter by which He molds the vessel. All our libraries and studies are mere emptiness compared with our closets. We grow, we wax mighty, we prevail, in private prayer."

As the Holy Spirit came to the apostles when they continued steadfastly in prayer, so this much-needed power will come again through the channel of prayer. Moody said it was more important to learn to pray like Daniel than to learn to preach like Gabriel. Another Christian leader aptly says: "Let your fleece lie on the threshing floor of supplication till it is wet with the dew of heaven. Go not to minister in the temple until you have washed in the laver. Think not to be a messenger of grace to others till you have seen the God of grace for yourself, and had the word from His mouth."

It is all too true that "many a Christian worker's activity is the grave of his spiritual life." In these strenuous days of hurry and speed, there is danger of forgetting the place of prayer. Under the pressure of our legitimate and necessary goals and campaigns, we need to watch lest we make the mistake of thinking that piety lies in action rather than in worship. If we would pray more, our activities would be surcharged with divine life, and all our service would be a joy and never a burden.

Glendale, Calif.

~~It is possible to be such a slave to goals as to miss the whole objective of the goals.~~

The Better Workman

Improvement in Method and Technique

Balancing the Evangelistic Budget

BY J. L. SHULER

HOW to make our evangelistic efforts self-supporting is certainly a pertinent question at this time. Statesmen of different nations, struggling with the pressing problem of balancing their governmental budgets, have found that the most direct way to accomplish this is to increase their revenues and decrease their expenditures. Our evangelistic budgets may be balanced in the same way.

We must carefully watch all expenditures in regard to rent, light, advertising, etc. The man who plunges recklessly into expenditures will not balance his budget in normal times, much less now. Before starting an effort, or incurring any expenditures, we must definitely plan to hold all expenses down to a point where the offerings will cover them either in full or that per cent of them agreed upon with the conference executives when the effort is planned.

Care in expenditure will help greatly in balancing the budget. The writer went to a certain city last year to rent a theater seating 1,800 persons for an every-night three months' effort. When the manager was interviewed, he held out strongly for \$250 a month rent, and \$12 additional each week for the janitor service. After talking to him for a time we were able to get him to throw off the \$12 a week for the janitor, and to make the rent \$150 for the second and third months. This meant a saving of \$244 for the effort.

Next we looked into the cost of lighting. We found that the theater was favored with a low rate per kilowatt hour, but that there was a fixed charge of \$35 a month, which had to be paid first, plus whatever the kilowatt hours consumed amounted to. We went over the situation carefully with the electric company, and by cutting out all

unnecessary circuits, they agreed to cut down the fixed charge to \$12.50. This meant a saving of about \$66 dollars for lights during the effort.

When it came to the printing of announcements, etc., instead of giving the job to the first firm we went to, we had several figure on it, and thus were able to save considerable on this item during the effort. By being careful in our expenditures on rent, lighting, and printing, we were able to effect a saving of about \$325 without in any way limiting the effectiveness of the effort.

Of course it took considerable time to work these matters out this way. But \$325 is fairly good pay for three or four days' work for the cause on the part of its representatives; and it was this very saving that made it possible to balance the budget for this particular effort. If it had not been for the savings effected by careful planning at the beginning, we could not have balanced the budget in this effort.

In order to balance the budget of any series of meetings, the evangelist in charge must thoroughly believe that it can be done. If he does not have that confidence, it is almost certain that he will never accomplish it.

At the very start of his meetings the evangelist should definitely lay on his audience the burden of meeting the ex-

penses in their offerings, occasionally reminding the people how much has been spent, and how much they have given, and arousing in them a desire to make the two meet. In all evangelistic campaigns of other churches the people who attend are expected to contribute enough to cover the expenses, with a large offering on the last day of the meeting for the evangelist personally. Surely in our efforts where there is no offering for the evangelist, we can definitely expect the people to contribute enough to cover the running expenses.

The use of a special envelope on the order of the thirteenth Sabbath envelope will help in securing large special offerings from time to time. I like the idea of making a special pull on Friday night after I have opened

on the previous Sunday night. At this time an appeal can be made to bring \$10 or \$5 or \$1 on Sunday night. Then have the ushers go through the audience with the special envelopes for the people to use for their offering on the second Sunday night. This plan always results in increasing the offering several times above what it would be ordinarily. This envelope plan can be used about every two weeks along through the effort, or oftener if it seems best. At the close of the series a large thank offering can be worked up which will bring the total offerings to the desired amount.

The people will respond to the right kind of effort. This is God's work, and He will help us to get sufficient money to carry it forward.

Lakeland, Fla.

Methods of Evangelism—I

BY JOHN E. FORD

THE first and chief requisite for successful evangelism is constant contact with the Holy Spirit, and a willingness to be led by Him. Many of the vital steps are taken almost unconsciously, without realizing their importance or just why they are taken. The really successful evangelistic meeting is not organized and carried on according to the genius of the individual, but is a direct result of the leading of the Holy Spirit. Many steps in that leading are not understood even by the evangelist himself, and consequently cannot be explained. God may lead one man, because of his particular make-up and the conditions under which he is working, in one way to a successful conclusion; and another, with different talents and under different circumstances, in an entirely different way, but to equally successful results. You may not be able to preach in my way or in some other evangelist's way; you must preach in God's way for you.

The second requisite for success is to believe what you preach. Sometimes men preach a message that their teachers taught them, or that our books teach; they are as messenger boys carrying the message. Of course the minister is a messenger, but the message must be also his own profound personal conviction, and not simply the statement of another, no matter how authoritative the source. Only when the message of God is a

vital part of our own lives, are we able to transmit its life-giving qualities to others. A very eloquent appeal may fail to move an audience, while the stammering appeal that comes direct from a sincere heart may stir them mightily. Let us believe our message, accept our message, and then pass it along with all sincerity as the only hope of a dying world.

In any consideration of methods of evangelism, the central thought should

be to save the people rather than to inform them. Some have put entertainment first in their evangelism. To me this seems of least importance. From the very first night until the last service the central thought of the speaker should be to save souls. Unless the minister understands the term "save," both theoretically and experimentally, he cannot conduct a successful meeting. The preaching of salvation always brings success.

What follows is of little importance compared to the principles already laid down. The mechanical part of a meeting does not bring success, although God does bless the use of proper methods in His work.

Kind of Meeting Place.—In my experience the temporary tabernacle is the most successful meeting place. The tent meeting is largely a thing of the past. A store building may be used; a regular hall for public meetings is better; a theater is still better; but in my judgment the tabernacle is ahead of them all. The expense of operating a tabernacle is not greater than for the other places mentioned, if meetings are held over a period of from four to six or eight months.

Length of Meeting.—This depends upon the ability of the speaker. Some should close the first night, and others can run successfully for a year. The time also depends upon the size of the city. A two months' meeting would probably be about right for a town with a population under five thousand, while one may be conducted almost indefinitely in a city of a million.

Location.—It is well to be as near the center of the city as possible, on a well-known and well-traveled street, or a prominent boulevard or car line. Plenty of parking space is necessary. A place between the business and residential sections of the city is to be preferred.

Co-operation.—The local church or

churches should be consulted, and a committee appointed from the members to assist the evangelist in finding a location. It is well for the local churches to bear part of the expense of the erection of the tabernacle or the rent of the hall. This makes it their meeting. Every one works more enthusiastically where he has a financial investment. The building should be erected entirely by free labor.

Advertising.—I do not advertise my meetings as Seventh-day Adventist. Many who are today well-established Seventh-day Adventists have told me that they would never have started to the meetings if they had known them to be Adventist. Even after the Sabbath question has been presented, and the city knows that the meeting is Adventist, I avoid the use of the term. Those who are coming to the meetings, and have not accepted the message, do not like to have the name held before their friends. I never give much space to advertising the entertainment features of the meeting. In fact, we have none. Advertising moving pictures or music will draw a crowd who are interested in the pictures or the entertainment. Such a crowd is likely to become restless during the lecture. I like a crowd who come to hear the lecture; for they listen attentively, and a spirit of quietness pervades the meeting.

Newspapers.—While the newspaper is an important medium of successful advertising, it should be understood before it is attempted. Thousands of dollars have been squandered in worthless newspaper advertising. Small advertisements are of little value. You must dominate the field of advertising that you attempt. But simply large space in a newspaper will not insure a crowd. The space must be filled with great care. I use a large cut of myself, usually about four by eight inches, with only the face showing and no

background. I do not use my picture because I like to have folks see it in the paper, but because nothing catches the eye of the reader so quickly as an *extra large* cut of a person. The greatest newspaper advertisers use that method.

When the picture has arrested the attention, I try to have a word or short phrase at the head of the advertisement in type an inch or two in height. The more strikingly the word or phrase suggests the question of the lecture, the better. Following that is a formal statement of the subject, then the striking phases of the lecture that may appeal to the public. These may be given in the form of questions, *with no intimation as to which side of the question the speaker will take*. Free space can always be had if one understands news writing and is a heavy advertiser.

Handbills.—Handbills announcing the topics for the entire week should be placed in every home in the community every week of the meeting. However, handbills are considered a rather cheap method of advertising by the public, and should not be relied upon to bring an audience, except possibly in a small town. They do not often attract the better classes. The bill should be of sufficient stiffness so that it will not easily crumple, and of a size that can be placed in the pocket without folding. It is not economy to have handbills printed on only one side. There should be a striking word or phrase on each side suggesting some prominent question to be presented, and this word or phrase should be sufficiently large to be read easily by a person standing erect when the bill is lying on the ground.

Billboards.—Billboards announcing the topics are helpful if placed on prominent pedestrian thoroughfares, and if in sufficiently large letters, on automobile highways. However, the

returns from such advertising are small. General advertising, such as banners, auto stickers, etc., are helpful at the opening of a series, but not essential. Such matters as the place of meeting, the speaker, "Bible Lectures," or "Evangelistic Meetings," should occupy a minor place on all advertising, and little money should be spent on such advertising alone. Our message is a great message, a startling message, and should be capitalized in advertising.

Further suggestions on successful methods in conducting an evangelistic effort will be given in a later number of the MINISTRY.

Arlington, Calif.

For many a sermon it is quite unnecessary to bring one's Bible, as it is scarcely used by the preacher after his opening text. This ought not so to be, though it is the accepted way of the popular churches. We should be the outstanding Bible preachers of the world. "Back to the Bible" should be our practice.

A Sermonette on Sermons

1. No sermon is dull that cuts the conscience.
2. The preacher who is convicted by his own sermon is preaching the gospel.
3. The preacher who takes a dead aim at himself is sure to hit somebody else.
4. When you want others to be brief and to the point, don't talk too much yourself.
5. The man who walks straight himself keeps a good many other people from wobbling.
6. The best preacher is the one who preaches his sermon over again with his life after he comes out of the pulpit.
7. In proportion as a preacher fishes for compliments, he loses the ability to fish for men.—*Selected.*

Confirming the Foundations

Historical, Theological, and Scientific Research

Working for Roman Catholics

BY ROBERT LEO ODOM

IN working for Catholics many blunders are due to a failure to understand their mental attitude toward religious matters. There is a difference, first of all, between Catholics of Protestant lands and those of Catholic countries. The former are no doubt more difficult to approach. They are better educated. They frequently read and cite the Catholic Scriptures. Their teachings are more adapted to resisting Protestant influences and to refuting its arguments. The clergy, as a rule, are gentlemanly and courteous toward non-Catholics. The more sinister doctrines of Romanism are virtually omitted from the catechisms, or so glossed over and tempered down that they do not shock the finer sensibilities.

Catholics in Protestant lands have an opportunity to observe Protestantism at close hand. The increasing number of sects and conflicting beliefs, the laxity in morals and discipline, the lack of authority, and the modern trend to liberalism, are all evidence to the Catholic that he has nothing to gain by leaving his own church. So Rome holds her own and grows in these lands.

On the other hand, in Catholic countries the masses are more illiterate. The Bible is scarcely known by the layman. Romish doctrines appear in their more hideous forms, and are practiced more in keeping with their nature. The clergy are more insolent, intolerant, and cruel toward dissident faiths. A great effort for years has been made to stamp out and vilify Protestantism, and the very word is itself odious to Catholic ears. Catholics often believe that Protestants "protest against God, religion, the church, and everything that is good."

Had Protestants been true to the Bible, the name "Protestant" might be the symbol of something very different from what it is today. To the Catholic it means a religious bolshevist. But

we as a people are distinct from those the world at large denominates "Protestant." So I prefer to tell Catholics that I am a Seventh-day Adventist, when it is necessary to identify myself. It will often close their ears if you say you are a Protestant, whereas the word "Adventist" may raise an inquiry. And Catholics themselves, when once acquainted with us, often consider us a distinct people from Protestants as a body.

The Catholic is very much prejudiced, and no marvel. Probably born of a devout mother, baptized soon after his birth, perhaps named after the saint on whose day he was born, educated under the care of the religious school, married according to the laws of the church, expecting the last sacrament in the hour of death, burial in consecrated ground, and that he shall be prayed for after his death, he considers the church the custodian of his soul from the cradle to the hereafter.

The field of religious thought is severely circumscribed by the church. Religious literature must bear the mark of approval by the hierarchy before it is regarded as safe reading for the Catholic layman. He fears to pe-

ruse what the church has proscribed. If the Bible is permitted to be read, it must have approved notes (in some versions interpolated words and phrases in the text itself), in order that the reader shall see as the church sees. To him, his is the true and only church, which Christ Himself founded. It would be unreasonable to expect him to go to another communion to worship.

Minds which have been kept in spiritual bondage do not appreciate the value of liberty. The ability to draw them out, to lead them to investigate, counts largely in winning this people. Much depends upon the first contact. Eyes that are unaccustomed to the light must not have the full glare of the sun shot into them suddenly. Begin with subjects which do not involve controversy, and lead your hearers over common ground to points where there is divergence of belief.

Christ's regard for the human soul is reason enough for using tact in our work. Tact does not mean deception. It is to understand the mind, and approach it in the best manner. It does not mean that we should master papal theology (few Catholics have done that), though the reading of standard catechisms is useful.

A positive and explanatory method is better than argument. One may explain his subject so that his hearers will listen and assent, though unconscious at the time that this acceptance is leading them from their own faith; whereas the same theme, taken up in an argumentative manner, may make them conscious of the fact that you are tearing to pieces one of their tenets, and, feeling offended, they will leave to return no more. Catholics learn a great deal by contrast, as did the Jews from the life and teachings of Jesus. Many false doctrines are self-evident without mention when the truth is known.

To hold an effort in a Catholic com-

munity, I prefer a hall without any religious ornaments or pictures; a table on a platform rather than a pulpit; special music and songs rather than congregational singing. Since the Catholic would not come for the purpose of worship, the place and the program should not have the "church" character. The meetings, however, should begin with subjects that from the start take the people along step by step into fuller light. As the effort progresses and personal contacts are made, and as the people begin to read or study, the nature of the services may take on a more worshipful character.

A Catholic is reverent in worship. One visit to his church will impress that upon any mind. Be reverent when speaking of God or anything divine. Reference to the word of God as the "Holy Scripture" or the "Sacred Scriptures" is preferable to the word "Bible," which is often considered by them as a Protestant term.

Be careful not to offend Catholics. Subjecting the pope and the priests to verbal floggings does no good; it only makes enemies, and stirs up opposition. Sharp thrusts and cutting statements or ridicule are entirely out of place. The least that can be said about the Roman Church, and the more that can be said of Christ and the truth, the better. Mary, the mass, and the images often lose their charm when the hungry soul once tastes of the bread of life. As soon as possible try to make a personal contact with the people and visit them. Leave as many of the controverted points as possible for personal visits. Then these subjects may be studied together from the Bible itself. Never raise objections for discussion. Let the people do that. The devil will suggest enough without our help.

Reason is rarely a basis for Catholic belief. The command and anathema of the church usually suffice to compel

obedience. "It is the custom," or, "We have always been taught thus," or some saint, apostle, or the Lord did it, will be given as explanation for certain practices. This is characteristic of a formal religion. The mind that seeks to know God and understand His will is not so easily satisfied. A presentation of the principles underlying our doctrines, and the practical spiritual lessons applied to the individual life, make a wonderful appeal to Catholics. The parables of Jesus never lose their charm.

Rome rules by fear, and peace is noticeably absent in the hearts of her followers. The elaborate rites and ceremonies, the pomp and show, may impress the eye and awe the senses, but they do not heal the sin-sick soul. They do not draw out a service of love from the depths of the heart. We cannot compete with her wealth and splendor in material things; but the simple gospel and a righteous life have a fragrance sweeter and more beautiful than the loveliest flower. The knowledge and acceptance of Jesus bring cleansing and peace to the sinner. Controversy and argument have their place, but most of our Catholic brethren say they have been drawn by the saving power of Jesus. And was it not that great fact which gave birth to Protestantism and shook the foundations of Rome?

Perhaps greatest of all is the testimony of godly living by our lay members as a factor in the winning of Catholics in Latin fields. Every Catholic is conscious of the fact that true godliness is rare among his people. The church is very lax and easy regarding "venial" sins. As long as one communicates at least once a year, he stands well, though he may be anything but righteous in character. In their religious assemblies there is not that brotherly love and interest and joy of fellowship so common in our own gatherings. The average Catholic

has little interest in his neighbor's spiritual welfare. The zeal and love of our brethren, the changes wrought in their lives, honesty in business, peaceful homes, clean living, truthfulness, and neighborliness go a long way in disarming prejudice. People may deny the truthfulness of the message when it is spoken, but they cannot deny its fruitfulness when it is lived.

The stale, printed prayers, filled with flattering praise to saints and Mary, miserably fail to give vent to the sentiments of the heart. The fervent prayers of our brethren, their testimonies of praise for the benefits of Heaven, are often God's means of softening the hearts of Catholic friends present in such meetings. We must not fail to inculcate the importance of faithful living in the simple affairs of daily life.

Catholics teach the pre-existence of Christ, the virgin birth, obedience to the ten commandments, tithing, and (in the creed) that Jesus will come again to judge the quick and the dead. They also believe in the resurrection of the body. Of course they differ with us in many points on these subjects, but there is much that can be used as common ground. Almost any of our doctrines may be so presented as to be attractive, without an offensive and antagonizing tone.

Personal work is very essential in working for Catholics. The public meeting may be a means of drawing them to us, but as soon as possible get them to read or to take Bible studies. They are usually won one at a time rather than by altar appeals. Pray with them and for them, and God's power will be with you to bless. The battle is half won when they can be visited and talked with about their souls. While hundreds may never respond, some will. Never give up, but press on prayerfully and carefully, and win.

Madrid, Spain.

Homiletic Helps

The Principles and Practice of Preaching

The Septuagint Translation

BY W. W. PRESCOTT

AN important step in the history of the Bible was the translation of the Hebrew Old Testament into the Greek language. This Greek version is commonly known as the Septuagint, often designated as the LXX:

"Its [the Septuagint's] chief value lies in the fact that it is a version of a Hebrew text earlier by about a millennium than the earliest dated Hebrew manuscript extant (916 A. D.), a version in particular, prior to the formal rabbinical revision of the Hebrew which took place early in the second century A. D. It supplies the materials for the reconstruction of an older form of the Hebrew than the Massoretic text reproduced in our modern Bibles. It is, moreover, a pioneering work; there was probably no precedent in the world's history for a series of translations from one language into another on so extensive a scale. It was the first attempt to reproduce the Hebrew Scriptures in another tongue. It is one of the outstanding results of the breaking down of international barriers by the conquest of Alexander the Great and the dissemination of the Greek language, which were fraught with such vital consequences for the history of religion. The cosmopolitan city which he founded in the Delta witnessed the first attempt to bridge the gulf between Jewish and Greek thought. The Jewish commercial settlers at Alexandria, forced by circumstances to abandon their language, clung tenaciously to their faith; and the translation of the Scriptures into their adopted language, produced to meet their own needs, had the further result of introducing the outside world to a knowledge of their history and religion."—"The Interna-

tional Standard Bible Encyclopedia," Vol. IV, p. 2722.

This translation was produced at Alexandria. The Pentateuch translation was made about the middle of the third century B. C. from Hebrew manuscripts brought from Jerusalem. The language used was that of the common people. The work of translation was continued for about a century, being completed about the middle of the second century B. C.

Of special interest is the translation of the book of Daniel. The following quotation taken from the edition of the Septuagint published by Samuel Bagster and Sons, London, furnishes some important information:

"The real Septuagint text of the book of Daniel was, at a very early period, neglected by the church, and the version of Theodotion was substituted in its place. Hence the book of Daniel contained in almost all manuscripts and printed editions of the Septuagint belongs properly to Theodotion, and not to that version.

"Indeed, for many centuries, the real Septuagint of Daniel was supposed to be lost: it was, however, discovered in a manuscript in the palace of Prince Chigi, at Rome. Bianchini transcribed it from this manuscript (known by the name of Codex Chisianus), and from his copy it was published by Simon de Magistris, in 1772. This edition and other separate reports were, however, not very accurate. The manuscript itself was recollated for Holmes; and in his edition the real Septuagint of Daniel is given, as well as that of Theodotion.

"The publishers have judged it well in this edition to include this book, which is an integral part of the Septuagint version; for, although it was justly rejected in public ecclesiastical

reading, in favor of the more correct translation of Theodotion, an edition of the Septuagint is incomplete without it; and, indeed, this book, in spite of all the imperfections of the translation, affords valuable materials for comparison with New Testament phraseology, diction, and citations."

The version of Theodotion, as also one by Aquila, and another by Symmachus, appeared in the second century A. D. Only fragments of the two latter versions are now extant.

In the original Septuagint translation of the book of Daniel, the period of Daniel 8:14 is given as 2300 days, while in the Theodotion version, which afterward took the place of the original translation of this book, the number is given as 2400. Inasmuch as the authoritative English translations preserve the number 2300, it would seem that this is according to the reliable Hebrew text.

Washington, D. C.

Illuminated Texts

Side Lights From Translations

Matthew 24:34

Standard Versions

"Verily I say unto you, **This generation shall not pass**, till all these things be fulfilled."—*Authorized Version*.

"This generation shall not pass away."—*A. R. V., R. V.*

Catholic Version

"This generation shall not pass."—*Douay*.

Historic English Translations

Wyclif, 1380.—"This generacioun schal not passe."

Tyndale, 1534.—"This generacion shall not passe."

Crammer, 1539.—"This generacion shall not passe."

Geneva, 1557.—"This generation shal not passe."

Rheims, 1582.—"This generation shal not passe."

Independent Translations

"This generation will not pass away."—*American Baptist Improved, Riverside*.

"The present generation shall not pass away."—*Centenary*.

"This generation will not have passed away."—*Darby*.

"This present generation shall not pass away."—*Fenton, Moulton, Syriac*.

"Before the present age passes away."—*Goodspeed*.

"In no wise will have passed away this generation."—*Interlinear Greek*.

"The present generation will not pass away."—*Moffatt, Twentieth Century*.

"This generation shall not pass."—*Newberry, Companion Bible*.*

"This generation will not pass."—*Von Tischendorf*.

"The present generation will certainly not pass away."—*Weymouth*.

"This generation may not pass away."—*Young*.

"In no wise shall this generation pass away."—*Rotherham*.

Daniel 9:27

Standard Versions

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall **cause the sacrifice and the oblation to cease**, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."—*Authorized*.

"Cause the sacrifice and the oblation to cease."—*A. R. V., R. V.*

Jewish Versions

"Cause the sacrifice and the oblation to cease."—*Leeser*.

"Cause the sacrifice and the offering to cease."—*New Translation (1917)*.

* "Not—by no means."

Catholic Version

"The victim and the sacrifice shall fail."—*Douay*.

Independent Translations

"Cause the sacrifice and the oblation to cease."—*American Baptist Improved, Companion Bible, Darby, Moulton, Newberry*.

"Sacrifice and offering shall cease."—*An American Translation, Moffatt*.

"Make the sacrifice and the offering to cease."—*Fenton*.

"Cause sacrifice and present to cease."—*Rotherham*.

"Sacrifice and drink offering shall be taken away."—*Septuagint*.

"Causest sacrifice and present to cease."—*Young*.

Revelation 19: 10**Standard Versions**

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: **worship God: for the testimony of Jesus is the spirit of prophecy.**"—*Authorized Version*.

"Worship God: for the testimony of Jesus is the spirit of prophecy."—*A. R. V., R. V.*

Catholic Version

"Adore God. For the testimony of Jesus is the spirit of prophecy."—*Douay*.

Historic English Translations

Wiclif, 1380.—"Worschip thou god, for the witnessynge of Ihesus: is spirit of profecie."

Tyndale, 1534.—"Worshippe God. For the testymony of Iesus ys the sprete of prophesy."

Cranmer, 1539.—"Worshippe God. For the testymony of Iesus is the sprete of prophesy."

Geneva, 1557.—"Worshyp God: for the testimonie of Iesus, is the sprite of prophecie."

Rheims, 1582.—"Adore God. For the testimonie of Iesvs, is the spirit of prophecie."

Independent Translations

"Worship God. For the testimony of

Our Relation to

BY N. P.



IN this time when the world of Adventists should be enjoying world looks down, we should be discouraged, we should be of for fear, we should rejoice in what to do, we should point to When they talk about hard times day is coming. When the world is full trembling because of the things that are His admonition to look up and lift up

There are two classes in the world prophecy (their hearts "failing them for which are coming on the earth"), and "When these things begin to come to pass for your redemption draweth nigh." The servant of the Lord has said: "Uplift yourselves as disguised blessings, of woes as I hope to spring up in the place of despair

As spiritual leaders we should view the mountain peak of God's promises in the clouds may drop their heads as a bulrush lift up our heads with hope and faith should go forth filled with courage, that hearts of others, knowing that "the presence of God." Let us be among those who are rejoicing, in full assurance that the day of

Buenos Aires, Argentina.

Jesus is the spirit of prophecy."—*American Baptist Improved, Companion Bible, Moulton, Newberry, Riverside New Testament*.

"For the testimony of Jesus is the vital breath of prophecy."—*Centenary*.

"Do homage to God. For the spirit of prophecy is the testimony of Jesus."—*Darby*.

"Worship God; for the evidence of

Jesus is the life of preaching."—*Fenton*.

"Worship God! For the testimony of Jesus is what inspires prophecy."—*Goodspeed*.

The Present Crisis

NEILSEN

is passing through a crisis, Seventh-day is a period of spiritual uplift. When the look up. When the peoples of earth are good courage. When hearts are failing the blessed hope. When men know not em to the true source of joy and peace. mes, we should tell them that a better filling the prophecy of our Lord, and is coming upon the earth, we should heed ur heads.

ed today,—those who are fulfilling the fear, and for looking after those things those who are heeding the admonition, ss, then look up, and lift up your heads; which do we as workers belong? The ose who are cast down. Treat of calam- ercies. Work in a way that will cause r."—*Gospel Workers*, p. 37.

these distressing world conditions from tead of from the abyss of despair. Oth- in utter discouragement, but we should in Him who is mighty in power. We we may cause hope to spring up in the spects are as bright as the promises of oking up. Let us lift up our heads, and our redemption is at hand.

"Worship God (for the testimony borne by Jesus is the breath of all prophecy)."—*Moffatt*.

"To God do homage. For the testi- mony of Jesus is the spirit of proph- ecy."—*Interlinear Greek*.

"Unto God do homage! For the wit- ness of Jesus is the spirit of prophecy."—*Rotherham*.

"Worship ye God: for the testimony

of Jesus is the spirit of prophecy."—*Syriac*.

"Worship God. For to bear testi- mony to Jesus demands the inspiration of a Prophet."—*Twentieth Century*.

"Worship God. For the witness of Jesus is the spirit of prophecy."—*Von Tischendorf*.

"Worship God. Testimony to Jesus is the spirit which underlies Proph- ecy."—*Weymouth*.

"Bow before God, for the testimony of Jesus is the spirit of the prophecy."—*Young*.

Luke 14: 23

Standard Versions

"And the lord said unto the servant, Go out into the highways and hedges, and **compel** them to come in, that my house may be filled."—*Authorized Version*.

"Constrain."—*A. R. V., R. V.*

Catholic Version

"Compel."—*Douay*.

Historic English Translations

Wiclif, 1380.—"Constreyne."

Tyndale, 1534.—"Compell."

Cranmer, 1539.—"Compell."

Geneva, 1557.—"Compel."

Rheims, 1582.—"Compel."

Independent Translations

"Compel."—*American Baptist Im- proved, Companion Bible, Darby, In- terlinear Greek, Newberry, Rotherham, Von Tischendorf, Weymouth*.

"Make."—*Centenary, Goodspeed, Moffatt, Riverside, Twentieth Century*.

"Persuade."—*Fenton*.

"Constrain."—*Moulton, Young, Syr- iac*.

WHEN the word of God is being per- verted, one cannot be silent without divine censure.

A Greater Evangelism

A Discussion of Principle, Practice, and Problem

The Story of an Institutional Evangelistic Effort

BY AN OFFICE EMPLOYEE

IN the summer of 1930 there came to a small group of employees in the Review and Herald office the definite conviction that it would be a good thing, as workers in an institution engaged in the mechanics of the message, actually to do the things about which we had been so long theorizing. "Let us hold an evangelistic effort," some one suggested, "a Review and Herald evangelistic effort. It would do us all good to enter 'the field' about which we have heard so much. Why not tell some of the thousands within easy reach who have never heard the wonderful truths of the third angel's message?"

That was the beginning. Weeks of careful planning followed. The Review and Herald as an institution, and the office family, gave the money needed, and the Potomac Conference provided a Bible worker and paid her salary. All the office workers rallied enthusiastically to the support of the enterprise, giving not only money, but time and talent as well.

The men and women who make up an institutional force are trained to prompt, efficient service. This was evident as our organization swung into shape in the early autumn, and the steering committee, together with the committees on distribution of literature, ushering, music, art, newspaper write-ups, ads. and handbills, platform arrangement, transportation, and Bible readings and visiting, got under way. No detail was left unplanned for.

It was decided to hold our effort in Alexandria, a conservative old Virginia city just across the Potomac from Washington, D. C. For six weeks preceding its beginning 3,000 copies of *Present Truth* were mailed to a selected list of names chosen from the telephone directory. On the sixth Sabbath afternoon the office family turned out almost *en masse*, and working in

band formation, rang every doorbell in the city. Thus the people were given personally an attractively arranged handbill and a cordial, friendly invitation to attend "the Bible Chattanooga, opening at Elks' Hall tomorrow night." Newspaper notices also appeared in the local Saturday issues, thus spreading the announcement to the farm and village homes over all the countryside.

For eight weeks these meetings were held four nights a week—Sunday, Tuesday, Thursday, and Saturday. Special music and chalk talks were frequently featured, and a special effort was made to choose subjects of wide general interest for Sunday evenings. It was a long pull, but not once did the efficient organization fail to function properly and on time. Each individual responsible was in his appointed place on the specified minute of the specified night.

As the interest grew, we invited our friends and neighbors of the Washington Sanitarium and Hospital to share our joy of service. The general public is interested in such things as food, high blood pressure, and nerves. Doctors and nurses of the staff gave lectures and demonstrations which were

much appreciated, and greatly assisted in drawing and holding our audiences.

The eight weeks of intensive lectures were followed by four weeks when lectures were held only on Saturday and Sunday nights. Each Sabbath afternoon for these twelve weeks, every doorbell in the city of Alexandria was rung, and a personal invitation to the lecture was given, accompanied by a handbill and a copy of *Present Truth*. At the close of this series we continued Sunday evening services for eight weeks more, completing an effort of twenty weeks. All expenses connected therewith were carefully budgeted, and we closed without deficit. Our Review and Herald treasurer dispersed the funds, and held the purse strings very efficiently.

What were the results? Fifteen new believers and six of our own church youth were baptized in two baptismal services. The small Alexandria church of thirty-seven members was thus strengthened by twenty-one additions. In the twelve months immediately following the beginning of this evangelistic effort, the tithe of this church increased 50 per cent over the twelve months immediately preceding the effort. This good record is continuing, and their sixty cents a week and Sabbath school offerings are going well "over the top." At this writing a substantial little church building, costing \$5,000, is just being completed in Alexandria.

Did this Review and Herald evangelistic effort pay? Put to our office family when late summer rolled around in 1931, the answer was unanimous: "Yes, a thousand times, YES!" So once more we planned; once more our board and the Potomac Conference pledged their co-operation; and once more, as employees, we gave, in cash and service, even more than the year before.

Our second effort was held in Hyatts-

ville, Maryland, a suburban town within ten minutes of Takoma Park by automobile. The same committees once more swung into action, and the same efficient service that contributed so largely to the success of the Alexandria effort was cheerfully given over approximately the same period of time.

There was, however, this added feature: In Alexandria a small church already existed as a nucleus around which to work. In Hyattsville there was no organization of any sort, and only a few Seventh-day Adventist families. Therefore, the first of January, 1932, some thirty of our office force led the way, and joined by others from surrounding churches, formed a Hyattsville company of forty-two members. The church services were held in the same Masonic Hall where the Bible Chautauqua had been featured, and those interested, especially those receiving Bible studies, were invited to attend. Subsidized by only the small sum of \$35 from our other effort funds, this company has from the first been entirely self-supporting. Their tithe, Sabbath school, and mission offerings have increased surprisingly as new believers have become more and more firmly grounded in the Bible truths of the third angel's message. So on the first Sabbath in May the Hyattsville Seventh-day Adventist church was organized, with forty-seven charter members.

On Sabbath, May 25, twelve persons—the first fruits of this second Review and Herald evangelistic effort—received baptism. A number of other interested persons are faithfully attending Sabbath services and studying with the Bible worker and her assistants, and another baptism will take place soon.

Not only has the light of present truth thus been brought to many persons hitherto unreached, but our own souls have been blessed. It is planned

to hold a third effort in the early autumn this year.

This experience has been a revelation of the potential evangelistic talent in the working force of just one institution. We have discovered that an institutional group, well disciplined and handpicked (we know their temperaments and their ability, from working with them year after year), represent a potentiality for concerted action in evangelism just as much as they do for concerted action in the particular work that the institution is doing. That is the real kernel of this whole thing, and out of that grew this endeavor.

The question has been frequently asked: Has the Review and Herald as an institution underwritten the effort? To this it may be said that the Review and Herald Publishing Association has been very definitely responsible, and the employees have been very definitely responsible. Because the employees give, the institution feels that it can do something definite. Such co-operation is a wonderful thing. Other institutions have before them the selfsame possibilities for active, concrete, soul-winning endeavor.

The Query Corner

On Life and Labor

Essentials and Nonessentials

The contrast between essentials and nonessentials, primaries and secondaries, fundamentals and incidentals, is frequently stressed by the "Ministry" in these general terms; but specifically, just what is included or intended by these expressions? Please illustrate concretely. Are not all details important? And were not our ministers in earlier days all united upon the details of our positions?

We have often stressed the distinction between belief in and emphasis

upon the broad, impregnable foundation truths of our message, and the proclivity of some for disproportionate emphasis upon details that form but an incidental part of the main outline. We can best illustrate from our denominational history with points upon which there is now virtual unanimity: The incontrovertible features of Daniel 7 are as clear as the noon-day sun,—the four consecutive empires, the division of the fourth into ten parts, the plucking up of the three, the rise of that religio-political power, the Papacy, its period of dominating perversion, its mutilation of the times and law of God, and the final establishment of Christ's everlasting kingdom, now just at hand.

This general outline will be unhesitatingly acknowledged by every loyal Seventh-day Adventist. But the discussion that continued for years over the identity of one of the horns (whether it was the Huns or the Alemanni) is an example of our meaning of secondaries, or minor points. Practically all now acknowledge the evidence is in favor of the Alemanni, but our contention is that the main outline has not been affected. Its fundamental features have been unitedly recognized and proclaimed by all through the years, and are today. Hence, the tragedy of variance over a detail that was not fundamental.

Or, to take another feature from the same prophecy,—the precise date of the beginning of the twelve hundred sixty years. Much agitation has centered about this point. Some have limited it to but one year, 538 A. D. Others have taken a group of events covering several years, but terminating in 538 A. D. The simple fact is that the twelve-hundred-sixty-year measuring rod laid down upon the centuries is essentially the same in either case. It sets metes and bounds, limiting or marking off that period within which these manipulations of

the Papacy would be accomplished—the changing of heavenly times and laws, the arrogant words, the persecution, and the exercise of dominance. It leads us undeviatingly from the time of the acknowledged beginning of papal power to the time of serious wounding and loss of that power.

But the unassailable, major point of this feature of the prophecy is not challenged nor invalidated by one view as against the other. The twelve hundred sixty years stand unimpeached, and that is the crucial issue. Let none become wrought up, therefore, over such details in the interpretation of prophecy. Details are important, but not all-important. Toward such there should be an open mind. We must keep on the main line and avoid sidetracking over incidentals. The great consummation is upon us. The verities stand immutable,—nay, buttressed, confirmed, augmented today as never before. We are to throw the full weight of our united strength there.

If any one thinks that there was not strongly divergent opinion upon details among the pioneers, let him but read our early periodicals and books, and this misconception will be promptly dispelled. One cannot but admire and revere those rugged characters with their frankness and unconcealable honesty. On the great fundamental truths which made and kept them a separate people, they were united heart and soul. The founding fathers of this movement were strong personalities, with strong convictions; but they stood as one upon the major things, and submerged the minor. It was this body of essentials that united and made them Adventists, and it is this same body of fundamentals that will preserve unity and keep us Adventists today. We need the same breadth of mind, combined with the same loyalty of heart.

The bulwarks of our faith have

nothing to fear. Details of understanding have often changed through the years, and will doubtless continue to change. Added light will give fuller understanding, but will ever confirm these essentials. There is ample ground for unwavering faith in God, His word, His remnant movement, the clear outlines of our message, and Christ's imminent return. We are to sound the note of confidence because of the confidence in our own souls.

L. E. F.

Kindly Correctives On Speech and Conduct

Let Us Avoid Slang

BY LEO THIEL

THE proper appreciation of the solemn meaning and motive of preaching should go far to refine and improve the language of the preacher. A close, vital relationship exists between the solemn message of an earnest preacher and the language through which that message is conveyed.

The language of the minister of the Lord ought to be pure. His diction should be of the best. This does not imply that purity of speech is a type of language that is weak, affected, effeminate, bookish, stilted. Good diction offers abundant room for the forcible expression of strong ideas. Much of the English of today is the robust descendant of the virile Anglo-Saxon.

One may inquire, What is pure diction? and why object to slang? Pure diction is language that is characterized by reputable, universal, and present-day usage. Reputable usage means that the words used are words employed by standard writers and speakers. They are the words found in the works of the best writers and on the pages of our leading conservative magazines.

Universal usage implies that the words are in nation-wide use. Various geographical areas of a country have local expressions, which while perhaps understood in other geographical areas, are not largely used in them. Universal usage, a characteristic of pure diction, debars the use of provincial expressions.

Present-day usage means words that are in use today. Words, like fashions, come and go. New expressions take the place of older expressions. Archaic, obsolete, and obsolescent expressions (expressions that are no longer used) cannot be called pure diction.

Now about slang. There always has been a group of words and expressions that have been on the border line. Every language has its store of questionable diction. In our land today slang is more perplexing than ever before. The radio has made slang expressions almost universally used and understood.

Two main objections may be cited against the use of slang: (1) Slang expressions are usually questionable in origin; the elements of society that refuse to conform to conventional and lawful practices in other ways seem to find it necessary to express their ideas in an unconventional way. Many of our slang expressions can be traced to the jargon of the underworld. (2) Slang is ephemeral in usage. The slang expressions of today are forgotten tomorrow.

Slang is usually inexact and indefinite. The aptness of slang and its humor come far short of justifying its use when we give thought to its origin and ephemeral character.

Washington, D. C.

THE words of a preacher are, or should be, the medium for expressing thought, and never a camouflage for hiding a lack of thought.

The Fear Element

PUBLIC speaking really cannot be taught. Do you think, if I lectured a boy for fifty hours, I could teach him how to swim? He has to teach himself. All I can do is lead him down into the water and try to give him confidence.

Learning to speak in public is like learning to swim. The best teacher in both is practice, and the greatest obstacle to both is fear. In every session of my course each member of the class must talk for two minutes, timed with a stop watch. Then I tell him the strength and weakness of his talk. After about six lessons he gets over his first fears. He talks fairly easily.

At this point he needs to be thrown into deep water. That's why I devised the "heckling session." It's a baptism of fire. As each speaker gets up, it's the business of the rest of the class to heckle him, howl him down, pound on tables, insult him, embarrass him. It's the business of the speaker to keep his nerve, dominate the tumult, and finish what he has to say. Having ridden the storm, he is inoculated against stage fright. He is ready, in the remaining six lessons, to enjoy himself and absorb some of the principles and rules of public speaking.—*Dale Carnegie, in the American Magazine, January, 1932.*

"God is in heaven, and thou upon earth: therefore let thy words be few."

FAR better to admit limitations of information than to bluff, which practice is first of all dishonest, and second is bound ultimately to be detected, and so forfeit the confidence and respect of the informed. Candor and humility are always honorable, and command universal respect. The more one really knows, the more our human limitations are recognized, and usually the more humble the man.

Bible Worker's Exchange

For an Enlarged Service

The Bible Worker's Fourfold Responsibility

BY RUBY L. MC SPARRAN

THE responsibility of the Bible worker is fourfold: Her relation to the message she bears, the example she sets, the influence she exerts, and the use of her time. The Bible worker bears the responsibility of giving the most important message that can be carried to intelligent human beings. But how disappointing, how futile, it would be to tell them of the Christian heritage, and not make clear to them how to obtain it! To inform men and women of the facts of sin, and of the plan of redemption and the restoration provided thereby; to make plain to them the prophetic utterances that reveal the relationship of earthly things to the progress and outworking of that plan; and even to convince them of the truthfulness of it all, is by no means sufficient. The Bible worker has been intrusted with a message that informs and also reforms. Her responsibility is to present that message in a way that will not only convince, but also convict and convert.

Christ not only gave the disciples the message they were to deliver, but He also gave them that which would enable them to give it with power. "Tarry," He said, "until ye be endued with power;" and, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." Bible workers must have the same baptism of power that was necessary for the apostles before they are properly equipped to give the third angel's message.

But even with the message fresh from the Scriptures, tactfully presented by the Spirit-filled Bible worker, not all who hear will be convinced, and of all who are convinced not all will yield to conviction. The Bible worker's duty is to give the message clearly, correctly, tactfully, and *winningly*. Having experienced its converting and sanctifying power in her own life, she is to present it as the power of God unto salvation to all who believe. The results she must leave with God. It is her part faithfully to

sow the seed, confident at all times that God will give the increase.

The Bible worker's responsibility in regard to the message with which she is intrusted places before her a high standard of Christian living. Her example must be such as can be safely followed, her influence must ever be on the right side. Next to the minister there is perhaps no one who can do more to lift up the standard for the people than the Bible worker. By the way she dresses, and eats, and spends her money; by her conduct in the house of God, and her manner of observing the Sabbath; by the language she uses, the forms of entertainment she chooses, and in many other ways she may do much to raise or lower the standards of Christian living.

God's standard is a pure, holy standard, and is for the perfecting of a pure and holy people, who are naturally looked upon as peculiar by the world. It is true there are those even within our ranks to whom the tinsel of worldly customs and practices has the

glitter of pure gold; but this must never cause us to fail to lift up the standard. We must do all we can to raise the standard of Christian living among those already in the church, and must surely not fail to present the true denominational standard to our readers.

If we are ever tempted to lower the standard a little in some particular case or on some special occasion, we must remember that such a course is neither safe nor pleasing to God. In "Testimonies to Ministers," we read:

"Will those who preach the truth to others be sanctified by the truth themselves? Will they love the Lord with heart and mind and soul, and their neighbor as themselves? Will they meet the highest standard of Christian character? Are their tastes elevated, their appetites controlled? Are they cherishing only noble sentiments, strong, deep sympathy, and pure purposes, that they may indeed be laborers together with God?"—Page 162.

The use that the Bible worker makes of her time must always be considered. Will the conference committee tell me how many hours a day and how many days a week I am to spend in visiting and giving Bible readings? Is it expected that I shall get out among the people every day, in spite of the weather or my state of health?

One worker who assisted in an effort, never left home to visit until about 1 P. M., and returned at 5 P. M. There was need of more visiting, but she felt that she had done as much as should be required of her. Shall I follow her practice? Will not God hold me responsible for the use I make of every bit of my time? How can I crowd into one twenty-four-hour period the program of personal study, visiting, Bible study with readers, sleep, meals, church work, reading, writing, etc., that should have a place? These and many other questions might be asked and answered in the consid-

eration of this phase of our subject. Each Bible worker must by personal study and prayer solve the problem of her own daily program. A few principles in conclusion will be helpful:

Time is a talent bestowed by God, and for its use we shall be called to render a strict account to Him. Constrained by the love of Christ, we shall not try to see how little time we can devote to actual Bible work; rather, our concern will be so to plan our work that we can crowd into the time at our command the largest possible amount of ministry to those in need of the gospel.

We shall not selfishly spend time in pleasure seeking, but if in need of relaxation shall rather seek for recreation that will conserve our powers in order that we may do more efficient soul-saving work.

We must plan for unhurried prayer and meditation. This is vital; for if we would give, we must first receive.

The members and work of the church must have some of our time, but care should be taken that we do not allow our program of church work to encroach upon time and strength that should be devoted to those outside the church. The more thorough the work we do with our readers before they enter the church, the less time will have to be devoted to holding them after they have become affiliated with us.

We may expect to become weary. There will be crises when souls are being born into the kingdom, and we shall not be able to spare ourselves, just as the nurse forgets her own weariness or pain in a physical crisis, and labors only for the life of her patient. The promise is, "As thy day, so shall thy strength be."

In all our work for God, faithfulness counts. "Well done, good and faithful servant," is the commendation we long to hear from our Lord and Master.

Sioux City, Iowa.

The Successful Follow-Up

BY MABEL MAC DOUGALL

THE "follow-up" may well be called the kernel of the evangelistic effort; for unless we get in such close personal touch with souls as to hold them and prevail with them, our public meetings will be largely in vain. This work should, of course, be shared by the evangelist and the Bible worker. The interest of many having been aroused by the stirring truths presented in the public meetings, it is essential to follow this with special instruction in the homes of the people, where they may have opportunity to ask questions on points not fully understood. In this work we need the help of the Holy Spirit as in few others. We must never forget that it is "not by might, nor by power, but by My Spirit, saith the Lord." Zech. 4:6.

In house-to-house work, there are many types of mind to be met, each requiring a different method of approach. Tact is required, and much earnest prayer. The point of contact varies according to circumstances, as we can win the confidence of some more easily than of others.

Appearance counts with the Bible worker. Not only must she be neatly clad, but she must also be amiable, friendly, and not too easily rebuffed. She must have a real burden for her work, and feel that she has something worth while to give to the people. She must endeavor to impress minds with her firm conviction that the message she brings to them is the last message of mercy to be given to the world.

I find it best to "warm up" to my theme quickly; the first ten minutes of a battle are worth two hours later on. A few remarks on world conditions in these days often form an effective point of contact, and a suggestion may be made for further studies. Quick sensibilities and a delicate, sympathetic nature are to be cultivated. At all times we must have the direct guidance of the Holy Spirit. Power from God is needed to open the hearts of the people, and to give convicting force to our words.

How carefully do men and women who take up salesmanship prepare themselves by studying and applying certain psychological principles! How

much more should we who are carrying the good news of salvation to dying souls attain to the highest degree of efficiency in the art of soul saving! Half the battle lies in the consciousness that we are right, and have a message to give. Courage is a tremendous force. When God called Jeremiah to his great task, Jeremiah hesitated. "I cannot speak: for I am a child," he said, with fear in his heart. But the Lord reproved him: "Say not, I am a child: for thou shalt go to all that I shall send thee. . . . Be not afraid of their faces: for I am with thee." Jer. 1:6-7.

Fear is one of the deadliest enemies of the soul. But fear flees before the courage that Heaven implants. The truth in our message, and our confidence in it, is the measure of our power. In order for the truth to conquer those who do not know Christ, it must first conquer those who profess to know Him. The secret of the Bible worker's success should be "the conquering power of Christ in the heart."

The Bible worker should keep the evangelist fully acquainted with the developing interest, and arrange for him to call at the homes of the people, particularly where cottage meetings can be held. Usually the people have high regard for a minister, and his personal presence and interest mean much to them.

Worcester, Mass.

The Field Says ---
Through Our Letter Bag

Loud Cry Due.—For decades we have been looking forward to the time when the call would definitely sound to come out of Babylon. Evidently that time is now here. In a recent issue of one of the leading evangelical journals we find the following editorial remark in the question and answer department:

“Ought I to leave my church?” is a question that comes to the — from readers more often now than almost any other question.”

Surely this is a condition of religious affairs exactly in agreement with the prediction of Revelation 18:4. It is no mere coincidence; it is the real condition predicted by the prophecy. How are Fundamentalists, who believe in the Bible, to avoid the conclusion that this is what the prophecy has foretold? And if the present astonishing conditions in the religious world are indeed the exact conditions predicted by the prophecy of Revelation 18:4, how are these same people to avoid the further conclusion that Adventists are right in their application of the other associated prophecies of the seventeenth, fourteenth, and thirteenth chapters of this same book of Revelation?

I need hardly remind my fellow workers that this present condition, where so many conscientious Christians are ready to leave their churches, has been brought about by the great modern apostasy, due to the almost universal acceptance of the evolution philosophy by the ministers and leading members of the popular churches.

Obviously the loud cry of Revelation is now due.

GEORGE MC CREADY PRICE.
Berrien Springs, Mich.

Breaks Down Prejudice.—In our work in the South I have advertised as a Seventh-day Adventist in both church and evangelistic meetings, and have associated the health reform message with my work. Sometimes I have had the privilege of a doctor associate, and have always deeply appreciated the opportunities made possible by skilled assistance of this kind. However, if a doctor or a nurse is not to be had, the evangelist should always present the health reform truth himself, as it stabilizes the message in the eyes of the public and breaks down prejudice. Seventh-day Adventists should be leaders in teaching and living health principles. And when we win a place in the hearts of the people through presenting the gospel of health, we can more easily gain their attention to other truths that we love. When we give the health message with these other truths, those who accept the teaching will become all-round Christians.

Monday night is always a hard night on which to draw a crowd, and our medical brethren have sometimes accused me of choosing a bad night for our health talk. But I tell them I use it to draw the largest crowd.

We need never be flashy or fantastic or fanatical in advertising the health message; rather let us tell the plain, simple story in a way that every one can understand. I use a “dissolving” stereopticon to advantage. Since the subject is health reform teaching from a Scriptural viewpoint, I always begin with a scripture; then, if a doctor is with me, I let him present the scientific side. But I like to be sure that he is a good speaker!

J. G. MITCHELL.

Miami, Fla.

The Voice.—Why are so many ministers content to speak in a harsh, grating voice, and to use the English language carelessly? A pleasant speak-

ing voice is worth striving for, and a few simple exercises will work wonders. In speaking, make every consonant definitely distinct, as if pushing away an imaginary feather. While clearly enunciating the consonants, at the same time expel as little air as possible in the pronunciation of the vowels. Read aloud from a book or paper as far as possible without taking a second breath. It is amazing what these simple exercises will accomplish.

When I started in this work, a young man associated with me and I would go to a lonely spot, and there speak to each other, gradually increasing the distance between us. We kept this up till we could understand each other without shouting at a distance up to a quarter of a mile on a still day. I would take a dictionary of synonyms, and between visits would try to master the exact meaning of ordinary words. These two things—a pleasant, distinct voice, and correct English—are of untold value to any preacher, and are worth taking pains to acquire.

H. A. LUKENS.

Vancouver, Canada.

Anent the Encyclical.—We are still hearing from different parts of the world where the denominational answer to the Pope's invitation to Protestants to join the Roman Catholic Church has been published in the newspapers. These extracts give the reply either in full, as it appeared in the *Review and Herald*, or in synopsis form as especially prepared for the secular press. These responses indicate that newspaper editors desire to give their readers information of this character. Not in twenty years has the denomination sent out over such a wide area an official pronouncement in answer to the doctrines of the Roman Church, and so far as we know, no other Protestant organization has ever prepared a pronouncement with

more frankness and clarity in stating why it could not unite with this system of religion.

This newspaper publicity has won many friends for the Adventist cause, our workers being congratulated by large numbers who have read these reasons with more than ordinary interest, as they realize the courageous attitude of our leaders in placing the teachings of the Scriptures above the mandates and traditions of men.

Just recently, inspiring letters have come from different parts of India, the stronghold of Mohammedanism and Hinduism, in which our brethren rejoiced over having secured prominent publicity for our pronouncement in Delhi, the capital of that vast empire; Rangoon, the metropolis of Burma; Allahabad, another large city; and other centers. Something was also printed in Ireland, the British Guianas in South America, and places in Central America. There is abundance of evidence that God desires His people everywhere to use the public press to herald the advent message among the multitudes.

W. L. BURGAN.

Washington, D. C.

Viewpoint.—It should be our first effort to understand the viewpoint of those for whom we work, even when it concerns those of our own race and religion. When meeting the African, the Confucianist, or the Hindu, how much more important that we understand his point of view!

As well might a Hindu, with no knowledge of the West, come to America, and attempt to establish himself in the hearts of the common people as a religious leader by lectures on *ahimsa* (non-injury of animal life) and transmigration, as for the Christian missionary to attempt to present the truths of Christianity to the Hindu without a knowledge of his religious views and his ways of life and thought.

This fact is true of every branch and department of our work. Much well-intentioned but misdirected effort has resulted in failure and awakened antagonism because of a lack of understanding of the viewpoint of the people for whom work was attempted. Departmental material in mission fields often bears the mark of this lack.

Our presentation of the message should be in terms readily understood, and all promotion material and plans should be arranged with the religious or social sensibility of those who may see or read in mind. A goal chart depicting the destruction of a Hindu temple and its replacement by a Christian church as the objective of donations asked for, is not likely to meet with the good will of the Hindu visitor to our religious services.

Such mistakes can be avoided, and constructive plans laid, only by an intimate knowledge of those for whom we are working. Wherever we work, or whoever the people for whom we work, our labor will be increasingly effective as we acquaint ourselves with their viewpoint. T. R. FLAIZ.

Nuzvid, South India.

Effectiveness of Cottage Meetings.

—Personal experience teaches that a series of evangelistic services arouses in the hearts of the listeners a desire for Bible study. This soul awakening will, if carefully fostered, present opportunities for seed sowing. Here is where the church, under the direction of consecrated workers, can by the literature ministry and cottage meetings follow up the interest created from the desk.

Some of my most fruitful efforts have been attained in round table cottage meetings where from twenty to forty persons have gathered with their Bibles for study. Usually these meetings begin with as few as five or six.

As the interest deepens, and neighbors and friends are invited in, the circle widens until the room becomes taxed for space.

These cottage meetings are always opened with one or two gospel songs, followed by prayer. After the subject has been announced, texts are given out in rotation, so that all may have their texts found, and be ready to listen as the subject proceeds. After thirty-five or forty minutes of study, questions are asked directly upon the subject to see if the points covered have been thoroughly understood.

The meeting is closed with a hymn and benediction. Literature upon the subject of the evening is then distributed for future study. A weekly visit by the leader to those attending these Bible classes for the first time, tends to deepen the interest and inspire confidence. In a number of places, our lay workers are carrying on similar meetings with excellent results.

H. P. GRAM.

THE Jewish prejudice against Christ and Christianity that has stood as adamant through the centuries of the Christian era, is breaking down. This is our golden hour of opportunity, with the Sabbath as a bond of common interest and a point of favorable contact.

The Minister's Books

Reading Course and Reviews

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THE credit cards for the 1932 Ministerial Reading Course are now available to all who complete the reading of the required books, together with an elective volume as personally chosen. The titles of the specified books are:



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"The Geological-Ages Hoax," by G. M. Price.

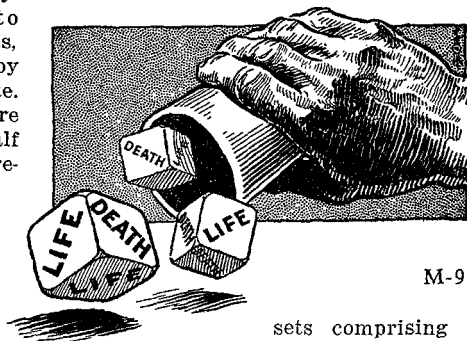
"The Epistle to the Ephesians," by G. G. Findlay.

"Lectures on Revivals of Religion," by C. G. Finney.

"Counsels to Teachers, Parents, and Students," by Mrs. E. G. White.

Already, before the year is half through, final reports are coming in, and many are the expressions of appreciation for the books selected, and many the declarations of value received from their perusal.

These volumes were not chosen for diversion, but for study, and their reading by such participants in the



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plan is not considered a burden but a privilege. In this intensive age either progression or retrogression will mark our pathway, and the horrors of stagnation should act as a wholesome urge for every worker in this cause to advance. Especially is this true in a time of economic pressure, when segregation and elimination seem inevitable.

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Our Supreme Need as Workers

(Continued from page 1)

story say that he would permit nothing to rob him of this time of communion with God. He felt that he could not do his work without prayer, and took time for it in spite of many pressing demands on his time and strength.

John Fletcher, a great English preacher associated with Wesley, is said to have "stained the walls of his room by the breath of his prayers. Sometimes he would pray all night; always frequently, and with great earnestness. His greeting to a friend was always, *'Do I meet you praying?'*" This is a wonderful salutation, "DO I MEET YOU PRAYING?" Is your heart in tune with God? Oh, how little of that spirit dwells today in our working force!

Martin Luther said: "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day. I have so much business I cannot get on without spending three hours daily in prayer." Martin Luther was a busy man, too. He had a mighty work to do, but he accomplished it through prayer.

John Welch, "the holy and wonderful Scotch preacher, thought the day ill spent if he did not spend eight or ten hours in prayer. He kept a plaid that he might wrap himself in when he arose to pray at night. His wife would complain when she found him lying on the floor, weeping. He would reply: 'O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them.'"

Such records ought to constitute a challenging example to our ministry; for, oh, how very little praying we do! How eager we are to work, but how easy we find it to neglect prayer! We do not tarry with God as this great truth demands that we should; we fail

to wrestle with God until victory comes. One of the greatest needs in our work today is more prayer. There ought to be, from the highest to the humblest throughout the entire world, more prayer, and yet more prayer.

An experience in the Far East comes often to my mind. With some of the brethren I was attending an inland meeting. My bed was in a little low attic, and it was bitterly cold. One night I could not sleep, so I decided to get up and walk. I had my clothes on, for I had had to get up and put them on in the night. Climbing down the narrow ladder, I went out the door. To my surprise I heard some one talking. The sound came from a passageway between a wall and the house, where the biting wind swept through. I went around and looked, and saw a man on his knees, one of our Chinese evangelists. He was weeping with brokenness of spirit,—out of bed at 3:30 in the morning, crying and praying to God for salvation and deliverance. I was deeply moved to think that I had not thought of praying, but only of getting warm.

Walking out toward the road, I heard a voice of weeping. Through a little hole cut in a wall, I looked in, and saw two men on their knees weeping and praying. One of them was our Chinese cook and the other was his helper. I didn't disturb them, but went on two rods farther to a small shed in which we ate. It was still dark and cold. Here again I heard the voice of prayer, and I listened. Men were crying to God and weeping, praying for mercy. I counted five men on their knees. They had arisen at 3:30 in the morning and were praying. Then I went to the chapel, and there I counted fifteen men on their knees, praying and weeping, telling God about their sins, asking for mercy, crying for help. I walked up and down in the yard; and as I walked I prayed and tried to talk with God.

To see these poor men out of heathenism crying to God in this way stirred my soul to its depths.

We as workers do not do as much praying as we ought. If we did, the church would rise on the wings of faith, and there would be growth, hope, courage. We need to come back to God in earnest prayer, the prayer of faith, that He will deliver His people, save our souls from the weakness of the flesh, and make us what we ought to be. Other men in other days have wrestled with God. How many times, when the whole congregation had rebelled against him, Moses went directly to God in prayer! He did not call his committee together; he did not hold a council over the situation; but he went to the tabernacle and lay down on his face before God, and there prayed until deliverance came.

We need this spirit of prayer in order to finish God's work, and see it triumph in the earth. When we have

laid all on the altar; when all self-glory is forsaken, and self-praise is heard no more; when all desire for position is laid aside, and all petty personal jealousy is overcome; when we truly love as brethren, and are united in the oneness of heart and purpose which was Christ's supreme desire for His children, then we shall have power from on high to complete the great work committed to us.

This church today needs this experience.

I. H. E.

THE stones are crying out. Scores of times in past decades the destructive critics have denied the historicity of Biblical names or events, but the archeologist's spade has confirmed them one by one. Such skeptics have been silenced so far as confirmatory evidence is concerned. The real issue is therefore reduced to acceptance or rejection of the Bible itself.

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EDITORIAL



POSTSCRIPTS

OPPORTUNITY!—Never has opportunity knocked so loudly, never has evidence been so compulsive, never has the need been so great for a greater evangelism, as is true of the present hour. It is time for the rising cry of the third angel. A bewildered world wants an explanation, and sin-laden souls want the healing balm of the everlasting gospel. This is our golden opportunity; nay, more, it is our bounden obligation. God will honor faith as we press forward.

CULTURE!—Refinement is rightly expected of the public representative of the gospel of grace. Crudity of conduct in dining room, drawing room, or desk is offensive. Especially is this true in enlightened lands, where flaunting of the established customs of human society becomes a barrier against a favorable audience to truth. Soiled linen or spotted clothing, unpressed garments or unpolished shoes, unshaven face or finger nails "in mourning,"—these are some of the little foxes that spoil the fruitfulness of the ministerial vine.

FACTS!—The passion for truth will lead us to scrutinize every quotation or fact that we use. Sometimes a quotation has been cited by an ardent advocate of some theory because it fitted neatly into a conclusion already formed in the mind, while the investigator seemed oblivious to any contrary evidence. We should scorn to use a single reference that will not bear most rigid scrutiny, and that is not buttressed by unqualified personal conviction as to its trustworthy character. Let us always draw our conclusions from the facts, and never force the facts to conform to preconceived opinion.

PROFITIOUS!—Material prosperity and soul winning often operate in reverse ratio. For example; In the flourishing year of 1920 there was practically no increase in membership in North America, while in the stringency of 1931 there were 7,222 additions, the largest net increase since 1917, when the hearts of men were crushed by war sorrows and problems. This is both the providential and the psychological hour to offer God's rest to the restless; to proffer confidence in Him for chilling, human fear; and to set forth the "blessed hope" as the only solution for a world and a race gone awry. We dare not think of aught but advance, until our task is done.

MORALE!—Let us hold steady in this time of pressure. It will be easy to become panicky, but this must not be. The difficulties, as well as the task and its completion, were all foreknown to God and foretold to us. We should be neither surprised nor discouraged when baffling situations confront us. Our God lives and rules, and it is a wonderful thing to be on His side. His message cannot be stayed until it has done its allotted work. Our faith and devotion should increase in proportion to the proximity and complexity of the end. Readjustments will be necessary; let us make them cheerfully. Simplifications will be required; let us make them effectually. The present situation is a token, and a blessing in disguise. Therefore let us think courage, talk courage, and exemplify courage.