

# The Ministry

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## Trenchant Truths

LET the critics rant. We will go on with our task.

AN inordinate desire to shine, to be known and flattered as a scholar, has crowded many a man to his fall.

LET us never forget the danger that we may become propagandists and proselyters instead of heralds of truth and winners of souls.

THE humorous strain in a man's ministry is usually the evidence of a paucity of spirituality. It is the consciousness of this lack that turns men toward this worldly expedient.

TRUE leaders surround themselves with real counselors, not puppets and unthinking supporters. The spirit of counsel is a gift from God. And, incidentally, it is somewhat rare.

LET us win and merit the respect of substantial, balanced, scholarly thinkers. Let us ban the superficial, the light and frothy, from the ministry. Let us not be satisfied with anything less than the best for God and His cause. Indeed, let us not tolerate it.

HAPPY the minister who has a friend with whom he can talk over his problems with utmost candor, differing without fear of irritation or loss of mutual esteem. And happy the committee who has for a chairman a man with a level head and a steadfast policy, but who permits untrammelled expression of conviction without irritation, who wisely out of divergent views creates a unity of vision and purpose and action.

THE perpetuation of division or misunderstanding is a sin that should cease in the church of God.

WE need men in council who fear no frown and curry no favor,—men who hold conviction above every other consideration; who are not influenced by popular opinion, nor fear of standing alone, yet withal are not stubborn, but are reasonable, tractable, and Christian.

COMPROMISE may be a way of peace with contentious persons. But it is not the way of strength and right, if it involves principle. Matters of method or policy can often be modified to great advantage. But there should be sharp distinction between steadfastness to a principle and latitude in nonessentials.

THE itch for the limelight is the curse of more than one worker. The love of the spotlight—with the center of attention, with the applause, the stimulus, and the pander to human vanity that are all involved—leads steadily toward a repetition of that tragedy of old when one became lifted up. God can do little either for or with a man who is important in his own esteem.

A PROPHETIC movement, based on prophecy, commissioned to enunciate prophecy, but without periodic prophetic councils, seems anomalous. We have departmental, financial, executive, and other kinds of councils. From many angles we need councils on prophecy. Unity and progression insistently demand it. Bands of two or three, or larger groups where opportunity affords, may well be studying, seeking, comparing, praying for further light.

L. E. F.

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# Editorial Keynotes

## The Glory of Truth

**I**T is the glory of truth that it is invulnerable. Genuine, ultimate truth cannot be overthrown. Its adherents need never fear for its life. It is bound to triumph. Partial aspects are, of course, faulty, and may be assailed; but pure, unalloyed truth is the expression of the very mind and purpose of God, and is unassailable. God Himself watches over and protects it.

Men may come and men may go. They may prove loyal or prove untrue, but the truth of God goes marching on. Sometimes it may seem that God has forgotten and man has forsaken. But remember! many a battle is lost in the war that wins. A temporary reverse is not a permanent failure. "Truth crushed to earth will rise." Though many a wave breaks upon the shore, the tide is bound to win. Thank God for truth, for there is nothing so glorious, timeless, and invulnerable. It is but an expression of the very thought of God.

L. E. F.

## Christian Scholarship

**J**UST what encouragement are we giving to real Biblical scholarship? The great Protestant Reformers of the sixteenth and later centuries were giants in learning and mighty in the Word. But we are throwing chief emphasis on the prosecution, the administration, and the support of a world task, and scholarship languishes. Our work must go on, and many of our most faithful workers are straining to the breaking point. They are so pressed with multitudinous drafts upon time, effort, and ingenuity that

little time or strength is left for fortifying intensively and adequately against the delusive perils that are destined to arise. Are we wisely preparing to meet these issues? We must not fail. And this is an individual as well as a general problem.

L. E. F.

## Wisdom or Foolishness

**T**HE wisdom of God's gospel, whereby men become godlike, is foolishness to the world. It is reckoned foolish because it is so simple. It does not pander to human pride. It is made effective by a simple act of faith in the God-man Christ Jesus—faith in His perfect life, vicarious death, triumphant resurrection, heavenly intercession, just judgment, and imminent second advent to end the experiment of sin.

It is as accessible to the simplest child as to the most learned savant. It is as available to the untutored native as to the intellectual giant. It is foolish because it offers salvation by grace and faith instead of by works, and therefore as of debt, works and obedience being the inevitable result and accompaniment of genuine salvation by faith.

The devil's first and fatefully successful contact with the human race went straight to the heart of this primary principle. Through the serpent he said, Only put forth your own hand and take, and yourself eat of this tree, and you will be as God. The hellish scheme worked, only man did not become godlike. The devil lied and deceived, and through the centuries man's age-old enemy has operated along the line of his primary deception, astutely varying the approach to

meet the objects of his wives, or in accommodation to the times.

But the just shall live by faith! Such is the eternal truth and provision of God, lost through the Dark Ages, recovered through the Reformation, and to be triumphantly reaffirmed, expanded, and consummated in these last days ere our Lord shall return. Such, with its complementary truths, is the heart of the everlasting gospel.

L. E. F.

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## Patience and Permanence

**T**HIS writer lives within sight and sound of one of the great railroads of the East. And there is a stiff grade for a mile or so past our house. Frequently a long freight train will laboriously climb the grade, and it is fascinating to hear the slow, ponderous rhythm of its huge engine. But occasionally an impatient engineer, anxious to quicken the pace, will open the throttle too wide, and the big drive wheels will slip and speed around to no purpose. Then he will have to close his throttle and begin anew, so the wheels will grip; for the engine connected with the train can go no faster than it can move its quota of cars.

It is interesting and instructive to hear the labored but steady chug-chug—chug-chug—chug-chug give way to the rapid, fruitless chug-a-chug-a-chug-a-chug as the wheels slip on the rails because of the engineer's attempt to speed up too fast for the load.

Is there not a helpful lesson here for us? Reforms are usually slow in their movement, at least they seem so to man. We are fretful over making the grade. We are creatures of time, and we want immediate action and result. We want precipitous changes. The old must go; the new must come and hold sway. Hours and days mean so much to us. But to Him who inhabiteth eternity these seemingly long stretches are but as a moment.

It is well for us to ponder back over the stretches of time. Not to speak of the thousands of years between the first promise of a Saviour and His incarnation, think of the long centuries of the Christian era when, during the Dark Ages, error reigned supreme and iniquity was enthroned. But in God's predicted, prophetic time the Reformation came. Error was unmasked and the banner of truth was again unfurled.

And now we have reached the hour of consummation. Let us in the last movements of the everlasting gospel build wisely and constructively, substantially and steadily, for we are building for an eternity that is right upon us. Better to gain a yard and hold it than to spurt forward a rod and lose virtually all of it. L. E. F.

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## The Lesson of Affliction

**T**HE divine purpose of God's testing furnace fires is to draw us as workers to Him in greater dependence, that we may receive of His purity and power. They are to foster clearer vision, stronger faith, and more intimate fellowship with Him. These afflictions for our good may come in the form of broken health, shattered dreams, deferred hopes, thwarted plans, unfulfilled desires, or in other ways. But whether directly brought upon us, or merely permitted to come, they should be received by us as tokens of divine love; for He who knows all things, past, present, and future, and who reads the inmost intents of the heart, permits them for our good.

Sometimes God must change our field of labor or line of work. Sometimes He must place us in obscurity for a while. The form of discipline is immaterial; it is our understanding and acceptance of the intent that is important. These measures are designed to separate us from subtle self-

*(Concluded on page 31)*

# Forward and Upward

Inspiration, Counsel, and Caution

## Crowned With Glory and Honor

(Heb. 2:9; 1 Peter 1:10, 11)

THE harps up in heaven are ringing and  
ringing,  
The myriads of angels are singing and  
singing,  
Around the whole earth a chorus is swelling,  
And who can resist its power impelling?  
All creatures in heaven are lifting their  
voices;  
All the earth, like the heavens, is glad and  
rejoices.  
Throughout the whole earth, everything  
that we see,  
From the green, clinging hyssop to the  
loftiest tree,  
The hills and the valleys, the far-stretching  
plain,  
The rivers that flow toward the measureless  
main,  
Hallelujahs are shouting; they're clapping  
their hands  
In praises that echo and resound through  
all lands.

O why is this anthem that rises to heaven?  
To whom is this chorus so joyously given?  
The answer was writ in the scrolls long  
ago,  
'Twas written that men in all ages might  
know  
That Jesus, for suffering the death on the  
tree  
To purchase redemption and set the world  
free,  
Our Redeemer, with honor and glory is  
crowned,  
And His praises in earth and all heaven  
resound.  
His Spirit who spake through the prophets  
of old  
His sufferings and the glory to follow fore-  
told,  
And now all creation is singing in praise  
To the Lamb that was slain, to the Ancient  
of days.

FRANCIS M. BURG.

College Place, Wash.

## A Passion for Souls

BY ROBERT L. BOOTHBY

**I**F men in the service of public wel-  
fare willingly put forth almost su-  
perhuman efforts to save their fellow  
men from the physical death that is  
common to all, how earnestly should  
men in the service of spiritual welfare  
seek to save souls in peril of eternal

death. If we, as preachers of the gos-  
pel, would seriously gaze into the face  
of every person sitting in our audience,  
and visualize what those poor souls  
must pass through should they reject  
the message we are sent to deliver, I  
believe the result would tend to elimi-  
nate much of the cold, formal spirit  
which so often creeps into our preach-  
ing.

I believe it would put Holy Ghost fire  
into tame, lifeless messages, if we  
could actually see what it means for  
these souls who have been attracted to  
the meetings, to experience the tortu-  
res of the seven last plagues. To  
sense truly what it will mean to hear  
the heart-rending cries of the lost—  
the men and women who may have  
listened to our preaching, but have not  
been brought to repentance and obe-  
dience—will cause us to seek God ear-  
nestly for a bestowal of power which  
will make us spiritual ministers of His  
word.

While the song leader is conducting  
the musical program, I find it is a good  
thing for me to look seriously over the  
congregation, and singling out men  
and women one by one, to anticipate  
the joy that will come to them if they  
accept the message of truth, and also  
the terrible fate of each one who re-  
jects it. This brings to me a new  
sense of the awful responsibility rest-  
ing upon me for the rescue of these  
men and women from the doom await-  
ing the world. And when I feel that  
my preaching is becoming cold and dry  
and lifeless, I like to sit down and read  
the stirring messages found in the  
Spirit of prophecy in regard to the  
worth of a soul, and of the earnestness  
which should characterize our preach-  
ing. The inevitable result of such  
study and meditation is the bringing

of a new life into my own heart, and consequently into my ministry.

The theme of every sermon must be Christ and His power to save. Souls must accept Christ in order to become converted; and when they are converted, they are ready to accept any phase of present truth of which Christ is the center and circumference. We must present every part of the message in the most convincing and logical manner, but always make Christ central.

The subject which is likely to be the most difficult for people to accept, should be made the most spiritual. In the present series of meetings, one of the most marked revivals took place in connection with the presentation of the state of the dead. I presented the outline as clearly as I could, and the people thought it was a wonderful Bible truth, and the prejudice which usually greets such a subject was entirely lacking. I am convinced, and more and more deeply convinced as the days go by, that there is not one phase of our message which does not hinge on the acceptance of Christ. I wish to call attention to the following statements:

"He calls upon us to work diligently in gathering up the jewels of truth, and placing them in the framework of the gospel." "If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand." "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. The proclamation of the third angel's message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; but the great center of attraction, Christ Jesus, must not be left out."—*Gospel Workers*, pp. 289, 161, 156.

We have the truth, and we preach the truth; but so often we seem to forget the "Center of Attraction," and consequently our preaching is lifeless.

Notice the instruction, that we are diligently to gather jewels of truth and place them in the framework of the gospel. It is so easy to place the jewels of truth we gather in another framework,—the framework of logic and argument.

"It is the efficiency of the Holy Spirit that makes the ministry of the word effective. When Christ speaks through the minister, the Holy Spirit prepares the hearts of the listeners to receive the word."—*Id.*, p. 155.

"No one can tell what is lost by attempting to preach without the unction of the Holy Spirit. In every congregation there are souls who are hesitating, almost decided to be wholly for God. Decisions are being made; but too often the minister has not the spirit and power of the message, and no direct appeals are made to those who are trembling in the balance."—*Id.*, p. 151.

In making my sermon outlines I have been led to spend much time in prayer. I ask God to guide in the outlining and organization of the thoughts to be presented, so as to meet the needs of the people who will hear the message, for He alone knows the individual need. I find it is a good plan to get all the workers in my company to meet together just before the meeting, for united prayer that God's Spirit may be present; and often I request a group to go to some secluded place and pray that God will attend the preaching of the word with power, and put willing obedience into the hearts of the hearers.

I think we often miss much by failing to make direct appeals to the congregation to accept Christ. At the very time when the message has been presented in the framework of the gospel, an appeal should be made to the people to yield their hearts to the Lord. We make revival calls at camp meeting, and souls are moved to repentance. Why not work in the same way to reach the men and women who come to the evangelistic service night after night?

I remember a sermon I preached one evening, in which the Holy Spirit came very near and hearts were touched. But that evening I did not make a call for personal decision. As we were singing the closing hymn, a lady came walking down the aisle, and as I stepped down to speak to her she said, "I waited for you to make a call for sinners to come to the altar and give their hearts to God, but since you did not make such a call, I decided to come anyway." That was a lesson to me which I have never forgotten.

May God help us to present the third angel's message in such spiritual zeal that the world will be filled with our doctrine and multitudes be won to God.

*Girard, Kans.*

## To Minister or to Administer

BY E. K. SLADE

ACCORDING to our Saviour's designation and example, a minister is one who serves; for we read, "The Son of man came not to be ministered unto, but to minister;" and, "I am among you as he that serveth." The gospel ministry pertains to the spiritual needs of humanity.

But the work of an administrator differs essentially from that of a minister. This word carries the thought of an overseer, a director, one standing at the head of a work or organization in the capacity of officer or president. One may administer without ministering to the spiritual needs of humanity. While it is essential both to minister and to administer in connection with the work of the church, there is need to be on guard lest the administrative feature usurp the place of the ministerial feature.

The greatest work that a minister of the gospel can perform is that of making known to humanity the plan of salvation, and winning men and women from a life of sin to a life of obedience to God. No official position

is to be compared to such ministry. But many times those who are called to minister in spiritual things are required to share administrative responsibilities to a greater or less extent; and therein lies the danger of overbalance, the minister being submerged in the administrator. The germ of self flourishes in the soil of directorship.

The same principle extends through the whole body of Christian workers, ministering in whatever line into which they may be called. For a doctor, there is no greater work than to be an efficient minister to the physical needs of humanity, even though he may be asked to carry administrative responsibilities in institutional work. The same is true of the nurse. The teacher who is truly successful is the one most efficient in educational lines, rather than standing as the head of a department or an institution.

Our denominational work is highly organized, and calls for many administrators in all units of organization, until we are led to wonder if we have not reached a stage of overdevelopment of the idea of leadership and administrative ability. Not for one moment would we countenance a suggestion to weaken or minimize the great system of organization which under God has been established in the development of the advent movement, and yet it is time for a serious survey of our situation, and for marking well our bulwarks, to discover, if possible, where there has been a stressing of leadership and administrative work to the neglect of the effort of primary importance,—to minister in spiritual things, rather than to administer the affairs of the movement.

It sometimes becomes apparent that there is a prevailing idea in the minds of workers that they have not succeeded in their calling unless they reach the point where appointment as an administrator takes place. To such the primary objective in attaining suc-

cess seems to be to become the president of a conference, the head of an institution, or the secretary of a department. This attitude need not necessarily be prompted by a bad motive, but it indicates an abnormal development in our system of organization which does not tend to the health of the body.

In my observation and experience I have often been convinced that men and women are sometimes chosen for places of leadership without proper consideration as to natural talents and qualifications. It is quite possible for a person to be efficient and strong in his chosen work, possessing excellent qualities for evangelism, teaching, medical practice, or nursing, while in administrative qualities there may be marked deficiency. It is not wise to conclude that because a man has qualifications which make him a strong and effective evangelist, he is thereby fitted to serve as a conference president. There has developed in our work a practice of reaching out after evangelists and placing them in administrative positions, seemingly for the special reason that they have demonstrated ability in evangelistic lines. Are we to conclude that because a man is a fruitful soul winner in evangelistic effort, he is to be considered in line for the presidency of a conference? Are we sure that his evangelistic qualifications are a guaranty of his administrative ability? Such a practice brings weakness not only into soul winning and a ministerial program, but also into our executive work.

A pleasing and winning personality, and good ability as a public speaker, with such other outstanding qualifications as a man may possess for strong and effective city evangelistic work, may not involve the most essential requirement for an effective administrator at the head of a conference or institution. And it often develops that outstanding qualifications for evangel-

istic work tend to defeat when applied in executive tasks, for the majority of persons who can lead out strongly in soul-winning efforts find it very difficult to fit into the peculiar responsibilities involved in administrative affairs. "To every man his work," is the commission; and to be a true minister of the Lord Jesus Christ is far greater honor (if there is any basis of degree in Christian service) than to be an administrator of necessary detail in connection with the commission.

The danger of weakening both the ministry and the administrative work through misunderstanding or lack of comprehension of the principle involved, is of so grave a character as to call for very earnest and careful study, especially as our work enlarges and the demands for stronger evangelism confront us.

Let us never overlook the fact that there is no excuse for the existence of our organization—our publishing houses, schools, sanitariums, and the various departments of our work—except as it tends to the one objective,—the winning of souls to obedience of the truth. Our best talent, our strongest and truest endeavor, should always be directed toward that accomplishment. The work of the gospel ministry should not be weakened or endangered by the subtle insinuation that a man is stepping up—reaching a higher place—when he accepts administrative responsibility. There is no higher work, no more noble responsibility, than filling the place of an earnest, faithful minister of the gospel.

Every effort should be fostered which tends to inspire both the young men coming into the ministry and those who have long been in service, with the thought that to *minister* is greater than to *administer*, and that the gospel ministry is the one worthwhile objective in connection with the work of God.

*South Lancaster, Mass.*



# The Better Workman

Improvement in Method and Technique

## Methods in Evangelism

BY E. G. CROSIER

1. *As to Location.*—For a tent or tabernacle effort, the lot secured should be within one block of the street car line, with ample parking space so people can park their cars near by, and not be obliged to walk a long distance. The location should be in a creditable residence section, even though the expense involved may be considerably more than in some other sections. It is very important to choose the right location, and it has been demonstrated that a well-located lot pays larger dividends in the end than does a cheap lot in a poor location. Even though a lot is offered free of charge, that should not be considered sufficient cause for deciding to locate where conditions are not the most favorable.

2. *As to Use of Denominational Name.*—Unless I am in a place where Seventh-day Adventists are numerous and well respected, I do not disclose my religious affiliations, but announce our meetings under such a name as the "Bible Chautauqua," setting forth the Bible, and the Bible only, as our creed. I consider that the instruction found on pages 119, 120, of "Gospel Workers" is a safe guide. It reads as follows:

"In laboring in a new field, do not think it your duty to say at once to the people, We are Seventh-day Adventists; we believe that the seventh day is the Sabbath; we believe in the nonimmortality of the soul. This would often erect a formidable barrier between you and those you wish to reach. Speak to them, as you have opportunity, upon points of doctrine on which you can agree. Dwell on the necessity of practical godliness. Give them evidence that you are a Chris-

tian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence, and there will be time enough for doctrines."

I believe that lack of tact on the part of the evangelist in his opening advertising results in the loss of many souls. In the series of meetings just closing we have baptized more than a hundred persons, all of them adults, with the exception of four or five. These people represent the best class of citizens, and many of them have told me that had they known we were Seventh-day Adventists, they would not have come near the meetings. Tactfulness will counteract prejudice.

Many times ministers wonder why they are not successful in securing the interest of the people. Perhaps the reason lies in being poor fishermen, and that they need to cast their net on the other side of the boat, or, in other words, change their tactics. The successful fisherman does not plunge into the water and make a great commotion. That would only frighten the fish away. But he quietly waits until the bait he offers attracts interest, attention, and is quickly followed by a bite.

We are admonished to be "wise as serpents and harmless as doves," and we should study to understand the meaning of this suggestion. When the Baptists announce a meeting, the Methodists and members of other denominations do not feel interested to attend, because they are prejudiced against what they consider the Baptists teach. When the Methodists announce a meeting, very few Baptists attend, for the same reason. Such being the case, why should Seventh-day

Adventists, with all the misrepresentations attached to the name, expect to receive a ready response from people of different denominations, unless prejudice is removed? And how can we break down prejudice unless we can get the people to come and hear what we have to present?

It is further stated in "Gospel Workers:"

"God's workmen must be many-sided men; that is, they must have breadth of character. They are not to be one-idea men, stereotyped in their manner of working, unable to see that their advocacy of truth must vary with the class of people among whom they work and the circumstances they have to meet. . . . Many souls have been turned in the wrong direction, and thus lost to the cause of God, by a lack of skill and wisdom on the part of the worker. Tact and good judgment increase the usefulness of the laborer a hundred-fold."—Page 119.

Generally, twenty-five sermons are preached before the people know the name of the denomination I am connected with, and by that time they have become rooted and grounded in Bible study, and their confidence is established, so that they are prepared for the testing truths of the message. More than three hundred people have been brought into the truth in this city, and are firmly established on all points. This is not due to wonderful oratory, unusual music, or gorgeous display; but by being tactful in breaking down and preventing prejudice, it has been possible to secure the unbiased investigation of truth by people of all religious affiliations, and when truth is brought to them in this way, it grips the soul.

3. *As to Sermon Synopses.*—The conference has printed synopses of my sermons to serve as an aid to us in getting into the homes of the people. The sheet of paper (regular typewriter size) is printed on both sides, with the subject of the lecture appear-

ing in large letters at the top of the front page. At the close of the service, I refer to the synopsis of the sermon which is available without charge to all who are sufficiently interested to place their name and address on a card, so that we can take the synopsis to them at their homes. The result has been that we are simply swamped with calls for visits and Bible studies after the second night of the meeting. The synopses of the first week's sermons are delivered during the second week, and so on week by week. In connection with the sermon synopses, we use *Present Truth* extensively. We find this an excellent means of getting into the homes of the people.

4. *As to Brevity.*—We advertise to close our meetings at nine o'clock, and promise the people who come to the meeting that we will be true to our advertisement. The time of the sermon never exceeds thirty-five or forty minutes. We give only one phase of the message at a time, making it as simple and brief as possible, so that people can understand and remember it.

5. *As to Christian Courtesy.*—Nothing of the nature of "throwing mud" or running down other denominations is permitted to enter into our evangelistic work. Even in listening to the sermon on the mark of the beast, Catholics who are in the audience do not become offended, and yet the bold statements of truth are not modified in any way. The "truth as it is in Jesus" will win its way into the heart, and the true light will dispel darkness.

6. *As to Special Features.*—We use slides, and sometimes we use moving pictures, to illustrate the sermons. We conduct a Question Box service at the beginning of the meeting. Questions are placed in the box at the rear of the tent or tabernacle, and while the song service is being conducted, I look the questions over, and then answer them at the close of the song service,

the same night they are turned in. There are usually from eight to fifteen questions to be answered every night. I find that the immediate answer of the questions proves to be of special interest to the audience, and they conclude that when the evangelist can answer questions as they are handed in, he must have a good knowledge of the Bible, and thus their confidence is strengthened.

The methods and special features indicated may not be different from those already in use by our evangelists, but I consider them a large contributing factor to the success which continues to attend our efforts as the years of service roll by.

*Texarkana, Ark.*

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## Principles Governing Health Evangelism

BY KATHRYN L. JENSEN

**T**HE concern of our nation with regard to the health of its citizens is manifest in the Public Health Service, which is operated by county, city, and State funds in the hands of physicians appointed as health officers to do everything possible to safeguard people from disease.

These health officers enforce health laws and ordinances, see that sanitary inspection of public buildings is made, that the milk and water supplies are kept uncontaminated, and perform many other similar services for the security of public health. There is also the public health nurse, who spends her time in the homes of the people, administering to their needs as required. We find this nurse engaged in bathing and caring for the mother and newborn babe, providing insulin for the diabetic, securing relief and correction for handicapped children, and performing many other professional services.

These public health workers of the nation are doing a noble work, and are

making our country a safer place in which to live. While they carry on public educational endeavor to some extent, they are, through lack of finances, limited to the immediate relief work for individuals through nursing in homes and schools, and the general preventive health educational endeavor brought about through legislative control.

But the general public health education, which is so vital to personal health, is left to private organizations and agencies. And such health education, from whatever source, is seldom effective unless coupled with the persuasive power of the gospel of the Lord Jesus Christ, which calls for restoration of both body and soul. That knowledge alone is not sufficient to change physical habits in the personal life, is evidenced by the scores of physicians who continue injurious practices while acknowledging the harm involved in them.

There are two outstanding principles which should govern all health work in connection with gospel evangelism:

1. *Health Education.*—This must be made and kept subsidiary to the soul-winning gospel message. It must not overshadow or take the place of the most important message ever given to man to herald to the world. Only as a means of pointing to God's moral law is it consistent to urge men and women to conform to God's natural laws, and this is the place of the health education which God has intrusted to us as a people. This is clearly revealed in that statement which reads, "To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message."—*"Counsels on Health," p. 21.*

In order to present the health message in connection with a series of evangelistic meetings in such a way that it does not become divorced from nor overshadow the gospel message, it becomes necessary that the health edu-

cator and the evangelist shall have but one objective,—the winning of souls. A program which, in more than a score of efforts, has proved successful in combining the health education with the gospel message, is conducted on the following plan:

The graduate nurse (preferably with special training in public work) connects with the evangelistic workers as a health educator and soul winner. Never is this twofold purpose to be obscured in her work. The nurse must be prepared to give Bible studies as she comes in contact with the people in their homes. One of the most effective plans is this: Each evening, the sermon by the evangelist is preceded by a practical health talk and demonstration, kept within the compass of twenty minutes as a general rule, and never to exceed thirty minutes, regardless of interest manifested. It may be considered wise to devote one or two entire evenings, during the series of meetings, to a health lecture; but in case this is planned for, a competent Christian physician should be secured to give the medical lecture.

Evangelists recognize that it is well to have a physician in charge of such a service, because of the avalanche of questions arising in the minds of people afflicted with numerous maladies. The evangelist should, however, assume the responsibility of preaching on the general principles of healthful living and its relation to this movement, at least once during the series, whether or not the services of a physician are available on special occasions, and in addition to the preliminary health talks given each night by the nurse. It is manifestly a part of the work of the spiritual leader to outline clearly the true relationship of health to the gospel message. He cannot rightly stand apart from this, and expect the doctor or nurse to care wholly for that phase of the work. He may very appropriately call to his aid the

technical service needed, but there must be a close blending of the medical with the teaching of the evangelist.

The wise and tactful evangelist will ever counsel his hearers to accept and live up to all the light on health reform which they understand to be right; but when it comes to giving them specific instruction for particular maladies, he will refer them to doctors and nurses, rather than pose as a specialist in the technique of health and disease. The human body is a very complex mechanism, and it is sometimes apparent that the one who knows the least about it is the most anxious to prescribe for its ailments. The nurse is always within her sphere in setting forth principles underlying natural law and urging conformity thereto. Through experience in contact with disease, she may also point out the effects of continued transgression of natural law, and as a preventive measure she may thus bring relief to scores who suffer from wrong habits of life. But where there is a pathological condition of the physical organism to be dealt with, the sphere of the physician is reached, and no one should venture beyond his legitimate bounds.

This brings us to the second outstanding principle underlying health evangelism; i. e.,

*2. Qualification Through Adequate Preparation.*—Persons who engage in public health educational work must have at least an academic foundation in the basic sciences, and organized education in the care of disease, including its cause and prevention, based on actual contact, if the instruction given is to bear the test of investigation by public health workers and educated observers of the world.

In this day of specialization it is necessary to study carefully this phase of preparation before launching out in a large way along the line of health in-

(Concluded on page 31)

# Delving Into the Word

Studies on Fundamentals of the Message

## The Bible and Its Study

BY H. F. SAXTON

**T**HE Bible is the most widely circulated book in the world, and strange as it may seem, it is also the book concerning which there is the most ignorance. Ministers of the gospel, and others who have penetrated into the varying depths of Bible knowledge, recognize that they have but made a mere beginning, and that stretching out before them are vast fields of unexplored truth. All who have entered upon the conquest of Scripture truth can testify to the abundant fruitfulness of their efforts; but let them not slacken their labors or slow down their pace. The time is very short, the field of inexhaustible treasure is very great; should we not hasten to take possession of the precious gems of truth to the fullest extent of our capacity and ability?

True Bible knowledge is not merely possession of an encyclopedic list of facts, figures, and data *about* the Bible, such as deal with Scripture canon, authorship, time of writing, chronology, and events of Bible history. Such knowledge might suffice for the bestowing of a theological degree from recognized institutions of learning, but with the Great Teacher such knowledge will not pass as adequate. True Bible knowledge can be acquired only as accurate information, intelligent comprehension, and the soul's apprehension of truth are welded together into a living experience in fellowship with Him who is both the source from which the Bible comes and the goal to which it leads. One must enter into the life of the Bible, if he would possess its light and know its wisdom.

March, 1931

There are certain requirements placed before those who would attain success in Bible study, which might be placed in order as follows:

1. *A Life Surrendered to God.*—This is the primary requisite in true study of the Book of books. In such a life the will becomes subject to the Teacher, so that the truth taught is wrought out and interwoven in the experience of life. The ultimate of this requirement centers in conversion; it brings the pupil to the new birth experience; and only from that standpoint can the Bible reveal its hidden treasure to the student. (Read in this connection John 7:17; 3:21; 8:43; Matt. 7:21; Dan. 12:10; Ps. 25:9, 14.)

2. *Childlike Simplicity and Teachableness.*—The little child who comes to its parent to be taught has not filled his mind with preconceived notions as to what it is going to believe or disbelieve of what the parent says. The child comes to the parent with its mind free from set opinions, and ready to be filled with the knowledge the father has to give. Such must be the attitude of those who study the word of God.

Men often turn to the world to acquire what they choose to call "an education," but which is as barren of Bible knowledge as is the desert of vegetation. And when men have completed that so-called "education," they often regard themselves as too "wise and understanding" to gain anything from Bible study, or, if they have any regard for the Bible at all, their "approach to Bible study" is according to the standard set up by men of the world, which means holding set notions, personal opinions, human ideas, and man-made theories, and using

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these as keys to the understanding of the Scriptures.

Often it becomes necessary to unlearn much of human knowledge acquired before we can begin to perceive the true knowledge which is imparted by God. Jesus said, "I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes." Any attempt to make the wisdom of this world serve as a magnifying glass to assist us in our search for the diamonds in the mine of truth, is futile. (Read in this connection Matt. 11:25, 26; 1 Cor. 1:17-31; 2:1-9.)

3. *Guidance of the Holy Spirit.*—The teacher is the Holy Spirit; the textbook is the Bible, and the pupil is the soul that has become estranged from God. If we would attain unto true knowledge, we must be susceptible to the Spirit's leadings and quick to respond to His guidance. An honest soul who does not have a Bible, but earnestly follows the leadings of the Holy Spirit in his life, will attain unto a truer and fuller knowledge of the truth than the man who studies the Bible constantly, but depends entirely upon the natural resources of the human intellect. It is very essential to recognize that it is the work of the Holy Spirit to teach, to guide, and to bring to a comprehensive and experimental knowledge of the truths revealed in the word of God. (Read in this connection Matt. 11: 27; John 14: 26; 15: 26; 16: 7-15.)

4. *Constant Prayer Life.*—This is essential to all Christian experience, and a true knowledge of the word of God includes a genuine Christian experience. Prayer is an act of reverence, and a recognition of our need of divine guidance and help. We approach the study of the Bible in the right mental attitude when we open our Bibles with a prayer on our lips. But this, of itself, is not sufficient. We need to live

constantly in the spirit and mental attitude of prayer. This is not to say that we must always be uttering audible words of prayer as we go about our work in performance of duty. It is, rather, that we should ever keep our minds stayed on God and directed heavenward, even as in the attitude of prayer. We should ever be in harmony with, and living in the spirit of prayer. We must be often in the exercise of prayer. Jesus said, "Pray without ceasing." The Holy Spirit is given in answer to prayer. It is out of the depths of this prayer life that there comes the power to penetrate into the hidden mysteries of the Bible. (Read in this connection Luke 11: 13; James 1: 5-8; Ps. 119: 18; Luke 18: 1-8.)

5. *Faith in the Bible as the Word of God.*—Doubt, unbelief, and skepticism stand out prominently among the great obstacles to progress in Bible study. The student who measures up to the preceding four requirements, will scarcely be lacking in the element of faith, and faith will be strengthened as he continues his study. But doubt is a subtle thing. It is profuse in its invitations. Even the most profound and devout Bible students are at times perplexed, and are liable to be thrown into darkness unless they hold on by faith until light breaks through.

Finite man is constantly in danger of setting up his own judgment and reason as a standard by which to judge the words and works of God. It is so easy to make finite mind the test of infinite wisdom, and this is what is done when we reject the claims of God because they do not appeal to our rational thinking. If what God says does not approve itself to our reason, then let us submit our reasoning to the claims of divine wisdom. This, after all, is the reasonable thing for us to do. (Read in this connection Rom. 3: 3, 4; 9: 20; John 10: 35; 6: 63, 68; 17: 17; Isa. 40: 8; 2 Thess. 2: 13; James 1: 6-8.)

6. *Diligence in Study.*—It could scarcely be supposed that God would reward a lazy man with success in true Bible study. If any man is recognized as having attained unto an enviable position in his knowledge of the Bible, let it not be imagined that he gained such a place by some easy route, or by mere genius. It has been said, with a large measure of truthfulness and wisdom, that "genius is two per cent inspiration and ninety-eight per cent perspiration."

Parallel with the divine enlightenment of the Holy Spirit there must be, on the student's part, a willingness to work hard and to put forth sustained effort in digging for the hidden treasure. No amount of labor can be considered an unjust demand if it is required to bring to the surface even the smallest gem of divine truth. The finest details in study must not be slighted or overlooked, and it must be remembered that short cuts in the field of study do not get one very far. No field is more fruitful of blessings and rich returns for the labor bestowed than that of diligent Bible study. (Read in this connection Matt. 7:7, 8; Prov. 8:17; Deut. 4:29; Isa. 34:16; 1 Peter 1:10-12; Acts 17:11, 12.)

7. *Dedication of Life to the Service of God.*—In order to retain and make permanent in our lives the blessings we receive, we must pass them on to others. "Freely ye have received, freely give," is the law of permanent possession of the things of God. If the rich treasures of the word of God are to become ours to keep, we must dispense them freely. The knowledge locked up in the mind is soon forgotten and finally lost. We must be as diligent in disseminating the truths of God's word as we are in acquiring them. The sea that has no outlet is dead, even though it be fed by the sacred and abundant waters of the Jordan.

The man who seeks to find the light and love and life of God, which are the treasures of the word, but who refuses to bear witness of the same, will soon find himself in darkness and despair. The soul that is led by the Spirit of God and filled with the knowledge of God, is as salt that has not lost its savor, and as a light set on a hill; he stands as God's witness to a lost world. Peter said to the cripple lying at the gate of the temple, "Silver and gold have I none; but what I have, that give I thee." Peter possessed the knowledge of God, and it was this that he gave to the cripple. Jesus told His disciples to tarry in Jerusalem until they were endued with power, and then they were to go forth to minister in spiritual things. We must feed upon the bread of life; drink deep at the fountain of truth; and then as we minister to a hungry and thirsty world, we shall find that "it is more blessed to give than to receive." (Read in this connection Matt. 10:8, 39; 20:28; 28:18-20; Mark 16:19, 20; Luke 24:47-49; John 7:37-39; Acts 1:8; Rev. 22:17.)

Do these requirements seem too great? Let us not say so. Truly they are beyond the power of man to attain unto, in and of himself, but "my God shall supply every need of yours according to His riches in glory in Christ Jesus."

True Bible knowledge is gained through partaking of the divine nature. The two are bound together. When we enter into the experience of the things of God, knowledge and experience must keep pace with each other. Both the knowledge and the experience are dependent upon the power of God, and that power operates in us by the indwelling presence of His Spirit. Let us open our hearts to Him, let us receive Him into our lives and give Him complete dominion. Then He will open our minds that we may understand the Scriptures.

*Pine Bluffs, Wyo.*

# The DEAD CAN SPEAK TO US?

## Attention, Evangelists!

THE inquiry, projected here through invitation of the Ministerial Association, relative to a mat service for Seventh-day Adventist evangelists, deserves the careful study and prompt response of all who hold public evangelistic services and utilize the public press for publicity. Brother Peter J. Rennings is an experienced artist, and was for years connected with the Pacific Press Publishing Association. He was staff artist on the *Signs of the Times*. He is consequently acquainted with evangelistic advertising needs, and is qualified to prepare the drawings—if there is sufficiently general desire among our workers for such a service, and sufficient agreement on a



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selected list of topics to justify such a service. As the author of this article states, it would require about one hundred assured orders to produce the mats at the nominal figure presented. Let us hear from you promptly, even-

# THE MARK of THE BEAST WHO HAS IT

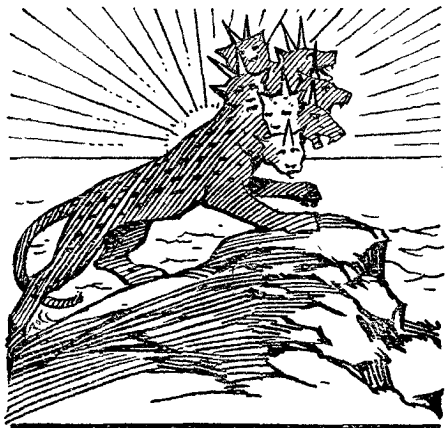
gelist, addressing the Association and giving your frank reaction and definite assurance of use if such a set is produced.

EDITOR.

## Mat Service in Advertising

BY P. J. RENNINGS

**G**REAT economy in postage and electrotype expense would be effected by the development of an evangelistic paper mat service for our workers, similar to that so largely used by busi-



The Ministry



ness houses in newspaper advertising. A small list of subject headings and concrete illustrations of evangelistic themes was worked out in this form some time back for the use of one of our evangelists, and the effectiveness and success of the plan has been quite fully demonstrated.

The process of producing a mat includes, first, the original black-and-

**WHEN THE  
TURK  
IS DRIVEN OUT**

**SATAN**

**A PERSON OR  
AN INFLUENCE**

white drawing, from which is made a zinc etching (newspaper column width), which in turn is squeezed in a press against special paper pulp. And thus is produced the mat. The

black-and-white drawing is in two parts, the top section being the subject title worked out in bold and impressive lettering; and the bottom section an appropriate illustration or dignified cartoon harmonizing with the title. These two sections, after being cut apart, can be separated to accommodate whatever space is desired for the descriptive printed material—giving date, place, speaker, special features, et cetera.

The purpose of the black spot above and below is to set the insertion off from the rest of the advertisements. As the general title is hand drawn, it gets away from the mass of type letters; but the local message and the announcement of time and place are in the regular linotype composition. Of



course the more column space purchased, the greater attention the advertisement attracts. The advertisements in a newspaper are usually stepped up in pyramid form, to balance the news section of the page. The full-column-length advertisement gets the greater attention of the reader, as it is the only one sure of its position at the top.

This mat answers the same purpose as an electrotype, but is much more convenient for use, being as light as paper, and can be inclosed in an envelope and sent through the mail. These mats are submitted to the printer, who pours hot lead over them, and as soon as the lead cools, the matter is ready for the press. The usual cost for running such ads. in the newspaper is 50 cents an inch in small towns, and perhaps \$1 an inch in the cities. Sufficient material for display ads. and illustrations could be prepared in paper mat form to cover an eight or ten weeks' evangelistic campaign, and serve for permanent use, as desired adjustments can be made at any time by cutting the mats to allow special linotype material to be inserted.

The advantages of the mat service, in the matter of utility and economy, are revealed through the process of comparison. In the usual method of using cuts for newspaper advertising, there is first the cost of the cut, ranging from one to two dollars. Then the space for using the cut in the newspaper must be paid for, which would probably be two dollars in the average small paper. In addition to this, considerable expense is involved in securing space for printed matter which must accompany the cut.

If our Seventh-day Adventist evangelists could unite on a general list of subject headings and concrete illustrations for use in a series of meetings, and have a set of these paper mats made,—say, fifty different mats,—the original cost for such a set, if di-

vided between one hundred evangelists, would amount to about ten cents each for each issue, plus the small cost of the mat, which would be about five cents more. In order to secure this low rate, it would be necessary to have all mats made at one time, and then cut apart with scissors and put into sets.

In addition to the four samples of this type of illustration presented in this issue of the *MINISTRY*,—"The Dead—Can They Speak to Us?" "Satan—A Person or an Influence," "The Mark of the Beast—Who Has It?" and "When the Turk Is Driven Out,"—other subjects already sketched out include the following:

- "The Judgment Day: How Near?"
- "Seven Great Plagues Due Now—Have They Begun?"
- "Blue Laws—Are They Sky or Brimstone Blue?"
- "666—Meaning Finally Discovered"
- "Science and the Great Fish"
- "The World-wide Message"
- "The Handwriting on the Wall"
- "Who Made the Devil?"
- "The Sin Against the Holy Spirit—What Is It?"
- "The Fire Prepared for the Devil"
- "Protestants Believing in Purgatory"

Would it not be possible, through the Ministerial Association, to arrange a list of suggestive lecture subjects, such as would be of general use, and thereby make it possible to develop a ministerial mat service of real value?

*Salem, Oreg.*

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WHY are we so slow in apprehending the depths of the Bible? It is not that profound truth is not in the word, but rather through lack of continuous fellowship with Him who gave the word, we have not enough of His Spirit to apprehend His meaning, even though He has expressed it. For this we should humbly pray and most earnestly seek.

# The Minister's Books

Ministerial Reading Course Symposium

## Creative Reading and Thinking

BY G. W. RINE

INTELLECTUALLY, man can do nothing greater than genuinely to *think*. "There are a hundred persons who can talk," Ruskin avers, "for one who can think." Great teachers have always thought that the ability to think clearly and cogently is the acid test of a good education. A scholarly Frenchman once declared that multitudes of people read omnivorously all their life, and when the end comes, they have learned everything except to think. There is doubtless a tinge of exaggeration in this statement, but it is essentially true.

Socrates, one of the most rigorous and original thinkers of all time, taught and thought so effectively and fruitfully that today, twenty-three centuries later, no student in a normal college is permitted to be graduated who has not completely mastered the Socratic method of teaching others the high art of thinking. In the work of educating, the main business of the student, declared the late Dr. Gladden, is "learning to think."

Samuel Taylor Coleridge, that Titan in the realm of thought, counseled his readers to force themselves to reflect on what they read, "paragraph by paragraph." He knew that *a page digested is vastly more profitable than a volume read cursorily*. Reading should always be in proportion to thinking, and thinking in proportion to reading. Every reader who has mastered his art, reads himself into the very essence of his book, and thus assimilates the thoughts of the author and makes them his own. Montaigne asserted that the principal use of read-

ing was, to him, the fact that it "roused his reason." He meant, of course, that reading had the happy effect of stimulating and deepening his powers of thought.

Francis Lord Bacon enunciated a great truth when he declared that we should not read to refute and contradict, or to believe and take for granted, or to find material for mere talk, "but to weigh and consider." *Weigh and consider*—these words are the very touchstone of creative, and therefore original, independent thinking. A great thinker is seldom given to disputation. He shatters false argument by stating the truth as he sees it.

We all remember Emerson's pronouncement respecting the rare and difficult art of cultural reading: "There is creative reading as well as creative writing. When the mind is braced by labor and invention, the page of whatever book we read becomes luminous with manifold allusions. Every sentence is doubly significant, and the sense of our author is as broad as the world."

From the pen of that brilliant thinker, Lord Beaconsfield, comes this needful counsel: "Nurture your mind with great thoughts." Of course the greatest thoughts in all literature are those which scintillate on every page of the Book of books. Emerson said that if we encountered a man of rare intellect, we should ask him what books he read. Such a man would unflinchingly include among these books the Bible. "O Lord, . . . Thy thoughts are very deep," exclaims the Spirit-quickenened psalmist. He in whom are hid all the treasures of wisdom and knowledge, the Author of the Book par excellence, declares: "As the heav-

ens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Coleridge, an indefatigable reader of the Bible, says, "I know the Bible is inspired, because it finds me at a greater depth of my being than any other book." No wonder that Paul, referring to Bible truths, exhorts us to "meditate upon these things." To meditate means to reflect deeply, perseveringly, methodically; it means to ponder, to analyze, to compare, in order that we may rightly divide the word of truth. Of God's ideal man, portrayed in the first psalm, it is said: "In His law doth he meditate day and night." Note the eagerness and alacrity with which the poet psalmist exclaims: "I will meditate in Thy precepts." Ps. 119:15. Yes, we must "search the Scriptures" if we would appreciate and appropriate—so far as possible—the infinity of their breadth and length and depth and height.

Only a consecrated thinker can effectively teach and preach the thoughts of God.

*Berkeley, Calif.*

**Personal Testimonies**  
Deeper Life Confidences

### Through Days of Crisis to Victory

**WE** had undertaken a tremendous burden in the building up of an institution in the Far East, out in the country where formerly there was nothing but scrubby pine and barren hills. The physical and mental health was very much taxed, and under the heavy pressure of the material side of our institutional work we felt ourselves slipping spiritually. But in the very midst of this constructive work, when our hearts were most engrossed with temporal things, such as piling up brick and mortar, the development of industrial work and the sale of the

product, the Lord saw fit to drive us away from the place for a time. The political situation throughout the country became such that the conference workers were called in to the division headquarters, and just at this time the Lord sent Elder MacGuire to the field to give us workers a wonderful series of studies. I praise God that His Spirit worked upon my heart and gave me a new vision of Christian life and service.

During those months of earnest Bible study and continued study of the language, I entered into a new experience. It was at that time that I felt the urge to do something to help our native workers enter into a deeper Christian experience, and was led to prepare a series of studies in the native language. Very soon after the studies were completed, I was asked to attend a native workers' institute. As I mingled with that group of workers who had experienced the horrors of war, persecution, imprisonment, and hardships of many kinds, there came into my heart a love for the people of that land which I had never known before, and we greatly enjoyed ten days of Bible study together. The experience was very interesting to me, and I saw many Scriptural truths in a new setting, and greatly enjoyed telling others of the great blessing which had come into my life.

Early the following year I returned to the work which had been so suddenly abandoned, and after six months of hard labor on the part of myself and my colleagues, to salvage what we could and rehabilitate the institution, the building was ready for occupancy. It has been a great struggle all this year in meeting the many problems which arise, but I thank the Lord that through His daily presence with me, and the joy which He has placed in my heart, many victories have been won. I rejoice in knowing that the righteousness of Christ is available for

me, and that Christ will give me personal victory in proportion to the place He occupies in my life.

A MISSION COLLEGE PRESIDENT.

## Kindly Correctives

On Speech and Conduct

### The Usefulness of Synonyms

**T**HE charm and grace of a spoken word depend more upon the appropriateness shown in the choice of words than on the manner of their delivery. The ability to sense this fitness of words may be called the sixth sense, and whoever hopes to benefit by it must develop it to the utmost. Milton and Macaulay did so, and it has been claimed that their thoughts cannot be as fittingly expressed in words other than those that they used. This sixth sense is one that cannot be developed in a day or a week, in a month or a year. It requires concentration and careful study.

To illustrate the delicate shades of meanings in words, take, for instance, the words *beautiful*, *fine*, *handsome*, and *pretty*. They may be termed synonymous words, that is, words that have nearly the same meanings, but differ in their range of application. When we speak of concrete things, we say a *beautiful* palace; a *handsome* house; a *pretty* cottage. *Beautiful* relates to something more serious and engaging; *pretty* to things that are somewhat more gay and diverting. *Handsome* conveys the idea of that which is agreeable in appearance to the understanding and to the moral feeling from its fitness and propriety. The *beautiful* admits of no defect, and embraces proportion, regularity, correct distribution of color, and all particulars that engage attention.

Although the great advantage of being able to discriminate between the meanings of "near" synonymous words

has frequently been pointed out, the ability to use the right word in the right place and at the right time is by no means a common one. That writers who aspire to the first rank of literary fame sometimes show poverty of ideas is often due to the limitations of their vocabularies. The dictionary is a real aid to the cultivation of a vivid and serviceable vocabulary, and daily doses of it are recommended to those whose conversation is pale and anemic. As Langdon Lenox put it a few years ago, the dictionary habit encourages discrimination in the use of words. Go to the dictionary, thou slothful user of language; consider its words, and be wise.

Every lover of the language cannot but relish spending a little time now and then with a book of synonyms, comparing the meanings of related words. By making a practice of doing this, one can reach a mine of vigorous, beautiful, exact, and expressive words that will enable one to enrich one's vocabulary and broaden one's range of ideas and means of expression. Thus, with the exercise of keen discernment, one can develop a style marked for perspicacity and refinement.—*Excerpts from a radio talk, by courtesy of Dr. Frank H. Vizetelly, Lexicographer of the Literary Digest, and Managing Editor of the Standard Dictionary.*

### The Secret of Bible Study in Five Sentences

1. STUDY it through. Never begin a day without mastering a verse.
2. Pray it in. Never leave your Bible until the passage you have studied is a part of your very being.
3. Put it down. The thought God gives you, put in the margin of your Bible or your notebook.
4. Work it out. Live the truth you get through all the hours of the day.
5. Pass it on. Seek to tell somebody what you have learned.—*J. Wilbur Chapman.*

# Ministerial Interne Items

A Survey of Progress and Problems

## Internship Results and Prospects

**D**RIFT is being made continually upon the young man power of the ministry of this movement for overseas mission service, for ours is pre-eminently a world commission. Death, disablement, and retirement call for constant replacement, and expansion involves the continuous addition of qualified recruits. Maintenance and extension therefore necessitate a constant inflow of new recruits at the home bases.

Through the years of the past these new workers were drafted without any uniform provision on the part of the conferences for their trial period. Such plans were sufficient for that hour, but our advancing work logically reached the place in its organization where this feature became the inevitable object of study, and the Ministerial Internship plan resulted. It was a distinct advance over the variable methods of the past, which were more or less independent both as regards the prerequisite qualifications of the candidates, and as to any uniform plan of regulation during the period of trial employment, as well as to the feature of absorption as regular workers into the organization.

The Internship provision has now been operative a sufficient length of time to warrant another report on its value to the cause, and a summarization of features that should be of interest to all. Here are figures that are eloquent. Since launching the arrangement, 112 of our college-trained youth have been beneficiaries under the plan,—eighty-one young men for the ministry, and thirty-one young women for the Bible work. Forty-three have already been taken on in the regular

evangelical work of the movement. Eleven have been called to foreign mission service. Four have returned to college for additional training, three of whom expect to re-enter conference employ. Some have dropped out for financial and other reasons, or because of manifest unfitness. Thirty-eight are at present operating in North America under the plan, not having completed the allotted year. And a new group will doubtless be taken on at the close of the school year next spring. The same figures tabulated by unions read thus:

Unions	Ministers	Bible Workers	Totals
Atlantic . . . . .	14	2	16
Central . . . . .	5	1	6
Columbia . . . . .	7	3	10
Eastern Canadian . . . . .	3	1	4
Lake . . . . .	11	6	17
Northern . . . . .	3	1	4
North Pacific . . . . .	10	3	13
Pacific . . . . .	9	5	14
Southeastern . . . . .	6	1	7
Southern . . . . .	3	..	3
Southwestern . . . . .	6	..	6
Western Canadian . . . . .	2	8	10
Totals . . . . .	79	31	110

Recent inquiry has elicited from the field twenty-three responses from conference presidents and upwards of fifty letters from internes. These make very interesting and profitable reading. There is much to encourage, though there are certain problems that call for study and adjustment at the proper time, and the plan still has certain imperfections. But it is manifestly a gratifying move in the right direction. This is the general testimony of all concerned.

Of the intrinsic value of the plan, hear these estimates of conference presidents in East and West:

"I believe the Ministerial Internship plan is the best plan we have ever inaugurated in behalf of filling up our ministerial force. I am very much in favor of the plan, and trust that nothing will come in to disturb it."—*Louis K. Dickson, Pres. Gr. New York.*

"My personal testimony regarding this plan is that I think it is one of the finest things that the denomination has ever started. . . . I do not know what more I could say. I think these testimonials are enough to show that the plan has been of great benefit to our field, and I am certainly in favor of continuing it."—*I. J. Woodman, Pres. Oregon.*

As to reactions from the internes themselves, these three are typical:

"This experience was worth more than several years of school. This plan offers a training in public speaking, in giving Bible readings, in meeting the people, and in economy, which is most essential for the minister."—*Jacob J. Dollinger, Gr. New York.*

"It protects the conference and individual alike, from embarrassment. If for any reason the young person feels that he would rather follow some other line of work, it gives him an opportune time to step out. It is also an opportune time for the conference to speak a few words of advice. I appreciated the opportunity of going through an effort with an experienced man."—*M. H. Jensen, Kansas.*

"It was the busiest, and yet the most interesting year I have ever passed. I do believe the interne plan is very successful indeed."—*Miss Ferne S. Boyd, Manitoba.*

Additional excerpts stressing the gratifying soul-winning results appeared in a report in the *Review* of February 12, and will not, because of space limitations, be duplicated here. But again and again, in the responses from the executives, occur such expressions as, "earnest and faithful," "strong and progressive," "successful and productive," indicative of the satisfactory caliber of the majority of the

internes. Sympathetic contact is of course maintained with general leadership through the Secretarial Department of the General Conference and through the Ministerial Association.

There is a basic principle involved in one president's response that calls for special stress. It comes from Elder H. J. Detwiler, of New Jersey:

"It has been our policy from the first not to utilize these young men in pastoring small churches. We have held them in virgin territory continuously from the day they began their internship in our field. This was not because there was no need in our smaller churches, or because we were overmanned, but because we felt that these young men could not develop into strong evangelists unless they were held in virgin territory where their talents could be improved and developed in actual evangelistic work."

The other side of the picture is disclosed in two brief excerpts from internes in different unions. The names of both the conferences and the internes are withheld, that the question may be viewed wholly in the light of its merits, and solely in relation to the principle involved.

One interne writes:

"I was placed over a large district in —, in which were six churches under my care, ranging from twenty to forty members each. This district had been rather neglected, and I had problems of administration of the work in the churches which required much of my time. This, added to my task of getting the churches 'over the top' in the three annual church campaigns, rather hindered my success in carrying on active evangelistic work to give proof of my calling. Endeavoring to shoulder the administrative end of six churches, I found to be a real handicap in carrying on a strong effort within the year which an interne has."

Another states:

"My field was changed on the first of September to the — District, where I took up the burden of the Harvest

Ingathering. This deprived me of the privilege of binding off the effort. The combined Harvest Ingathering goals of — and — amounted to over \$6,000 last year, which we collected before the end of November. While carrying this work, I also supervised the — District during the absence of the pastor.”

At the time of the North American Presidents' Council immediately preceding the longer Autumn Council, this tendency on the part of a few conferences to divert internes to district leadership, church pastorates, or to continuous campaign promotion work, was earnestly discussed and severely frowned upon by the general leaders, and by strong local and union leaders. There was general agreement that internes should be held to direct field evangelism. A typical expression was made by Elder W. H. Branson, and appears on pages 11 and 12 of the January MINISTRY.

Our youthful candidates for the ministry and Bible work want neither flattery nor ease. They but seek an opportunity. They desire a chance for development and demonstration of call and fitness for this high privilege. They need and desire frank and friendly counsel from their older associates. They crave and merit our confidence and encouragement. Pray that God may signally bless them and make them fruitful laborers, as junior associates of real strength and godliness.

L. E. F.

**Just Between Seminars**  
Glimpses of Ministerial Training

### Seminars Formed and Functioning

**H**ERE are two of the earliest reports. Not a few of our colleges organize their ministerial seminars toward the close of the first semester, and hence have not been in a position to report advanced plans and progress. We an-

ticipate many cheering returns by the time of our next issue.

*Southwestern Junior College.*—We have sixty-two members in our seminar at present. Our attendance, however, is always close to ninety. At each meeting we have three related talks on some doctrinal point given by members.

We have what we call three branches to our seminar, one operating at the home of a man living about a mile from the school. Each Friday night his friends and neighbors are invited in for a vesper service conducted by seminarians. A real interest is shown by those who attend. Sometimes after inspirational talks a testimony meeting is conducted; at other times we hold a prayer meeting. Great help is received from these meetings.

Another branch of the seminar holds Sunday night services at a schoolhouse about ten miles from the college. Elder Miller, our teacher and adviser, selected five young men, outlined a series of topics to be followed, and then turned these meetings entirely over to them. The one who is to speak must arrange the entire program for the evening. These meetings have always had more than thirty in attendance, and several people coming regularly seem to be really interested.

The third branch of our seminar began just recently. A man living about seven miles from the college came over the second time to ask us to hold meetings in his community. So now we have started meetings there with very good prospects.

EVERETT CALHOUN, *Leader.*

*Keene, Texas.*

*Emmanuel Missionary College.*—Our ministerial seminar is one of the liveliest organizations on the campus. The General Conference urge for more evangelism has given my department new life. Our college president is a loyal supporter of our field workers, and as chairman of the committee for



student evangelistic efforts, his plans are appreciated. This second semester will mark a more definitely organized work for soul winning. We will report faithfully as our campaign progresses.

H. S. PRENIER, *Dean.*

Our programs have been planned for the first semester by the seminar committee, with the assistance and advice of Elder Prenier. These have been of a very practical nature, along lines that will be helpful to those planning for service in the field.

At one of our meetings we had an attendance of 160, the subject for discussion being "Soul Winning." This was taken up from the Bible worker's standpoint as well as from the minister's angle. The two student speakers, who were experienced in really working for souls, cited personal experiences, giving the different steps in the winning of a soul, their objective being to help specifically those who had never had any experience in soul winning.

Believing that missionary work should begin at home, we of the seminar extended personal invitations to some who have not yet accepted Christ to attend one of our recent meetings when we presented the life of Christ from creation to the New Jerusalem. This was beautifully depicted in a chalk talk given by one of our number who is an able artist.

We are following a series of seven programs, each taking up one step in the conversion of a soul, from the time the canvasser sells the book until the person is led down to the watery grave.

For field work we go out on Sabbath to hold meetings in our churches, but interest has also been aroused through other channels. A number of the young men carry on a systematic distribution of literature every Sunday, the same students visiting the same thirty-two homes every Sunday afternoon. In this way the interested ones can be found. Bible readings also

have been started. One lady wrote in a few weeks ago desiring studies. And then we have a splendid avenue of approach in following the colporteur. My partner and I canvassed for miles around the college last year, and aroused quite an interest in Bible studies, an interest greater than we could care for. We find this method of letting the colporteur follow up his own interest to be very successful. When the book is delivered, an appointment is made for another visit, which leads to a Bible study. However, this does not succeed so well when some one else follows the colporteur. Our seminarians also do their part in literature distribution by mail, which does an untold amount of good.

By this program we hope to give the students experience that will be of help to them when they get out in the field.

A. J. LEWISON, *Leader.*

*Berrien Springs, Mich.*

*Plainview Academy.*—Our ministerial seminar was organized at the beginning of the school year. The interest and attendance are good. The members are getting good practice in sermon building, and valuable experience in delivery. Our seminar boys have the chapel period every Wednesday. We also have a young ladies' Bible workers' band. The purpose of this band is to learn how to give interesting Bible readings in the homes upon the cardinal points of our faith. There is a deep and abiding interest on the part of this band. These two organizations are considered the spiritual backbone of our institution.

A. G. YOUNGBERG, *Bible Instructor.*

*Redfield, S. Dak.*

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It is not sufficient to condemn this radio-crazed, jazz-surfeited age. We must adequately, intelligently, and constructively meet the challenge presented, and save and hold despite the pressure.

# Bible Workers' Exchange

For an Enlarged Service

## Preparing the Way for Evangelistic Effort

BY MRS. H. C. FERGUSON

AS the wife of an evangelist, and an associate with him in evangelism along the line of the Bible work, I wish to call attention to the basis on which we have endeavored to establish our work, in harmony with the following words of divine instruction:

"A well-balanced work can be carried on best when a training school for Bible workers is in progress."—*"Testimonies,"* Vol. IX, p. 111.

"The work of giving Bible readings" should not "be intrusted to inexperienced" persons who lack "a thorough education and training."—*"Fundamentals of Christian Education,"* p. 113.

When entering a new field for an evangelistic campaign, the first thing we do is to begin a course in training for the consecrated men and women who are willing to engage in house-to-house work in the homes of the people. Our plan of procedure is as follows:

First: We organize the class, and seek to bring to each member of the class a vision of the exalted character of the work in which they are to engage. Then we begin the study of underlying principles in the presentation of truth and methods of applying the principles. We also give consideration to the difficulties which must be encountered along the line of meeting opposition and argument, and place due emphasis on preventive measures against causing people to be on the defensive; how to deal with questions which are not of vital importance and divert from the subject in hand; how to secure readers by creating a desire

to become Bible students, and many other phases of the technique of house-to-house work so familiar to the experienced worker.

Second: A series of Bible studies, in outline form, is prepared, in all of which special emphasis is placed on making Christ in all His loveliness the central theme of each doctrinal subject, so that the heart rather than the intellect responds to truth. Special help is given in the matter of varying these outlines to meet individual needs and capacities, and making each subject a part of one great glorious truth.

Third: A group of texts which meet questions most commonly asked and counteract difficulties and obstacles that the enemy invariably presents, is carefully selected, an assigned number being committed to memory each week by each member of the class. The weekly drill on these memory texts is both interesting and effective in fixing them firmly in mind.

Fourth: Members of the training class are given opportunity to observe the practical demonstration of the principles set forth by personal experience in house-to-house work.

We find that the help of these trained volunteer workers is of great value in connection with an evangelistic campaign. We do not hesitate to send these workers to the homes of the people who attend the meetings, in the interests of the needed follow-up work, such as the distribution of literature, answering questions, and giving Bible studies as may be called for. And when the conference workers in charge of the evangelistic effort are called to some other place, the work which has been done is not crippled or left to die out, as the local workers have be-

come efficient and successful in their personal contact with the people, and can pick up the broken threads of interest and carry on to the point of decision and acceptance of truth. As time goes on, it may be that those new in the faith meet with severe trials, or experiences arise which baffle faith. It is then that these tried and true members of the training class serve to good purpose in helping to encourage, guide, and establish firmly on all points of truth.

Truly "a well-balanced work can be carried on best when a training school for Bible workers" is made a part of the evangelist's program. The balance consists in helping to bring new members into the church in the first place, and in the second place in helping to hold them steady and firm in church membership. There is also another element of strength which enters into the Christian life of the workers themselves. It may be that when the conference workers are transferred, the church is left without a shepherd's care, and there is often danger that believers, both new and old, become cold and indifferent; but where there has been a live training class conducted, and the members of the class have had experience in field work and have tasted the joy of working for souls, there will be the leaven of inspiration and incentive to good work, which will tend to "leaven the whole lump" and lead the entire church membership in steady growth in Christian life and continual progress in all the activities of the church.

*Eugene, Oreg.*

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

**Bible Study in Original Languages.**

—It is unquestionably essential that the minister of the gospel should have an all-round education, and that he be

well informed concerning the facts of nature, history, economics, psychology, sociology, and other practical subjects confronting a public teacher of God's word in these days of modern thought and reasoning. But most important of all is a thorough knowledge of the Book of all books. I believe that every minister and Bible worker should possess a sufficient knowledge of Old Testament Hebrew and New Testament Greek to make it possible to study the Bible in the original text.

That such knowledge is a recognized requirement in the training of men of other denominations, and is acquired by many Seventh-day Adventist ministers, is readily admitted. But what about those of our ministers who are content to recognize and acknowledge the high standard of ministerial ideals and privileges, but make no attempt to enter into the field of study which especially invites them? Do we know our Book thoroughly and correctly, or are we content with a mere "passing grade" in knowledge and service. Shall we rest satisfied to accept the various translations of the Bible, and so be dependent upon the knowledge possessed by others? As preachers of the pure gospel, we need a solid foundation. As New Testament theology is of special application in the Christian dispensation, the public teacher of our message should endeavor to have a creditable acquaintance with New Testament Greek. He will thereby confirm the foundation upon which he stands as a minister of the gospel, and will be able to study God's word with greater pleasure and blessing.

Personal experience leads me to say that the Home Study Institute (known formerly as the Fireside Correspondence School) offers wonderful help for busy ministers in the field, who years ago left the school benches of learning, but have not gotten away from a sense of need of continuous education for

increasing their knowledge. Some young men were called into service before they finished their college education, and possibly they did not have their one or two years of Greek, and would very much like to pursue this subject. Other ministers may have had the study in college, but have not made use of the knowledge gained and are therefore handicapped because of being "rusty." To all such fellow workers I would heartily say, Take up New Testament Greek with the Home Study Institute.

The instructors are Christian scholars, who know their subject and the psychology of teaching. The lessons are scientifically prepared and easy to master, and the thorough, orderly manner in which the instruction is given and accredited, affords the satisfaction of decided progress. I have proved to my own satisfaction that the study of Greek by correspondence is a practical possibility, and is attended by real enjoyment. While very busy with pastoral duties in connection with a large church having a widely scattered constituency, I utilize spare moments on the street cars, subways, and elevated trains for studying my Greek. The plan works. Try it!

J. B. PENNER.

*New York City.*

**Principles in Evangelism.**—Certain clear principles underlie successful evangelism. In the first place, the building in which a large effort is held should preferably be one which the majority of the people frequent. This is usually the city hall or opera house. This is especially true where meetings are held only on Sunday nights.

The next feature is the advertising, beginning with a write-up of the meeting to be held the coming Sunday night. This usually comes under free advertising. Then during the following week, place two or three advertisements in the papers, with perhaps a cut of the evangelist in charge of the

meetings. These advertisements should be written in such a way as to make people realize that there is something important on in the city hall or opera house, and that to stay away will mean to miss a great deal. Under such circumstances I advertise just one meeting at a time, and get an expression from the people in regard to further services.

Placards in show windows, and handbills or dodgers distributed in the residential section of the city, are very effective. In such advertising I have found that it is an advantage to use a cut of myself, thereby enabling the people to become familiar with the face of the speaker, and making it easier to become acquainted. Several times a week an announcement of the meeting is broadcast. In this announcement I speak of the music which has been secured for the evening, and the success which has attended the giving of the lecture in other cities. In some cities, advertising in the street cars and on the front of the cars can be used to advantage.

The newspaper is the greatest medium we have for getting the truth before the people, and I always take my sermon to the paper, and often it is printed word for word. During the three months' effort held in the city of Bangor, Maine, there were printed in the newspaper four sermons each week. Thousands of people all over the State of Maine have read these articles, and I have received many letters from interested people, asking for literature. I know of some who are keeping the Sabbath just as the result of reading. As an indication of how the city of Bangor was stirred from center to circumference, I will relate a few facts.

On Sunday night, February 10, I began an effort in the city hall, with an attendance of more than eight hundred. The next Sunday night the attendance was about one thousand, and on the third Sunday night around

### I Corinthians 10:11

eleven hundred people obtained seats, and about two hundred were turned away because of lack of room. On the fourth Sunday night I took up the Sabbath question, when there was an attendance of about eight hundred; and the attendance held around this number until I left the city hall the latter part of March. On April 21, nine of the leading Protestant churches of the city united in a mass meeting in the city hall, securing a preacher from Worcester, Mass., who was announced as one who would denounce the doctrine of Seventh-day Adventists. On the following Sunday night I replied to the attack, and about seven hundred people were present.

The blessing of the Lord rested upon the effort, and although there were only three Sabbath keepers in the city when we began, there is now a company of fifty believers.

In a later effort conducted in Toronto, Canada, I used the radio in the beginning of my meetings, announcing the subjects from week to week. The workers and members of our church placed large banners on their cars, advertising the meetings. We also used two "sandwich" men, who carried signs advertising the meetings, traveling the main streets of the city in the down-town section. Our effort in Toronto has been a success in soul winning. We had an average attendance for the twelve Sunday nights in Massey Hall of fifteen hundred people, and for the first seven Sunday nights an average of two thousand. We have a list of seventy-five new Sabbath keepers as a direct result of the effort.

O. D. CARDEY.

*Toronto, Ontario.*

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It is possible for our eyes to be so largely fixed upon the machinery as to miss the majestic purpose for which the machinery was created, and so the energies be consumed upon the means instead of upon the objective.

"Now these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages are come."—*Am. Bapt. Improved.*

"Now all these things happened to them [as] types, and have been written for our admonition, upon whom the ends of the ages are come."—*Darby.*

"Now all these things happened to them in figures; and they are written for our correction, upon whom the ends of the world are come."—*Douay.*

"And all these came upon them typically, but were written for our instruction upon whom the perfection of the ages has come."—*Fenton.*

"Now all these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come."—*Moulton.*

"Now all these things happened unto them for ensamples [types]: and they are written for our admonition, upon whom the ends of the world [ages] are come [arrived]."—*Newberry.*

"But these things by way of type were happening unto them, and were written with a view of our admonition unto whom the ends of the ages have reached along."—*Rotherham.*

"And all these things as types did happen to those persons, and they were written for our admonition, to whom the end of the ages did come."—*Young.*

"Now all this befalls them typically. Yet it was written with a view to our admonition, to whom the consummations of the eons have attained."—*Concordant.*

"Now these things happened unto them by way of type, and were written

for our admonition, unto whom the ends of the ages have reached."—*Davidson (von Tischendorf)*.

"These things happened to them by way of warning, and were recorded to serve as a caution to us, in whose days the close of the ages has come."—*Twentieth Century New Testament*.

"These things happened to them as a warning to others, but they were written down to instruct us, in whose days the ages have reached their climax."—*Goodspeed*.

"It all happened to them by way of warning for others, and it was written down for the purpose of instructing us whose lot has been cast in the closing hours of the world."—*Moffatt*.

"All these things which befell them, were for an example to us; and they are written for our instruction, on whom the end of the world hath come."—*Murdock's Syriac*.

"All this kept happening to them with a figurative meaning; but it was put on record by way of admonition to us upon whom the ends of the Ages have come."—*Weymouth*.

"Now these things all [as] types happened to them, and were written for our admonition on whom the ends of the ages have arrived."—*Interlinear New Testament*.

## The Query Corner

On Life and Labor

### The Meaning of "Jealous"

*Please explain the real meaning of "jealous" in the second commandment.*

The Hebrew word for "jealous," as descriptive of God in the second commandment of Exodus 20, has three outstanding roots, all coming from the same original root word. The first is "purchase" or "ownership;" the second is "zeal;" and the third is "jealousy," as we ordinarily use it. The expression in this commandment is a

blending of the three terms. In Zechariah 1: 14 this triple thought is exemplified: "So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts: I am jealous for Jerusalem and for Zion with a great jealousy." Possession, zeal, and jealousy are all disclosed in the one term.

God calls Himself a "jealous" God in the larger sense of being the owner. "Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." Ex. 34: 14. As Creator and Redeemer He has a right to state the laws that govern His people. If any deny this, or challenge Him, they must assume the responsibility and take the consequences. When the Saviour said, "The zeal of Thine house hath eaten Me up," He meant that it consumed Him because God, and God only, is the sole owner or possessor. Therefore He has a right to make requirements in harmony with that relationship, and no one has the right to deny that relationship, or to do anything contrary thereto.

Where the commandment says, "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me," it is not with the ordinary meaning of human jealousy. Our God is not a jealous God in the sense of being revengeful, or because He is fearful of being encroached upon. He is not selfish or avaricious. Moses plainly said in Deuteronomy 6: 24: "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day." We are the beneficiaries when we do what He tells us; if we do not, we receive the dire results. God, being the possessor, and the one filled with zeal for the good of mankind, has the obvious right, not merely to protect, but thus to warn. F. C. GILBERT.

## Effective Illustrations

For Sermon or Song

### The Birth of a Hymn

It is seldom that the music of a gospel song is born before the words. A notable instance of this was the familiar hymn, "Safe in the Arms of Jesus." The tune came to William H. Doane, and he rushed into the home of Fanny Crosby a few minutes before he had to catch a train, asking her if she could provide some words before he ran to the station. Immediately the strains suggested the beautiful words to Miss Crosby, and in fifteen minutes the song was started on its trip around the world.—*The King's Business*.

No minister can keep pace with the demands of the times unless he incessantly studies and explores the beckoning heights and depths of God's illimitable salvation. When we want expert medical advice, we go to the physician who through constant study and research is in the front ranks of his profession—one who has paid and is paying the price. Just so in spiritual things, the minister is expected to keep in the front rank of Christian learning.

It is well occasionally to ponder the fact that usually a man's most effective and lasting work is not some tangible achievement, some material accomplishment, but a seed dropped in some heart soil that turned a life and resulted in a worker of promise and effectiveness. Blessed are these great opportunities!

A CONCLUSION may be both logical and accurate, but if one or both of the premises is wrong the conclusion is unavoidably wrong. Let us be sure of our premises.

March, 1931

OFFICIAL position does not confer one scintilla of wisdom on doctrinal matters. Such wisdom comes by honest study of the word under the teaching of the Holy Spirit. We should study Biblical questions as ministers and not as officials.

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### Health Evangelism

(Concluded from page 12)

struction. The person who does not hesitate to promise all things in health through the adoption of some special health hobby, or even sound practice, will no doubt succeed in attracting a certain class of people; but they may not be the class who are permanently benefited by any reform message. A clear, concise teaching of sound health principles may not cause as great a stir as sensational promises of cure; but in the end it will justly receive the support of those who deliberately weigh the sincerity and soundness of the teaching and are in a position to judge of its merit.

This point cannot be too strongly emphasized. If our health education is bizarre, faddish, insincere, or extreme, people may conclude that the message pertaining to doctrines and spiritual life rests upon the same insecure structure of sensationalism.

Washington, D. C.

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### The Lesson of Affliction

(Concluded from page 2)

dependence, from pride of opinion, from dangerous lines of speculation, or some other path of peril. Let us seek our lesson. Let us not ask Him to cool the purifying fires nor to spare the strokes of the chastening rod. They are not humanly pleasant for the time, but they are for our good, and are tokens of divine love and watch-care—if we will only receive them as such.

L. E. F.

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## EDITORIAL POSTSCRIPTS

**COUNSELORS!**—Every red-blooded leader loathes a sycophant—a fawning follower who “yes-yeses” with admiration everything his idol conceives and brings forth. Give us men of individuality, conviction, candor, and unswerving loyalty to principle. Such form the true counselors and dependable supporters of wise leaders.

**INDISPENSABLE!**—No one is indispensable in this message. Just when any of us come to feel we cannot be spared, God will usually contrive a change for us. And it is amazing to see how the work goes on without us. On the other hand, God does have His key men, and when they are arbitrarily removed by the machinations of men, there is a retarding of God’s work for which some one will be held solemnly accountable.

**CONSISTENCY!**—Some take an extreme position relative to the reading of religious books by authors outside our own ranks, giving unwise utterance to their views. But such a position is contrary to the practice of the outstanding leaders of the movement from its inception. To be consistent, such advocates should discard the use of all hymns not written by Adventist composers.

**OBSESSION!**—It is entirely possible to study so intensively or continuously along a given line as to lose one’s perspective. Things then become distorted in relative values and importance. A minor matter can thus be magnified to assume overpowering proportions, and so crowd the real essentials into the background. It is sad to see a secondary matter grow on a person until it becomes a phobia. After all, a man’s viewpoint very largely determines his conclusions, reasoned out on the identical facts. This cause needs balanced men who place primary emphasis upon primaries.

**REMEMBER!** — Under the gay, almost flippant youthful exteriors there will be found in the majority of cases a heart of gold. Beneath the seemingly carefree, frivolous shell there often beats a heart that is aching and breaking and discontented, a life Christ loves and can redeem. They are diamonds in the rough, jewels in the making. It is a good thing for every older worker to remember that he was once young himself. And such memories should subdue criticisms and turn them to helpful solicitude. They need conversion and Christ. Have faith in our young people. They are the hope of this movement. And they will not fail us in the crisis hour, if we have done our part.

**APPRECIATION!**—This is just a tribute to those silent, oft-times unseen workers who do much of the real labor for which their visible and often voluble superiors receive the credit. The patient, toilsome digging into facts or figures, or the suggestion of plan, policy, or modification by assistants in office or field, by secretaries and stenographers, is not often mentioned. But they are among the indispensables. The plodding follow-up of plans adopted calls for grit and grace. The daily grind of deadly routine wears, but must be done. And they are the ones who do it. Let us give credit to whom credit is due.

L. E. F.