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Trenchant Truths

LET in the light, and it will banish the darkness.

THE church is not to be simply a reformatory agency. It is to be a transformatory power.

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

THE measure of a minister's greatness is not determined by his official position, but by the largeness of his love to God and man, and his capacity and willingness for service.

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

UNFORTUNATELY, we have ourselves given occasion for some of the charges concerning legalism, doctrinarianism, et cetera, hurled against us by our enemies. And, unfortunately, some of us seem unaware of this deplorable fact.

A MAN can as sincerely believe a mistaken position as the truth on a given matter. Therefore positiveness of statement cannot be taken as either evidence or authority. Often he who knows most is least dogmatic, for he senses the limitations of finite knowledge. The stentorian voice and the vehement declarations of a positive personality are never a substitute for the full facts of truth which alone will ultimately prevail.

APPEALS to prejudice are unchristian, unmanly, and unjust.

WE need less of the expression of opinion and more of the discussion of fact.

PERSECUTION is not to be coveted, but it has its compensations—it purifies the church.

SOME men's preaching is considered deep because not easily understood, whereas it may be only muddled.

FOR the Bible Christian, the glorious uplook far more than counterbalances the dismal world outlook. Let us boldly tell it forth.

OUR policy for the future must not be determined by present abnormalities. We must build wisely and without wavering for the finishing of the work. This must include counsel to our perplexed youth as to lines of service that will be required till the end.

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

AS Christians we should be able both to respect, and to work cordially with, brethren who conscientiously hold differing views on minor theological or prophetic points. Most of these details are not vital to salvation, and should not mar the closest Christian fellowship where there is unity on the saving essentials. Such was the practice of the pioneers and the veterans, and such is the spirit and counsel of the word.

L. E. F.

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Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

A LIVING EXPERIENCE IN GOD

BY C. K. MEYERS

MY desires for a closer walk with God were greatly strengthened by my latest visit to India. As I found myself working with the brethren facing the task in that difficult field of bringing into the hearts of those countless millions of people some consciousness of God, I realized how futile it would be for us as a people to meet the challenge of a situation like that with nothing more to give the people than a mere outline of doctrine. The great need of the world today, wherever you try to measure that need, is for a living experience in the things of God; and this experience we must take to them.

As I walked down that old familiar street of boyhood days, in the city of Calcutta, India, and stood opposite the house in which our family lived when we became Seventh-day Adventists, thirty years ago, I found myself wondering what had really been worth while as a reward for the change that took place in our experience and the stand that we took with Seventh-day Adventists. I tried to discover the intrinsic worth spiritually of having been a Seventh-day Adventist for thirty years.

And is it not well for us all, in this late hour of human history, at this critical juncture of our own experience, at this close point of contact with the complete fulfillment of the divine purposes, to find out whether we have been able to gather from the things that we have professed, power enough to bring us into possession of that which will carry us through? Power for victory ought to be the possession of every Seventh-day Adventist.

At the close of one of our meetings in India, I said to the brethren, "Let us visit some of the native believers;" and in the afternoon we went to the home of one of those humble men. We found him in his mud hut. Bending low, we passed through the door, and

then, as I looked into the face of this man, I sensed that I was in the presence of a true child of God. As we talked, he told me about the movings of God's Spirit upon his heart. He said there had come to him recently, as he had thought of his own individual responsibility in the light of the opportunities which God had given him, a conviction as to the necessity of his finding some avenue of service for God.

Then the thought came to him, he said, as to what a poor, old, ignorant man could offer God in service. He could neither read nor write; but with the conviction and the desire to find an avenue of service, there came a gleam of light as to how to begin. He remembered a friend who he thought might be responsive to his appeals, so he took some literature and went to visit him. Sharing with us the privilege of this afternoon visit with this old saintly soul, was this same friend; and turning to him, the old man said, "He is with me in the truth now; he was in the Sabbath meeting this morning; and, O, I am so glad that under the pressure of a conviction from God I sought out a soul and won him for Jesus Christ!"

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Editorial Keynotes

IRWIN H. EVANS—EDITORS—LEROY E. FROOM
SPECIAL CONTRIBUTORS: THE GENERAL CONFERENCE OFFICERS

Retrospect and Prospect

THIS is the time for looking backward, taking an inventory, and determining whether the year has been a prosperous one. The business man who will not look into his affairs at least once a year is in danger of bankruptcy. Business bankruptcy is bad; it is disheartening to know that one cannot go on because he has obligated himself beyond his power to pay. Some have not only gained nothing, but they have lost what capital they started with. This brings sorrow and discouragement.

Every Christian worker ought to look over his year's work, and determine whether he has had a successful year. First, he should know whether he has made progress in the Christ life for which he is aiming, or whether he is facing spiritual bankruptcy. There has not been progress for any worker whose life is not nearer to the divine Pattern this year than last year. Christlikeness must be our aim. If any passion or carnal, fleshly desire is asserting the mastery, and growing into the life web, becoming more a part of ourselves than it was at the close of last year, there is cause for alarm. Less love for prayer, less reading of the word, less love of the people of God, are all signs of failure; they are symptoms indicating that unless a change takes place, disaster awaits at the end.

To look into our very souls, and sit in judgment on our way of doing and living, is most important in these closing days of 1931. There should be a getting rid of every known sin by confession to God, and making that right wherein we have wronged our fellows, that the new year may find us growing in favor with both God and man. No man can have a better start for the new year than to confess his sins, accept forgiveness of past sins through the life and death of Christ, and resolve that the incoming year shall be

his very best. Christ has paid the full penalty for every sin, and we can have pardon and mercy if we will repent and accept forgiveness through faith.

We all say to others, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins: and not for ours only, but for the sins of the whole world." This cleansing belongs to the ministry and workers as well as to the laity. As the layman needs this cleansing from sin, so does the ministry. And it is ours, if we will lay hold on it by faith.

At this time, too, we should look well to our work, which is to win souls to Christ. That is our calling and business. We took that work upon us when we entered the "workers" class. For another whole year now we have not had any other work laid upon us by Him who has called us to service. "Go ye therefore, and make Christians," was the charge, and it still is the work assigned the entire family of workers. It has been that for which we have labored through the year, if we have not worked in vain.

We are to make Christians. The command is not to go and get people into the church; but, *Go, make Christians*. And it is our privilege to review our year's work, and see by close scrutiny if we have been successful in making Christians. How many have we

The Dark Before the Dawn

THROUGH the decades of this movement we have anticipated and proclaimed strange, unparalleled times, unprecedented situations, to increase in bewildering confusion until the climax of irremedial trouble bursts upon a world that is unprepared. All this must needs come ere the dawn of celestial light pierces the darkening gloom that will pall the earth.

When these dread things begin to come to pass, we are to lift up our heads; for our Lord's return is at hand. Such is the glad, authoritative word. When they advance in swift intensity, we should sing praises of confidence and gratitude; for the approaching deliverance hastens on apace. We have not followed cunningly devised fables. These things that we now see increasing must needs come as the climax and consummation of sin. So we rejoice not in the trouble, but in that deliverance of which it is the harbinger.

This is no time for discouragement or gloom. It is no time for doubt, uncertainty, or withdrawal. Fret not over some perplexing minor mystery you cannot understand. Relegate non-essentials to their properly subordinate place. Stand immovably on the great verities. Only these count in the ultimate. And as the heart of all let the character be fitted for fellowship with the sinless ones of heaven. We are to learn experimentally the song of victory here, that we may sing it eternally on the sea of glass and in the earth made new.

L. E. F.

Unaffiliated Adjuncts

WE feel constrained to call attention to the part that stanch Fundamentalist journals, such as the *Sunday School Times*, play in these days. They stand as bulwarks against the rising tide of infidelity under its various

won to Christ during 1931? What you have done, and what I have done, makes the growth of the church for the closing year. If every paid worker throughout the world had won an average of ten converts, we should have made a gain of 100,000 in 1931. How many have you brought to Christ, laboring with them till they have experienced the new birth? Nearly every worker can check up his work, and know to almost a certainty how many have been won through his ministry.

Our people have done nobly in raising funds to support the workers. Few if any have had to labor with their hands to earn a livelihood, as did the apostle Paul; the people have raised the funds, so that nearly all could have freedom to work and labor as they chose. Controlling committees have allowed freedom to work; and really the results of each man's work are largely according to his own planning. Now the time has come to review the year's work and count the gains. Each one of us should ask in all seriousness, How many souls have I persuaded to accept Christ during the past year?

Our reward is wrapped up, not in our salary, but in the souls we bring to Christ. The growth of the church depends upon our effort and success in soul winning. Nothing is of vital importance save that each one of us shall grow in grace and at the same time win the lost and erring to seek forgiveness in the blood of Christ. It will be another half year before we can know how many souls have been added to the church communion in the entire world field during 1931; but before the last hour of the year shall pass, each worker can know for himself how many souls he himself has brought to Christ.

THIS review is all-important to us as workers. It gives us confidence that we can do greater things than ever before, when once we see the im-

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guises. They stand for the immutability of the word, the deity of Christ, the efficacy of the cross, the fact of the judgment, and the premillennial and imminent advent of our Lord. They are among the preparatory and supporting agencies that God is using to-day. They are adjuncts to the three-fold message. Let us recognize and capitalize them as such. L. E. F.

Irreconcilable Principles

THE earnest seeker for truth and the ardent defender of an espoused position personify two opposite and irreconcilable principles. The first is scholarly; the second is unscholarly. The first represents the open mind; the second, the closed mind.

The truth-lover assembles all the accessible factual evidence, and draws a fair, faithful, unbiased conclusion therefrom; the defender of a position looks for one type of facts and seems blind to modifying or countering evidence, with resultant bias in his conclusion.

The truth-lover counts facts the foundation of all truth. He fears no additional discoveries of fact, for, if genuine, they will only confirm those already established; the defender of a position automatically assumes that any further inquiry is unfriendly or disloyal, and not infrequently challenges the orthodoxy of the one who differs, assuming that coveted title for himself.

The truth-seeker demands unassailable evidence that will stand the relentless scrutiny of a hostile world; the protagonist of a position is usually content with assembling that which, in phrasings or figures, seemingly upholds his position.

The truth-lover courts a most rigid scrutiny of his sources and the context of his excerpts; the defender of an espoused position under examination cries out in alarm of "peril," "disas-

ter," "sapping the foundations," "disloyalty," et cetera.

The truth-lover looks his God and the universe in the face, joyously conscious of the basic integrity of his own attitude, and the inevitable triumph of truth, for eternal years are hers, and new discoveries but confirm, expansions and additions but establish. The defender of a position, ever on the defensive, pleads for the good old days and ways, recounts the loyalty of the originators of a position, and seeks to restrain all possible expansion or change.

The two positions are basically antagonistic and irreconcilable. Let us be truth-lovers. We believe with all our heart that this is the spirit and intent of this message, and of the vast majority of its public exponents.

L. E. F.

Babylonish Titles

IN "The Field Says" section there is a brief but significant contribution from a successful pastor-evangelist. Having had the title "doctor" conferred upon him by the newspapers in their reports of his meetings, the writer continued to use it for a time, and now gives his reaction and the story of its discard. This of course has reference to assumed degrees, and not to those scholastically earned. Incidentally, however, it is interesting to observe that some of the most highly educated men living are the simplest and most unobtrusive as to titles on their letterheads.

It is true that such generally odious sects as Mormonism has its "elders," and Russellism its "pastors." But shall we because of this ape the popular titles of corporate Babylon—"doctor" and "reverend"? Some of the most conspicuous subverters of the faith are the outstanding "doctors" in the ecclesiastical world. To use the

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Forward and Upward

Inspiration, Counsel, and Caution

Compensation

WEARY, and what of that?
The road to Calvary was climbed by weary
feet;
Faltering the steps that led to God and
heaven;
A cross to make the way complete.

Tired, and what of that?
The Master fainted there beneath the cross
of wood;
So heavy burdened that He could not bear
it on
To far Golgotha, all alone.

Discouraged, say you now?
Your friends have never left you all alone;
You have not faced a Calvary without
Some hope when all seemed gone.

Then falter not, nor faint
Beneath life's burdens, though they press
thee hard;
Strength for thy heavy cross will then be
given,
And thou shalt walk with God.
RUTH LEES OLSON.

Brevity, the Soul of Interest

BY R. E. HARTER

ONE of the most prominent features of our time is uncertainty,—uncertainty in the nation, uncertainty in the church, and uncertainty in the life. If there ever was a time when Seventh-day Adventist preachers should be definite and positive, it is now, in this time of unsettled purpose, vain visions, and variant voices calling out of the night of fog. No tame message should be given now, but one as direct as that sent by Nathan to David: "Thou art the man!"

Men are needed, filled with dynamic power,—men who are able to hit the mark and not shoot all around it; men of David's type, who have trained and practiced, and then go forth in the strength of Jehovah. We must keep going, or we shall block the traffic. As long as a top is kept spinning, it

stands. Long ago Carlyle said, "The race of life is becoming intense, the runners are treading on each other's heels. Woe unto the man who stoops to tie his shoe strings." How much more is this true today!

The old leisurely ways of life are gone; a thousand interests demand attention today where formerly there were but few. The tendency of the world is to speed up. It is not an admirable tendency, perhaps, but it must be faced. To illustrate, few men spend an hour at the table any more; they demand that meals be served on time, and quickly. So with our gospel feasts. If we expect men to come to them, we must not only make the courses tasty, but we must also not keep the audience waiting. If there is anything that will destroy a man's influence and hinder his success in soul winning, it is services that are too long. Men and women stood for two hours beneath the burning sun to listen to Wesley preach. It is doubtful if they would do the same today. Not being Wesleys, it would be safer for us to study to give our message so clearly and forcibly and briefly that it will arrest the attention and lodge in the hearts of the men with whom we have to deal.

"Words are like leaves; and where they most abound,
Much fruit of sense beneath is rarely found,"

wrote the poet Alexander Pope. And Martin Luther said: "The fewer the words, the better the prayer." Therefore come quickly to the point. Begin very near where you mean to leave off. Stop when the people wish you would keep on, and they will come back.

Begin on time, and have all arrange-

ments for the service made beforehand. Never select the hymns to be used after going into the pulpit. Allow no delays. Open the service promptly. Do not preach a sermon to the Lord in the opening prayer. Ask Him to help you deliver, and the people to receive, the message. Announcements should be few and take but a moment. Singing should be appropriate and not exhibitions of voice culture. If the good old hymns are sung by the congregation with the Spirit's presence, and if the minister is filled with holy zeal and with a message from heaven, his life a burning witness of the gospel's power to save, the people will go home saying, "Did not our hearts burn within us as he talked to us today?"

The reason for lack of interest in the pew is that there is not fire enough in the pulpit. When the revival starts with the minister, the whole church will receive an awakening. Long, dry sermons reveal a lack of study and preparation—the minister gets into a field he is not acquainted with, and spends the rest of the time trying to get out. Some think we should depend on the Spirit to put the message on our lips; but the Spirit can help us in our study as well as in the pulpit. The admonition is, "Study to show thyself approved unto God."

If we as ministers would give more earnest heed to these fundamental principles of gospel order, we would have a stronger ministry, our churches would be strengthened, and heavenly angels would rejoice over the progress made.

Chicago, Ill.

"Ministers of Our God"

BY J. E. FULTON

IN a very specific manner, Seventh-day Adventist ministers are designated in the prophetic utterances of Isaiah. Referring to those who "shall build the old wastes," and who shall

repair the breach in God's law by establishing the Sabbath in its rightful place, and shall restore the paths which lead to the eternal dwelling place, this very significant statement is made: "Ye shall be named the Priests of the Lord: men [supplied word] shall call you the Ministers of our God." Isa. 61:4, 6.

From the earliest time, God has called and named men as His priests. Prior to the giving of the law on Mt. Sinai, the first-born of every family was a priest, officiating for himself and his household. Thus we read of Noah, Enoch, Abraham, Job, Isaac, and Jacob. In the solemnity of the covenant that the Lord made with His people at the foot of Sinai, Moses was directed to choose young men from among the children of Israel to perform the office of priests, and later the priesthood was perpetually annexed to the tribe of Levi. But there was to come a time when the priesthood should embrace representatives of all tribes and nations, who would be known as "ministers of our God."

The divine appointment of the Christian ministry was made by Christ Himself. When He entered upon His earthly ministry, He chose twelve men from the common walks of life, to be associated with Him as day by day He went about doing good, that He might instruct them and prepare them to be ministers of God in finishing the work which He began.

Concerning His own ministry, Christ said, "I must preach the kingdom of God to other cities also: for therefore am I sent." Luke 4:43. And centuries before His birth it was prophesied concerning Him, "The Spirit of the Lord is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. Thus is brought to view the great leader in the gospel ministry,

Jesus Christ. In that wonderful prayer which He uttered in behalf of His ministers, we find His statement, "As Thou hast sent Me into the world, even so have I also sent them into the world." John 17:18. His parting words to that little group of ministers, whom He had called and ordained, and to all whom He would call thereafter, were, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. What a holy calling! What a sacred responsibility! "He chooses human beings, men compassed with infirmity, as instruments in the working out of His designs. The priceless treasure is placed in earthen vessels. Through men His blessings are to be conveyed to the world. Through them His glory is to shine forth into the darkness of sin. In loving ministry they are to meet the sinful and the needy, and lead them to the cross. And in all their work, they are to ascribe glory, honor, and praise to Him who is above all and over all."—*The Acts of the Apostles*, p. 330.

The apostle Paul recognized that to him had been given the "ministry of reconciliation," and states that the ministers of God are able to be known as "ambassadors for Christ." 2 Cor. 5:19, 20. An ambassador is a man who receives a message from his government, his king, his sovereign, and who transmits that message faithfully, without adding to or subtracting from it. And the grander and stronger the government, the more influence and power is invested in the ambassador. Consider what it means to be called to become an ambassador for Christ, the Creator and Redeemer of the universe, the One in whom is vested "all power . . . in heaven and in earth."

The ambassador for Christ must receive his commission direct from Christ. To go forth without being sure of his commission is presumptuous folly; and yet men have dared to go forth in haste and in self-confi-

dence. Such unworthy ambassadors are noted by the Lord, and their shameful conduct calls forth the following recognition: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." "I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." Jer. 23:21, 32. How important that we make sure of hearing God's call which separates us from the world as "ministers of our God," as "ambassadors for Christ," and that we do not run to carry tidings until God has spoken to us, and given us the message He would have us proclaim. Is any reader of these lines uncertain as to his calling or the message he is to proclaim? Better far to do well any menial task in life's necessities than to stand in the ministry as a barren fig tree, lacking the vital connection for life and fruitage, or as an unworthy servant who speeds away on a worthless mission.

The first evidence of the divine call to the ministry centers in the consciousness of the individual. There should be experienced a personal, secret, intense conviction that God is calling, just as directly and as actually as the call came to the twelve when they were engaged in their daily pursuits. The Saviour still walks among men, and He observes the faithful toilers in their various vocations of this modern age, and by His Holy Spirit He sends His call to the heart, "Come and follow Me." Have you heard that call, clearly, unmistakably, unknown to any but your own soul and God?

The next evidence of the divine call to the ministry, is the Spirit's indication to the church to place sanction upon the acceptance of the call, and lead forth the divine appointee into the field of service. When the call came to Paul, he responded by asking, "Lord, what wilt Thou have me to do?"

(Concluded on page 30)

Not Position, but Service

BY B. M. HEALD

A SUPERINTENDENT of public education, in his misuse of the king's English over the radio recently, made it painfully evident that politics and not proficiency had put him into his position. Flattery, bribery, and simony are effective in politics. Position is everything. Men seem obsessed with the thought of promotion at all costs.

Christ warned His followers against this spirit. "The princes of the Gentiles exercise dominion over them," He said, and added the emphatic word, "but it shall not be so among you." Surely in the household of faith "these things ought not so to be." In the church of Christ it should never be a question of exalted position, but of the privilege of service, no matter how humble. We are saved to serve, and should welcome any service which meets a real need. This cause is not in the world today to promote men, but a message.

"Position does not make the man. It is the integrity of character, the spirit of Christ, that makes him thankful, unselfish, without partiality and without hypocrisy,—it is this that is of value with God."—*Testimonies to Ministers*, p. 356.

Man's position does not make him one jot or tittle greater in the sight of God; it is character alone that He values. The writer knows of laborers in this cause who have been happy in service as General Conference men, and who today are happy in service holding a pastorate; workers who have received Pentecostal power, who would rather be doorkeepers in the house of the Lord than to seek prominence; workers with an "upper room" experience, who are willing to serve God in any humble capacity in His cause. It is not a "let-down" for a General Conference or union conference man to become a pastor. A faithful worker is willing to serve where the need is

greatest, and he will always be governed by that conviction. Whether it is administrative oversight, secretarial service, institutional labor, evangelistic effort, or pastoral duty, he will be happy in his service.

In the cause of God we are ordained to gospel ministry, not to official position. While among the millions of India, William Carey once said: "What is there in the whole world worth living for but the glory of God and the salvation of men?" We ought to be known to the church and to the world as outstanding spiritual men,—men whom God can trust with Pentecostal power; men from whom the sick can expect healing power; men in whom the dying can trust for consolation and peace; "men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*Education*, p. 57.

It is time for Pentecost, and for this "baptism of the Spirit every worker should be pleading with God."

New York, N. Y.

A REAL revival is always accompanied by a real reformation. Drifts and departures from God call for repentance and return, coupled with rectification of life. These are actual transactions and touch very tangible things. Faithfulness in making this clear by both precept and example is required of Zion's watchmen.

THERE is nothing so deadening to all progression as contentment with one's present status or achievement. A smug complacency is fatal to all growth. Contentment with things as they are is the greatest hindrance to things as they ought to be.

Illuminated Texts
Side Lights From Translations

2 Timothy 2:15

(The inquiry is upon the expression in bold face.)

Genesis 4:7

(The inquiry is upon the expression in bold face.)

Standard Versions

"If thou doest well, shalt thou not be accepted? and if thou doest not well, **sin* lieth at the door.** And unto thee shall be his desire, and thou shalt rule over him."—*Authorized Version.*

"Sin coucheth at the door."—*A. R. V., R. V.*

Catholic Version

"Sin forthwith be present at the door."—*Douay.*

Jewish Versions

"Sin lieth at the door."—*Leeser.*

"Sin coucheth at the door."—*New Translation (1917).*

Independent Translations

"Sin is crouching at the door."—*American Baptist Improved.*

"Sin† lieth at the door."—*Darby.*

"Sin crouches at the door and awaits you."—*Fenton.*

"Sin is lying in wait for you, eager to be at you."—*Moffatt.*

"Sin coucheth at the door."—*Moulton.*

"Sin‡ lieth at the door."—*Newberry.*

"At the entrance a sin-bearer§ is lying."—*Rotherham.*

"Sin will be lurking at the door."—*American Translation Old Testament.*

* "Sin=sin offering. Heb. *chat'a.*" "*Chat-tath*=the sin offering, from *chat'a*, to sin by coming short of, by missing the mark in sins of commission."—*Oxford "Companion Bible," Margin and Appendix 13.II.v.*

† "Or a sin offering, the Hebrew word having both senses."—*Footnote.*

‡ "Or a sin offering. Heb. *Khattath.* Croucheth, as Gen. 49:14."—*Margin.*

§ "As often later, As much as to say, 'With which thy brother will supply thee,' which would prepare for the word 'longing' which follows.—Less prob.; 'Sin is a crouching beast'—O. B. 308."—*Footnote.*

Standard Versions

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth.**"—*Authorized Version.*

"Handling* aright the word of truth."—*A. R. V., R. V.*

Catholic Version

"Rightly handling the word of truth."—*Douay.*

Historic English Translations

Wiclif, 1380.—"Rightli tretynge the word of truthe."

Tyndale, 1534.—"Dividyng the worde of trueth justly."

Cranmer, 1539.—"Distributinge the worde of trueth justly."

Geneva, 1557.—"Diuiding the worde of trueth iustly."

Rheims, 1582.—"Rightly handling the vvord of truth."

Independent Translations

"Rightly dividing the word of the truth."—*American Baptist Improved, Young, Davidson (Von Tischendorf).*

"Cutting in a straight line the word of truth."—*Darby.*

"Arranging in order the reason for the Truth."—*Fenton.*

"Handling aright the word of truth."—*Moulton.*

"Rightly dividing the word of truth."—*Newberry.*

"Skillfully handling the word of truth."—*Rotherham.*

"Ever cutting a straight path for the message of the truth."—*Centenary New Testament.*

"Correctly partitioning the word of truth."—*Concordant.*

"Straightly cutting the word of truth."—*Interlinear Greek.*

* "Or, holding a straight course in the word of truth. Or, rightly dividing the word of truth."—*Footnote, A. R. V., R. V.*

"Handle the word of the Truth."—*Moffatt*.

"Correctly announceth the word of truth."—*Syriac*.

"Accurate in delivering the Message of the Truth."—*Twentieth Century*.

"Straightforward dealing with the word of truth."—*Weymouth*.

Revelation 14:7

(The inquiry is upon the word in bold face.)

Standard Versions

"Saying with a loud voice, **Fear*** God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."—*Authorized*.

"Fear."—*A. R. V., R. V.*

Catholic Version

"Fear."—*Douay*.

Historic English Translations

Wiclif, 1380.—"Drede."

Tyndale, 1534.—"Feare."

Cranmer, 1539.—"Feare."

Geneva, 1557.—"Feare."

Rheims, 1582.—"Feare."

Independent Translations

"Fear."—*American Baptist Improved, Centenary New Testament, Darby, Moulton, Moffatt, Newberry, Rotherham, Young, Concordant, Da-*

* NOTE.—The question has been asked, Does "fear" as here used mean reverential worship? or does it mean to be afraid of, terrified? The original Greek for this expression is what Archbishop Trench in his "Synonyms of the New Testament" (p. 33), calls a "middle term," capable of both interpretations. The actual meaning must therefore be determined by the use of the word in Scripture. Unquestionably it sets forth the only relationship that can properly obtain between finite, sinful man and the Holy One, who is the very embodiment and source of all holiness and justice, of purer eyes than to behold iniquity, but who is likewise the very personification of all love and mercy. The fact that holy fear is departing from the earth necessarily calls for a revival of emphasis upon this basic relationship.—*L. E. F.*

vidson, Goodspeed, Interlinear Greek, Weymouth.

"Reverence."—*Fenton, Twentieth Century*.

"Worship."—*Syriac*.

Hebrews 9: 8

(The inquiry is upon the expression in bold face.)

Standard Versions

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.*"
—*Authorized Version*.

"Is yet standing."—*A. R. V., R. V.*

Catholic Version

"Was yet standing."—*Douay*.

Historic English Translations

Wiclif, 1380.—"Hadde staat."

Tyndale, 1534.—"Was sondynge." ...

Cranmer, 1539.—"Was standynge."

Geneva, 1557.—"Was standynge."

Rheims, 1582.—"As yet standing."

Independent Translations

"Is yet standing."—*American Baptist, Moulton*.

"Has [its] standing."—*Darby*.

"Was standing."—*Fenton, Syriac, Twentieth Century*.

"Was still standing."—*Moffatt, Goodspeed*.

"Yet standing" [margin: "having a"].
—*Newberry*.

"Hath a standing."—*Rotherham*.

"Having yet a standing."—*Young*.

"Still has a standing."—*Concordant*.

"Is still standing."—*Davidson*.

"Having a standing."—*Interlinear Greek*.

"Still remains in existence."—*Weymouth*.

* "Greek *stasis*. Heb. 9: 8. The first tabernacle was yet standing: (lit., yet having a standing)."—*Englishman's Greek Concordance*.

"*Stasis*. A standing (prop., the act), i. e. (by anal.) position (existence)."—*Strong's Concordance*.

The Better Workman

Improvement in Method and Technique

The Minister as Spiritual Adviser to the Imprisoned

REQUESTS have been registered for men fitted by special training and experience to give competent counsel on prison and reformatory work by ministers, especially as to the proper attitude they should sustain as ministers of God's grace in relation to the customary feeling of prisoners toward civil law and its penalties for infraction. Two of our able ministers, uniquely qualified by training and experience, here give the counsel sought. Elder H. H. Votaw, associate secretary of the Religious Liberty Department, was for some time Federal Inspector of Prisons of the United States. Elder E. L. Maxwell, recently president of the Austral Union in the South American Division, is also an attorney and a former justice of the peace. Such sound principles as presented will be helpful to us all in such special work. L. E. F.

Prison Work

BY H. H. VOTAW

THE heart of every Christian is moved by the unhappy condition of men who have broken the law and are suffering its penalties, and the desire to be helpful to those who are incarcerated in a penal institution is perfectly natural and most laudable. Among the things for which the Master commends those whom He places on His right hand in the judgment day is the visiting of those who are in prison. He counts such visitation as having been done unto Him, and of course every Christian delights to be of service to the Master.

Through what avenues of service is it possible to reach most effectively the inmates of penal institutions? is an inquiry frequently made. In reply, I would say that letters can be written, literature can be distributed, personal visits made, Bible studies can at times be given, and occasionally public addresses made.

How should such work be approached? First of all, the permission and approval of the prison authorities must be secured. These authorities are placed by their respective

communities or commonwealths in charge of law violators. Their task is not easy. While some of those incarcerated are there for the first time, and experience all the shame and sorrow that accompanies the disgrace, others belong to a class who, outwardly at least, are hardened to their condition. The rules which govern the institution must be such as are demanded for the care of the latter class. These rules may seem somewhat harsh, when only the first offenders are considered, but a moment's thought will indicate that, considering the inmates as a whole, they are necessary.

Any one desiring to engage in prison work, should bear in mind the position of the men in authority, and carefully avoid making requests which would be embarrassing to them. It is my belief that practically every jailor will welcome any sincere effort to be helpful to his charges. There are doubtless some institutions where the prison keepers are cynical, unreasonable, and even brutal; but these are the exception rather than the rule.

The prison worker should be on his guard lest he see the prisoners' viewpoint only. Men who are incarcerated and kept in idleness are sure to brood

over their troubles until they view their situation from a wrong perspective. To sympathize with a prisoner to the extent of considering him as being entirely in the right and that society has greatly wronged him, is sure to close the door to real helpfulness.

The most successful prison worker I have ever met, a woman of large heart and marked ability, told the prisoners that she had not come to talk to perfect men. She told them frankly that she knew they were lawbreakers, that they were sinners; and that if any were not of that class, she had no message for them. She assured the prisoners, however, that her aim was to set forth the full power of salvation available to all who had failed in their own strength. She preached Jesus Christ, the friend of sinners, but never the friend of sin. In strong, stirring language, tempered with a kindness of manner and speech which kept her from ever being misunderstood, she pointed out the sinfulness of sin, and how terrible it appeared in the eyes of a pure God. This woman has worked in all the larger prisons of the country, and in many of the smaller ones, and never yet have I heard her spoken of by prison authorities except in highest terms of praise.

In conclusion, I would say that the most important thing to do for prisoners is to bring into their thoughts something which carries their mind away from themselves, and awakens hope for the attainment of higher ideals than they have been able to reach through their own efforts.

Takoma Park, D. C.

Ministering to Law Offenders

BY E. L. MAXWELL

MANY times our ministers and workers are called on to minister spiritual help and comfort to those unfortunate persons who for some infrac-

tion of the law of the land, have fallen into the toils of the law, and find themselves confined within prison walls, and possibly condemned to suffer the extreme penalty of the law. The question arises as to how we should relate ourselves to these unfortunates, and how we can give them the best assistance in their trouble.

It is a peculiarity of criminal psychology that almost invariably the convicted person either constantly asserts his innocence or greatly minimizes his guilt. This may be the result of auto-suggestion, growing out of efforts to cover up his crime and the defense he has made in and out of court, or from a lack of appreciation of the enormity of the offense committed, or it may be from sheer untruthfulness. But whatever the motive, the spiritual worker will almost always find the incarcerated person in this frame of mind.

Sometimes the prisoner's principal occupation is centered on the terrible conditions of the prison where he is confined. Surrounded by constant reminders of the impossibility of enjoying his liberty, he becomes gloomy and utterly sour on the world. If he has been condemned to die, his contemplation of the approach of the final day develops in his mind a thousand and one fanciful situations and circumstances, in all of which the injustice of the sentence predominates. Sooner or later, the condemned man will communicate these mental emotions to his spiritual adviser, and then arises the question as to how to deal with the varying mental moods of the prisoner, and to what extent it is consistent to accept his version of his trouble.

We should bear in mind that we are all members of society organized for the mutual protection of its members. The individual who violates the rights of others in that society, incurs the penalty which society has ordained for its protection, and justly merits the punishment indicated. Before any

man, in this country at least, is sentenced to imprisonment or death, he is granted a trial, in which he is allowed to produce all the evidence in his defense; he has the advantage of legal presumption of his innocence till guilt is proved, and has the assistance of able legal counsel to advise him of his rights and to protect him in his rights. After all this, society, through its legal mouthpiece, the court, decrees his guilt and assesses his punishment.

Under such circumstances, with the established facts in hand, the spiritual adviser should close his ears to the criminal's protestations of innocence. His mission is to help the unfortunate in the condition in which he finds him. The condemned man needs the forgiveness of God, not partisans of his cause against society. The Christian worker should seek to lead the condemned man to recognize and confess his sins. It is not his task to join the prisoner in his struggle to regain the liberty which he has forfeited. And yet it may be possible really to help in securing the desired end, for the quicker the prisoner ceases to mourn his lot and begins in real earnest to co-operate with the prison authorities in a friendly way, the sooner will come the opportunity for parole or pardon.

All endeavor in behalf of the imprisoned should be aimed directly at the soul. Show the prisoner that his only hope for release or pardon lies in cheerful compliance with the rules and regulations of the prison, and that obedience to law, whether in prison or out of prison, is the basis for a happy and successful life. Tell him frankly that you, as a minister of the gospel and an advocate of law and order, cannot be a party to any schemes or plans that he may present for securing freedom before the expiration of his term, and seek to impress upon him that Christian manliness and integrity, in or out of prison, afford true liberty.

Hundreds of prisoners have been upheld in their opposition and bitter re-

sentment against society, and thus encouraged in crime, as the result of misguided sympathy on the part of well-meaning but unwise religious workers. Some years ago a Christian lady, who had a burden to help the inmates of our penal institutions and had been at work along this line for some time, came to me in a heart-broken condition, to talk with me regarding the case of her sixteen-year-old daughter. I learned that a certain man who was confined in the State penitentiary for a sex crime, had been pardoned through the efforts of this woman. After his release, this Christian lady continued to befriend him, and her kindness was rewarded by the man's seducing her daughter. This sad case proves that there are men in prison whose apparent interest in Christianity is only for the purpose of gaining undeserved freedom.

But there are many condemned men, who, when brought face to face with death, truly desire the comfort of the Christian faith. This should not be denied them. Prudent workers may accomplish a great work with such persons.

A good rule for the prison worker is this: Let the law determine the guilt, and deal with the prisoner according to his deserts; but let the grace of God deal with the heart of the prisoner, and work a transformation which is beyond anything that man or man-made laws can accomplish.

Jesus did not say, "I was sick and in prison, and ye came and secured My pardon!" But He did say, "I was sick, and ye visited Me: I was in prison, and ye came unto Me." That is the legitimate work of those who labor in behalf of the unfortunate, and in doing so there is promise of rich experience and great reward.

Mountain View, Calif.

HE does most for God who wins most men for Him.

Our Dual Commission

BY G. K. ABBOTT, M. D.

EARLY in Christ's ministry, He ordained twelve, and "sent them to preach the kingdom of God, and to heal the sick." Special power was given to these chosen ones to fit them for their work. When Jesus sent them out, He said: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." When the seventy were sent out, the Lord commissioned them to combine the work of healing with preaching the gospel, saying: "Heal the sick, . . . and say unto them, The kingdom of God is come nigh unto you."

When Christ left this world to return to heaven, He left with His disciples a definite charge: "Go ye into all the world, and preach the gospel to every creature." This charge, which we call the gospel commission, is clear, concise, and definite. And since Jesus Himself included the work of healing with the giving of the gospel message, we conclude that the healing ministry is to accompany the preaching of the gospel to all the world.

"It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."—"*Ministry of Healing*," p. 141. Often the preaching of the gospel and the practice of the gospel are so widely separated that the people have little faith that it is the gospel.

"In the ministry of the word and in the medical missionary work the gospel is to be preached and practiced."—*Id.*, p. 144.

Why do we hold evangelistic efforts entirely divorced from practical gospel medical missionary work? Have we found a better way than that in which Christ worked? Can we improve upon the divine plan? "Christ's method alone will give true success in reaching the people."—*Id.*, p. 143. In His work, teaching and healing were united. Today they are not to be separated. "In His word God has united these two lines of work, and no man should divorce them. . . . Let them be joined

in an inseparable union, even as the arm is joined to the body."—"*Counsels on Health*," pp. 515, 516.

When this union is preserved, the people have faith that the work done is Christ's work. In a certain small place where this plan of medical evangelism was followed, two nurses uniting ministry to the sick with the preaching of the evangelist, three ministers of another denomination were brought from a distance to stop the work. But the people said, "They are doing the work Christ did;" and the work went on in spite of determined and planned opposition.

Some have been impressed with one phase or another of the health work, and have united health lectures, cooking schools, or home nursing classes with the preaching services. This has been a long step in advance of the total divorcement of evangelistic and medical missionary work. It has appealed to certain intelligent and practical classes, and widened the reach of evangelism. But even this is not the full gospel commission. Healing the sick implies also the teaching of healthful living, even as Christ said to the paralytic, "Sin no more, lest a worse thing come unto thee." But cooking schools and health lectures are only a part of medical evangelism. Direct ministry to the sick, the relief of pain, the restoration to health, will touch chords in the human heart which no amount of abstract health information can possibly reach.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—*"Ministry of Healing," p. 143.*

It is this personal ministry to the people in their need that constitutes the *practice* of the gospel. Nearly all our evangelistic efforts are *preaching*, and often preaching alone, with little or no practice of the gospel. "In the medical missionary work the gospel is to be . . . practiced."

In small evangelistic efforts a nurse may unite with the minister and his helpers in visiting the people and ministering to the sick. In larger efforts two nurses may profitably join the evangelist's staff. No large subsidy is needed, no extravagant outlay of means. The nurses may meet the people in their homes, and there minister to the sick. Using what they have to do with, they can give simple treatments, and help to prepare healthful food for the sick and also for those who are well.

When a sick person is found who must have help that requires an outlay of money, the visiting nurse may seek out a prosperous-looking home near by, and in a visit there explain the nature of her ministry, and appeal for some monetary assistance. This will rarely if ever be refused. A little later the nurse can return to convey to the giver the thanks of the sick or needy one, and make a brief report of betterment. Even as Christ at the well of Samaria—He who had so much to give that the woman needed—asked of her a drink of water, and so secured her attention and enlisted her interest; so also may the nurse enlist the rich, the idle, the pleasure lover, in a work which will in turn be a savor of life unto life. Later on the giver may be invited to visit the sick one in company with the nurse. Soon the satisfaction

of helping the needy will bring into another heart the longing for that which only Christ can supply. Prayer for the sick in the presence of the giver, with thanks to God for the gift, will open the way for Christ's bidding, "Follow Me."

"Who gives himself with his alms feeds three,
Himself, his hungering neighbor,
and Me."

An invitation may now be given to attend the next sermon at the tent or tabernacle, and a Christian physician or the minister himself may speak of Christ's ministry of healing to both body and soul. What heart can resist this revealed love of God to sick and suffering men and women, and to those who are tired of the world's empty and unsatisfying round of amusements and follies?

This may seem to some a one-sided ministry; but Christ Himself ministered to the sin sick, the soul sick, and the body sick. When criticized for the direction of His efforts, He replied, "They that be whole need not a physician, but they that are sick," and, "I am not come to call the righteous, but sinners to repentance." It is those who are needy, and conscious of their need, that can be reached. And not only are those blessed who receive this ministry, but those who engage in it are spiritually revived.

"Combine the medical missionary work with the proclamation of the third angel's message. Make regular, organized effort to lift the churches out of the dead level into which they have fallen, and have remained for years. Send into the churches workers who will set the principles of health reform in their connection with the third angel's message, before every family and individual. Encourage all to take a part in work for their fellow men, and see if the breath of life will not quickly return to these churches."—*"Testimonies to Ministers," p. 416.*

How many hundreds and thousands

Effective Illustrations

For Sermon or Song

of dissatisfied men and women have sought the hidden manna ("I have meat to eat that ye know not of") in empty ceremonialism, fruitless fasts, painful penances, and long, wearying pilgrimages, only to return empty, disappointed, and discouraged. How many such, in both labors and objects of labor, might find in medical missionary work "the breath of life."

The nature and breadth of this work seem to be understood by but few. Only as the light given is followed, will fuller light appear. Study the instruction, and then work; again study the pattern, and broader and clearer will come the vision of the way in which Christ labored. To our medical workers this special word has been given:

"When all our medical missionaries live the new life in Christ, when they take His word as their guide, they will have a much clearer understanding of what constitutes genuine medical missionary work."—*Counsels on Health*, p. 511.

The right way has also been made clear to the gospel minister:

"You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening."—*Id.*, p. 533.

Because all the work of the minister will soon be prevented except personal medical missionary work, we have been urged over and over again to press forward, working and learning, gaining an experience so that we shall not be helpless and idle when that time comes. "I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work."—*Ibid.*

Let us no longer say we are in a fog or cloud in this matter, but go forward. Soon we shall see clearly the pattern, and the breath of life will enter our churches.

Glendale, Calif.

Page 18

"Take My Life, and Let It Be"

Of this hymn, written while visiting Areley House, in England, 1874, the author, Frances Ridley Havergal, once wrote: "There were ten persons in the house, some unconverted and long prayed for; some converted, but not rejoicing Christians. He gave me the prayer: 'Lord, give me all in this house.' And He just *did!* Before I left the house every one had got a blessing. The last night of my visit, after I had retired, the governess asked me to go to the two daughters. They were crying, etc. Then and there both of them trusted and rejoiced. It was nearly midnight. I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration; and these little couplets formed themselves and chimed in my heart one after another until they finished with, 'Ever, only, all for Thee.'"

Dangers of Green Fields

THERE have been many accidents in the Alps, and a good many of these accidents occur through the climbers' ignorance of the fact that a green slope is often more perilous than the slippery ice itself. The untrained climber is delighted when he comes to a piece of green grass. His watchfulness is at an end; but the practiced climber says that there is nothing more dangerous. The grass is more slippery even than the ice, and if the slope is deep and there is a precipice at the end of it, the green patch betrays them to ruin. It is often like that in human life.—*J. A. Clark.*

MAN'S faith is ever to be rooted in God's faithfulness.

The Ministry

The Minister's Books

Reading Course and Reviews

Study Life of the Minister

BY W. G. WIRTH

IF ever a time required ministers who were alert, keen to discern the "signs of the times," and able "to know what Israel ought to do," that time is now. Dealing with all classes of people, the minister's interests must of course be varied; like Paul, he must be "all things to all men." This very fact places upon the man of God the solemn responsibility of careful study to enable him ever to lead his flock in such spiritual thought as will edify them and bring them closer to God. The successful minister must keep ahead of his people, and this among other important things means continuous mental application, so that his mind is kept fresh and alive.

With the great variety of books, magazines, and papers to be had at the present time, with reading as one might say "at the peak," the minister who would be a real stimulus to his people must be a diligent reader. Nor do I mean by this the ordinary newspaper reading of the day. If the minister contents himself with that, he has no deeper mental culture than his hearers, and therefore cannot be expected to stimulate the lofty soul thoughts which he ought certainly to bring to them. Neither am I including Bible study in this reading; for that, of course, is assumed. The reading I speak of is that extra-Biblical reading which every up-to-the-minute preacher ought to engage in. Those of my pulpit brethren who have studied the lives of such preachers as Wesley, Spurgeon, Beecher, and many others who might be named, have certainly been impressed by the constant reading which these men did. And how often have our poor brains, which have become as the Sahara for aridity, been joyfully moistened and fertilized by a stimulating book!

It is not too much to say that a preacher ought to read, on an average, a book a week, assuming that his books are of the proper kind. This can be

done if the minister trains himself to read properly. There are good books and mediocre books; and from some it takes more time to extract the meat than from others. It is the preacher's art to extract it economically and withal expeditiously, and sense the kind of book he is reading, so he can follow the time-honored aphorism of Francis Bacon: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." Some books, in other words, are so meaty they have to be read by sentences; others, not so nutritious, are to be read by paragraphs; others, only slightly nourishing, are to be grasped by pages. The preacher should be able to focus his mind so sharply that he can determine *how* to read as well as *what* to read.

But reading is not enough. The wide-awake reading minister needs cards or slips of paper or some other device which he finds suited to his own use, to be used as chains to put into "captivity" the good thoughts that he finds in his reading. This is especially so if, like myself, the preacher uses library books largely, instead of buying books for himself. (Our city libraries, by the way, are good fields of pasture, and every preacher who has access

to them ought to make the most of the privileges they afford. Often the library officials will purchase books for the library at his suggestion.)

But no matter how carefully he reads, no minister can remember it all. Therefore he must make notes, or what he has read will vanish elusively when he sorely needs it. These gems of thought may be put on cards or slips to file in a card index or be preserved in any other way the preacher determines to follow. Blank slips or cards should be always at hand, so that one may "cage" any good thought he hears or reads at any place or at any time. Let nothing escape. If this is done, it is amazing what a treasury of worthwhile material one can have on call when it is needed.

Los Angeles, Calif.

Kindly Correctives

On Speech and Conduct

Keep the Perspective Right

BY LEO F. THIEL

CORRECTNESS of speech is an important tool in the minister's kit. We expect good workmanship from a skilled mechanic with proper tools. Just so, correct language is an important asset to the minister.

But let us keep our perspective right. Good English, while important, is not all-important. Other essentials merit due consideration from the public worker. Sincerity, earnestness, and zeal go far in making up a minister's lack of ability to use the language tool correctly. Sympathy and human understanding will commend the minister's discourse, even though the language falters. Absence of pride and a spirit of absolute honesty will inspire confidence in spite of poor syntax, weak correlation, and even bad grammar. After all, the message and the messenger are of greater impor-

tance than the vehicle through which the message is given.

The ideal combination is honesty, sincerity, zeal, energy, and a thorough knowledge of the best speech. If one must lack any of these essentials, it is of the greatest importance that the minister be sincere and honest, for sincerity and rugged honesty may overcome deficiencies in speech. On the other hand, English, no matter how excellent, can never overcome weak faith, insincerity, and listlessness.

The ideal minister inspires confidence in his message and in himself as the truthful advocate of the message. A friend of mine recently told of a young minister who was asked to speak at one of the important evening services at camp meeting. He acquitted himself well. My friend mentioned his unique presentation, his logical outline, his pertinent illustrations, and his excellent English. "But," said he, "Elder — cannot make people feel that he really believes what he says and means what he preaches." In spite of excellent technical training, this young man has far to go before he can become a successful preacher.

To be more specific, a teacher once told his grammar class to "look out for *like*." Too often we use this word as a conjunction. Proper usage tells us that "like" is a preposition, not a conjunction. The verb does not cause us much trouble.

Correct: He is like his father.

Incorrect: He acts like his father acts.

Remember, "like" is not a conjunction. It is a preposition.

Correct: She sings like her teacher.

Incorrect: The teacher sings like she talks.

The use of "like" as a conjunction is one of the most frequent errors I have noticed. Closely following this is the use of "each" as a pronoun and

its antecedent. Let us bear in mind that "each" refers to a singular object. "Let each boy take his hat." This is not hard. But when we have a plural noun in the sentence, we are inclined to say, "Let each of the girls here take their handkerchief." This is an error. We should say, "Let each of the girls here take her handkerchief."

The misuse of "like" is definitely an error of grammar. The faulty agreement of "each" and a following reference word is not only an error of speech, but also an error of thinking.

Takoma Park, D. C.

Credits and Accuracy

BY MARY H. MOORE

Give the Exact Credit.—It should be engraved in letters of fire on the mind of every one who writes for publication that every quotation must have its exact credit. This does not mean that the credit must always be printed; but it should be given in the margin for purposes of verification, or of defense if the quotation is challenged. So many things are floating around purporting to be what "Sister White said," that every writer and speaker would do well to make it an inviolable rule never to quote the Spirit of prophecy without having the exact credit of book and page at hand. This carefulness with credits refers to note taking as well as note using. That telling admission from evolutionist or spiritist which you run across in your reading, becomes useless unless, when you jot it down, you preserve an exact record of where it can be found.

Avoid Inaccuracies in the Written or Spoken Word.—Equally serious with mistakes in quotations are inaccuracies in facts. Every printed or publicly uttered word has potential consequences, and some one may catch up the mistake and reject the whole message for the faulty detail.

So, however strongly tempted by imagination or the emotional stress of speech or writing, don't adorn your discourse with illustrations, stories, statistics, or comparisons of whose details you are not as careful as a book-keeper is of his balances. No amount of art of vivid language or gesture or voice can make anything but ridiculous such descriptions of Biblical events as one in which Jonah disembarks from his submarine voyage just outside the city of Nineveh, whose people are eagerly watching from the walls (Nineveh is several hundred miles from the shore of the Mediterranean Sea); or where Moses at the burning bush is made to remove socks as well as shoes (sandals alone were worn in Bible times); or which makes Cornelius leader of a band of Italian musicians (a centurion is a captain of soldiers, not an orchestra conductor); or of such historical scenes as one in which Caesar is made to sit for his photograph (photography was invented less than a century ago; portrait was meant).

Exact Details Often Unnecessary.—In using a story to make an emotional appeal, exact details of date, place, and names of actors are often unnecessary; but if you use them, be sure to verify their truthfulness first. A certain devotional book features a story of the victims of a wreck. The name of the ship, the town off which it sank, the name of the school from which the rescuers came, are all given. But in reality the wreck occurred off another town, the school mentioned is at a third place, and was not even yet founded when the wreck actually happened. The story would have been just as vivid in spiritual appeal, and much more convincing, if these "exact" details, which were not exact, had been omitted.

Protest Against Carelessness and Conceit.—Not for an instant do I agree with the one who said, "If a

man's grammar is bad, his theology must be bad, too;" for God can use any man, whatever his faults of language and ignorance of rhetoric, so long as he is consecrated. But it is well to protest against the spirit of stubborn conceit and carelessness that thinks lightly of the value of good language and form, and resents attempts at improvement. Jesus did not choose the Galilean fishermen *because* they were "unlearned and ignorant," but because they were willing to learn; and they were no longer "ignorant and unlearned" when they had gone to school to Him for three years, but commanded the unwilling and amazed respect of the best educated of their nation.

Nashville, Tenn.

Personal Testimonies

Deeper Life Confidences

A New Life in Christ Jesus

WHEN I was about twelve years of age, the message came to our country. My mother accepted its teaching, and I, of course, went along with mother. A few years later I came to America to attend Battle Creek College; but while there I failed to reach any spiritual experience that was helpful to my inner life. I was simply a careless, care-free lad. About the age of twenty or twenty-one, I went to the university to prepare for the professional work. I had decided to undertake, and during those years gave little or no thought to spiritual things. But always down deep in my heart was the knowledge that mother was praying for me, and also the conviction that the third angel's message is God's last message to the world.

I returned to my island home and entered into professional work. Knowing what was right, I attended church, and gradually the influence of it, along

with a visit or two to camp meeting, led me to accept this truth more fully. The years went on. I carried various responsibilities in the church, acting for quite a period as church elder. And I endeavored to bring my family up in all that I knew to be right. But there was always a lack of spiritual power and peace in my life. I was making a conscious effort to walk in all the light that God had given, and was exacting in all the details of our teaching, could argue well on points of doctrine, was more or less active in missionary work, and found pleasure in paying my tithe faithfully. And yet there was the continual experience of failure and falling from the ideals which this message held up to me.

I had always been a more or less faithful reader of the *Review*, and about seven years ago read some articles written by Elder A. G. Daniells on righteousness by faith. These gave me light and help. I began to see where I had lacked, and where I was to get the power and the peace that I craved. Entrance into this provision has brought into my life a joy, a peace, and a power for Christian living, which I never experienced before. Receiving this help into my own soul, I took up a series of Sabbath talks with the church, and endeavored to give the light to them. Quite a number testified to the blessing of a new experience in their lives, and this experience has proved permanent.

From that time, while there have been failures and many things to regret and perhaps to weep over, the wonderful truth that Christ is my righteousness, that He has been made unto me wisdom, righteousness, sanctification, and redemption, brings joy. And as I have confessed my sins, God has not only forgiven them, but as I have brought to Him the merits of Christ, He has placed the obedience of His Son to my account. Christ's righteousness is accepted in place of my

failure, and God receives, pardons, justifies, my poor repentant, believing soul, and treats me as if I were righteous, and loves me as He loves His own Son. This wonderful fact in its fullness is really beyond human comprehension. To think that the Great Eternal could love me as He loves His own Son! Yet my faith accepts this wonderful truth, which brings into my soul the peace which passeth understanding.

Now I seek daily to walk under the covering of that perfect righteousness, and to avoid anything which would take me from under that blessed covering. Before, I asked Jesus for help, but trusted in myself; now I ask and accept help from Him. It is not a negative but a positive experience, taking Christ within and sensing that He does cover me all the time with His righteousness and His indwelling presence. I have no desire to indulge in the willing, purposeful sinning that would separate me from that covering.

Toward other members of the church, I now have a different feeling than formerly. As is usual, in the old experience, I made up for a lack of Christ's presence by seeking to be very exact in following all the letter of the truth. By these religious activities I thought to gain favor with God, at the same time being rather critical in judging my brethren and sisters if they failed to come up to the standard on this or that point of Christian living. Now I have only sympathy and love for them all; and when a critical spirit comes in, I realize that it is not of Christ, seek to put it away, and pray for those who are pursuing a wrong course. Thus it seems that more of the spirit of the Master is manifested. Had I experienced this transformation in my earlier life, I believe I might have been able to influence some to remain loyal to this message who have drifted from us.

Now, too, I thoroughly enjoy my

religious experience and activities, whereas before it was an effort to keep myself up to the mark, and there was no real joy in service. And the more closely I walk with the Master, the more I see my own imperfections, and the more earnestly I seek by a more fully surrendered life to have more of His presence through His Holy Spirit. If this experience is *within*, it will be manifest in the outward, everyday life.

A NEW ZEALANDER.

Bible Workers' Exchange

For an Enlarged Service

The Crisis of Decision

BY MEADE MAC GUIRE

A BIBLE worker once said to me, "I have a reader with whom I have studied all points of our faith, and she assents to everything, but does not take a definite stand. I would like to have you visit her." As we entered the home, the Bible worker introduced me as the minister she had previously mentioned, and stated that I would be glad to answer any questions she wished to ask. In response to this generous suggestion of the Bible worker, the woman turned to me and said, "I wish you would explain to me the subject of the two covenants."

Now it just happened that for many years in my early experience this was a subject which meant little to me. I had heard it from childhood, but all the sermons and suggestions seemed so involved and complex and far-fetched that I questioned whether there was anything very important about it. Finally, while teaching Bible at a summer school, the subject came up in the regular course, and I resolved that if there was any really worth-while truth in it, I would find it. In those days I was spending from three to five hours a day in prayer and Bible study, and as I made careful investigation of the subject of the

two covenants, I found a very important and precious lesson in it, which, when rightly understood, is very simple.

This lady sat there waiting for me to begin to explain the two covenants to her, but I saw by my watch that there was only fifteen or twenty minutes before time for the car which I planned to take to return home, and I feared it would not be possible to make it all clear in that time, so offered the suggestion that it might be better to leave such a large subject as that for the Bible worker to explain when there was more time. When I made that remark, I saw in the expression that passed over the woman's face, just as plainly as if she had said the words, that in her mind she was thinking, "Ah, it is as I expected! He cannot explain it. That is the weak point in their message." That settled me as to the course I ought to pursue, and without waiting for her to reply to my suggestion, I said, "Well if you do not wish to wait, please get your Bible, and pencil, and paper, and we will see what we can do." I admit that it was not easy to simplify that subject and make it all plain in so short a time; but at the end of fifteen minutes' study, the woman looked at me with apparent satisfaction, and said, "That is just as plain as anything I have heard in all these wonderful lessons." I believe that experience greatly strengthened the woman's confidence that we had a true message from God's word, and I refer to the incident now to emphasize the necessity of knowing thoroughly what we believe, and being able to present it in a clear, logical, and very simple way. If we can teach the truth of the two covenants so that it can be grasped and appreciated by a ten-year-old child, we need have no fear that others will not understand it. I have often suggested that young workers, who desire to become successful in teaching this great message and bringing souls

to Christ, should welcome every opportunity to teach children and juniors; for if a person can hold their interest and awaken their enthusiasm in our doctrines, he can usually succeed with older people.

Another important principle to be observed in meeting the crisis of decision, and the one which is paramount to all others, is to exalt Christ crucified as the center of every truth. This fact is emphasized in a statement found in "Gospel Workers," page 315: "To be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary." We may talk eloquently about the need of coming to Christ, and may be able to explain our doctrines in a logical and convincing manner, but this is no guaranty of success.

When I first began an earnest study of the subject of the cross, I made some amazing discoveries. I soon learned that no truth that God has revealed in His word can be clearly and fully seen unless it is examined, humbly and carefully, in the light that streams from the cross. To present every truth of our message in that light, is the supreme secret of success. Herein lies the impelling and compelling power at the crisis of decision.

It is just here that we find the fundamental difference between Christianity and all other religions. The gods of the heathen, composed of wood and stone, are made by those who worship them. They are dead. But Christ lives, and He is the message; He is Christianity. The message of salvation is a living message, because by it a living, divine Saviour is communicated to dying men. It may seem to be a mystery, yet it is a fact, that the same words may convey an abstract theory of truth, or they may reveal a living Person who is the truth. The person who knows truth theoretically only, can pass on to others only theo-

retical truth. We need to learn the secret of seeing and presenting every truth radiant with the light that streams from the cross of Calvary.

Perhaps it was the design of those who asked me to speak on the subject of bringing people to a decision that I should point out just the method of presenting our doctrines which would secure this result, and there may be disappointment because I have not attempted to do this. I am sure that any conscientious believer ought to be able to present the doctrines of our faith in a manner sufficiently clear to convince any candid mind. But back of this intellectual assent there must be the convicting power which attends the exaltation of Christ crucified. That conviction is circumscribed only by the degree of our personal fellowship with Christ in His sufferings, death, resurrection, and intercession.

I have endeavored to emphasize a few of the principles which I believe to be essential to success in leading souls to a whole-hearted surrender to Christ. It can all be summed up in the suggestion that constant study be given to the science of the cross, and the science of soul winning. Many years ago I decided that the science of soul winning was the most important subject in the world, and I proceeded to acquire more books on that subject than on any other. Later I discovered that the science of the cross came first, and I endeavored to make it first. When I read "Testimonies to Ministers" for the first time, I marked every reference to the cross, and the result was amazing to me.

A few of the very helpful books on these two supreme subjects are listed as follows:

The Cross:

"Way of the Cross," J. Gregory Mantle.

"Meaning and Message of the Cross," H. C. Mable.

"Day of the Cross," W. M. Clow.

"Meaning of the Cross," Gordan Watt.

"Cross in Faith and Conduct," Gordan Watt.

Soul Winning:

"Individual Work for Individuals," Trumbull.

"Twice-Born Men," Harold Begbie.

"The Personal Touch," J. W. Chapman.

"Passion for Souls," Jowett.

"Method in Soul Winning," H. C. Mable.

"The Book of Personal Work," J. T. Faris.

"Soul Winning," G. B. Thompson.

"Introducing Men to Christ," W. D. Weatherford.

Modesto, Calif.

The Field Says ---
Through Our Letter Bag

As to Title.—Almost unconsciously, and entirely innocently, I fell into the use of the term "Doctor" as a title to my name. I furnished an advertisement to the press, and they added the "Doctor" part of it, and thus started, I kept up the practice. But I consider it wholly superfluous, and that it is egotistical and of the nature of aping the world. Still, I know that the title "Elder" is associated with Mormon, and "Pastor" is reckoned Russellite. So I am just advertising plain "John Brown."

AN EVANGELIST.

Preach the Word.—We need to stress as never before the preaching of the word. Our ministers should be stronger preachers of the word today than were those who led in the early days of this movement. We should indeed be far in advance of them because of our greater opportunity, but I sometimes fear that we are not as strong as they were. I never heard them, but I think I have read everything they wrote that was printed in tract or book form. The strength of the Reformation was the preaching of

the word. You recall that Luther was called Dr. Biblicus.

Stereopticon preaching on the part of our young men will tend to make them weak in using the word. We know from experience that familiarity with the Bible comes from using it; but when every text is thrown on a screen and read, there is danger that the Bible will remain, even to the preacher, a closed book.

How to get into our ministry a passion to master the word, is the problem. If we could all truly say with Jeremiah, "Thy word was unto me the joy and rejoicing of my heart," it would mean much to us.

W. P. McLENNAN.

Memphis, Tenn.

Reaching Roman Catholics.—Considerable success is attending some of our workers in reaching Catholics, and it is well to seek to become acquainted with the methods they employ to good advantage. There are certain roads to the Roman Catholic heart which Seventh-day Adventist workers may follow with safety and success. We should seek to stress the points of truth which they hold, and to lead them step by step to a broader knowledge of truth. Effective use may be made of reliable quotations from the writings of recognized Catholic authorities.

In dealing with Catholics, special effort should be made to show that we respect the teachings of the apostles and the apostolic church, and that we are endeavoring to lead all men to conform to the true teachings of that church. The terms "holy apostles," "holy church," and "holy Scriptures" should be used in the place of our more common phraseology, "the apostles," "the early church," and "the Bible." The word "Bible" is considered by the Catholic as referring to a Protestant book, and of course that is something he has no interest in. But the words "Holy Scriptures," or "the

Word of God," will establish confidence, and the use of the Catholic Bible (Douay) is advisable whenever studying the Bible with Catholics.

Place special emphasis on the teaching of Peter. The subject of the second advent, the judgment, prophecy, the integrity of the Scriptures, creation, obedience, the new birth, and in fact most doctrinal truths can be taught and confirmed by the epistles of Peter. Catholics have the greatest reverence for St. Peter, and are impressed by what he says. When referring to the writings of other apostles, the tactful remark may be made, "We will now find out how the other apostles agree with St. Peter on this subject."

A profound reverence for the virgin Mary is embedded deep in every Catholic heart. The words of Mary found in John 2:5 may serve as the basis for teaching the most testing truths of which Christ is made the center and the circumference. Bible studies on the subjects of the new earth, Paradise, or the home of the saved, make a strong appeal to Catholic people, and they will listen with eager interest to instruction concerning prayer. They are devout believers in prayer, though it is largely a dead form, depending upon transmission by their priest for efficacy. To put these people in direct touch with Heaven brings great joy.

A picture of Jesus upon the cross melts the heart of the Catholic. One of our workers in the Bureau of Home Missions carries with him a beautiful picture of Jesus hanging on the cross, which he fastens to the wall as he gives the Bible study. The picture is carefully draped, and as he proceeds to the point in the Bible study where he wishes to refer to the picture, he pushes back the drape and displays the beautiful picture. On doing so, each Catholic in the room makes the sign of the cross and genuflects, often with tears in his eyes.

To speak thoughtlessly in a disrespectful manner of the Catholic

Church, or to cast reflection upon priest, bishop, or pope, will instantly cause an unfavorable reaction in the attitude of the Catholic. Many Catholics are fully aware of the ungodly lives of their priests, and they feel deeply over the matter; but when a Protestant voices a criticism against the church or the priesthood, they instantly take the defensive attitude.

M. N. CAMPBELL.

Valuable Quotations

From Reliable Sources

The Mathematics of War

WHAT is the cost of liberty by force of arms? A mathematician declares that in the four years of war 11,000,000 people found death; one for every thirteen times the clock ticked. Over 19,000,000 were mutilated—just enough to repopulate Spain if it were suddenly wiped out. With the war cost of \$100,000,000,000 it would have been possible to present every family in the United States, Canada, Australia, Great Britain, France, Belgium, Germany, and Russia with a \$2,500 house standing in a five-acre plot and containing \$1,250 worth of furniture, besides providing for each group of 20,000 families a hospital, university, and schools, including the salaries of teachers, nurses, doctors, and professors. Lastly, if those little crosses over the graves of the nation's dead were placed side by side, they would stretch from Paris through Europe and Asia right to Vladivostok, and the last would be washed by the waves of the Sea of Japan.—*The Expositor*, July, 1931.

Title for Ministers

WE suppose that until the end of time ministers will be addressed as "Reverend." It is the habit of the day in which we live. Many years ago

December, 1931

Charles H. Spurgeon received a letter that was made by him the occasion of an article in the monthly magazine of his church. In these days when there is so much talk about ordination, it is worth while to stop a little and read this paragraph from the pen of Mr. Spurgeon:

"I very much demur to the commencement, 'To the Very Reverend C. H. Spurgeon;' for no reverence is due to me. Romaine used to say that it was very astonishing to observe how many reverend, right reverend, and very reverend sinners there were upon the face of the earth. Assuredly 'reverend' and 'sinner' make a curious combination, and as I know I am the second, I repudiate the first. To me it is surprising that such a flattering title should have been invented, and more amazing still that good men should be found who are angry if this title be not duly given to them."—*Quoted in the Watchman-Examiner*, July 16, 1931.

The Minister's Education

THERE is a manifest tendency that we shall tie our own hands by standardizing our ministry. We believe profoundly in an educated ministry, and we believe also that greater care should be exercised in the matter of ordination. Our people are more highly educated than formerly, and this calls for more advanced training on the part of their spiritual leaders. We have colleges and theological seminaries in abundance, and every effort should be made to persuade young men whom God has called to the ministry to avail themselves of the privileges that these institutions afford. This paper has consistently and unceasingly pleaded for a better-trained ministry. This is no plea for an uneducated ministry, but it is a plea against hard and fast rules that will keep out of the ministry many whom we count God's choicest blessings to the world. By persistent effort, by constant em-

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phasis, by the wise advice of ordaining councils, let us make it known that the consensus of Baptist opinion demands an educated ministry, but let us not tie our own hands and thus tie the hands of God by unbreakable rules.—*The Watchman-Examiner, May 28, 1931.*

Four Curses of America

THE curses of America today are Modernism, Materialism, Humanism, and Communism. They absorb everything but the truth. They deny everything but falsehood. They are tunneling under our faith and homes and churches and government. A keg of powder in one hand and a fuse and a box of matches in the other, they are teaching our boys and girls in most of our schools and colleges that you have no mind. You have no soul. You are a piece of animal machinery, and you respond to the stimuli. In other words, there is no God. There is no devil. There is no heaven. There is no hell. There is no right. There is no wrong. There is nothing but you, and you are nothing but an animal descended from a monkey or a gorilla. What you want you have a right to have. Today the individual opinion is the seat of authority. I brand that numskull philosophy as anarchy, pure and simple.—*Billy Sunday, in the Sunday School Times.*

The Misunderstood Christ

No one ever so yearned to express his affection, so longed and tried to explain himself and his mission. Yet His own mother understood Him not; His brethren did not believe in Him; every human companion seems to have been a broken reed piercing Him to the heart; His disciples, until the day of His death, were loyal mainly from self-ish motives; a disciple whose feet He had washed betrayed Him; the sturdi-

est of them all denied Him; they all forsook Him and fled; the multitudes who had felt the healing power of His compassion, the authority of His words, the divineness of His being, and witnessed the miraculous and beneficent demonstrations of His power, shouted for His crucifixion; His own nation rejected Him; His own religion crucified Him; and thus He presented Himself, the willing victim of our sins, to be rent in soul, mangled in flesh, broken in heart, that He might show us the Father, show us ourselves, and lead us back to our Father's house.—*"The Larger Christ," by George D. Herron, pp. 59, 60.*

The Sanitarium Chaplain

Responsibility and Opportunity

The Chaplain's Routine*

Morning Worship and Vespers

For Patients

"In conducting worship for the patients, I have found it a good plan to take a book of the Bible and pursue a verse-by-verse study. I began with Romans, and have now reached the closing chapter of James. I plan to finish the New Testament, with the exception of Revelation, and start in again with Romans."

"I have found it most helpful to take the Bible narrative in sections, drawing therefrom a few simple, practical, and helpful lessons."

"The chaplain should endeavor to secure the co-operation of physicians in attending worship, and occasionally taking part therein. Knowing that their physicians are men and women of prayer, will strengthen the confi-

* These suggestions have been gleaned from experienced chaplains in a number of our leading institutions.

dence of the patients in them and in the institution."

"Due thought and consideration should be given to the morning worship hour. During this brief period, every cog in the institution, so far as possible, should cease to turn. Doctors, business manager, dietitians, and heads of treatment rooms, should be present at the morning worship. It is a mistake, which too often occurs, for doctors and their assistants to be on their rounds during the time of morning worship, and thus not only be absent themselves, but hinder those who would listen in to the words of life. Sometimes patients are required to take some special treatment during the morning worship hour. All this results in lowering the spiritual standard, and patients may naturally come to feel that the institution is about the same as other institutions, and that the spiritual activities are designed for only a few."

"We plan for the usual form of morning worship in the parlor. In the evening we arrange for a medical lecture, a short sermon, or an appropriate musical program."

For Helpers

"For the helpers' worship I conduct a study from the Psalms, making selections."

"When a sanitarium is situated at conference headquarters, where a number of ministers are available, it is a good plan to arrange for different ministers to conduct helpers' worship one day each week. The study of the Sabbath school lesson occupies a part of the time of the helpers' worship period of twenty minutes."

Special

1. Hallway worship. "In an institution where 90 per cent of the pa-

tients come for surgical attention, so few are able to attend worship that it is not practical to conduct devotional services in the parlor, so we have adopted the hallway worship plan. Each morning I read a passage of Scripture and offer prayer, standing in one of the halls, with all doors to patients' rooms open, unless some patient prefers to have his door closed. I do my best to make my voice reach the remotest rooms. Patients greatly appreciate this plan."

2. Stairway song service. "Our devotional exercises are supplemented by two sacred songs rendered by a large company of nurses and helpers. The song feature of the service is conducted on the landing of the stairway, so that the singing can be distinctly heard by patients on both floors. The patients are enthusiastic in their praise of the song service. Finally, the nurses in training and as many of the regular nurses as can be spared from duty, gather on the stairway for a final service for nonpatients. There I read a short but pointed passage from the Spirit of prophecy, or from other appropriate sources, and call for prayer on the part of those present."

High Points in the Chaplain's Program

1. Return thanks at all meals in patients' dining room.
2. Conduct worship with patients twice a day.
3. Meet with nurses every day in morning worship.
4. Conduct two prayer meetings on Wednesday night.
5. Take charge of Sabbath services.
6. Act as teacher in nurses' training school.
 - a. First Year: "Ministry of Healing."
 - b. Second Year: "Bible Doctrines."
 - c. Third Year: "Bible Readings."
7. Plan and organize field work for nurses.

"In connection with senior class work, I carry on as much field work as

possible. I plan for groups of nurses to visit various churches on Sabbath and Sunday and give talks on the gospel of health, thus affording opportunity for practice in the preparation and delivery of addresses, and experience in actual field work. I have general supervision of all the field work, with the exception of schools of home nursing, which are directed by instructors of the nurses' training school."

The Chaplain's Assistant

The services of a Bible worker strengthen the spiritual endeavor for which the chaplain is mainly responsible. Such an assistant may—

1. Play the piano for worship.
2. Sing gospel songs as solos.
3. Occasionally take charge of morning and evening worship.
4. Visit patients in rooms—taking lonely ones out for a walk or ride, and doing many things to cheer the sick and homesick.
5. Help to arrange for entertainment and for the successful carrying out of programs.
6. Promote judicious sale of literature.

"Ministers of Our God"

(Concluded from page 9)

and the answer was, "Arise, and go into the city, and it shall be told thee what thou must do."

"Saul was brought directly into the presence of Christ. He was one whom Christ intended for a most important work, one who was to be a 'chosen vessel' unto Him; yet the Lord did not at once tell him of the work that had been assigned him. . . . The Saviour placed the inquiring Jew in connection with His church, there to obtain a knowledge of God's will concerning him. . . . Ananias represents Christ, and also represents Christ's ministers upon the earth, who are appointed to act in His stead. . . . Christ is the

fountain; the church is the channel of communication."—"The Acts of the Apostles," pp. 120-122.

The third evidence of the divine call to the ministry is tangible fruit of his labors. Unless a man can in due time point to soul-winning results in his ministry, he should consider that he has mistaken his calling, and should return to his farm, trade, or profession. Paul points to the fact that those who had accepted Christ under his labors were the seal of his apostleship; and God will surely bestow this seal upon every apostleship of His appointment.

Glendale, Calif.

Babylonish Titles

(Concluded from page 6)

term "doctor" because of its popularity is unsound reasoning and an unwise course. The same logic would lead to the adoption of "father" in predominantly Catholic countries to escape prejudice, or to avoid the odium of a Protestant title.

There were doctors in Christ's day and throughout apostolic times. But we can scarcely conceive of "Dr." Jesus or "Dr." Paul. And Jesus has left us an example that we should follow in His steps. Such current trends in titles are indicative of an attitude that is fundamentally at variance with the very spirit and simplicity of this message. May God hold us steady in simplicity, loyalty, and humility. Let us avoid every semblance of Babylon, in its teachings, its compromises, and its titles.

L. E. F.

Retrospect and Prospect

(Continued from page 5)

portance of knowing how many souls we have seen born anew into the kingdom of God through our efforts during the past year. What you have done may be a source of great encourage-

ment to others in stimulating them to undertake bigger things for Christ.

With the command to "go" and "make Christians," is the promise, "Lo, I am with you alway, even unto the end of the world." In this lies our strength. Perhaps we have not been fully conscious of His presence during all the days of the past year. If our labors have been wrought without His presence, that may explain our lack of success, if there has been less success than we had hoped.

Nothing is so important for the worker as to find and maintain acceptance with the Lord. He must not live under the condemnation of sin, for condemnation saps the spiritual life and power. Strong faith is essential for any great work. The successful worker must know that God is with him, and that the Holy Spirit works through his own life and heart upon the lives and hearts of other men. It is vital, therefore, that sin shall be put out of the life, and that God shall live enthroned within the heart as all and in all. Then faith will lay hold of the promises of God, and courage and strength will be manifest in the words and life of the worker.

Let us take an inventory of our faith and hope as we close the year 1931, and check over the capital that we have for the beginning of the new year. Experience, and what has been accomplished in the year just closing, ought to be factors in our favor; and the incoming year ought to be capitalized for much in the work that we hope to see accomplished.

While conscious of our own weakness and frailty, it is our privilege to look to God to supply what we lack, to know what Christ can do through us. Of ourselves we can do nothing; through Him we can do all things. And as we close the present year of service, and look forward to another, what a comfort is the promise of our Leader, "Lo, I am with you alway, even unto the end of the world."

I. H. E.

A Living Experience in God

(Concluded from page 3)

If such were the definite result of the experience that God brings into the life of every Seventh-day Adventist the world over, there would be a sudden change in the affairs of the world.

A still further disclosure was made concerning the secret of this godly life when, after we had left the place, the brethren referred to the "prayer corner" in this little mud hut. I had observed that corner, which was noticeable because of being so well lighted. And I was told that, because of the old man's need and extremity, some one had suggested it would be a good thing to rent that little corner for just a rupee or two. But the brother resisted the temptation of that proposal, saying, "I can better starve than deny myself the experience of having personal fellowship with God; for what shall it profit me, if I make provision for this life, and in so doing, lose my grip on God and do not secure eternity?"

I am so glad that there is a plane upon which God steps out of the realm of His infinite life and setting, into the experience of personal relationship with the struggling soul. It is certain that the only personal knowledge we have of God is what we discover in our individual experience. No Christian can go out into this world of need, and testify to having looked into the face of his God. We have not had that privilege. Much of the story that we tell, if it has the certain and sincere ring about it that will carry conviction as it is told, grows out of the fact that we know of the certainty of these things because we have experienced the blessing of them in our own hearts. God must be drawn into the actual realm of the individual life, that there we may find the blessedness of this relationship with Him.

Washington, D. C.

EDITORIAL POSTSCRIPTS

SENSATIONAL!—How tame most of us are in our presentations. Yet this message is the most dramatic, spectacular, sensational thing in the world. The final age is closing! The world is to end! Our Judge and King is coming! What is more arresting and gripping in the universe than that? And it is of itself so dramatic that it needs no cheap theatrical claptrap that belongs to the world of make-believe. We deal with eternal realities. Others seek to satisfy the natural cravings; we, to crucify them. They endeavor to please; we, to warn and prepare a people to meet God.

HOBBIES!—The study of academic questions in theology can easily become so fascinating as to engross the mind and consume an unwarranted amount of time. A detail can be distorted out of its relatively minor place until it assumes an importance all out of proportion to its value. And sometimes it is made a criterion by which arbitrarily to test the orthodoxy of one's fellows. It may be but a detail of prophecy, or the interpretation of a hazy text, but it looms up until it fills the horizon. Beware of such distorted emphasis. Let us keep saving essentials sharply in the forefront. Minor matters belong in the background; and on some questions it is still wiser to be silent, awaiting light and recognizing our human limitations.

OPTIMISTS!—Let us counteract the chilling tale that we Seventh-day Adventists are the gloomy pessimists of the age. Nay, we are the only true optimists extant. It is the purveyors of the current evolutionary philosophy, with blind subservience to a hopelessly infinitesimal progression, who merit the epithet. It is they who look through spectacles of indigo with no radiant hope beyond. But to us, with the glorious prospect of Christ's imminent return to bring to an eternal end all sin, sorrow, variance, pain, sickness, death, separation, disappointment, and disillusionment, the future is roseate with celestial light. Blessed endless day soon to dawn! Let us as the supreme optimists of the age, tell it joyously to the world, and thus correct a blighting distortion of truth, which is hurled against the remnant heralds of the gospel.

PRACTICAL!—As Seventh-day Adventists we are fundamentally opposed to the "social gospel" of the Modernist, a program that he substitutes for the transforming, catastrophic second advent of Christ, and which alone will establish His eternal kingdom on earth, through the utter annihilation of the present world order. But in our opposition to the un-Biblical positions of Modernists, some have swung too far away from the problems, the sins, the sorrows, and the heartbreaks of this present world. We must not steel our hearts to the physical needs of the world today, nor is the helpful hand and the active adjustment of patent wrongs a denial of ardent faith in the second advent. The world is languishing for a little more of practical love. The comfort and rest of Jesus is for men and women now, while we work and wait for the eternal kingdom that impends.

L. E. F.