

The Ministry

A Medium of Communication

between the members of the

Ministerial Association of Seventh-day Adventists

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Trenchant Truths

HE who comes to me to criticize another behind his back, will likely criticize me behind my back.

WHENEVER you find a man burdened over a tangent, rest assured he has lost his sense of true values.

UNITY will never come through the dicta of official mandates, but by the conviction of enlightened, convinced reason.

OF all men on the face of the earth, double-facedness on the part of a minister is most loathsome. He should never play double.

WE must be broad and tactful enough to recognize and to utilize God's irregulars. Some are just born or built that way, yet do real service for Him.

ONE can go straight to perdition with a most accurate definition of truth in his mind and upon his lips. Truth must be inwrought into the life, or it is valueless.

No conclusion is ever sound that is not based upon all essential facts and factors, otherwise the results will be but partial and misleading. And arbitrary exclusion of any of these, defects just judgment to just that degree.

God has blessed us with many godly men in leadership. Their problems are more numerous and complex than in any former day. Let us pray constantly for our leaders, that the spirit of wisdom and sound judgment may be theirs.

SOULS are not saved simply by the exposure of error, but by the proclamation of truth.

No honest man will ever knowingly repeat an inaccurate or misleading statement after its unreliable character has been discovered.

THE whispered doubt of a friend is often more damaging to faith than open denial by an enemy. Therefore, guard well every confidential utterance; for once spoken, it is beyond recall.

THE Jews were the custodians of meticulous orthodoxy, but they repudiated the personification, yea, the living embodiment of truth, and killed the Son of God. Custody of the truth is not a safeguard against error. It is the open mind toward God that is essential.

FIVE minutes in heaven will explain many things that the centuries have never disclosed, and over which much theological blood has been spilled. Some knotty questions had better wait until then for their solution. We have ample field for study and discussion in the profitable and legitimate problems that confront us.

LOQUACITY is never to be confused with real thought. Mark the man who is incessantly talking,—volunteering information, offering unsolicited advice, and conducting a running comment on anything and everything on the horizon,—and you will observe that there is paucity of real worthwhile thought in almost every case. It is well to cultivate quietness and deepness rather than verbosity and shallowness. Give us more thought and fewer words.

L. E. F.

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Editorial Keynotes

Tact and Fidelity

SPECIFIC statements from the Spirit of prophecy, as, for example, on health reform, should be presented to the world as substantiating witness to facts first disclosed from unassailable scientific authorities, rather than as the primary basis for authoritative belief and acceptance. We must not create the impression that these principles are true simply because the Spirit of prophecy declares them so to be; but rather that the divinely indited Spirit of prophecy declares them to be, because they are intrinsically so. God, the Author of both the word and the principles of true science, never contradicts Himself. For us, an unscientific statement from such a source is consequently inconceivable. And for us, an excerpt from that source may be quite sufficient. But with the world, which does not understand, we must not reverse our approach. Such a procedure is unwise, illogical, and indefensible. Tact and fidelity are not at variance, but are true partners and collaborators. Let us take a course that is unassailable.

L. E. F.

A Case of Ethics

MANY are acquainted with the pointed story of the veteran lawyer who with his younger partner had been engaged to defend a client. The opposition lawyer had made some telling points, and the prospects for successful defense were not very bright. Leaning over to his junior associate who was about to make the defense speech, the old, experienced lawyer said, "No case. Abuse the plaintiff's attorney."

Sometimes a similar course is followed by some religious propagandists who, with a weak case and collapsing evidence, are still determined to carry their point, and have recourse to ridicule and indulgence in personalities instead of fair discussion of the actual merits or demerits of the case. And often the ruse succeeds, and the attention is cleverly diverted to matters beside the point. But such a course is unworthy and dishonorable in a Christian minister. Such a procedure may be legitimate(?) in the legal world, but it is positively wrong in Christian endeavor. We are not seeking to win a case, but to establish truth and equity and to find the light. He who invokes such a tricky plan is dishonest with his auditors, and is unchristian in his tactics.

L. E. F.

Loyalty and Light

STICK to the movement and you will go through all right, is the essence of an expression often made, or at least strongly inferred. Those who use it doubtless mean well, and the thought does have an aspect of truth. But it is not the whole truth. A man may nominally belong to the true church, and assent to or proclaim its doctrines, yet never be initially nor ultimately saved. Outward membership is not our passport to heaven. That idea smacks of Catholicism. It is the soul's inner relation to God that determines one's eternal destiny.

But that relation has, as a prime factor, one's relation to light. For one who has known truth to turn from the faith would surely be to turn from God and light to darkness eternal.

Yet withal we must never forget that one is not saved simply because of corporate union with, or conformity to, the external movement. Therefore let us not, in seeking to forestall defections or to correct heresy, take positions that are unsound and unfortunate. The fact that this is God's truth and God's message is unassailable. It arose at the appointed time. It has manifested to the world the designated truths foretold. It has followed its outlined course, and is destined to triumph gloriously. Of that there can be no reasonable doubt. Let us triumph with it, but ever in right relationship to both loyalty and light.

L. E. F.

The Majesty of Truth

TRUTH never suppresses inquiry; rather, she courts the most merciless scrutiny. Only error dreads exposure, and resorts to secretive force. Truth has nothing to fear, for eternal facts and unassailable principles are hers, else she would not be Truth. Therefore her foundations are unassailable. And, consequently, Truth but shines the brighter and stands the stronger because of the assaults of her enemies. She scorns every species of subterfuge. She disdains all shady arguments and shoddy supports. She stands out fearlessly in the open. She welcomes all honest examination, but is unwilling to be deflected from her appointed task by spending her time as carping critics may dictate.

No one with the spirit of an apostle of Truth can consistently refuse the searchlight of sincere investigation of her positions. He who would prevent proper investigation is unworthy the name of an adherent of Truth. Rather, he is but a champion of an espoused position from which he fears he may be dislodged. Furthermore, sound champions of Truth will always distinguish between a basic truth and

some argument that may have been sincerely but mistakenly used in its propagation or defense. And the adherent of Truth will never cling to a faulty argument when discovered; otherwise he could never have the respect of himself nor the support of his own conscience. Thank God for Truth and its sovereignty.

L. E. F.

Both Spirit and Letter

THE eternal principles of stewardship undergird all relations of creature to Creator. And the practice of these principles is incumbent upon every one of us. Yet we can practice their technical letter and utterly violate and prostitute their spirit and intent. Thus did the Jews, who tithed even the tiny garden seeds, but who raped and prostituted every rightful relationship between God and man,—the weightier matters of the law, love, mercy, judgment, et cetera. We must beware against any repetition of their fatal course. Tithe paying becomes but a pious cant and a hypocritical self-deception when it is but an old covenant conscience easer, and is regarded as the full payment of a monetary debt that releases the payee from further responsibility and obligation.

God does not want our money apart from ourselves, nor in lieu of ourselves. Let these principles be made crystal clear in all our presentations and practices. Then will stewardship come into its rightful place. Then will it become the sign of God's own possession of the life. Such tithe money God can bless to its fullest capacity. Otherwise we live but an old covenant life of salvation by works. L. E. F.

"THE gospel is not good advice, but good news."

OMAHA PRESIDENTS' COUNCIL

Listening in on the First Day's Session, October 23, 1930

The Call for a More Spiritual Ministry

EVERY serious-minded worker in this cause will be greatly blessed by the reading of the presentations and responses clustered around the opening theme of the Presidents' Council; or, as it appears on the agenda, "How can we inspire our ministry to greater spirituality, piety, and usefulness?" Without controversy, this was the foremost question that could possibly be brought before the assembly on that first day, for the spiritual lies at the foundation of all true evangelism, and of strong pastoralism. It is likewise the fundamental basis of all really successful departmental endeavor. And it lies equally at the heart of all abiding financial achievement.

The question was deemed of such importance that practically the entire day was devoted to its study. First, the principles were clearly set forth by the leaders and freely discussed by the council, and then the application to specific problems followed. This latter phase must, because of space limitations, be reserved for a later issue of the *MINISTRY*. But from stenographic reports provided for the secretary, the essential portions of the contributions as made, can be reproduced here, that all may share in the actual background of the "Solemn Appeal" to the ministry appearing in the *Review* of Nov. 27, 1930; and subsequently in leaflet form, available through your conference office.

Wisely directed discussion is invaluable in our work. Despite any depreciating attitude concerning it, it still remains one of the most helpful, educational, and molding provisions that operate in deliberative assemblies. It enlarges the vision. It crystallizes and unites the diversified ideas. It brings out into the open the strength and weaknesses of the presentations. It portrays as nothing else can the animating spirit that controls; and in this instance will doubtless prove of as great value as the formal actions voted subsequently by the Autumn Council.

It is a wholesome thing for the rank and file of our workers to know the heart burdens and to catch the actual expressions of the men whom God has placed in leadership in our general work, as well as to hear the expressed responses of the burden sharers in union and local fields. A clear, mutual understanding is the foundation of united endeavor. Actions usually seem

so formal, cold, and impersonal that the background of discussion, either leading to their formulation or following upon their presentation, throws upon them the warm light and glow of the spirit that gave them life; and it is primarily this factor that will make them grippingly real and abidingly effective.

Picture the scene: The local and union executives of North America are assembled, together with the full General Conference staff, and the vice-presidents of most of the divisional fields outside America. Elder J. L. McElhany, vice-president for North America, is chairman, and places the question in its larger aspects squarely before us. Elder C. H. Watson, our president, then leads us briefly but earnestly into the very heart of the problem; Elder O. Montgomery, general vice-president, follows, going further into the details of the problem; and Elder A. G. Daniels, general sec-

retary of the Ministerial Association, deals with the foundation of our need and its supply.

The atmosphere of a meeting of that character cannot be easily conveyed to those who were not present, though these verbatim reports will help. But the sober, intensely earnest spirit of those charged with leadership was apparent to all, and twice during the day's session, at the height of the discussion and at the close, there were prayer seasons marked by solemn and earnest importunity, and men laid hold on God. As the chairman has opened the session, let us now tune in, as it were, on the proceedings. L. E. F.

Our Outstanding Need

BY J. L. MC ELHANY

THE greatest need of this movement today is a more spiritual ministry. I do not put anything above that in importance, absolutely nothing. The outstanding need today is for men who are so filled with the Spirit of God, and who can be so led by the Spirit of God, that they will make spiritual interests first in the welfare of the church. Therefore, I believe that it is appropriate and proper, in this first session of our council, to give consideration as to what we can do to inspire our ministry to greater spirituality.

I am sure that I do not need to spend a moment in endeavoring to convince any one present that there is need of a more spiritual ministry among us. I believe we have come to a time when there should be a complete reversal of certain features of the program upon which we have been working. Please do not misunderstand me when I say "program." By this, I mean our own individual relationship to the things of God.

Recently I went through Volumes III, IV, and V of "Testimonies for the Church," and read through all those sections that deal with the ministry.

As I read those messages calling for a wholly consecrated ministry, I cried anew to God to give me that very experience, and to make me the kind of minister that is called for. I am not satisfied with what I have been. I cannot go on as heretofore.

Many of us preach the truths of God's word in a flippant manner. Many of us have taken our divine responsibility altogether too lightly. And I just wish to say to you, my brethren, that my heart cries out that every one of us workers here in North America may have such an awakening as is called for, which will lead to the changing of our whole situation, and lead us to face our problems from an altogether different standpoint.

We should recognize that our work is not done when we have attended board meetings and committee meetings, or when we have planned for the Harvest Ingathering and the Big Week efforts. These are proper details to be taken care of, but our primary work, it seems to me, is to reach out after an experience in our own hearts which will enable us to help all who are associated with us in this work, and lead them on into deeper spirituality, and greater power and usefulness in the service of God.

Now I have said this much merely by way of introduction for your individual part in the consideration of this item on the agenda, which reads, "How can we inspire our ministry to greater spirituality, piety, and usefulness?" I hope that there will be the utmost freedom in this round table discussion.

Personal Relationship Foundational

BY C. H. WATSON

IT appears to me that one of the first essentials in the consideration of this problem is to make absolutely sure, from the standpoint of leadership,

that "greater spirituality, piety, and usefulness" are the objectives toward which we are leading. As a leader, before I can help in bringing any solution to this question, I must be sure that I am myself leading toward the ends here specified. I may be regarded as a successful leader, but if my leadership tends in directions other than those here specified, I am not helping to solve the particular problem which is under consideration at this hour. To be a helper in this matter I must be found personally progressing toward these things.

It might be well for us to ask ourselves, Are these the things we are actually striving for in our leadership, or are they something we are merely talking about? I believe that it is of primary importance to determine what our actual objectives are. I am sure that what the brethren state of the need of making our leadership effective in the direction of these things, is all true; and I am also sure that we cannot substitute anything else for that of which they have been speaking. It is folly for us to suppose that slogans or drives or anything of that nature can replace personal spirituality or piety or usefulness. Unless we are actually reaching these objectives in our own individual lives, it will be impossible to inspire in those with whom we associate, confidence that our leadership is bringing the people to these objectives. I do not believe that our ministers will place any more confidence in us than our life's appeal to them causes them to believe that we deserve.

At the same time, I recognize that it is possible for us to be very spiritual in our own private lives and individual experience, and even to reach great personal usefulness, and yet lack these essential objectives in our leadership of the work. When this is so, we invariably fail to lead the people very far in the things that really

count. There is need of more than a powerful life, and a spiritual and useful experience on the part of leaders. The objectives of our leadership should stand out clearly and definitely and publicly to the people associated with us. They must know that we purpose to lead them somewhere, and to what it is that we are going.

More and more I am convinced that we need to review our own attitude toward the objectives of this movement. I believe that these objectives were clearer years ago than they are today; and I believe the time has come to clear away all that we have heaped around what were once the distinctive objectives of this movement, and keep them constantly before us, not only in our private devotions, but in our active aims. I consider this absolutely necessary and preparatory to a candid answering of the question which is before us.

In conversation with a brother who is present I was impressed by a statement of his that great help would come to us if we would give diligent heed to the counsel for leaders, as it has come to us in the volumes of the Spirit of prophecy. I truly believe that we are allowing this counsel to remain too much out of our lives, and that we should return to the study of these volumes, and make definite application of their instruction in our leadership of the work. That brother did not know that he was giving me needed counsel, but the Lord spoke to me by his words, and I wish to testify that I greatly desire to understand the counsel of the Lord more clearly, and so far as in me is to yield myself to it.

The Basis of True Leadership

BY O. MONTGOMERY

THE Lord has made it very clear that the responsibility of caring for all the churches rests directly, specifically, and definitely upon the

conference president. It is also made very clear to us through the counsel of the Spirit of prophecy that our conference presidents are to be trainers of men. These two distinctive specifications,—caring for the church, and the training of men for efficient service,—quite largely embrace the duties of the conference president, though many other duties and responsibilities grow out of these. While I purpose to deal particularly with these two features, I desire to emphasize, first of all, the preparation and equipment required for such responsibility; in other words, how to obtain the enabling power, strength, and wisdom required by the conference president in meeting successfully the tremendous responsibilities resting upon him, which have grown so rapidly during the past few years.

I know of no other class of workers who are in greater need of that divine unction bestowed through the baptism of the Holy Spirit, by which is imparted wisdom and power from God, and courage, strength, fortitude, and integrity in service, than are the conference presidents. And I stand with you, conference presidents, in a very deep appreciation of the tremendous burden and responsibility that is laid upon us each, as individuals bearing major responsibilities in connection with this great movement.

As I meet with our workers here and there, in camp meetings and general meetings, there rests upon my heart a deepening sense of the great need of spiritual power in our ministry. Many of the ministers laboring under our direction and counsel are in need of help. The spiritual tone of our ministry is at too low an ebb, and our greatest need is to have a spiritualizing power come upon our ministers and fit them to do efficient and successful work for God in the saving of souls. The responsibility of helping our ministers receive this

qualification for service rests upon you and me. We cannot disregard it and be guiltless before God; and it seems to me that, as conference presidents, we ought individually to face the question: Am I measuring up to God's requirements of me as an educator, a trainer, a counselor, and as a director of my brethren in service?

Now I recognize the fact that there are persons who possess a special gift as trainers of men, by instructing, directing, and helping them. There are other men who do not possess that special gift, and some of this class have been placed in the position of conference president, where the lack in this respect is very apparent. And I do not believe it is out of place for me to state in this connection, that it would seem but reasonable to suggest that any conference president who is lacking in the ability to function successfully as a trainer of men, should, under God, secure that training for himself which will develop latent talent in this particular direction. Through prayer and earnest study, and the ministration of the Holy Spirit, I believe that every sincere conference president, who should continue in that responsibility, can become fully qualified, and entirely successful, in the training of the men under his leadership.

Through observation and experience, I am convinced that many young men who have entered the ministry are struggling along the best they can,—blazing their own trail, hewing out their own experience, practically single-handed and alone; but there is in the heart of each and every one of these young men a craving for counsel, for instruction, for comradeship with his own conference president. During my connection with the work in North America, young men have many times come to talk with me concerning their experience and their work, and often these young men have

opened their hearts in a confidential manner and told me of their longing to get close to their conference president, in order to get the help from him which they realized they needed.

The cause of our present weakness in spiritual power and efficiency on the part of the ministry, is not due, primarily, to the attitude of the young ministers under our direction, but instead, it is due to the fact that some of our conference presidents either do not fully sense the responsibility which God has laid upon them, or else they do not know how to do the very thing which God requires of those who are filling the office of conference president in the organized work. I am sure, however, that failure on the part of conference presidents is not because they do not want to do that which is required of them, or because they are not keenly interested to see their ministerial forces succeed; but because they do not fully appreciate the importance of being educators and counselors to their workers, and possibly because they do not know how to meet this requirement.

I have been deeply impressed in observing the great amount of instruction, counsel, and admonition addressed to conference presidents through the Spirit of prophecy. This instruction should be made our daily handbook of constant study. I have selected a few paragraphs which I wish to present to you at this time.*

* "Testimonies to Ministers," p. 322: "Care in Selection," first paragraph.

"Testimonies to Ministers," p. 327: "Conference Presidents," beginning with second paragraph and continuing on p. 328 to top of p. 329.

"Gospel Workers," p. 419, second paragraph, first six lines.

"Gospel Workers," p. 416, third paragraph, first six lines.

"Gospel Workers," p. 413, entire page.

"Testimonies," Vol. V, p. 379, last paragraph, concluded on p. 380.

"Testimonies," Vol. V, p. 165, last paragraph, concluded on p. 166.

"Testimonies," Vol. V, p. 166, last paragraph, concluded on p. 167.

There are many, many other quotations that might be read. I have made no attempt to exhaust the theme. I have sought only to emphasize our great need, as local, union, and General Conference presidents and vice-presidents, of that deep spirituality and godliness in daily life which will set the right example before our ministers, and before all our workers, leading them into the deep waters where they will find life, strength, and power for their service; and from thence this stream of spiritual power will flood the churches.

There is only one ministry that counts for God, and that is the ministry of a personal experience in the baptism of the Holy Spirit. If there is one thing that we need more than another, it is this experience of personal godliness,—the experience of an inward, living and abiding Christ in the soul, who saves us from all our sins, delivers us from all our weaknesses, and keeps us, by divine power, from those hereditary and cultivated tendencies to evil, and those manifestations of self which hinder and mar our work.

Our first prerequisite is a converted ministry. And I do not mean by that expression to infer that our ministers are not converted as far as the belief of the truth is concerned. It is not in that sense that I make use of the word "converted." But the first great need, and the prerequisite to beholding in our church what we desire to see, and ought to see, is the reconversion to God of every minister and every worker in our ranks. When that takes place, and God has His way in our hearts and lives, then I am sure that the Holy Spirit will flow as a mighty stream of life into every church throughout our conferences. O that God would baptize the presidents of our world work with such fullness of His power, and such clearness of vision, as to bring forth a mighty

impetus for reformation in all our churches.

Recently I learned of an incident which illustrates and emphasizes one phase of the responsibility of the conference president. A young minister had been elected as the president of the conference, and a good old father in Israel gave him a word of counsel and advice. He said to the young man, "My dear young brother, you have been an evangelist, a preacher out in the field raising up churches. Through all your ministry you have been building *into* the church. Now you have become a conference president, and from now on you are to build *up* the church." He was endeavoring to make clear to the young man that the part of the vineyard which the conference president is to build up is the church constituency. As already stated, this is one of the chief duties of the conference president; and inseparably connected with it is the responsibility of training men for efficient spiritual service. But underlying both of these specific duties is the duty which the conference president owes to himself of entering into that great spiritual privilege, whereby he becomes qualified to lead his workers into a deeper spiritual experience and from thence into powerful and effective ministry.

If there was ever a time when the ministers of God ought to "weep between the porch and the altar, and let them say, Spare Thy people, O Lord," from the onslaught of the enemy, and from the indulgences that are breaking in upon our people,—the youth, the fathers and the mothers,—that time is today. And it seems to me that this is the group of men who should lift the voice in that kind of cry, and definitely lay hold on God, and by united effort check the cross currents of teaching, influence, and spiritual apathy which tend to destroy faith and lead into sin.

The Power of a Godly Life

BY A. G. DANIELLS

WE all realize, and could truthfully testify to the solemn conviction resting upon our hearts, that we stand today in need of a great spiritual awakening, and that we must have more power from God. The blessings which have attended us in days gone by will not suffice for present needs, for the days are growing more evil and the situation more baffling, and only a new manifestation of God's power will enable men to stand firm for the right in this old world of sin. It does not matter how nicely the automobile runs on the level, or makes the slight ascents; in making the mountain climb there must be a reserve power to draw on in order to reach the top. The same principle governs the Christian life, and the same instruction which Jesus gave to His disciples applies to us,—"*tarry ye . . . until ye be endued with power from on high.*"

The burden of heart so often expressed is, What can we do to inspire our ministry? I understand that that word "inspire" means to lead. It is not merely to create a desire or an admiration for greater spirituality and more power, not merely to wish that we might be more useful; but the question is, How can we lead our ministers into that very experience whereby day by day there will be steady growth in spirituality, piety, and usefulness? And we know that the man who grows in spirituality, piety, and usefulness will become increasingly efficient.

In answer to that question, I wish to repeat what is so often stated, that no man can lead another man into greater spirituality and piety and usefulness without himself experiencing that very thing. There is no man who can bring a person into such a desirable experience merely by talk. It is absolutely essential that there shall be a moral force back of his talk—an

experience in his life which will give power to his words.

I would like to read to you what I consider a classic gem in the teaching of divine truth:

"Those who will put on the whole armor of God, and devote some time every day to meditation and prayer and to the study of the Scriptures, will be connected with heaven, and will have a saving, transforming influence upon those around them. Great thoughts, noble aspirations, clear perceptions of truth and duty to God, will be theirs. They will be yearning for purity, for light, for love, and for all the graces of heavenly birth. Their earnest prayers will enter into that within the veil. This class will have a sanctified boldness to come into the presence of the Infinite One. They will feel that heaven's light and glories are for them, and they will become refined, elevated, ennobled by this intimate acquaintance with God. Such is the privilege of true Christians."—*"Testimonies," Vol. V, pp. 112, 113.*

Now what is the foundation of that beautiful experience which it is the privilege of true Christians to have? The foundation is a connection with heaven. It is on such a foundation that the preacher needs to stand in order to exert a saving, transforming influence upon all those with whom he comes in contact. When the Majesty of heaven abides in the heart of a man, a mighty power attends the life.

In my memory of boyhood days there stands out a man of God whose kindly words and conduct of life gripped my wayward heart. That man was Elder George I. Butler. When I heard my mother say that she had invited this preacher of God to our home for the night, I sincerely wished she had not done so. I had no thought of religious things at that time, and I was afraid of a preacher. I planned to get my chores done and

get off to the field in the morning before he got up for his breakfast. But my plans were not successful, for as I came up to the veranda with my bucket of milk, there was the preacher already up and waiting for me.

The smile with which he greeted me, won my heart, and made me feel that even though he was a preacher, yet he was a friend to a boy like me. Then I remember so well his cordial greeting. "Good morning, Arthur," he said, and there was a bright twinkle in his eye which gave assurance of interest and sympathetic understanding. Then he asked: "Do you like good books?" I did not know what reply to make, because I did not have any books, and had no liking for them. "Here is a nice book I want to give you," he said. At this stage he not only allayed my fears, but he secured a permanent place in my boyish heart. The book he gave me was entitled "The Advent Keepsake," and I cherished this little volume for many years.

This is an example of what it means to a youth to come in contact with a man of piety and spirituality, a man of earnest prayer and deep study of the Bible and the Testimonies of God's Spirit. It was not mere talk which reached my heart. If he had started to give me a lecture on what I ought to do to be a Christian, he would have driven me clear away. But there was in his life a moral force that laid hold of me. Years later, Elder Butler baptized me, and still later he laid his hands upon my head in ordination. Then he called me to go to Australia. A few years ago, when he was dying, he told those who were caring for him that he would like to have me preach his funeral sermon, and I gladly responded.

Who can estimate the power of a truly godly life—a life connected with heaven. Such a life is possible to those who "put on the whole armor

of God, and devote some time every day to meditation." That means to come to a full stop, and to sit down and meditate. This is not an age of meditation and thought. It is an age of activity—push, bustle, crowd, and drive. We are even so rushed with the work of the Lord that we seem not to have time to maintain connection with heaven. The only way it is possible to exert "a saving, transforming influence upon those around" us, is to comply with the specific instructions given. With the message we claim to have for the world, the shortness of time before us, and the solemn fact that millions of people are going down to Christless graves, dare we neglect to avail ourselves of our Christian privilege?

In reading a book a short time ago, I was struck by a few statements the author made, especially when he said, "As I see things, it is now a close race between Christianity and catastrophe. And the issue will be decided within the lifetime of my readers." That is a startling statement, but it is true, and there is need of just such startling statements being made. We are living in an age when it is very difficult to arouse people to a state of alarm regarding spiritual things. If a man becomes really in earnest and sets forth the danger in terms which arrest attention, he is often regarded with suspicion, and there is a tendency to consider him a bit fanatical. Brethren, I want to see that thing go out of our ranks, for if there was ever need for alarm in this old world, now is the time for it.

The Bible says, "Sound an alarm," and I do not have any sympathy with the preacher who seeks to put the muffler on the alarm, and to make everything appear calm and peaceful. When we see a building on fire, we are stirred to sound the alarm. When a person is about to perish from any cause, it is a heartless man who does

not feel intensely and act accordingly. But today we are facing the ruin and peril of millions of people. We have a mighty message from God that will awaken these people, and we are to sound forth the alarm. We are not to sound forth the warning with any tame utterance, but with our own souls on fire with zeal to rescue the perishing; and realizing that "it is now a close race between Christianity and catastrophe," and that "the issue will be decided" within our lifetime, we should sound forth the warning in trumpet tones.

O that we might have that strong, mighty power of influence and leadership in our lives that would cause men and women to know that we are connected with heaven. We recall that very impressive statement in the Scriptures concerning one of God's messengers, which reads: "There was a man sent from God, whose name was John." A man sent from God! Every preacher should come direct from God to his tasks each day; and when that is true, a power will attend our ministry which will lift us over the mountains of difficulty and carry us safely on to the end of the road.

My heart indites an appeal to the union presidents who are here at this meeting, to think back on your younger days and remember how you looked to your leaders for the help you needed. My own personal experience along this line may serve as illustration of the point I have in mind.

At the time I entered the ministry, Elder E. W. Farnsworth was the president of the conference where I was located, and I remember how closely I watched him, and what a powerful impression his conduct made on me. At one time I was engaged in holding meetings in a little country schoolhouse, down in the woods, and I invited Elder Farnsworth to come and speak to the people. He accepted the invitation, and I took

my buggy and drove to the place. As we neared the schoolhouse, Elder Farnsworth said, "Well, Arthur, I guess we'd better get out here, and pray." So we got out of the buggy, and I tied the horse.

It was just about dusk, and I remember we walked off in the woods a little ways, and then we kneeled down to pray. I got down on my knees, but he lay down, prone upon his face. He asked me to pray first, and I prayed a little prayer. I was timid, as I had not been used to praying with conference presidents. But after my prayer, Elder Farnsworth prayed such a prayer as I shall never forget. I had often heard him speak at the camp meeting, where he had held the large audience of people spell-bound; and now he was to speak to only about two dozen people in the woods, and yet he considered it necessary to cry to God for help and power to say something which would grip the hearts of the people and lead them to obey the truth. That experience of my early ministry made a tremendous and lasting impression on my mind. Elder Farnsworth was my president, and that was the example which he set before me.

How is it today, brethren, as you go about your field? are you praying with your young men? I do not see how we are going to lead young ministers into a life of greater spiritual power, greater devotion, greater seriousness, unless we ourselves are in direct and constant contact with heaven, and are truly being "sent from God" in all contacts which we make. My experience and observation lead me to fear that there is not enough praying being done with our young ministers.

We touch the lives of these ministers in the capacity of officials, as administrators, but is not the personal spiritual touch lacking? It should be our first business to lift all these

preachers and Bible workers to a higher plane of experience and living. They must be helped to get such a hold on God as to lead to prevailing prayer in behalf of souls. They must enter into that experience whereby it is possible to pray effectively for those to whom they have preached the truth and are under conviction, and to bring these people over the line of decision. I would not say that every person who is convicted of truth will yield and make right decision, but I do fear that a great many people are lost because there is such a great lack of prevailing prayer among us. May the Spirit of God awaken us, and make us the most ardent reformers the church has known, for the hour calls for it.

Too much dependence should not be placed on material prosperity in our work. After all, the things that are not seen are more indicative than the things that are outwardly observed. Spiritual things do not fit easily into the gauges, standards, and tests of the world. Things may move along with seeming smoothness, and yet be without the oil of the Holy Spirit (they often do in competently organized secular concerns); funds may roll in (but so they do in efficiently managed commercial organizations). We should consider well the tests of success or divine favor we employ in our ratings.

WE have fallen upon strange times when curious winds of doctrine are blowing, some gently, and some with considerable velocity. We must hold fast. We must know our ground, and stand upon it.

THE song, speaking metaphorically of a broken human life, says that "the bird with a broken pinion never soared as high again." What of it? There is something more important in life than soaring.

Forward and Upward

Inspiration, Counsel, and Caution

A Call to Service

O church of God, arouse, awaken!
Hear, hear the Macedonian cry!
A thousand million souls are taken
Captive by sin. Hear ye their sigh
From lands where hopeless heathen die?
Shall ease and gold and earthly pleasure
Withhold thy hand until too late?
Then shalt thou share their woeful fate
And perish with thine earthly treasure.

Awake, arise, O church!
The message give in power!
Speed on! Speed on! Thy work is done
When closes mercy's hour.

O church of God, shall sloth enslave thee,
While doom hangs o'er a dying race?
Commands thy Master, "Go ye! Go ye!
Fill in earth's harvest field thy place;
Proclaim with power My saving grace."
Shall nations perish for thy reaping?
Nippon, Cathay, dark India's land,
And Afric's need make stern demand,
These priceless souls are in thy keeping.

O church of God, the day is dawning
When sin's dark night will close for aye;
The King of kings in glory coming
Will bring His saints their crowning day,
And death and tears shall pass away.
Then rise, O church, in all His power,
The message give in every land,
"The coming King is near at hand!"
This is thy work, and this thy hour!

—I. H. Evans.

The Spirit of a Missionary

BY J. W. WESTPHAL

THERE is a basic difference between a missionary spirit and the spirit of a missionary. A person may be very active in distributing papers and tracts, and very zealous in visiting people and telling them about the truth, and yet in spirit be so far from the people that there remains an impassable gulf between the two. Such a worker does not really become one with the people for whom he labors, and although he has the missionary spirit, he lacks the spirit of a missionary. He may, despite all, have some results in his work, for the Spirit of truth convicts and converts hearts

which are sincere and honest; but the worker for God is commissioned to instruct, to win, to establish with the golden cord of mutual sympathy, love, and confidence, those for whom he labors. The fulfilling of his commission involves practical Christianity.

The life of the missionary is not spectacular. The duties which devolve upon him cannot be fully appreciated by those who are not in close, continual personal touch with the people for whom he labors. There is much to endure that is repulsive, and many difficult problems to meet. But when the missionary spirit becomes the spirit of the missionary, the deeds of daily life stand out as a monument to the sustaining power of the living God.

God could not save men merely by speaking the word of salvation from His throne in heaven, nor from the summit of Sinai. When He came down onto Mt. Sinai and spoke to the people, there was awakened within their hearts fear and trembling, and ready promises of obedience and faithfulness to all His requirements. But the promises thus secured did not save any one. All these factors had their purpose in the plan of God to bring men to salvation, but it required something more in order to save them.

The Saviour of men came down from heaven to become a man among men. He became one with those whom He longed to save, in order that He might reach the lowest depths and lift men out of the pit of sin. Herein lies the secret of the plan of salvation. Leaders of many false religions have set forth high principles, beyond all possibility of human attainment, but no provision is made for release from the bondage of self.

The story is told of a poor soul brought from the darkness of heathenism into the light of Christianity, who described his experience by saying that he found himself in a very deep pit, from which he could not by any means extricate himself. Along came Buddha, and after him Confucius, and other pretentious "saviors" of mankind. Each looked over the side of the pit and consoled the poor man in his misery, and bade him come up out of the pit into a different environment, and then passed on their way. Then came Jesus, and seeing the man below, He went down to the bottom of the pit, took the poor man in His arms, and carried him to the surface, and set him free. That is Christianity.

The Son of God, in order to become the Saviour of men, humbled Himself, not to become an earthly king, a nobleman, or as one of the rich and learned of earth, but He placed Himself on a level with the poorest and most needy soul. The plan of salvation is not a theory nor an ideal. It is the most practical actuality.

Jesus was as much at home in a hovel as in a palace. In His presence, no person felt as though He were a stranger, for there was about Him the atmosphere of compassion and friendliness. The poor and the rich were equally free to come to Him, and were equally welcomed. There was no aloofness on His part. He placed His hand on the loathsome leper for the healing of body and soul, just as readily as He took innocent little children in His arms and blessed them.

Jesus not only had the missionary spirit, but in His relations with people of every class, station, and condition, He demonstrated the true spirit of the missionary. While His mission required that He give His time principally to the Jews, He manifested the same joy and interest in mingling with the Samaritans as with the Jews. Na-

tionality, as such, played no part in His interest and helpfulness. He is our model in service.

"The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life."—*"Ministry of Healing,"* p. 25.

We read that "the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind," and we are told that "the casting of the net is the preaching of the gospel." The last phase of the gospel, in its threefold aspect, is the mighty net which is now being cast into the sea of human life, gathering in souls from every nation, tongue, and people. God's missionaries are the fishermen, constantly casting the net into the sea and bringing to shore the honest in heart of every kindred, tribe, and nation, to become united in the Father's family. But in the interval between the time of gathering and the time of entrance into our heavenly home, there are many dangers and pitfalls by which the enemy of God seeks to discourage and defeat the candidate for the kingdom.

The ambassadors for God must stand as bulwarks all along the way, having Christ so fully enthroned within their hearts that the true spirit of the missionary will become the power of attraction around which all will unitedly rally. This ideal can never be achieved simply by a perfect external organization. Only as the missionary identifies himself with the people to whom he is sent, both in heart and practice, can the desired results be obtained. Any spirit of personal or national superiority on the part of God's workmen thwarts the purpose of God.

Again I say, it is possible to have a missionary spirit and lack the spirit of a missionary.

Christ gave Himself to the human race. When He was born of the virgin Mary, He took upon Himself not simply Jewish flesh, but He clothed divinity in human flesh. When He became the "Son of man," He identified Himself as truly with the Hottentot as with the nobility of earth. The true missionary will manifest a feeling of kinship with those to whom he is sent. With him there can be no favoritism, partiality, nationalism, aloofness, or depreciation. Only as this spirit takes possession of the missionary will it be possible for the threefold message to unite the people of every tribe and nation in one heart and purpose; and this can be possible only as Christ is made the center of attraction in life and work.

The lack of the true spirit of a missionary on the part of those who profess to have a missionary spirit, is the cause of endless trouble and eternal loss.

Washington, D. C.

Vital Problems to Be Mastered

BY GEORGE MC CREADY PRICE

THERE is no possible doubt on the part of an enlightened Seventh-day Adventist that the present-day evolutionary philosophy is the great apostasy of the last days, and that it is this philosophy which sets the stage (in America, at least) for the final struggle between good and evil. So-called "Fundamentalism" is making no progress whatever in checking the spread of evolutionary ideas. Some of the outstanding leaders of the Fundamentalist movement are themselves in the fog regarding the relationship between natural science and the inspired record in the first chapters of Genesis, and the Scripture admonition is timely: "Let them alone: they be

ON THE THREE

BY C. H.

AS we step over into another year of our thought to the facts of our work over the past year assures us that progress satisfactory has been accomplished. But rather it is of the features of the work and effort during the new year.

More than ever I am convinced that God. We are in the work for no other reason for our existence as a people or for our well, then, to assure ourselves that the undertaking?

The fact that with more men, more we are not now as fruitful in soul-winning. Perhaps we have not understood this clearly. We have been counting heads and comparing gains and resting, assured by the comparative figures. Success is not to be relied upon. It is that, notwithstanding the fact that we are more effectively organized for service, more facilities, we yet are less fruitful in soul-deed, per capita of workers, than we were. We must do our utmost to increase the number of our workers, and the efficiency of each.

There is a very real sense of disappointment among people who understand the comparative work we do, and more and more is the conviction that our work is not so fruitful if its leadership were more spiritual. A more spiritual ministry of the word and a more firmly believe, give us not only a greater and a more devoted church membership.

It is possible that much that we have eliminated were we but to labor with spirit. It is not new or better plans that are needed, but rather a spiritual work and only spiritual forces can enable us to be all spiritual.

At such a time as this we must plan with unusual care. All expenditures should be to income. Money should not be spent on things of no worth while. All expenditures of only value and every proper economy effected in the work done, shall we not remember that by a

(Concluded)

SHOULD OF 1931

WATSON

service, it might be helpful to give seri-
rk as they confront us. A glance back
gress has been made, and much that is
t it is not of these that I wish to write.
k that should have our special attention

our prime business is to win souls to
r purpose. There is no other warrant
r service as workers. Would it not be
is is the direct objective of our every

money, and more and better facilities
ing as we once were, should startle us.
early. It may be that we have merely
and totals with previous grand totals,
e result. But this as a means to meas-
Figuring on a percentage basis, we find
are now better equipped for success and
and operating with greatly increased
oul-winning per church member or, in-
vere in former years. It goes to show
ase our soul-winning efficiency as indi-
factor and facility under our direction.
ointment in the hearts of those of our
fruitlessness of some of the things we
a growing that the work would be more
itual and its operation less mechanical.
nd of the operation of the work would, I
ly increased, but a more spiritual and

lexes and distresses and even terrifies
o change and adjust, would be entirely
piritual power in our day-to-day work.
template changes and adjustment that
done well. God's work is all spiritual,
to reach its true objectives, which are

for the financial features of our work
ould be made to bear proper relation
n plans and projects that are not clearly
speculative value should be eliminated,
operating. But after all this has been
more earnest devotion of our own lives
on page 31)

blind leaders of the blind. And if the
blind lead the blind, both shall fall
into the ditch."

Seventh-day Adventists ought to take
the present situation more seriously.
Those who are called to be leaders
and to maintain true Christian stand-
ards in the times just ahead of us,
must master these vital problems in
the relationship between God's revealed
word and His larger book—the book
of nature. It is not sufficient prepara-
tion to be able to shout, "Evolution is
not true!" Such a battle cry will be
of little avail amid the conflict which
is just ahead of us. We must know
why it is not true; we must be able to
discriminate between the facts of
science and the speculative theories
put out in the name of science; we
must be able to draw from modern
discoveries the spiritual lessons which
help more fully to understand our re-
lationship to our Creator. In other
words, modern discoveries in real
science ought to lead Seventh-day Ad-
ventists to a deeper appreciation of
the Sabbath and other eternal truths
of specific application at this time.

But how can we expect to guide
others to safety if we ourselves are
in the fog regarding some of the most
important questions involved in this
whole discussion of evolution? If
Seventh-day Adventist leaders are
blind, they will as surely lead the
blind into the ditch as any other class
of blind leaders; but the greater will
be their responsibility. The man or
woman who thinks he is too busy to
spend time in serious study of the
present situation, so as to be thoroughly
informed and able to meet the claims
of present evolutionary philosophy,
but is content to repeat catch phrases
learned by hearsay, will never be a
safe leader. Such mental helplessness
in the face of the greatest crisis of the
ages is dishonoring to God, and dis-
graceful to those who profess to be
guides of the people in these perilous
days.

"The evolutionary philosophy is the deepest spiritual blindness of all history," is one of many stirring statements in a remarkable book entitled, "Evolution and Christianity." The author is Jessie Wiseman Gibbs, and the book may be had for the asking. Things given away are usually of little good. Not so this book, which contains 222 pages, and is handsomely bound in cloth, and excellently made in every way. The author is a profound thinker, and does not hesitate to tell the truth about the dastardly work of undermining the faith of the present generation, which has been going on for two generations in the name of science. The author's address is, 2113 Highland St., Nashville, Tenn. It would be well worth while for Seventh-day Adventist ministers to become thoroughly familiar with this book.

Berrien Springs, Mich.

Personal Testimonies

Deeper Life Confidences

Power of the Living Christ

A RECENT visit to a Buddhist temple led to serious reflection concerning my Christian experience. As I entered the temple I was introduced to a Buddhist priest, a highly educated man, who had spent a number of years in the United States and other countries. It seemed to give him great pleasure to tell me of his religion and to display his idols. Drawing aside two long curtains, there came into view three large, hand-carved, gilded Buddhas. These sleeping figures naturally led into conversation regarding the ethics and philosophy of Buddha.

After listening to the priest for some time, as he told of the ideals held by Buddhists—many of which were admittedly good—I inquired if Buddha gave the power to perform these good

works. Without a moment's hesitation, he frankly told me that Buddha transmitted no power to any one, and that no man had any power outside of himself. Then referring to the Christian's belief in God, he said, "All God can do for you is to give you a law. You must obey that law; but there is no power bestowed whereby to obey the law of God. God has never given any man power, and He can't help any one."

How thankful I was that I had proved the fallacy of such statements, and that I was enabled to speak from personal experience concerning the reality of God's power and willingness to help, and to stand as a living witness to the freedom from evil habits and sin which it is the privilege of the child of the living God to enjoy. Yet it was not so many years ago that my experience was similar to that described by the priest of Buddha, when I thought that my own good works would save me. What a blinded, pitiful condition to be in,—professing to believe in Christ, in whom is all power in heaven and in earth, and yet dwelling on the same level of experience with the heathen!

For years I looked to the standard which we as a people have set before us, and I struggled to live up to this standard, but in vain. When I came to realize that I was attempting to do that which Christ alone could accomplish, and that which He was willing to do for me, I yielded my life into His hands for Him to work out His own righteousness in me. I praise God for the message of righteousness by faith. I rejoice in the Seventh-day Adventist standard, the highest in the world; and I am thankful that God, through Christ, gives power to enable us to reach that standard, and to exalt the doctrines which we hold so dear through making Christ the center and the circumference of all our teaching.

A FOREIGN MISSIONARY.

The Better Workman

Improvement in Method and Technique

Practical Suggestions in Art

BY FRED E. ROBERT

PAST experience has enabled me to realize to some extent the helplessness of many of our evangelists in producing the illustrations which are needed in connection with their work, such as charts, pictures, announcements, drawings for chalk talks, et cetera. The suggestion which has already appeared in the *MINISTRY*, that faint pencil outline be made on paper, which is invisible to the audience until traced with chalk or crayola, is a most excellent idea.

In connection with this, it may be well to suggest, for the benefit of those who do not have ability in draughtsmanship, that the pantograph could be used to good advantage for enlarging or reducing suitable illustrations found in our books or taken from other sources. The twenty-inch pantograph will enlarge or reduce eight times the original size, and with but little practice one may become expert in its use. Sometimes it may be necessary to enlarge twice in order to get the desired size,—enlarge from the original onto a sheet two to four times larger, and then enlarge again on the regular chalk talk sheet of paper from the first enlargement. If the limitations of the pantograph make it necessary, the enlargement can cover one section of the picture at a time. But in such a case, some of the enlargement may have to be made upside down or sidewise. The pantograph is not an expensive instrument, ranging in price from one dollar up.

In preparing to give chalk talks, it may be well to remember that any

paper that has a good "bite" gives satisfactory results. Some prefer the antique white, on which they use the Munsell crayola. Personally, I prefer to use light gray paper, rough enough to "bite." For quick work, the lecturer's chalk crayons are recommended, which come in two sizes,— $\frac{1}{2} \times \frac{1}{2} \times 3$ inches, and $1 \times 1 \times 3$ inches, and in twenty-one colors, including white and black. All material needed in making chalk talk illustrations can be obtained at art material stores, or office and school supply houses, except printers' inks, which can be obtained at print shops. A small amount of this ink goes a long way. The ink may be thinned with turpentine, and kept in a covered can for future use. But as turpentine causes ink to deteriorate, frequent fresh supplies of ink are necessary for good results.

For convenience in giving a chalk talk, an easel on which to place the paper is a decided advantage. But if this is not available, the paper can be fastened on the wall or on a blackboard. An experienced draughtsman might place the drawing directly on the blackboard, instead of using the paper. The general preference, however, is to use the paper, as blackboards are often made of very poor material.

It is a question in the minds of some whether the drawing should be made in connection with the public talk or prepared beforehand. After forty-three years of art experience, I have reached the conclusion that it is an advantage to have the drawings all prepared in advance. The reasons for this conclusion are (1) that it is a saving of time, (2) that it does not detract the attention of the audience from the subject presented, and (3)

because it is often desired to make further use of the drawing prepared.

In case it is desired to use the drawings repeatedly, the edges of the paper should be re-enforced by placing strips of gummed paper along the back. This gummed paper is used in shipping rooms of factories, to take the place of twine, and serves to excellent purpose in protecting the edges of the paper on which the drawing is made, so that it can be carefully rolled up when not in use.

It is stated on good authority that through sight there is retained in the mind seven tenths of all that is heard, while only three tenths is retained by means of the other four senses. Hence we see the importance of connecting illustrations with the teaching of truth.

Charts and Announcements

It is very important that good lettering shall be used on charts and announcements, as this is an important factor in making the proper impression. For use on paper, there is a variety of styles of lettering pens, suited to the style of lettering desired. The Rapid One-Stroke Lettering Pen is perhaps in most general use. These pens are furnished in nine sizes, making lines from 1/16 to 7/8 inch in width. The pen is permanently fastened to the holder, and is made of two thin pieces of brass or steel, bent in such a manner as to form a container for the liquid used, whether ink or water color.

For ordinary use, the Rapid One-Stroke Lettering Pen may suffice, but where much lettering is required, time will be saved by using a fountain attachment, which can be fitted on any size pen of this kind. With this attachment, the pen may be used for hours without dipping. Otherwise, if the pen is a wide one, it becomes necessary to dip for every letter made. This attachment also serves to good purpose in making long lines without any break or flaw in the line, as is

generally caused by stopping to dip in the ink.

Detachable pens can be obtained to fit any holder, but these do not have such a range of widths as the rapid stroke pen, and are made on a different order. Each pen has a small ink or liquid container of brass, on top of the steel. The tip ends of the pen are square and straight on some; others are square and bent; some have a round disk which is bent, while others have ball tips. These different shaped tips provide for various styles of letters. These styles of pens have a range of width from 1/32 inch to 1/4 inch. Fountain attachments are not provided for these detachable pens.

In making a diagram, where lines of varying thickness are desired, the rapid stroke pen is the most practical. The best plan is to make a pencil line first, with a straightedge, then trace it over with the pen free-hand, provided, of course, that the operator has a steady hand. To attempt to use a straightedge in making pen lines, is to run the risk of blots or breaks in the line.

The detachable pen, with the round disk, serves to good advantage in making heavy outlines of figures or objects used in a picture, and also for making maps. Good judgment must guide in the use of these pens for securing the best results.

By writing to the Newton Automatic Lettering Pen Co., Pontiac, Mich., for Catalogue No. 51, full information concerning the Rapid One-Stroke Lettering Pens will be available. For the detachable pens, write to the Estersbrook Steel Pen Manufacturing Co., Camden, N. J.

Making Cloth Charts

When cloth maps, charts, or diagrams are desired, a good quality of sheeting should be selected, which may be obtained in varying widths to suit the size of chart needed.

For marking on cloth, use only

printer's ink, thinned with turpentine to the right consistency to flow well from the brush. A flat brush, either red sable or camel's hair, should be used. These brushes are made in varying sizes, but for lines, letters, and figures I select a brush from 1/4 to 3/4 inch. In making small figures, and even small letters—say, about one-half inch high—the most practical plan is to use printer's type, instead of trying to use the brush. It is usually possible to find a printer who will permit the use of his ink roller and type. But before pressing the type in the proper place, be sure that there is plenty of printer's ink on it. Rubber type may be used, but the printer's type makes a much better letter, and is more wash-sults:

For making a cloth chart, the following directions will bring good results:

First, stretch the cloth on a frame made of strips of wood, so that the back of the cloth will not touch anything. The cloth must be stretched tightly, using thumb or carpet tacks at even spaces. Have the brushes in readiness, also the printer's ink mixed with turpentine. With a soft pencil, make all outlines on the cloth, to serve as a guide in the brushwork.

When everything is ready, take a bowl of water and a sponge, and wet the back of the cloth to such a degree that it will remain wet for some time, but not so wet as to go through to the surface. The purpose in wetting the cloth is to give a smooth surface, pressing down all the fuzz, so that the paint will flow on the cloth almost as easily as on paper. In this way the work can be quickly done, and if the paint is just the right consistency, it will not spread. A little practice will give the good results desired. By wetting the cloth, the paint will be absorbed, and will dry almost as quickly as the cloth itself. Wetting the cloth is advantageous in every way.

The framed cloth may be leaned against the wall, and when the unpainted sections become dry, the back of such sections may be wet again; but by all means avoid wetting the parts of the chart on which there is wet paint, as this would result in smearing and marring the chart. Begin by wetting the whole chart, but in putting on water the second time, touch only the unworked portions.

A chart is made much more effective if a *little* red paint is used on it. Be careful not to use too much. An initial in red ink, here and there, will serve to catch the eye and hold the attention. A chart made with all black letters is not the most attractive, and red is the most pleasing combination.

If it is desired to make a map and to use various colors to show up different countries and make a pleasing color separation, use printer's inks or paints in colors, and dilute with coal oil, making a stain. Previous to painting on the chart, make boundary lines with black, in order to stop the flow of the stain, in case there should be a tendency for it to run too far. Great care is needed in using this stain. The back of the cloth should be wet prior to the staining, and the black boundary lines should have been drawn in time to dry thoroughly before staining the map.

Nashville, Tenn.

Kindly Correctives
On Speech and Conduct

Ad'ventist, Not Advent'ist

SOME time ago the MINISTRY appealed to our workers for uniformity and accuracy in the correct *spelling* of our denominational name, "Seventh-day Adventist." The response was gratifying; church bulletin boards, advertising circulars, and official stationery showing manifest improvement.

Periodically since then our attention has been directed to a diversity in the *pronunciation* of our distinctive name, "Adventist." The majority have ever put the accent on the first syllable,—Ad'ventist,—but a persistent minority place it upon the second,—Ad-vent'ist,—stoutly maintaining that a respectable percentage follow that form.

To put it to a test, we took a poll of an impartially representative group of leaders in General Conference, division, union, and local conference, and among English teachers and editors. Polls of sentiment or practice have an undeniable value. They aid in settling certain types of questions wherein majorities have a proper place in the determination, and they often silence misapprehensions.

The response from our workers was no exception to the rule. Of the ninety-one returns to date, eighty-five are firmly for Ad'ventist, and but six for Ad-vent'ist. And this, we believe, is fairly indicative of the general proportions in the diverse pronunciations.

A few of the details may be of interest. Among thirty General Conference workers, twenty-nine placed the accent on the first syllable, and one on the second. Among twenty-five English teachers, twenty-four say Ad'ventist, and one Ad-vent'ist. Among fourteen editors, eleven are for the majority accent, and three prefer the minority form. One college English teacher put the question to ninety-two of his students, and reports seventy-nine favoring Ad'ventist and thirteen Ad-vent'ist. The relationship of experience and wider culture to the question is thus interestingly reflected in the larger proportion among the youth who follow the more careless form.

While our chief attention should ever be centered upon essentials, yet even in technicalities we should seek for that accuracy which is in harmony with the great message we bear, and to

forestall any prejudice on the part of those who might be affected by carelessness in even small detail. The external niceties should ever harmonize with the blessed inner realities of the movement we love. In matters of teaching there may be legitimate diversity in detail, but surely in the pronunciation of our denominational name there should be marked uniformity. Let us stand a unit here. We are Ad'ventists, and grateful to be such.

There is one observation that may not be out of place here. Not a few of the returns gave as the reason for accent on the first syllable that it is so cited in Webster, or some other standard dictionary. Yet as a matter of truth, in a case of this character, dictionaries are designed to reflect the best usage of the group who have a right to determine the pronunciation, rather than to create an arbitrary form. In other words, the usage of the denomination involved is the criterion which guides the dictionary maker in coming to his conclusions.

The response of one of our leading college English teachers, Prof. Charles E. Weniger, of Washington Missionary College, will form an appropriate conclusion to this brief appeal.

L. E. F.

An Open Reply to Questionnaire on Pronunciation of the Denominational Name "Adventist"

BY CHARLES E. WENIGER

SUPPOSE that a certain family of the great tribe of Joneses should suddenly decide to leave the time-honored pronunciation of its name and pronounce it in two syllables as if it were spelled Jo-nese'. Would it have the right to do so? Of course it would. But would its decision be wise? Emphatically, no. Why? Because generations of usage have established the old pronunciation, and a change would savor of affectation, of the grotesque, of a de-

sire to be different merely for the sake of being different—an evil always to be shunned.

Take, analogously, the case of our denominational name "Adventist." The standard pronunciation of the term "Adventist" places the accent on the first syllable. Exhaustive research fails to find any authority for putting the accent on the second syllable. Is it wise, then, that any of us should attempt to change the accented pronunciation of the name? Would not such an attempt bring us into disrepute with thinking people, who are always conservative, and so cast reproach upon our teachings?

Moreover, what point lies in our changing the pronunciation of a common adjective merely for purposes of denominational use, especially when we are only one of a number of organizations employing the same designation? If, even by common denominational consent, we should adopt the pronunciation Advent'ist, we should find ourselves saying ad'ventist when using the word in its common signification, Advent'ist when referring to our own organization, and Ad'ventist when referring to other bodies believing in the doctrines of the near advent of Christ. How absurd!

But there is still a better reason for our clinging to the established form, Ad'ventist. It is this: For many years there has been a tendency among careless, slack users of English to slip the accent toward the end of certain words, whereas good taste has preferred to soften the sound of such words by keeping the accent near the beginning; e. g., careful speakers say indis'putable, not indisput'able; irrev'ocable, not irrevoc'able, ex'quisite, not exquis'ite; mis'chievous, not mischiev'ous; and Ad'ventist, not Advent'ist.

Brethren, let us "prove all things" and "hold fast that which is good," even in matters of pronunciation.

Takoma Park, D. C.

February, 1931

Bible Workers' Exchange

For an Enlarged Service

The Call and Ministry of the Bible Worker

BY MARY E. WALSH

(Continued)

As Bible workers, we must keenly realize that we cannot establish others on the solid platform of faith and doctrine unless we are ourselves standing there.

Not long ago, one of our conference Bible workers received a letter in which the following paragraph was found:

"You do not realize just how much you have meant in my life. Let me tell you part of what you were able, through Christ, to do. To Him be all the glory, as you were but the instrument He used. For weeks and months you came to me, faithful to the duty that God had placed upon you; and all through that long, dreary siege, you taught me the way of truth, which has come to mean so much to me. Through the greater part of that period of time, I leaned upon you. I wanted to be honest; I wanted to be like you. It was not the teaching of Christ I saw at that time; it was just you. At my work I thought of you, at night when all were asleep I lay awake and tried to get my brain to understand it all, but I was so wedded to the things of the world that it seemed impossible. I did not know Christ then, and had I found one flaw in your character, you and your Christ would have meant nothing to me. Then there came at last the great event of my life, when God revealed to me that it was not you that I saw, but it was Christ dwelling in you. You were my ideal, until I came to realize that you were the representative of Christ to me, and that Christ

is the only ideal toward which I must strive."

Such candid tribute to the Christian Bible worker gives emphasis to the truth that God's children are living epistles, "known and read of all men," and our life is either a savor of life unto life, or of death unto death.

Essential Qualifications

The Bible worker cannot hope to be successful in her labor for souls if she depends upon mere intellectual knowledge. Consecration, integrity, intelligence, industry, energy, and tact are needful, and possessing these, she will be a commanding influence for good.

Consecration.—Christ is our example of complete consecration to our appointed work. The call to the Bible work does not present flattering prospects for worldly gain or honor. The call is to a life of toil and hardship. There must be absolute consecration of every power of our being. We read: "Many whom the Lord could use will not hear and obey His voice above all others. Kindred and friends, former habits and associations, have so strong an influence upon them that God can give them but little instruction, can communicate to them but little knowledge of His purposes. The Lord would do much more for His servants if they were wholly consecrated to Him, placing His service above the ties of kindred and all other earthly associations."—*Gospel Workers*, p. 114. Is not this the secret cause of such a dearth of Bible workers,—an unwillingness to surrender and break the ties of "former habits and associations"?

A colored slave escaped from St. Thomas and made his way to Zinzendorf, through whose teaching he found salvation in Christ. This converted slave told the Moravians of his fellow slaves in St. Thomas who were longing for a knowledge of Christ, and begged that some one be sent to teach them the gospel. Particularly touch-

ing was his appeal in behalf of his own sister, in slavery. But he said that no one could carry the gospel to St. Thomas unless he was willing to go as a slave. In response to his appeal, two Moravian brethren offered themselves, and expressed their willingness to be sold as slaves, that they might preach Christ. We may be sure that no life can bring forth much fruit unto God unless it is possible to say, with Paul, "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more."

Tact.—In following the footsteps of the Master in service, there must be the cultivation of tact. The "bruised reed" of defeated lives and the "smoking flax" of conscience lie in the pathway of the Bible worker wherever she goes, and she must seek to possess the love and the tact of the Master, which will never break nor quench, but restore and build up. How beautiful is the description of our Master's life, set forth in the following words: "In His intercourse with others, He exercised the greatest tact, and He was always kind and thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He never made truth cruel, but ever manifested a deep tenderness for humanity. Every soul was precious in His sight. He bore Himself with divine dignity; yet He bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, souls whom it was His mission to save."—*Gospel Workers*, p. 117.

(Concluded in March)

As the dew and the still showers fall upon the withering plants, so let words fall gently when seeking to win men from error.—Mrs. E. G. White.

The Minister's Books

Ministerial Reading Course Symposium

"EVOLUTION AND CHRISTIANITY," * by Jessie Wiseman Gibbs. 222 pages, cloth bound.

This volume is a very valuable addition to the literature in opposition to the evolutionary philosophy. It is ably written, is full of epigrammatic sentences, and is "on the side of the angels." GEORGE McCREADY PRICE.

"MANUAL OF NUTRITION AND PRACTICAL DIETETICS," by H. S. Anderson. 123 pages, mimeographed, with limp covers. Address, H. S. Anderson, Pine Cove Sanitarium, Old Fort, N. C. Prices, \$1.15; five copies to one address, \$5.

This mimeographed volume, including index, is presented largely by lessons in the form of questions and answers. The chemistry of food is treated in a manner simple enough to be understood by the average layman, and is intended to assist in the selection of the most suitable food for various disease conditions.

Part I covers foods and the values of various food elements, with brief description of digestive processes, together with a few recipes.

Part II is the principal section, and deals with diet in disease, giving diagnosis and treatment of the common diseases by corrective, alkalizing, and rebuilding diet.

The author is well known in the denomination as a writer on food subjects, perhaps especially through his book, "Foods and Cookery." His long experience and study in cooking and

dietetics enables him to write with clearness and considerable authority. We can commend the volume particularly for its helpfulness to the individual reader, but would advise against any one attempting to treat others simply because he had the book and had read it. Skillful treatment of the sick is not a simple matter.

L. A. HANSEN, Associate Secretary, Medical Department.

Systematic, Continuous Reading

I THINK it was Ruskin who said that "reading makes a full mind, speaking a ready mind, and writing an accurate mind," all of which we recognize as true. But which of these mental assets is of first importance? A moment's reflection will lead to united decision that "a full mind" is more important than a "ready mind" or an "accurate mind," for there is nothing more wearisome than to listen to the ever-ready mind that has nothing in it of worth-while value. However ready a man may be in speech, if he does not reveal that studious thought has been given to what he says, there is no inspiration imparted by his speaking. The same is true in the matter of accuracy. However accurate a man may be in stating that which is not worth while, the effort amounts to nothing. So, when we think it all through, we conclude that the most important thing is to have a full mind. But how does one come in possession of a full mind? It is by application to that which fills, and good books furnish the material needed.

From the earliest days in the history of this denomination, effort has been made to encourage our ministers to

* This book may be had absolutely free of charge by addressing a request to Mrs. Jessie Wiseman Gibbs, 2113 Highland St., Nashville, Tenn., and inclosing 10 cents for postage.—Ed.

engage in systematic, continuous, studious reading. Back in the year 1881, in the twentieth annual General Conference session, the following resolution was passed:

"Resolved, That the chair be requested to appoint a committee of five brethren, whose duty it shall be to arrange a systematic course of reading for the ministers of our denomination."

The reading course committee of the Ministerial Association is carrying on that same endeavor today, and through all the years of our history there has come real benefit to the ministry of this denomination by united reading of carefully and appropriately selected books.

I would like to emphasize those three words, *systematic, continuous, studious* reading. Every minister owes it to himself and to the interests of the cause of God, to be systematic, continuous, and studious in filling the mind with the best thoughts of the best writers on the best themes. For any man to form the habit of reading haphazardly, as he takes a notion, and to read anything that comes to hand, is a distinct injury to mind and usefulness. A preacher should not only be systematic in his reading, but also continuous,—following a prescribed course of reading year by year, making reading a daily habit which brings strength to the character. Then there should be studious reading. To read carelessly, hastily, and to race through books, tends to ruin the retentive qualities of the mind. Such are surface readers, and we are told that "surface readers, anchored nowhere, are like shifting sand."—*Testimonies to Ministers*, p. 112.

There is need of encouraging the ministers all over the world to be regular and systematic, to set apart a portion of time daily, even if only half an hour, to concentrate the mind on reading good books, marking passages

that are striking and helpful. Such commendable habits will tend to increase the preacher's stock of information; and "a full mind" will tend to ready speaking, accurate writing, and increased efficiency along all lines of the gospel ministry.

A. G. DANIELLS.

Crossing the Dead Line

ONE of our fundamental problems in conference administration is dealing with the class of workers who are considered unproductive. It is distressing to see so many of our workers crossing the dead line between efficiency and inefficiency, and I believe that in many instances the root of the trouble lies in mental apathy. These workers are not studious; they are not developing the mind as God intended they should. If men would keep mentally alert, their years of usefulness in God's cause would be greatly extended.

We sometimes hear the remark made that this is the age of young men. But when we make a careful survey of world leaders, we find that the majority of them are men of mature years. It is not so much the number of years, as it is the mental and physical habits of life which carry men over the summit of efficiency and quickly down the declining slopes of waning efficiency.

But this need not be. It is time that we, individually, face the situation, and take ourselves in hand. The Lord does not intend that His ministers shall give up in discouragement and consider that their day of usefulness is over, when they have perhaps just reached the stage when their experience could be of the greatest value. The situation is clearly pointed out in the counsel which the Lord has given us, and the remedy is prescribed. I quote from "Testimonies," Volume IV, pages 269, 270, as follows:

"Our ministers who have reached the age of forty or fifty years should not feel that their labor is less efficient than formerly. Men of years and experience are just the ones to put forth strong and well-directed efforts. They are specially needed at this time; the churches cannot afford to part with them. Such ones should not talk of physical and mental feebleness, nor feel that their day of usefulness is over. . . . This is not alone confined to those whose heads are white with the frost of time, but men young in years have fallen into the same state, and have become mentally feeble. They have a list of set discourses; but if they get beyond the boundaries of these, they lose their soundings. . . . Ministers of age and experience should feel it their duty, as God's hired servants, to go forward, progressing every day, continually becoming more efficient in their work, and constantly gathering fresh matter to set before the people. . . . The greater their age and experience, the nearer should they be able to approach the hearts of the people, having a more perfect knowledge of them."

If we are content to become haphazard in our reading and study, or to feel that a snatch at the daily newspaper is all that is sufficient to keep us in touch with world conditions, we are on the sure road toward defeat, and may already have crossed the dead line. Shall we not retrace our steps, and resolve to give more earnest heed to study and reading, in order to keep the mind keen and alert and receptive to the leadings of the Holy Spirit in our contact with souls, and in connection therewith give due attention to physical exercise which is in harmony with the divine laws of our being?

J. L. McELHANY.

Washington, D. C.

"WHAT are books to a man, if he does not get inside them?"

February, 1931

The Query Corner

On Life and Labor

Orion and Ouranos

Is there any root connection between the Greek word for heaven, ouranos, and the Orion of astronomy, which is so remarkably alluded to in the Spirit of prophecy?

There is no relation whatever between the words "Orion" and "ouranos." Both are Greek words whose origin or etymology is not known, though a guess or two has been made.

"Ouranos" has been used from Homer (800 B. C.) down to now in about the same sense as we use our word "heaven," namely, to denote the atmospheric or atmosphereless space between the earth and as far up as we can see; to denote the vaulted firmament above, where the sun, moon, and stars and blue sky appear to be; to denote the region "beyond the sky" where celestial beings reside; and sometimes to denote all the rest of the universe outside the earth. Some think it comes from the word "oros," a boundary or limit, but there is no reliable evidence of this origin.

"Orion" is of purely Greek origin as a proper name for a mighty giant of classical mythology, reputed to have been a worker in iron and a mighty hunter, like Nimrod of Oriental lore. He was slain by the goddess Diana, supposedly for his evil-doing, and his body transported to the sky, where he now appears as a constellation, probably as a warning exposed for other evil-doers. He is pictured in celestial imagery as a hunter with two dogs and a hare. So puerile is the heathen conception of one of the Creator's most glorious constellations, visible in all latitudes!

This latter fact, with which those are familiar who have traveled far

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north and far south, lends beautiful harmony to the idea that Christ's coming will be through the constellation of Orion.

W. E. HOWELL.

Illuminated Texts

Side Lights From Translations

Matthew 26: 27

"AND He took a cup, and gave thanks, and gave to them, saying, Drink of it, all of you."—*American Baptist Improved.*

"And having taken [the] cup and given thanks, He gave [it] to them, saying, Drink ye all of it."—*Darby.*

"And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of this."—*Douay.*

"And taking the cup, and offering a blessing, He gave it to them, saying, 'All of you drink of it.'"—*Fenton.*

"And He took a cup, and gave thanks, and gave to them, saying, Drink ye all of it."—*Moulton.*

"And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it."—*Newberry.*

"And taking a cup, and giving thanks, He gave unto them, saying—Drink of it all of you."—*Rotherham.*

"And having taken the cup, and having given thanks, He gave to them, saying, 'Drink ye of it—all.'"—*Young.*

"And having taken the cup, and having given thanks, He gave [it] to them, saying, Drink all of it."—*Interlinear N. T.*

"And taking the cup and giving thanks, He gives it to them, saying, 'All drink of it.'"—*Concordant.*

"And He took a cup and gave thanks, and gave it to them, saying, Drink ye all of it."—*Davidson (Von Tischendorf).*

"And He took the wine cup and gave thanks and gave it to them, saying, 'You must all drink from it.'"—*Good-speed.*

"And He took the cup, and offered thanks; and gave [it] to them, saying: Take, drink of this all of you."—*Syriac N. T.*

"Then He took a cup, and, after saying the thanksgiving, gave it to them, with the words: 'Drink from it, all of you.'"—*Twentieth Century New Testament.*

"He also took a cup and after thanking God He gave it to them saying, 'Drink of it, all of you.'"—*Moffatt.*

"And He took the cup and gave thanks, and gave it to them saying, 'Drink from it, all of you.'"—*Weymouth.*

Ministerial Interne Items

Lessons of the Year

DEPEEST interest is constantly manifested by our older workers, and especially by our leaders, over the welfare and growth of our internes—the recruits to the ministry and the Bible work operating under this unique plan of conference employment and support for the initial year of their field experience, after their college preparation. In view of such interest, occasional reports are surely appropriate here.

A brief letter was sent recently by the association to each of the 104 internes, asking four questions:

1. "If you had the privilege of starting the year over, would you make any fundamental change in your contact with the public that would save you or others from obvious mistakes and heartaches?"

2. "In the light of the stern problems you have faced since you finished your classroom work, what definite changes or additions to that ministerial school training would you now suggest? What features do you wish had been added that were lacking? Are you conscious of some definite

change in that training which you would like to see made, if there was opportunity, just for the benefit of those who are coming on?"

3. "If you could live the year over, what changes in relationship to your conference president and other workers with whom you are most closely associated would you seek to effect? How have you progressed in this line? And also, what would you like from your older associates that you have not received?"

4. "Most important of all is this: How have things gone in your inner spiritual life? your devotional life? your Bible study life? Have you grown personally so that your witness to others has been increasingly effective?"

Though a fuller use of the returns will be made in mimeograph form, just for exchange between the members of the interne group, we feel sure that our workers generally will be interested in brief excerpts from the reactions, attitudes, and convictions disclosed in the early returns. May God bless, enhearten, and upbuild the circle of internes.

Typical Responses

Following are some of the answers to this first inquiry, "If you had the privilege of starting the year over, would you make any fundamental change in your contact with the public that would save you or others from obvious mistakes and heartaches?"

Avoid Superiority; Be Natural.—In my first contact with the public I approached them as a lecturer and as a student. I made a serious mistake, for I have learned since that I must get down where the people are and be one of them and a servant to them. I learned that I must be myself, or, in other words, be natural. I learned that in my contact with the public I could not be Elder —, or Professor —. One must be his natural self,

if he hopes to attain some degree of success.

I believe sincerely that my Christian experience and inner spiritual life is much better than when I entered the interneship.

A. C. LIEN.

Paris, Ill.

Stress Personal Work; Combine With Pulpit.—If I had the privilege of starting the year's work over again, I would lay still greater stress upon personal contact with people of different walks of life, and of different characteristics, in the following ways: Personal interviews, personal conversations, personal Bible studies with prayer. And at the same time I would not slacken one bit in making the strongest efforts from the pulpit to give them the message of a crucified, risen, ascended, interceding, and soon-returning Saviour.

I can truly say that my year's work has given me really deep experiences in the things of God. It has been very evident that God was with me, guiding and sustaining me, giving to me wisdom, and to my words His power. Daily I have sought His companionship, and not in vain. Daily as I study His word, the Holy Spirit is with me, opening my understanding.

H. W. KIBBLE (*Colored Interne*).

Houston, Tex.

Christian Help Contact; Tact With Catholics.—First I wish to tell you that since I took up my Bible work I have been helped spiritually in every way. When I prepare studies for my readers, at the same time I myself am learning. God draws me nearer and nearer to Him, and my desire is to live the life that Jesus lived and be a blessing to others.

And I have found through experience that a worker wins more souls when she helps her readers when they are in need of food and clothing. They appreciate the help they receive, and it is easier to win them to Christ. When I come in contact with the poor,

it reminds me of the Saviour's words, "Ye have the poor always with you."

I have learned that it is not the best thing for a worker to invite her Catholic readers too soon to our services, because they think that one is trying to get them to believe in a new religion. It is better to wait until one studies for a few weeks, and then he sees the truth.

KATHERINE PACHUCKI.

Chicago, Ill.

Begin Modestly; Work Intensively.

—From a natural, human standpoint, I prefer to hire the largest hall in the city, advertise in red, and mix gospel victory with clever oratory. Evangelism on a large scale is necessary in a great many places; but to the young minister I would say, Do your intensive work before your extensive work. Let the rural schoolhouse occupy your winter evenings, and leave the expensive halls of the cities for your elder brothers in the ministry. A systematic house-to-house distribution of the *Signs* or of the *Present Truth* is a wonderfully good work; but my counsel is not to bite off more than you can swallow. Better to work just one street or one small section thoroughly than the whole city or community, and lack sufficient time to bring the readers to a full decision. I count that as one mistake in my work as an interne.

I sometimes feel as if my prayers are self-centered; but I know my need, and I believe God is developing me for better service each day.

L. A. MOORE.

Burlington, Vt.

Adaptation Essential; Colporteur Experience Valuable.—I have thoroughly enjoyed my work, and appreciate the opportunity given. If I had the opportunity of starting the year's work over again, as I see it now, I would not make any fundamental changes in my contact with the public, though I realize that we must study constantly

in order to know how to meet the different types and classes of individuals with whom we come in contact. My experience in the colporteur work each summer during the time that I was a student in the academy and college has been a help to me on this point. I regard this experience as indispensable to any one who is thinking of entering the ministry.

I feel that my spiritual life has deepened during the past few months. I know that I have obtained new victories, and that if I remain humble and faithful to the Lord I shall obtain still greater ones.

PAUL LUGENBEAL.

Peru, Ind.

Direct Evangelism Preferable; Cultivate Friendliness.—I would desire the privilege of starting in the ministry by engaging in direct evangelistic work rather than district work. District work is interesting, but it presents situations difficult for a new and inexperienced worker to cope with. I would cultivate the ability to meet and interest people. In church matters I should try to see things from the viewpoints of others where principle is not involved.

Never before has the Lord been nearer and dearer. Prayer is a pleasure, and the Bible a delight. I greatly appreciate these wonderful lessons from Paul in the Sabbath school.

L. E. RAFFERTY.

Oshawa, Ontario.

A New Era in Study; A New Viewpoint.—After I began my ministerial work I had to study in earnest. I experienced an awakening to the fact that my school preparation had been too shallow and inadequate. First of all, I had to study the Bible from a new angle and with a new spirit. In school, teachings are usually accepted without much questioning. In the field I met a host of objections, and I became startled. I asked myself, Do I know what I believe, and why

I believe it? I began to study. I entered upon a diligent and critical study of the Scriptures. From a second-hand bookstore I purchased many valuable books. I also wish to express my appreciation of the Ministerial Reading Course books.

My faith in God has been fortified as a result of my experience. I have come to the realization that a closer, humbler walk with God is my personal need. Furthermore, I now know that love and patience are the fruits of real devotion. The Lord has given me evidence that my feeble efforts have been accepted.

WILLIAM C. SCHELLER.

Chicago, Ill.

Effective Illustrations

For Sermon or Song

Empty Buckets

IF on a hot summer day a boy should go down the aisle of the tent carrying a pail of clear water and a supply of cups, we would soon find out who in the audience were thirsty, as we see thirsty men and women reach out for water. But if the boy walked down the aisle carrying an empty bucket, you would not be able to find out who was thirsty. People would look into the bucket and see there was no water, and say nothing. That is the reason we are not more blessed in our ministry,—we are carrying around empty buckets, and the people see we have nothing in them, and they do not come forward for a draught from the wells of salvation. People see that we are carrying around empty buckets, and they will not come to us until our buckets are filled. We must have the Spirit of God resting upon us, and then we will have something to give which the people want.—*Moody*.

“THE aim of sermons should be to reform the heart rather than to inform the mind.”

February, 1931

Valuable Quotations

From Reliable Sources

Seven Lessons on Christian Service

1. THE work is manifold in order that every believer may find a task adapted to his talents.

2. The work is committed to all in order that no one may feel left out.

3. The work is one in order that all may be united in co-operation.

4. The work is so important that no one is justified in shirking duty.

5. The work of each is necessary so that no one can with impunity neglect it.

6. The work is distributed by the Spirit of God, so that there is no room for envy or discontent.

7. The work is God's work through us, so that there is no ground for pride or despair.—*Arthur T. Pierson*.

On the Threshold of 1931

(Concluded from page 17)

to the work, and by a more spiritual leadership in what appears to be a hard year, we make it possible for the Lord to give us success.

Have we not been taught by past experience that where conditions are most forbidding the victories of the cause are often most emphatic and fruitful? Let us then carry with us into this New Year of service and leadership an undefeated faith in God's ability to bring to success all that we attempt in His name. Pressing on to meet with courage every call, and to fulfill every duty, we are assured of abundant grace to win the victory.

In every place, then, and in all to which we put our hands, shall we not hold the winning of men's souls to be the real objective of all our effort during 1931?

Washington, D. C.

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EDITORIAL POSTSCRIPTS

FIDELITY!—In our preaching and our writing are we influenced and modified by the consciousness of our auditors or our readers? Or do we truly declare the convictions of our hearts, irrespective of the "galleries"? It is so easy to play to them, or to be influenced by them. We must express the simple, straightforward convictions that are born of the Holy Spirit.

INFLUENCE!—No worker in this movement should ever forget the influence that he automatically exerts as a public teacher, and for which he is rigidly accountable. The higher his position, the greater the care he should exercise. This care should be reflected in every act and utterance. What a layman may say or do with little thought as to influence, the worker should weigh twice and oftentimes must refrain from.

ACTION!—How human it is to think that if this or that condition were only different, or such and such a person were not in a dominating position, how ideal conditions would be and how much we could accomplish. How prone we are to wait anticipatively for the ideal opportunity. Wait not, but grip the possibilities of the moment. Ideals are achieved by consecrated, prayer-clothed effort. They do not come simply through a favorable concurrence of conditions.

BREADTH!—It is a most wholesome thing to listen thoughtfully to the "con" speeches in a forum of our brother workers as well as to the "pros." Sometimes we need to have our own understanding and our vision enlarged or modified. At least we can afford to understand why they differ as to method or objective. It will contribute to our breadth and learning. He who is unwilling to listen attentively to another is sadly narrow and egotistical. Let there be freedom of expression without ostracism for difference.

DEMOTION!—Some workers consider a change in labor from some official position in executive or departmental realms to direct ministry in evangelistic or pastoral lines, to be a demotion. This ought not to be so considered. It may be a promotion. We have no episcopacy in our ranks. All we are brethren, and in God's sight it is often the humble, obscure teacher of righteousness, winning many to God, who has the pre-eminence, for His recognition is for service, not for position. All honor to the direct winner of souls.

DEPRAVATION!—He who thrusts a turn upon an expression in Scripture, so that it becomes a pun that leaps into the mind whenever the text is alluded to, commits a most grave breach in ministerial ethics. He insults God, the Author of the word, and he puts a stone of stumbling before man. The devil is anxious to help any one—and especially a minister—to make such a clever twist, for then he can bring it back to memory in the midst of the solemn communion of prayer or the hearing of the exposition of the word. Thus the message of God is deflected in life's most serious moments, and the soul retarded from advance. Every such indulgence should be rebuked.

L. E. F.