

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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Vol. V

April, 1932

No. 4

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## THE MINISTERIAL IDEAL

AN EDITORIAL



O great teacher is born with fullness of knowledge or with perfected ideals. Knowledge increases and ideals change, being affected by environment, educational opportunities, and special experiences. These ideals grow, and become higher and more perfect; or they deteriorate and demoralize. They really enter into the very heart of man, crowning him with success, or ultimately unseating him in his endeavors, and writing failure over his name.

The highest type of worker never reaches his ideal. The painting which satisfies the artist, the statue which meets the sculptor's dream, marks his limit. He can never pass beyond or reach a higher degree of perfection than his ideal. The composer who does not feel and dream of what he cannot write, will never reach a high place in his art. It is said of a certain great Italian composer, that in his meditations he seemed to hear strains of music of such beauty, such heavenly harmonies, that no human skill could write them, no instrument known to man could reproduce them.

Thus it is with the true minister of the gospel; he feels and thinks beyond his power of utterance or the skill of man to attain. As long as his ideal stimulates to endeavor, there is growth; when he lowers his ideal, his ministry is lowered.

In his ideal the minister must penetrate the deep, mysterious things of God. He must understand true values as measured by time and by eternity. His ideal must lead him to place a correct estimate on the things of time as compared with eternal values. With Paul he will be able to say, "I have coveted no man's silver, or gold, or apparel. Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Acts 20: 33, 34. Paul had a high ideal constantly before him,—to attain to the fullness of life in Christ Jesus.

The true minister understands man. His work is to deal with men. As it was said of Christ, "He knew all men, and needed not that any should testify of man: for He knew what was in man" (John 2:24, 25); so it should be true of one who is called to be Christ's ambassador,—he should have a deep and sympathetic understanding of mankind. What Tennyson said of the poet should be doubly true of the minister:

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# The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY

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SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

Single Subscription: \$1 a Year

Published and Printed monthly for the Association by the Review and Herald Publishing Association, Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, Dec. 19, 1927, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

## Trenchant Truths

It is characteristic of the unscholarly that they assert what they cannot prove.

Nor a few differences over "principle" are in reality but the compact of clashing personalities.

STEREOTYPED phraseology dulls the penetrating power of truth. The mind needs the stimulus of fresh approaches.

WHEN prosperity reigns, giving is not much of a test; our true mettle is revealed in times of financial stringency. We are in the midst of such a situation now.

THEY are not enemies, but true friends of the faith, who seek incontrovertible evidence for all our positions—that they shall stand the test of the word, of history, of science, and of reason. It is the blind, unreasoning followers of positions whose only claim to veneration is tradition, who constitute the peril of this movement.

PULPIT pyrotechnics may pander to pride or novelty, but "strange fire" belongs to the theater or the lecture platform.

It is natural for us ever to seek to sustain our preconceived opinions, but it is wholesome to pause sometimes, and listen to those with whom we disagree.

OUR peril is that we may mentally push the fulfillment of certain prophecies on into the future, and fail to recognize their actual accomplishment before our eyes.

HE who plays politics to achieve a certain end, thereby admits that he could not have accomplished it by means proper and legitimate to the church of God.

THE trouble with the world today is sin—deepening, intensifying sin. And the remedy is the everlasting gospel presented in the setting of Revelation 14. We must never move from this platform.

It is easy for minds of a certain temperament to become immoderately absorbed in the study of speculative problems immaterial to salvation, until such pursuits come to occupy a place all out of proportion to their value. Their understanding may satisfy curiosity or gratify egotism; but such matters should be held in subordination, and especially should they be barred from agitation.

THE tendency of the human heart, as spirituality wanes, is to have recourse to ritual and form; and to introduce regulations to restrain carnal tendencies, when vital godliness languishes as the constraining force of the life. What we need is not more legislation, but more love; not more appeal to the senses, but more power of the Spirit in our public worship and private life. And best of all, it awaits us today.

## Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

### The Cut Budget and Soul Winning

BY OLIVER MONTGOMERY

**H**OW shall we adjust ourselves to the cut in the budget? We appreciate that this is a question that not only confronts each division committee in readjustment to meet the situation, but that must likewise be faced by practically all workers in the field, as they likewise, as they must, readjust the family budget to the 10-per-cent cut in salary. Can the adjustment to the reduced income be successfully met in the various fields without serious curtailment in soul winning, and without returning missionaries to the homeland? We believe it is possible.

Only a few months ago it was my privilege, while in a foreign mission field, to hear one of the veterans of long experience in foreign service declare to a large group of workers that he believed that the 6-per-cent cut of last year, and the further cut that was inevitable this past fall, would prove to be a very definite blessing to the work. He gave a ringing exhortation, encouraging those present to see, in this financial situation, a divine providence that will open our eyes to unappropriated divine resources and possibilities which can be made available through living faith and earnest prayer.

In a letter received but a few days ago from the superintendent of one of our union mission fields where a mighty work for God is being accomplished, this leader of pioneer forces stated:

"Our men are all of good courage. You know something of the restricted budget upon which we are operating, but the prospect of another cut is not making any of our men downhearted. . . . Our workers to a man will accept whatever there is for us at the year end, and under God cheerfully do the best they can with it."

As we have considered the situation in some of our mission fields, and have

thought of how the problem can be worked out, we have felt, with the veteran leader referred to, that there is indeed in this reduction of American dollars flowing out in appropriations to our various fields the blessing of God in disguise.

During the years of prosperity and plenty, when money has come easy and when appropriations have been increased from year to year, there has grown, almost unconsciously, but I am sure unintentionally, too great a degree of freedom and liberality in the use of funds. In some instances extravagances which may have seemed like necessities have come in. Expenditures have been allowed that have not always contributed directly to our soul-winning program. We believe that the cut in appropriations for 1932 will move the leaders in every division, union, and local field, and in every institution, to a more careful and expert survey of what may be counted as the absolute necessities of the work, and to the elimination of all unnecessary expenditures. Such a survey, we believe, will result in the discovery of new ways to economize—ways unthought of before; to new and simplified methods of operation which will effect very material savings, but

which will not in any degree minimize the results in soul winning.

Again, local resources and possibilities have not been fully discovered. In many of our mission fields it is true the tithes have increased and offerings have multiplied. While we praise God for this increase, and appreciate the efforts of our workers in these fields, we believe much more is possible in this direction. The reduction in appropriations will turn the eyes of our leaders in foreign fields to a more careful survey of the financial possibilities within their own borders, thus laying upon the native

church and native leadership a greater responsibility for financial support than hitherto.

Sometimes a lack of faith on the part of leaders has stood in the way of the people's doing more in this direction. Sometimes leaders have felt that in their poverty the believers are doing all they should be asked to do to support the cause. Higher goals or greater burdens have in many cases been discouraged, and thus the giving power of the church has been held below its true possibilities. When a change of leadership has come in,

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### ALL WORKERS PLEASE NOTE

THE attention of all workers is urgently directed to "The Reply of Seventh-day Adventists to the Pope's Encyclical, *Lux Veritatis*," adopted by the General Conference Executive Committee March 3, 1932, and which appears in the *Review and Herald* of March 31. It is not duplicated in the MINISTRY because of space limitations, but advance page proofs of the full document, together with synopses for the secular press, are being sent through the General Conference Press Bureau to all our ministers and local elders in North America. These are given an "immediate release" for use in the local public press. Copies of the reply will be placed directly in the hands of the seven hundred editors of the religious journals of North America, together with the larger secular press associations. Proofs are also being transmitted to division and union leaders in countries that are or have been predominantly Catholic, for use as they may elect.

Couched in dignified, forceful language, the reply sets forth comprehensive reasons why we as a people cannot respond to the Pope's appeal to enter the Roman fold, and so affords opportunity for education and publicity concerning our basic positions of truth in contrast to Catholic perversions. Irrespective of what publicity may result through press quotation or comment, *the educational feature is fundamental.*

We should be neither disappointed nor discouraged if our space expectations are not met. Hosts of such molders of public thought have a distorted opinion of Seventh-day Adventists and their fundamental beliefs. This we should seek to correct upon every legitimate occasion. These leaders in the literary world form a part of the "neglected classes" toward whom we have a solemn responsibility, and to whom we must present the credentials of our message with their Scriptural, historical, and logical foundations. We earnestly urge our workers everywhere to capitalize tactfully the opportunity thus created.—EDITORS.

## Forward and Upward

Inspiration, Counsel, and Caution

### God's Plowman

Plowman, turning the cold, bare ground  
Furrow by furrow and round by round,  
Guiding the share cutting smooth and  
clean,

That roots be nurtured and leaves grow  
green;

Early and late through wind and sleet  
Tolling on in the hope of wheat,  
There lives a lesson of patience long  
In your plodding toil and your cheery  
song.

Plowman of God, the word is now,  
"Grasp you the handles, and plow, and  
plow."

The ground of your heart and soul must  
break,  
That fruit spring forth for the Master's  
sake.

The field of the gospel will yield indeed  
Living bread for the whole world's need.  
That roots of God's love and truth may  
spread.

Strike deep the furrow, straight ahead.

EUGENE ROWELL.

Grand Junction, Colo.

### The Personal Standard of the Ministry

BY E. E. HARTER

THE apostle Paul admonishes us in his letters to the Corinthians and Ephesians to walk worthy of the vocation wherewith we are called, giving no offense in anything, that the ministry be not blamed, but in all things approving ourselves as the ministers of God. He then proceeds to place before us a standard. That standard calls for the very highest attainments in Christian character, the most resolute purpose, the most determined will, and for unceasing and untiring labor. Well may we exclaim, "Who is sufficient for these things?" Nevertheless the standard is set; and in order to attain it, the price must inevitably be paid.

Efficiency and conservation are topics foremost in the consideration of the great organizations of the modern world. From every direction the question is being asked, "How can I be more efficient? How can I save that which is going to waste?" The business man is continually introspecting his business methods to see wherein they can be improved. If he discovers a loss resulting from mismanagement or incompetent help, he at once endeavors to remedy the defect. Men are looking for results. The machinery used, the energy and time expended, must produce a profit on the investment if the business is to continue, and prosperity crown the efforts of the firm.

In the past, farmers have failed to produce from an acre of ground what an acre ought to yield, and have

blamed the weather, poor soil, or climatic conditions for the small crops. In the West, farmers formerly planted three kernels of corn to a hill. If one stalk resulted, producing one ear of corn weighing eleven or twelve ounces, they were satisfied. Today four stalks must be produced to the hill, with at least two ears on each stalk, and a considerable increase in the weight of the ear.

Recently twenty boys, representing the Boys' Corn Clubs of the United States, met in Washington as guests of the Department of Agriculture. One boy had succeeded in raising on one acre more than fifteen times as many bushels of corn as is raised by the average farmer.

The prevalent demand for efficiency has made the thought of waste and extravagance almost intolerable. The

nations of earth are today setting examples of economy. They are surveying their swamps with the view of converting them into fertile fields. They are measuring their deserts, and laying plans to irrigate them. They are computing the value of their forests, and taking measures to prevent their destruction.

The business man, the farmer, and the nations of the earth see the need of efficiency and conservation. Then why cannot the church today profitably follow their example? We might ask ourselves the question, "Why do not we, with the forces we have in the field, our many departments, and our wheels within wheels, accomplish greater results?" It is true we have made progress, and we have laborers who are giving their lives, constantly studying new methods, seeking deeper consecration, and pressing forward with ever-increasing zeal, who are not satisfied to be merely merry-go-rounds, always going but never getting anywhere, but are fired with a determination to succeed. Others are satisfied with mediocre results, continuing from year to year with practically no results for their work, when a little more energy and push, a little more earnestness and perseverance, a little more prayer and consecration, would yield a more bountiful harvest, and develop a better quality of fruit.

God never calls the lazy or the idle when He needs men for His service. When He desires a worker, He calls a worker. When He has work to be done, He calls those who are already at work. When God needs a great servant, He calls a busy man. The man who is doing something where he is, is wanted everywhere. The man who says, "I am doing the best I can," when he is accomplishing nothing, declares himself a failure. We need workers today who see nothing but success.

When Napoleon was told that the

Alps stood in the way of his armies, he declared, "There shall be no Alps," and the road across the Simplon was constructed through a district formerly almost inaccessible. "Impossible," he said, "is a word to be found only in the dictionary of fools." An ancient crest was a pickax with the motto, "I will find a way or make one." Energy usually displays itself in promptitude and decision.

One of the greatest wastes we must guard against is the waste of time. In "Christ's Object Lessons," page 342, are the words: "Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given, will He require a more strict account than of our time." If we expect to make a success in God's work, we must know the value of time. It is said of Sir Walter Scott that "his punctuality was one of the most carefully cultivated of his habits. He made it a rule to answer every letter received by him the same day. It was his practice to rise by five o'clock and light his own fire. He shaved and dressed with deliberation, and was seated at his desk by six o'clock."

Vice-President Henry Wilson, although a poor boy, and obliged to serve an apprenticeship of eleven years on a farm, read one thousand books before he was twenty-one.

Albert Barnes wrote his commentaries on the Bible during the early hours of the morning, planning not to allow this work to interfere with the regular duties of the day.

Men of business are accustomed to quote the maxim, "Time is money," but it is more. The improvement of time is self-culture, self-improvement, and growth of character. If a system were adopted by every worker to devote the early hours of each day to study, meditation, and prayer, making the Bible, the Testimonies, and the Ministerial Reading Course (which

has been selected with great care) the basis for his plan of study, it would fit and prepare him for the work of the day, increase his usefulness, and prepare the way for advancement in the cause he loves.

To be leaders in this cause, we must set a pace for others to follow. The old saying is, "Get the bellwether, and you can lead the whole flock." "Do as I say, and not as I do," is an injunction never heeded, for "actions speak louder than words." If the leaders of a church expect the members to be faithful in giving tithes and offerings, they should set a liberal and unselfish example. To teach that the needs of the cause call for self-denial on the part of the church, places a responsibility upon every leader to

be careful lest extravagance and luxury contradict the teaching. To expect the church to be on time, the leader must be on time. To teach that the church must work and accomplish results, the leader must show how it is done. To impress the church with the shortness of time and the importance of improving every hour, the leader must devote his every effort to the work, to the exclusion of every other interest.

Paul sums it all up in his instruction to Timothy: "Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

*Chicago, Ill.*

## Safeguarding Your Health

BY O. S. PARBETT, M. D.

**I**NCREASING nervousness is the most serious problem confronting the medical world today. At the Mayo Clinic, nervous exhaustion is reported to be an almost universal complaint, and about 70 per cent of the disorders of digestion treated there are designated as "nervous indigestion." A recent meeting of medical educators in the East emphasized the need of training more men to take care of the rising tide of nervous diseases. And the January issue of a widely read magazine for women, under the heading, "Mental Nurses Needed," states that "the demand for mental nurses far exceeds the supply."

What is the meaning of this condition with which we find ourselves confronted? Long ago our attention was called to the fact that "intensity is taking hold of the human family. It is permeating everything upon the earth."—*"Testimonies to Ministers,"* p. 116. Again, in "Education," page 260, we read: "An intensity such as never before was seen is taking possession of the world." In the light of prophetic revelation we know that we cannot look for improvement in world conditions; therefore, if we are to preserve health, we must so adjust our program as to conserve our nervous energy.

How wonderful that the Spirit of

prophecy, foreseeing these conditions, has led our people to give up stimulating foods, such as tea, coffee, and meat, and use in their place the toxin-free fruits, vegetables, cereals, etc., which lay so much lighter burden on the nervous system and the eliminative organs, and at the same time greatly increase physical endurance.

The matter of recreation, almost as important as that of diet, is often overlooked by our busy and often overburdened ministers. In the book "Christian Temperance and Bible Hygiene," page 82, we are told that "the health cannot be preserved unless some portion of each day is given to muscular exertion in the open air."

Never was a scientific truth of greater importance stated in fewer words. When we reflect that one hundred brain workers break down from "nerves" to every farmer, it helps us to realize the force of this statement.

### A Practical Question

Recognizing the condition, the question naturally arises, What can a busy minister do to preserve his health? How can he secure recreation which includes exercise? The world has provided a variety of sports to fill this need. In fact, the length to which the craze for sports has been carried constitutes in itself a sign of the times. We hesitate to recommend such activities, which are often indulged in to such an excess as to injure both body and mind, and against which the Spirit of prophecy has raised a note of warning.

In Volume III of the "Testimonies," page 78, a very simple and practical bit of counsel is given: "There is no exercise that can take the place of walking. By it the circulation of the blood is greatly improved." This matter of equalizing the circulation of the blood is a vital factor in conserving the health of brain workers, where the tendency is to crowd the brain with blood at the expense of the extremities.

If pressed for time, a minister may take notes with him to study while walking, or a paper may be scanned. Working at wood chopping or in the garden is excellent exercise, but not always possible; whereas one may always walk, though the auto is fast making this a lost art in America. The Englishman still walks, and with great physical benefit. Coolidge, our only living ex-President, has the habit of taking a daily walk.

### A Few Suggestions

1. Sleep eight or nine hours every night. If too nervous to sleep, take a daily walk of four or five miles, fol-

lowed by a neutral bath for about a half hour before retiring.

2. Walk twenty miles a week, dividing the distance by days. Whatever you do, *walk!*

3. Take a cold bath on rising, and a few setting-up exercises to bring into play the seldom-used trunk muscles. Take two hot baths a week, preferably before retiring in order to avoid colds.

4. Avoid white flour products, with sugar, meat, tea, and coffee (it seems superfluous to mention these). Use fruit, green vegetables, potatoes, nuts, milk, and entire cereals, masticating them thoroughly. Avoid hearty and late suppers, eating the heavy meal near the middle of the day or in the late afternoon. If a third meal is taken, it should be very light. As to quantity, it is a good rule always to leave the table feeling that you would enjoy eating more.

5. Secure free bowel action daily by mechanical rather than chemical means.

### Rest Essential

On one occasion, after a strenuous evangelistic season, Christ led His disciples away from the throngs into a quiet desert place. In seeking this complete change of environment He showed divine wisdom, and His example can be profitably followed today. A worn-out minister is in danger of preaching worn-out sermons. A rested mind and a vigorous body will, under the blessing of God, enable the minister to preach soul-winning sermons that will move the hearts of his hearers. A spring constantly bent loses its elasticity, and a mind constantly taxed with one line of thought fails ultimately to do its best work. For this reason a period of changed thought, with the relaxation that comes from the pursuit of some favorite and innocent pastime, is often one helpful means of preparation for the work of the pulpit.

*Washington, D. C.*





### A Balanced Emphasis Requisite

**WE** submerge the distinctive truths of our movement only at the risk of denominational suicide. There should be no misunderstanding upon this point. God has delivered to us a message involving the restoration of perverted and neglected truths that we as His ministers are bound before Heaven to declare. God will not hold him guiltless who neglects this responsibility, or who slights or perverts our comprehensive platform of truth. No substitute is acceptable. No partial presentation will suffice. The whole message is demanded.

The impending advent, the judgment features preceding, the standard of that judgment, the Sabbath precept of that standard, and the remedial provisions of salvation lie at the heart of our message. But the general perversion or rejection of this harmonious and connected system of Bible truth has turned the nominal Christian churches into Babylon, with Protestant communions as the daughters, and Rome as the mother or originator of these spiritual pollutions. Against this we must bear solemn witness.

Yet our work is vastly more than negative. It is essentially positive. It is basically the substitution of truth for error, light for darkness, clarity for confusion, and righteousness for sin. It is fundamentally the saving gospel of Christ and the apostles, revived and restored. If rightly presented, it is the "everlasting gospel," correcting the perverted doctrines held by the *mind*, re-establishing the broken relations sustained by the *soul*, and embracing even reformation of the physical practices of the *body*. The design of our last-day message is to prepare the whole man to meet his soon-returning Lord.

There can be no rightful divorce—ment of doctrine from spiritual life, or vice versa, or of either from the

laws of the physical being. Virtually exclusive emphasis upon any one of these, to the neglect of others, constitutes a form of unfaithfulness subject to divine disapproval. There can be no rightful aloofness from any of the basic features of our message. Of course, all will recognize that there are times when, because of preceding neglect, there must be strong corrective emphasis upon one feature for a time; also that God sometimes lays a burden upon individuals to give themselves to the enunciation of certain needed truths. But this all blends into God's larger plans.

For example, this was the case when the neglected gospel fundamental of righteousness by faith was brought strongly to the fore in the late 80's and early 90's. In our earlier decades we were confronted with a sustained doctrinal opposition to the law and the Sabbath. Resultant debates were constant, and the argumentative mood was highly developed. We gloried in the possession and logic of truth. We were strong on the law, and not a few were controversialists rather than preachers of the gospel.

It therefore became imperative for righteousness by faith—the basic principle of the Reformation and of the very gospel itself—to have a re-

vival of emphasis. The servant of the Lord never at any other time in her witness wrote such a volume of gripping indorsements and elucidations of this truth, together with reproofs for indifference and opposition, as are recorded in the *Review*, the *General Conference Bulletins*, and in personal testimonies throughout that period. A typical group of these are assembled in the book, "Christ Our Righteousness," which should be in the hands of every worker in this cause.

Emphasis upon the doctrinal, the spiritual, and the physical, should blend harmoniously. There should be no criminations or recriminations by any who have emphasized some phase to the neglect of another. Aspersions are manifestly out of place, as disastrous examples are found in every field. Some of our outstanding apostates, dead and living, have been conspicuous for their acquaintance with, and effective preaching of, the doctrines. Shortly before he left us, D. M. Canright debated the Sabbath question with a university president, winning the debate. In fact, he was teaching Bible in Battle Creek College when he broke his denominational connections. Others who have departed have done notable work in the writing or revision of our standard and widely distributed books. So mere knowledge of doctrine will not hold a person in loyalty. It is the right relation of the soul to the full, transforming truth of God for the whole man that is requisite.

Similarly, there have been those who valiantly stressed those spiritual truths of the gospel that are ever essential. They were mightily used and indorsed by God for a time, but became one-sided and confused, and finally left us. So the teaching of righteousness by faith or the work of the Holy Spirit will not immunize against apostasy. The same fatal departures are to be likewise noted in

the case of certain outstanding exponents of health and educational truths, as we all know. These sad experiences of the past constitute a sobering challenge to us all to search our hearts, and see that there be no wicked way in us, and to renew our allegiance to God and to His remnant movement at this critically important time.

It is regrettable for slurs to be cast upon doctrinal sermons, though some are so devoid of transforming power as to be largely valueless. It is likewise regrettable for slighting remarks to be passed upon spiritual studies, though they have sometimes been unfortunately divorced from the doctrinal truths with which they should be inseparably bound up. And it is distressing indeed to observe levity of speech over the great principles of health reform, which likewise form a constituent part of our complete message. Rather there should be a correction of weaknesses and an out-reaching for balance and unity that are alone the course of safety.

It is both unjustifiable and unseemly to intimate that the cause of apostasy is overemphasis upon the doctrinal as against the spiritual or the physical. Rather, it is the outgrowth of a distorted vision, a break in fellowship with God, some cherished sin, some lifting up of the soul in pride or rebellion. The manifest conclusion is that a balanced, full-rounded emphasis is requisite, based upon a real experience in the salvation of God, a daily fellowship with Him, a loyalty to the principles of His kingdom and the declared doctrines of His church. This attitude and this experience are the individual obligation of every one who accepts a commission in His ministry.

L. E. F.

We need not only to say the right things, but also to say them at the right time.

## Homiletic Helps

### The Principles and Practice of Preaching

#### Materials for Preaching

BY T. M. FRENCH

**A**N abundance of suitable material is essential to successful preaching. However excellent the plan of the sermon, the structure is weak unless supported with first-class material. In some countries, architects are employed to examine everything that goes into an edifice. How carefully the preacher should weigh the texts, the arguments, the illustrations, the applications, that go to make up the sermon upon which depends the salvation of souls!

Of first importance is the Biblical material; and of this, that which the preacher has gleaned from daily, personal study of the Scriptures for his own spiritual life is of greatest value. His experiences are common to humanity. The person who preaches out of his own soul's struggles and victories, out of his griefs and encouragements, will never become theoretical or tiresome. The texts that have helped the preacher will surely help the audience.

Concepts of truth are to be formed. The people must understand clearly the great facts of Christianity—truth concerning the Godhead, the divinity of Christ, the atonement, the law of God, the nature of man, the state of the dead, the reward of the saints, as well as the prophecies of the Bible. Happy the congregation whose minister has dug deeply in his study of these subjects. The preacher must not do superficial or shallow work here. He has a decided advantage if he has a knowledge of the original languages of the Bible; but should he not have, there is no excuse these days for slipshod, careless exegesis of Scripture. With the many analytical concordances to be had, every preacher may do thorough work in Biblical study and interpretation.

But Scriptural evidence is not

enough for successful preaching. Truth must be converted into living, concrete examples. The Bible abounds in this material. The Oriental mind was highly imaginative, and employed common, everyday figures to illustrate truth. The preacher should have a large fund of Biblical illustrations.

In addition to Biblical material, the gospel minister should be constantly adding to his supply of historical quotations taken as far as possible from original sources—quotations on every subject requiring such evidence. The large place that prophecy occupies in our message requires thorough work in this field. Current history has its place in the pulpit. While hours should not be spent with newspaper and periodical to the neglect of Bible study, yet a knowledge of the day's events is imperative to present-day preaching. The minister who can refer to what has happened today will have an interested audience. Quotations should be marked with the name of the periodical and the date, and should be properly filed for instant use.

In the gathering of this special material, one should not overlook the large variety of books prepared on special topics. The later the book, usually the better. Pamphlets and small books are cheap, and the preacher would do well to be on the

alert for such material. A few years ago the writer picked up a valuable one-shilling book in London entitled, "Rome, Germany, and the War," which has some unusually good quotations for pulpit use. Our own 25-cent books contain a wealth of material for young preachers.

Thus far only heavy material has been suggested. Perhaps many in the audience would not be interested simply in facts, proofs, etc. Illustrations woven into a sermon add interest and reality to truth. The best preachers of the Christian era have been men who used illustrations freely. It has been said of Beecher that he was continually watching for illustrative material. Provided they are suitable, everyday experiences are usually most interesting. These should be carefully chosen and preserved. Travel provides an excellent source. Bible history and scenes should be studied with a view to using them as illustrations. Books of illustrations are available, but such illustrations are not comparable to those gained by personal experience.

As preachers, shall we not be constantly alert to gather a better and larger supply of material, that the Holy Spirit may bring these things to our remembrance? Shall we not strengthen our preaching by working better material into our sermons?

*South Lancaster, Mass.*

## The New Birth

BY C. S. PROUT

**Text: John 3:3-7.**

### Introduction:

Entering into the kingdom popular. Conversion of that day, introduced by John the Baptist's preaching.

1. The new birth is *not*—
  - a. Reformation. John 3:6.
  - b. Baptism. Gal. 6:15; 1 Cor. 4:15 with 1:14.
2. The new birth *is*—

- a. A spiritual quickening. John 3:3-5; 2 Cor. 5:17.
- b. Partaking of the divine nature. 2 Peter 1:4.
- c. A renewing of the mind. Rom. 12:2.
- d. Comparable to conversion.
3. The new birth is necessary:
  - a. To all mankind. Jer. 13:23; John 3:3-5.
  - b. Man's sinful nature demands it. John 3:6.
  - c. God's holiness demands it. Heb. 12:14.
4. How the new birth takes place:
  - a. Born of the Spirit. John 3:5-7.
  - b. God works through the Spirit. John 1:12, 13; 3:5; Titus 3:5.
  - c. Man has only to accept what God provides. James 1:18; 1 Peter 1:23; 1 Cor. 4:15.
  - d. By personally accepting Jesus as Saviour. John 1:12; Gal. 3:26.
5. Effect of the new birth:
  - a. Christlikeness of character. Col. 3:10; Eph. 4:24.
  - b. Sin overcome. 1 John 5:4; 3:9.
  - c. Righteousness received. 1 John 2:29.
  - d. Divine love manifested. 1 John 4:7.

### Conclusion:

Appeal to be born again.

*Arlington, Calif.*

THE exposition of simple Bible truths and provisions is fundamentally different from the more complex problem of prophetic interpretation. Here the element of history as a recorded transaction of earthly events requires a true and accurate knowledge of the facts involved, together with a fair and faithful placement of those facts in the prophetic framework. This necessitates a divine balance, the one calling for and answering to the specifications of the other. Some are prone to carelessness here, seemingly seeking evidence to support a preconceived position rather than open-mindedly reaching for conclusions that harmonize both the human fact and the divine prediction.

HASTY verdicts are likely to be false judgments.

# A Greater Evangelism

A Discussion of Principle, Practice, and Problem

## The Mechanics of Evangelism

BY F. W. JOHNSTON

**T**HE question of successful evangelism of course presupposes the qualifications of the speaker,—his personality, mentality, and spirituality. Granting these to be satisfactory, there are still other things to be considered in conducting a series of meetings for the saving of souls. The foremost thought when one enters a city for this purpose, is not only how he can reach the masses, but how he can get hold of the better classes. By this we do not necessarily mean the wealthy; for wealth is not the standard. Rather, how shall we reach the respectable and thinking members of the community, the honest seekers after truth?

### Location

Let us first of all realize what cannot be denied by those who believe our message,—that we have the greatest thing on earth to give to the people. Unless we have the conviction that we have something to give to the people that they cannot get anywhere else, we might as well not attempt a public series of lectures.

But with such a conviction, we shall not try to operate in some obscure corner. No place is too good or too central in which to give this truth. One should seek for the most reputable, advantageous, and strategic position in which to present his message. The place one secures for his meetings will have much to do with the impression people will receive of his work. There are disadvantages enough that naturally arise with the presentation of unpopular truth, without creating our own, and thus closing avenues of approach to the people through poor judgment in the selection of a location.

It is not economy to secure some cheap, obscure place, and it is not waste to secure the better place, even though it may cost more, provided the qualifications of the evangelist measure up to it. When once an evangelist

has been tried and has proved successful, it is not even a risk to allow him to attempt great things. We must not be afraid to venture on what looks like a larger proposition than is customary. It may be because we have become accustomed to doing things in an ordinary way that we have not had larger success. Some few have ventured, and it is well to listen to their testimony on successful city evangelism.

### Publicity

After securing a suitable place for holding a series of meetings, such as a reputable theater or hall, it would be poor business not to do adequate advertising. The commercial world recognizes the value of this, and we may learn lessons from them. If they see the necessity of strong advertising in this age of so much competition, then surely we ought not to be behind with the most up-to-date message on earth, with so much religious competition. No one can expect to succeed who does not advertise.

The evangelist's advertising must be commensurate with the size of his effort and the result he hopes to gain. Small advertising in some obscure corner of the newspaper would be

waste instead of economy. He could not hope to gain his audience with that kind of advertising; and not to get an audience would mean failure to begin with, and would be a discouragement to the worker.

We can readily see, therefore, that the evangelist should use every legitimate means available to give prominence to his meetings, and to convince the people, even before they come, that the meetings are out of the ordinary. Large bill posters, which in these days are no more expensive than newspaper advertising, are not at all second class, and will secure the attention of the people every day of the week. It is a good plan to have such posters put up in the most advantageous places a week or two before the first meeting.

Street car advertising, where possible, is as good as the posters, if not better. The writer has used this method with good effect in large efforts conducted in the United States and in Canada.

Newspapers come next, and should not be neglected. One may have to select, of course, where there are a number in a city. Usually there are two or three which have the advantage, and it is well to study that phase of the advertising. It does not necessarily follow that one must advertise in all, although it would do no harm.

Printed programs covering the week must not be overlooked. To place a complete program in each home is an effective way of arousing an interest, especially with the arresting titles that we give to our subjects. These programs should not only be distributed to all the homes once or twice during the series of meetings, but should also be given out at every service.

### **Holding the Interest**

Getting an audience to start with is necessary, of course; but holding the audience is just as important. The advertising wins them the first time,

but it takes the speaker to hold them. His personality, his knowledge, his method of presentation of his subject, will all enter into the attractiveness of his meetings, to say nothing of the singing and other music that should accompany every evangelistic series. The evangelist must maintain the interest of his audience as well as instruct them. This does not mean the telling of smart jokes. The truth itself, with all frivolity eliminated, is sufficient to attract and hold the right class of people, the ones who will eventually accept the message.

In the presentation of his theme, the evangelist must be true to the advertisement, and satisfy his audience on the subject of the occasion. Otherwise he will be regarded as a faker. If you are following correct methods, and if your audience returns, you may be encouraged to continue.

### **Arrangement of Subjects**

A series of lectures may be considered in three stages:

1. Building up the confidence of your audience.
2. Presenting the foundation themes.
3. Winning those who will accept.

Let us consider these topics briefly. First, building up the confidence of your audience. The people who come to your first meeting know nothing about you. If they continue to come, if each meeting satisfies them, then you are, unconsciously to them, building up their confidence. This cannot be done overnight. Many of them have been often disappointed, and it is not easy to gain their confidence; but it will come if you hold closely to the Scriptures, and show them that you know your Bible well. The repeating of many scriptures in support of your points is the basic way of convincing them that you are thoroughly conversant with your subjects.

*(Concluded on page 20)*

# The Better Workman

Improvement in Method and Technique

## How One Evangelist Announces His Subjects\*

THE opening announcement used by Elder J. G. Mitchell, of Miami, Florida, is a four-page folder, page size  $9\frac{1}{2} \times 6$ , in the form of an invitation, reading in neat display type as follows on the first page: "An Invitation to Attend the Grand Opening of the Big Gospel Tent, N. W. 2d Ave. and 37th St., Sunday Night, June 7. Hear John G. Mitchell. Subject: 'Where Is Heaven?'" In the lower right-hand corner is a picture of the speaker. The second page explains the objectives and content of the lectures to follow, and is illustrated by an effective cartoon. Page three lists the subjects for the week, and emphasizes the question box feature. The last page gives further information concerning sermon subjects, the speaker, printed sermons to be passed out free, and the music. At the top is a cartoon, "What Do These Things Mean?" The subsequent weekly advertising circulars vary in size, some being  $8\frac{1}{2} \times 5\frac{1}{2}$  and others  $8\frac{1}{2} \times 11$  folded in the center, and are printed on both sides. The front gives the name of speaker, place, time, and other information of interest; and on the back is the program for the week. The subjects, in their order, follow:

Where Is Heaven?  
The Life of Christ (Illustrated)  
Who Wrote the Bible? Is It From Heaven?  
How You Can Prove the Bible Is False?  
What Is Salvation?  
What Is a Sinner? What Is a Saint?

The Second Coming of Christ  
Rise and Progress of Seventh-day Adventists  
(Illustrated)  
One Word That Will Fill Hell Full to the  
Brim  
Why Do We Have Temptations?  
How Can I KNOW My Sins Are Forgiven?  
Why Did Jesus Have to Die on the Cross?

Positive Evidence Christ Will Come in This  
Generation (Illustrated)  
Shall We Eat to Live, or Live to Eat?  
(Lecture by Physician)  
Seventh-day Adventist Missions  
(Illustrated)  
Married 2000 Years After Death  
(Illustrated)  
Those Mysterious Beasts of Daniel. Ex-  
plained (Illustrated)  
The Greatest Mathematical Problem in the  
Bible

When Is the Judgment? Where Will It Be  
Held?  
Preventive Medicine, Its Triumphs and De-  
feats (Illustrated)

Is Jesus Christ the Son of God? Is He  
Divine or Not?  
The Devil—Where Did He Come From?  
Who Made Him?  
Angels—Are They Our Departed Dead?  
The Only Part of the Bible God Did Not  
Inspire

Who Changed the Sabbath, and Why?  
How to Keep Well (Illustrated)  
When Is It Wrong to Pray?  
Why Does God Allow Hurricanes, Storms,  
and Earthquakes?  
The Text That Brings Success to Every  
Christian  
The One Text the Whole World Is Searching  
For

The Mother of Adam, and Her Birthday  
Celebration  
How to Postpone Your Funeral (Lecture by  
Physician)  
What Happens the Next Minute After  
Death?  
Souls, Spirits, and Spiritualism  
The Planet on Which the Fires of Hell Are  
Kindled  
Great Problems in Immortality Solved

The Mystic 666. Who Is the Beast of Re-  
velation 13? (Illustrated)  
How to Postpone Your Funeral  
The Devil in the Bottomless Pit  
(Illustrated)  
A Question God Cannot Answer  
The Place of the Cross in Christianity  
Will You Believe Science or God?

What Is the Mark of the Beast?  
Among the Chuncho Indians of South Amer-  
ica (Illustrated)

\* Many requests have been received for the titles of sermons employed in evangelistic series by our different evangelists. A number have been assembled, and will appear at intervals without criticism or commendation of the phrasing.—EDITORS.

Silence in Heaven for Half an Hour  
(Illustrated)  
Three Great Questions About Predestination  
Why Are There So Many Denominations?  
Is God Particular?

What Is the Sin Against the Holy Ghost?

The Last Night on Earth  
If a Man Cannot Believe, What Then?  
The Holy Ghost and Its Baptism  
How to Make a Living and Keep the Sabbath

Christ Offers Success to Every Christian  
Is Any One Church of Today the True Church?  
The Devil's Wife—Who Is Mrs. Satan?  
Seven Terrible Plagues That Are Coming Soon  
Your Old Clothes Can Be Exchanged for New, Free

God's Last Warning Message to This World  
(Illustrated)

Can Unbaptized Persons Go to Heaven?  
(Illustrated)  
The Devil's Most Popular Sermon  
The United States in Prophecy  
The Biggest Fool in Miami (Illustrated)

Why Seventh-day Adventists Are a Denomination  
Divine Healing. How to Know When One Is Healed by God or the Devil  
Mrs. Lot and the Pillar of Salt  
The Lord's Supper and Feet-Washing  
Was Christ Crucified on Wednesday or Friday?

Why I Am a Seventh-day Adventist

## Uplifting the Fallen

BY CAROLINE LOUISE CLOUGH\*

**T**HROUGH the years of experience in dealing with persons who have strayed from the path of moral rectitude, and are in need of shelter and friendship, we have been made to realize in a very definite and practical way that the principles set forth through the writings of the Spirit of prophecy furnish the secret to any degree of success in uplifting the fallen.

On August 4, 1909, Mrs. E. G. White visited the Life Boat Rescue Home, in Hinsdale, Ill., and in the address which she gave at that time the following words of instruction and en-

couragement were included: "If we see those who have been unfortunate in falling under the power of the enemy of souls, we are not to push them out into the darkness, but we should take them in where they may find a connection with Christ. Those who are united in this work will see that

## BEWARE OF PROPH

BY F. D.



**G**REAT caution should be observed to supply the gaps that the prophets have left. Old Sir Isaac Newton, in his "Prophecies of Daniel," said that "the folly of interpreting things by this prophecy [of Daniel] make them prophets. By this means they make themselves, but brought the people into error."

There is such a wide field of fulfillment that there is no excuse for wandering off into unfilled prophecies. As Sir Isaac says, "The choice illustration of speculation is that which have dilated on the phrase in Revelation that 'they shall be made kings'." Notably there are some general conclusions in connection with the present international situation into speculating on innumerable details. The kings of the East will act, just *who* they will, we lay ourselves open to very serious consequences.

To say, "Well, doesn't that explain it?" is not sufficient defense of a speculation. It proves that too often in this uncertain world, we are impossible tomorrow. Where the Bible is silent as to the details of future events, we must not blunders of former prognosticators prove our own.

the Lord will bless their efforts that are put forth in kindness and tenderness. For those who have sinned and have made mistakes, there is a Christ to pardon and forgive. . . . Those who are conducting this home are doing an important work, and I believe that as a result of such efforts, many souls will be saved."

We have witnessed the fulfillment

\* Editor, *Life Boat* magazine, and superintendent of West Suburban Home (formerly known as the Life Boat Rescue Home).



of this statement by the servant of the Lord; for during the intervening years over twelve hundred so-called "fallen" girls have been cared for in the home, and from 80 to 90 per cent of these have been restored to an honorable Christian life, and some have accepted present truth.

## ETIC SPECULATIONS

NICHOL

ved lest the imagination be allowed to let have left in their inspired forecasts. "Observations on the Prophecies," well preters has been to foretell times and [the Revelation], as if God designed to rashness, they have not only exposed prophecy also into contempt."—Page 251. ed prophecy which may be expounded, ff into the *speculative* features of unful- e bring the prophecy into contempt. A e way in which some of our ministers n 16, "the kings of the East." Unques- ions that we can draw from this phrase- tional situation, but when we descend , dogmatically describing just *how* the ey will be, and just *why* they will act, question.

ation of the outcome seem plausible startling bit of speculating. Experience world, what is plausible today becomes e and the Spirit of prophecy are both ts, reverence and a realization of the mpt us to be silent also.

A wealth of instruction appears in the Testimonies of the Spirit of proph- cy available in printed form. In ad- dition to this a number of statements appearing in unpublished writings have been our constant guide, and these may be of general interest to all who find opportunity to lend a help- ing hand to those who have fallen. A few quoted paragraphs follow:

"We are to cultivate sympathy for every soul in trouble, helping them out of the snare of Satan, not pushing them in."—*MS. 108, Sept. 1, 1897.*

"If a person is in error, be the more kind to him; if you are not courteous, you may drive him away from Christ. Let every word you speak, even the tones of your voice, express your in- terest in, and sympathy for, the souls that are in peril."—*"Special Testi- mony for Our Ministers," No. 1, pp. 10, 11.*

"Those who are under the pain and distress of their own wrong doing, while Satan is seeking to drive them to despair, are the very ones who need help the most. The intense agony of the soul that has been overcome by Satan and is feeling worsted and help- less—how little is it comprehended by those who should meet the erring one with tender compassion!

"Most pitiable is the condition of one who is suffering under remorse; he is as one stunned, staggering, sink- ing into the dust. . . . The tried; tempted soul cannot see anything clearly. The mind is confused; he knows not just what steps to take. O, then, let no word be spoken to cause deeper pain!"—*"Special Testimonies for Ministers and Workers," No. 9, pp. 6, 7.*

We have sought to make the home a soul-saving station, a safe refuge from the storms of life. We find that confidence is the key that unlocks the hardest heart. There is no person who is entirely bad; all have at least one good quality, and often many more. Manifestation of genuine confidence will bring to the surface the good that is hidden and apparently dormant.

Some time ago a mother brought to us her seventeen-year-old daughter, and this was the manner in which she introduced the girl: "I want you to make my girl stay with you, for she is in trouble. She will not do what I want her to do, and I cannot keep her at home any longer." As soon as the mother left, the girl burst into tears, and said, "Nobody cares for me.

I wish I could die. I am no use to any one." What the girl needed most of all at that time was sympathy and confidence; and by the help of the Lord we were able to make her see that she was needed, and that she had a real mission in life; and soon her life was transformed from stubborn selfishness into a sweet Christian character. Later she died with full trust in Christ.

Not only is it essential to manifest confidence in each person, but the history of each case must be kept in strict confidence. To betray the confidence of one who confides in us is an error of the gravest nature, which requires confession to God and the individual wronged. Why hang a millstone about a person's neck to drag still farther down to perdition, when the Christian is commissioned to lend a helping hand upward, and lead to the mercy seat for pardon and forgiveness? The breaking of any one of the commandments in the decalogue is sin, and we are not justified in saying that one sin is more serious than another. Sin is sin, no matter where found, and must not be excused; but it must always be remembered that the Lord loves the sinner and has died for him.

There came to us at one time a young woman from a very superior family. She was determined to keep her story locked within her breast, and it seemed impossible to make much headway in dealing with her. When she left us, I expressed my desire to be her friend, and assured her of my confidence. This brought a response by letter, to the effect that if I, knowing all I did regarding her, could still love her, she felt that it would be worth while to put forth the effort required for her transformation of life. She said, "I shall not be discouraged as long as you do not fail me." That young woman made a desperate effort, and won out. Another young woman, who is now a member of the Seventh-

day Adventist Church, said to our matron, "Mrs. Brown, I tremble when I think of the way you and your husband followed after me with the truth. You would not let me go; and when I was sick you cared and prayed for me, as only parents can. That is why I am rejoicing in the truth."

It is always essential to be true and sincere in our dealings with the wayward. They watch to detect any insincerity on the part of those who are seeking to befriend them, and they are very keen observers. Love and perseverance will win.

*Hinsdale, Ill.*

## Effective Illustrations

For Sermon or Song

### "Rock of Ages, Cleft For Me"

YEARS ago the steamer "Sewanhaka" burned at sea. One of the Fisk Jubilee singers was aboard. Before jumping into the sea, he fastened life preservers on himself and his wife; but some one snatched hers away from her. In the water, however, she put her hands on his shoulders, and thus kept afloat until, almost exhausted, she said to her husband, "I cannot hold on any longer!" "Try a little longer," begged the agonized husband. "Let us sing 'Rock of Ages.'" And as the hymn rang out over the waves, others almost sinking took up the strains of the pleading prayer to God. The hymn seemed to give new strength to many in that desperate hour. By and by a boat was seen approaching, and as it came nearer, the singing was renewed until with superhuman efforts the almost exhausted sufferers laid hold upon the lifeboats and were carried to safety. The singer, in telling this story himself, declared his belief that this hymn saved many lives, besides his own and his wife's, in that dreadful disaster.

# Delving Into the Word

Studies on Fundamentals of the Message

## The Book of Romans—"In Christ Justified"

BY H. CAMDEN LACEY

### I. INTRODUCTION

1. The Salutation.
2. The Reasons for Writing.
3. The Theme: "Justification by Faith."
4. The Text: Hab. 2:4, "The just shall live by his faith."

1:16,17

### II. THE TREATMENT

#### FROM SIN TO SALVATION

1. *Every one needs justification from his sins.*

- a. The Gentile, who is condemned by the law of nature.
- b. The Jew, who is condemned by the law of revelation.
- c. All the world, therefore, who are guilty before God.

1:18—15:14

1:18—8:39

1:18—3:20

1:18-32

2:1—3:8

3:9-20

2. *Every one may have salvation from his sin.*

[This salvation consists of (a) justification from the penalty of sin; (b) sanctification from the power of sin; (c) glorification from the presence of sin. It is experienced by (a) faith; (b) love; (c) hope. It is dependent on (a) Christ crucified; (b) Christ interceding in heaven and indwelling in the heart on earth by the Holy Spirit; (c) Christ coming again in glory.]

3:21—8:39

- a. A guilty sinner, believing in Jesus, is immediately justified as to his past sins.

3:21—5:21

- (1) The divine plan unfolded.

3:21-31

"Righteousness . . . by faith . . . unto all that believe."

- (2) Two Scriptural illustrations.

4:1-25

- (a) Abraham, in uncircumcision.

(He is a "witness" from "the law," i. e., the books of Genesis and Deuteronomy.)

- (b) David, in circumcision.

(He is a "witness" from "the prophets," i. e., the books of Joshua to Malachi.)

- (3) Seven spiritual blessings accruing to all who are justified by faith.

5:1-11

- (4) The fundamental principle involved.

5:12-21

[In this matter of condemnation and justification, God deals with the human family only through its two great representative heads, Adam and Christ. By our natural union with the "first Adam," we are involved in his death, condemnation, and enslavement to sin. When we come into spiritual union with the "last Adam," Jesus Christ, we are at once quickened, justified, and made free from all our bondage to iniquity. "Much more" than that, we now "reign in life by one, Jesus Christ." Hence the one secret of a true, victorious Christian experience is to be "in Christ," "filled with His Holy Spirit."]

- b. The justified believer in Jesus is sanctified progressively from all his present sin.

6:1—8:17

- (1) The principle involved.

6:1—7:6

By baptism into Christ we pass—

- (a) From death to newness of life.

6:1-14

- (b) From bondage of sin to freedom in God.

6:15-22

- (c) From union with the letter of the law to marriage with its spirit, i. e., the risen Saviour, through the Holy Ghost.

7:1-6

- (2) A living illustration—Paul himself in two contrasted experiences.

7:25—8:17

- (a) When "under the law."

7:7-25

[This is the picture of an earnest religious man, but living a defeated "Christian life." His chief consciousness is himself (mentioned 43 times), the law (mentioned 24 times), with only a "hoped for" deliverance through "Jesus Christ, our Lord" (mentioned once), but with apparently no knowledge whatever of the personal indwelling of the Holy Spirit, for he makes no reference whatever to the ministry of the Holy Ghost in his heart and life.]

## (b) When "under grace."

8:1-17

[This is the picture of a Spirit-filled man living a triumphantly victorious Christian life. Such a man has a spiritual life, spiritual growth, spiritual walk, spiritual talk, etc. His chief consciousness is the Holy Spirit (mentioned 15 times), Christ (mentioned 7 times), while the law is named 4 times, and self only once!]

c. The sanctified believer in Jesus will be ultimately glorified. 8:18-39

(1) The preparation, "the sufferings of this present time."

(2) The realization, "the glory that shall be revealed in us."

## 3. The unique problem of "Israel."

9-11

[The great fact that God's chosen people were nationally rejecting the "gospel of Jesus Christ" constituted a challenging problem to the apostle. Hence he discussed it here.]

a. Their election. 9

b. Their rejection. 10

c. Their restoration. 11

"All Israel shall be saved."

## FROM SALVATION TO SERVICE

12-15

## 1. The all-inclusive appeal.

12:1, 2

a. Present your bodies.

b. Be transfigured in mind.

## 2. Our reasonable service.

a. As related to self. Humility. 12:3-21

b. As related to the world. Subjection to the higher powers in love. 13:1-14

c. As related to fellow believers. 14:1-15:14

(1) Toleration of others' views. 14:1-23

(2) Aiding in others' needs. 15:1-14

## III. CONCLUSION

15:15-16:27

1. Personal references. 15:15-16:2

2. Final greetings and benedictions. 16:3-27

New York City.

## The Mechanics of Evangelism

(Concluded from page 14)

With the establishment of the confidence of your audience, you gradually advance to the second stage of your meetings,—laying the foundation of that which is to follow. These foundation themes should not be crowded one upon another, but should be placed between other less difficult subjects. It is a good plan to gain the sanction of your audience on these foundation themes as you go along. In this way you can learn how much of your presentation they are really grasping.

The testing truths of this message, and winning those who are convicted to take their stand for them, is of course the crucial point of the effort. Arguments which may eventually be brought up against the testing truths should be dealt with before you get to them, so that when they are presented,

there may be no gaps through which to flee. The hearers must either assent to the truthfulness of your position or admit themselves dishonest. The evangelist usually has his audience with him by this time, and he may be reasonably sure of those who will accept.

We must also remember that the acceptance of this truth is not merely the acceptance of one subject, but of all of it. Keeping the Sabbath, alone, does not make a Seventh-day Adventist. One cannot accept this truth overnight. He must count the cost, and this he can do only as he hears the whole truth. Those who accept it in this way usually stand by it. In my own experience, extending over a number of years, I have found that perhaps fewer than 5 per cent have given up the truth after having taken a firm stand for it.

Manchester, England.

## Bible Workers' Exchange

For an Enlarged Service

### Who Should Read the Texts?

BY KATHLEEN L. MEYER

**T**HE majority of our Bible workers have the readers either read the text aloud from their own Bibles, or read silently while it is read aloud by the worker. This is the plan recommended in our standard instruction, and it has much to recommend it.

However, as the outgrowth of my own experience, I have adopted another plan which I have followed for five years. I have the reader give me his entire attention, while I read the text slowly and carefully, making sure that he gets every word. In this way I can submit a proposition, and prove it from the text, without any break in the thought of the reader. As the study proceeds, each text is entered in an inexpensive notebook; and when the reading is finished, all the texts used in the study are set down in order. This notebook I leave with the reader, urging him to go over and study carefully, looking up each text in his own Bible, and checking off each as he reads it.

Nor do I leave the matter there, but am persistent in my "follow-up" of the plan. Persistence is a proper part of the Bible worker's equipment, if it is not allowed to become obnoxious.

Obviously, if a reader is not familiar with his Bible, his attention is distracted by trying to find the text, and he loses the thought. Invariably he will ask you to repeat the chapter, book, and verse; then by the time the text is found, you have to repeat the point you wish him to see in the text. Often, too, he will read farther than you wish, and so get his mind on some other expression than the one

you are trying to make plain. All this takes a great deal of time.

To illustrate: Suppose you are giving a study on the second coming of Christ, and the reader turns to the text in Acts 1: 9-11. There are a number of good thoughts in that text,—about angels, about Jesus' talking to His disciples, and so forth. If the reader is asked to read this scripture aloud during the study, he will probably fail to emphasize the thing you wish emphasized, and nine times out of ten you will have to reread the text to bring out the point you are trying to make. I prefer to emphasize the point of the text, and to see that my reader sees it. Then when he reads the text later for himself, he understands it clearly.

I use an inexpensive notebook for each reader, entering the subject and the texts as I proceed. I have tried using a loose-leaf notebook, writing in the texts before giving the study, noting the main thought in each text, then inserting the page in the reader's notebook, but I find the other plan more effective. Usually I write the texts in during the study, so the reader can see that I am not omitting any. If there is a diagram with the subject, I draw it on the back of the page, very simply. If there are several texts on one point, I group them with brackets. Once in a while I jot down what the texts are to prove. My readers value these little notebooks. They often read the texts over two or three times before I come to give the next study.

While I do not urge the general adoption of the plan outlined above, I do feel that in my own work I can accomplish the end desired much more quickly and easily by following it.

*Washington, D. C.*

## Some Essentials to Success\*

BY CORA B. GIBSON

*Be exemplary.* It is essential to be a living representative of your message at all times, in all places, in all ways,—to live up to all the requirements of the Bible and the Spirit of prophecy. Christ gave *all*; we cannot truly follow Him and do otherwise.

*Be meek.* The Greeks said, "Sir, we would see Jesus." John 12:21. The world is looking to see the same Jesus today. They have failed to find Him in court or palace, in college or university, in cathedral or community church; they *must* see Him in you. Col. 1:27.

*Be brave.* That lawyer, professor, or perhaps preacher with whom you are brought into contact does not know the truth. The message is clear and plain in God's word, and although you have a meek and quiet spirit, yet you can speak with authority. Matt. 7:29.

*Be wise.* Do not argue. If you match wit with wit, your opponent's may be superior to yours. Making our message plain does not depend upon wit or even advanced education, although many times an education places one on vantage ground. It is the Spirit of God that teaches this message; therefore, seek to be Spirit-filled. Paul did a wonderful work. He was highly educated, and that helped him to become "all things to all men;" but it was the uneducated fisherman who preached one sermon when three thousand were converted. Remember the promise in John 14:26.

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\*In reluctantly submitting this series of points to success in the Bible work, the writer says simply but pointedly that they are counsels she would have appreciated when she was starting out. Reared on a farm and thrust into city work, she asked for suggestions as to how to proceed, but was told she should "learn by experience"—and left thus to muddle through. We believe these counsels will be helpful alike to younger workers in starting, and to older workers in review.—EDITORS.

*Be informed.* Do not depend upon notes. Know your message in detail, and know the bearing of each phase upon every other phase. When you are trying to help a critic, your prepared notes may not be usable. But with your message well in mind, you will have clear discernment, and the Holy Spirit will never fail to guide. John 16:13.

*Be original.* Any one can discern the difference between a child's "Hi!" and a parrot's "Good morning." You may not have as beautiful illustrations as others, but if they are original, they will be effective. You will also change illustrations unconsciously. Thus you will have a living message.

*Be practical.* A mother who has watched over a sick child all night needs to see a demonstration of the theories that she has been studying. Wash the dinner dishes and tidy the kitchen for her; or put her to bed and apply hot and cold to her spine, meanwhile caring for the sick child.

*Be adaptable.* Adjust your program to fit the plans of the minister in charge of the work. You may have better plans; nevertheless, there can be but one head, and the minister has to bear that responsibility. So make his work a pleasure by your co-operation.

*Be observant.* Be quick to discern when opposition is arising, and turn the attention to another phase of the subject before your student expresses it. Human nature is less likely to surrender opposition after having expressed it.

*Be dignified.* But do not confuse pride with dignity. Remember, "It's not the house and not the dress that makes the saint or sinner." True dignity cannot be put on and removed at pleasure. True nobility of character will dignify the most humble home.

Logan, Ohio.

# The Association Forum

A Round Table on Efficient Methods

## The Relationship of the Health Message to Evangelism

BY KATHRYN L. JENSEN

TO gain a clear conception of the true relationship of the health message to evangelism, we should study intensively Jesus' methods of soul winning. The miracles He performed in both the physical and the spiritual realm were not recorded to incite us to long to perform miracles just as He did, but rather to teach us the general method we should use to win souls to God. In "Ministry of Healing," pages 112, 113, we read:

"The Saviour in His miracles revealed the power that is continually at work in man's behalf, to sustain and to heal him. Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. . . . The words spoken to Israel are true today of those who recover health of body or health of soul. 'I am the Lord that healeth thee.' . . .

"He it is who 'forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.'"

During the three years of His public ministry, Jesus showed that the ministry to body and soul must go hand in hand. With this thought in mind, as we study Jesus' miracles, we soon grasp the first principle in His ministry. He sensed the greatest desire and need of those who came to Him for help, and proceeded to minister to that need. Sometimes the sufferer longed for physical healing, and Jesus healed the body and then ministered to the soul. John 5:5-15. Again, sensing that the greatest longing was freedom from condemnation of sin, He forgave the sin and then healed the physical malady. Matt. 9:2. The case of the woman who touched Jesus' garment and was made whole in body and soul, is another illustration of the close association of physical and spiritual healing. Often the two ministries were so closely associated that one could not be distinguished from the other.

As we study Jesus' miracles, we see that He sensed that humanity presented various needs, and His heart

so throbbed with sympathy that the longing soul found in Him a ready helper, whether that need presented a physical or a spiritual aspect. Never did He fail to minister to the physical when that need predominated, nor to give spiritual help when He had given physical help.

With six thousand years of transgression of God's moral and physical laws in the background of the world today, both mental anguish and physical suffering abound in the people who come in touch with our organized evangelistic efforts. To meet the double need, any evangelism, to be complete and meet the pattern, must be able to serve the greatest need of each individual seeking for healing of body or soul. Therefore while there must be in the evangelistic group specialization in ministry of the word, every worker should in some degree be a representative of the Great Evangelist.

The evangelist should be a master in the technique of soul winning, and to exemplify the Pattern, he should be

able to urge an intelligent obedience to God's natural as well as moral laws. The Bible worker, while a master in personal presentation of Bible truths, should be able to some extent to relieve physical suffering when that need seems to demand first attention. Likewise, the evangelistic nurse, while skilled in preventive and curative work as a health educator and a nurse, must also be able first, in many instances, to give relief to the sin-sick soul. Many a soul needs to cast his burden of sin on the Saviour before physical healing can be realized. This trio of workers,—the minister, Bible worker, and nurse,—with a doctor as consultant, should exemplify in the highest degree the combined ability to minister to the spiritual and physical needs of men and women, as Jesus did two thousand years ago.

Suffering humanity is much the same now as then. Through physical ministry some are led to see the full light of God's truth; through spiritual ministry others are encouraged to seek to bring their lives into harmony with God's natural as well as moral laws. Others, through the ministry of song, develop a changed mental attitude; while social ministry may lead others to realize how empty are their lives without the Saviour.

With this conception of true evangelism, should we not give the health message the evangelistic ring it deserves in God's plan of soul winning? Can we not put it in its true reform setting? Should not prayer precede the presentation of even a twenty-minute health talk in the regular evening service? If the health message tends to the intellectual alone, and the setting of our moral obligation to serve God is not given, those who listen might as well hear any public health worker. It is the moral setting of this health message that makes it different from the world's message of health. Ours is a reform message, and as we

lead men and women to understand that to conform to God's natural laws leads them to health and happiness, they will more readily understand that it is not an arbitrary God who asks them to obey His moral law. "To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message."—*"Counsels on Health,"* p. 21.

The health work which is not in harmony with natural law, or if genuine is used only to attract, to entertain, to act as a bait to enlist the interest of the multitude, brings discredit to God's cause and transgresses the very spirit of the Saviour's methods of evangelism. For in "Ministry of Healing," page 31, we read:

"Jesus was not satisfied to attract attention to Himself merely as a wonder worker or as a healer of physical disease. He was seeking to draw men to Him as their Saviour. . . . Mere worldly success would interfere with His work. And the wonder of the careless crowd jarred upon His spirits."

*Washington, D. C.*

### Illuminated Texts

Side Lights From Translations

#### Daniel 8: 11

##### Standard Versions

"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down."—*Authorized Version.*

"Place of his sanctuary was cast down."—*A. R. V., R. V.*

##### Jewish Versions

"Place of his sanctuary was cast down."—*Leeser, New Translation (1917).*

##### Septuagint Version

"Holy place shall be made desolate."

##### Catholic Version

"Cast down the place of his sanctuary."—*Douay.*



### Independent Translations

"Place of his sanctuary was overthrown."—*American Baptist Improved*.

"Site of whose sanctuary was profaned."—*An American Translation*.

"Place of His sanctuary was cast down."—*Companion Bible, Darby, Moulton, Newberry*.

"Threw down his Holy Dwelling."—*Fenton*.

"Demolishing the place of his sanctuary."—*Moffatt*.

"Rejected the place of his [i. e., the Prince's] sanctuary."—*J. A. Montgomery*.

"Place of the sanctuary was cast down."—*Rotherham*.

"Thrown down the base of his sanctuary."—*Young*.

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### Revelation 10: 7

#### Standard Versions

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."

—*Authorized Version*.

"When he is about to sound, then is finished the mystery of God."—*A. R. V., R. V.*

#### Catholic Version

"When he shall begin to sound the trumpet, the mystery of God shall be finished."—*Douay*.

#### Historic English Translations

*Wiclif*, 1380.—"Whanne he schal bigynne to trumpe: the mysterie of god schal be endid."

*Tyndale*, 1534.—"When he shall begyn to blowe: even the mistery of god shalbe fynysshed."

*Cranmer*, 1539.—"When he shall begyn to blowe: euen the mistery of God shalbe fynysshed."

*Geneva*, 1557.—"When he shal begyn to blowe: euen the mysterie of God shalbe fynysshed."

*Rheims*, 1582.—"VVhen the trompet shal beginne to sound, the mysterie of God shal be consummate."

### Independent Translations

"When he is about to sound, then is the mystery of God finished."—*American Baptist Improved*.

"When he is about to sound the trumpet, the mystery of God also shall be completed."—*Darby*.

"When he is ready to proclaim, then the secret of God will be completed."—*Fenton*.

"When he is about to blow his trumpet, then shall there be finished the mystery of God."—*Centenary*.

"When he shall begin to sound, the mystery of God should be finished."—*Companion Bible, Newberry*.

"When he should blow his trumpet, then God's mysterious purpose, the good news of which He gave to His slaves the prophets, would be accomplished."—*Goodspeed*.

"When he now blows his blast, then shall the secret purpose of God be fulfilled."—*Moffatt*.

"When he is about to sound, then is finished the mystery of God."—*Moulton*.

"As soon as he is about to blow his trumpet, then shall have been completed the sacred secret of God."—*Rotherham*.

"When he shall sound, and the mystery of God shall be consummated."—*Syriac*.

"When he is ready to blow his blast, then the secret purposes of God are at once fulfilled."—*Twentieth Century*.

"When he is about to sound, then was finished the mystery of God."—*Von Tischendorf*.

"When the seventh angel blows his trumpet—when he begins to do so—then the secret purposes of God are realized."—*Weymouth*.

"When he may be about to sound, and the secret of God may be finished."—*Young*.

## Kindly Correctives

On Speech and Conduct

### Precision of Speech

BY H. M. TIPPETT

MANY infelicities of speech creep into a sermon because diligent and painstaking care has not been taken to ascertain the right usage of a word or the correct form of sequence in a grammatical construction. It is not to be denied that an erring tongue may set souls aflame for God, but the highest presentation of truth demands precision of speech, and even the most persistent of incorrect language habits may be remedied by the exercise of diligence. A dictionary and an English grammar are as appropriate on the preacher's desk as his Bible, and they should never need dusting.

As an illustration of what a little dictionary drill might accomplish, let me cite three instances that came under my notice recently in regard to an unhappy choice of words. One speaker said that a certain task had been performed with great *perturbation* of body. Another suggested that the mission goal be *enhanced*. And still another used this expression, "I do not wish to *infer* to you that," et cetera. Now as a matter of precision and idiomatic usage, only the mind or spirit can be said to be perturbed, only a quality or abstract essence can be enhanced, and only conclusions can be inferred from a given set of facts. A perturbation of spirit, yes; an enhancement of values, indeed; an inference in the sense of a deduction, surely. The first man meant an *exhaustion* of body, the second desired to *increase* the mission goal, and the third would better have said: "I do not wish to *imply*," et cetera.

The simple lesson to be learned here is that no one should use a word with

which he is not reasonably familiar. Three minutes with the dictionary will often save embarrassment. Let me suggest the use of Fowler's "Dictionary of Modern English Usage," a recent reference work which is invaluable for every speaker.

Ann Arbor, Mich.

### Hints on Writing

BY A PROOF READER

1. A *tendency to carelessness in citing Bible facts* appears in our papers. Not often does a mistake in doctrine slip by, but mistakes in facts do. One paper recently spoke of the story of Daniel in the lions' den being in Daniel 3. Another described the first census as having been taken by David, forgetting the great census at Sinai, which gives the name to the book of Numbers. In his book, a certain well-known author among us says that Samuel was of the tribe of Ephraim, evidently mistaking Ephrathite (pertaining to Bethlehem) for Ephraimite, and overlooking Samuel's genealogy from Levi, as given in 2 Chronicles 6, as well as Sister White's direct statement that he was a Levite. A recent issue of a certain critical publication speaks strongly against Sister White for requiring kneeling in prayer, and cites Solomon as standing. While the record in Kings does not mention kneeling, that in 2 Chronicles 6 plainly says: "Upon it he stood, and *kneeled down upon his knees*."

2. *Carelessness in quoting verses from Bible*. A striking example of this fault is the complete reversal of Habakkuk 2:2. Our own ministers and papers, as well as nearly every other speaker or writer whom I have heard, make this verse say the exact opposite of what it really says. It does *not* say, "That he who runs may read," but, "That he may run that readeth it." The language used does not mean, "Make it so plain that any one running

by may understand it without stopping" (which seems to be the almost universal interpretation); but, "Make it so plain and impressive that he who reads it may run to tell others."

3. *Misconstruction of Bible passages* by taking them out of their proper setting, putting into them the meaning of modern customs, and making them apply to our days in unwarranted ways, is a common fault. An absurd example is one I once heard, in which Isaiah 3:18, 19 ("their round tires like the moon, the chains," etc.) was used to forbid bicycles. A cruel and heartbreaking example was when one of our ministers during the war used Jeremiah 22:10 (which is a particular prediction of the death in Egypt of Shallum, or Jehoahaz, son of Josiah) as a prophecy of the Adventist young men who were drafted. True, some were killed in France, but the aching hearts in his audience needed comfort and promises.

Another common distortion of Scripture is the use of Isaiah 41:6, 7, as a prophetic picture of the colporteur work of the advent movement. In fact, it is a picture of idolatry in ancient Israel. The *principle* of co-operation among those who were manufacturing idols is a good one; but the passage is not a picture of our work, except as we can draw lessons even from the persistency of the forces of evil.

4. *The sacrifice of good taste, good manners, and dignity to wit.* In a manuscript on my desk as I write, on "Jonah and the Whale," are such expressions as, "Did Jonah swallow the whale? or did the whale swallow Jonah?" "Jonah was down in the mouth," etc. We find it necessary to cut enormously from certain material now running in the *Watchman* to keep it within the bounds of Christian culture. Many illustrations might be given on this point; but such writing does not deserve the publicity even of a "horrible example."

## The Minister's Books

Reading Course and Reviews

### A Commendable Accomplishment

A VERY unusual packet was received at the Association office recently. It consisted of examination papers concerning the chapter titles of the entire "Conflict Series," sent in for grading by Mrs. Bertha Stottlemeyer, a Bible worker of Bloomington, Indiana. Here are the explanatory paragraphs from her accompanying letter:

"I have enjoyed the Reading Course for the year 1931. It inspired me with the desire to make a special study of all five books of the 'Conflict Series.' I have enjoyed this study very much. My reviews are inclosed. This has been a rather strenuous, though pleasurable, self-imposed task. Considerably less than a chapter a day (321 in all), is not so much reading compared with the many books of fiction from the public library that many persons read every year. The biggest part of the task was the constant review to keep it all in mind. And this was accomplished mostly on my way to my church school, or to a Bible study,—counting the number and title, or story of contents, of each chapter, numbering the chapter every second or fourth step, according to the swiftness of my recollection. Sometimes I have reviewed two or three books in one day in this way. It is a little taxing at first, but after a few reviews it flows very easily, and brings a pleasurable mental refreshment. I think I have reviewed the first four books so many times that they are indelibly fixed in my mind; but since 'The Great Controversy' was the last, it hasn't had the review that the others have had. I think I shall not discontinue these reviews, even though I have accomplished my task."

We announce with pleasure and commendation the following grades on these memory reviews of chapter titles:

## Patriarchs and Prophets

(73 chap.)	95%
Prophets and Kings (60 chap.)	96%
Acts of the Apostles (58 chap.)	98%
The Desire of Ages (87 chap.)	98%
Great Controversy (43 chap.)	99%

In connection with the various chapters of special importance, "gem statements" have been memorized. What a vista of the plan of salvation is afforded by this commendable accomplishment, for it was not a mechanical memorization of chapter headings, but a reading of the entire series, with remembrance of the order and content by the titles. We commend every such venture.

### The Query Corner

On Life and Labor

#### Natural or Ceremonial Uncleanness

*Do we as Seventh-day Adventists abstain from swine's flesh from physiological or theological reasons?*

The distinction between clean and unclean animals is recognized in the first book of the Bible (Gen. 7:2) and also in the last (Rev. 18:2). More than two millenniums before the law of Moses was given, Abel brought a clean animal as a sacrifice to God. Clean beasts entered the ark by sevens, the unclean by twos. Abraham set before his heavenly visitors "a calf which he had dressed," a clean beast, "and they did eat." After some two centuries of slavery in Egypt, God found it necessary to define anew for His people the line dividing the clean from the unclean. Leviticus 11. Only clean animals were specified as appropriate for sacrifice, as types of the One who would "make His soul an offering for sin." Christ provided for the multitude and again for His disciples, fish to eat (Matt. 15:36; John 21:13), but only clean fish. Acts 10:14.

Animals that were unclean in the days of Noah, centuries before the Levitical law, are still unclean, many centuries after that law was abolished. Their flesh is still unfit for food. At the second advent God will visit His displeasure alike on Occidentals who devour swine's flesh, and on Orientals who eat mice and other abominations. Isa. 66:15-17.

Now there is another form of uncleanness known as *ceremonial*, which receives much attention in the Scriptures. It appears in the Mosaic law in various forms, and may be recognized in expressions such as the following:

"Shall be unclean until the even."

Lev. 11:31.

"She shall be unclean two weeks."

Lev. 12:5.

"Make an atonement for the house: and it shall be clean." Lev. 14:53.

"Whosoever toucheth . . . a grave, shall be unclean seven days." Num. 19:16.

These distinctions of ceremonial uncleanness were all obliterated at the cross. Colossians 2. It is of ceremonial uncleanness that Paul declares, "There is nothing unclean of itself." Rom. 14:14. Peter's vision was not, as some suppose, intended to teach that men might eat unclean flesh foods. Peter himself gives the meaning: "God hath showed me that I should not call any *man* common or unclean." Acts 10:28.

The most pertinent passages in the Spirit of prophecy on this subject may be found in "Testimonies for the Church," Vol. II, p. 96; "Ministry of Healing," pp. 312-314; "Counsels on Health," p. 116. A good exposition of Romans 14:14 is contained in Elder M. C. Wilcox's "Questions and Answers," Vol. I, pp. 196-198. The Expositors' Bible presents some valuable statements regarding the scientific basis for the eleventh chapter of Leviticus.

From the foregoing evidence I conclude that while the law of ceremonial

uncleanness was transitory in its character, the injunction, "Thou shalt not eat any abominable thing" (Deut. 14: 3) in the Old Testament, and, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31), in the New Testament, express an eternal obligation binding upon God's people in all ages. The lists in Leviticus 11 and Deuteronomy 14 indicated those animals that were *naturally*, not ceremonially, unfit for food. There is no reason to suppose that the flesh of unclean beasts is better today than when those lists were given. The deduction is inevitable that we cannot eat these abominable things and at the same time eat to the glory of God.

"The laws of nature are the laws of God."—"Testimonies," Vol. VI, p. 369.

CLIFTON L. TAYLOR.

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

**Clerical Garb.**—I sometimes wonder if we as Seventh-day Adventist ministers have not departed too far from a distinctive clerical garb, aside from avoidance of gay neckties, shirts, and shoes. Even at important gatherings our ministers appear dressed more like a group of business men than a body of preachers. I sense that this is a delicate subject; but is it not worthy of some consideration and study?

A number of causes have doubtless contributed to our present informal standards in regard to dress. A fear of formality may be one. Perhaps in some cases a desire not to be "marked" as a minister when about work that sometimes partakes more of the nature of business, may have had its influence. Many ministers are called upon to do a good deal of impromptu "speaking" in connection with daily routine work, and may often be called from the office

to the platform. Then, too, a "sermon suit" may mean an extra piece of luggage for the overburdened minister to carry, when traveling, as well as extra expense in having it pressed whenever it is unpacked. Only the minister himself realizes how heavy this burden may become. The convenience and comfort of the business suit also have their appeal.

But in spite of all this, there are occasions when the conventions that obtain in good society require a distinctive garb for an ordained minister of the gospel. For him to take any part in a funeral or a wedding, or even in a formal church service, without the dignity of a suit which indicates his sacred profession, certainly reflects no credit, in unfriendly eyes, on the denomination that condones the practice. Moreover, I am convinced that our own regular Sabbath services would gain in dignity if our ministers were more careful to wear appropriate ministerial garb.

H. E. WILLOUGHBY.

Clarkston, Wash.

## The Cut Budget and Soul Winning

(Continued from page 4)

bringing a new rally call, a new faith, a new courage, and a new vision, the field has leaped forward in a marvelous way, setting new marks in tithes and offerings, thus demonstrating the ability and willingness to give.

The present crisis will urge our leadership everywhere, we believe, to discover ways and devise plans for soul winning that are not dependent upon the expenditure of money. While in Southern Rhodesia, we were impressed with two plans that have been set in operation in that field. Strong spiritual native laymen are encouraged by the mission committee to move into places where the truth has never been planted, establish their homes, and carry forward self-support-

ing village and community work by holding meetings, talking with the people, and distributing literature, thus raising up companies as little lights in these sections. The mission assists to the amount of about £1 in moving these native families into new locations, which is the only investment it makes in the enterprise.

Another plan is proving successful in the same field, where it was found necessary to close some of the out-schools. The outschool teachers were placed on a self-supporting basis, but were put in charge of little companies of believers. The mission committee made them "stewards," authorizing them to gather the tithes and offerings, and to look after the spiritual interests of the company of believers placed in their care, and to engage in self-supporting mission work for the winning of other souls. I was assured that both these plans are working well. Souls are being won, and the brethren feel much encouraged with what is being accomplished.

May it not be possible that God will help us to develop many such methods and plans of work, which will enable us to carry this advent message into unentered sections and into the darkest and most remote regions, with the expenditure of practically no money, and that He has ways and means as yet undiscovered to us, by which, through the endowment of His Holy Spirit, a work can be accomplished even in the hardest and darkest places of earth that, with all our resources and expenditure of funds, we have not hitherto accomplished?

Washington, D. C.

## The Ministerial Ideal

(Continued from page 1)

"He saw through life and death,  
through good and ill;  
He saw through his own soul,  
The marvel of the everlasting will,  
An open scroll, before him lay."

Sometimes the ideal is awakened by direct revelation, as in the case of Paul on the Damascus road, and the man receives a vision of God in his innermost being. He conceives what God has called him to be, and feels in his soul that he is to become a mouth-piece for Jehovah. Henceforth such a man has a high ideal of his work, which like a plain pathway lies clearly before him. No other man can see nor understand nor comprehend the ideal which this spiritual, re-created man feels and knows.

The world loses its attractions for such a man; its pleasures pall on him as low, vulgar music shocks the ideals of a great master of harmony. The lusts of the flesh make no appeal to him; for his ideal is born of the Spirit, and keeps him above carnality. His soul finds communion with the Infinite, and he endures "as seeing Him who is invisible." Ever there grows within him a desire to be in the mount with God, that he may commune with Him as friend with friend.

The man who has received from God a conscious call to be His ambassador, and has caught the prophet's true ideal, can never be "funny" nor vulgar nor play the clown. One might as well think of Isaiah or Jeremiah or Joel making sport for the people whom they were sent to warn of impending doom, as to expect a great spiritual leader who has received a true vision of the Lord Jesus to make sport before those whom he has been called to warn and lead to repentance.

It is easy to lose this high ideal. One may have it, and yet through sin and vulgarity and low living entirely lose it. Without spiritual-mindedness, without prayer, reading of the word, and meditation on holy themes, it is impossible to maintain holy living and to reach the ideal in daily life. The flesh ever wars against the spirit, and the spirit against the flesh.

After his high ideals have become

dimmed and his spiritual vision dulled, the man of God may repeat sermons that once moved men to repentance; but while those parrotlike sermons may contain the same words, they are without spiritual power. The ideal is lacking. The soul of the minister is no longer in touch with Heaven; the connection with Deity is broken; the spirit and fire and power have departed. Why?—The man has lost his hold on God. His life is no longer hid with Christ, but he lives according to the flesh.

Early ideals, if of the right stamp, must be held to as of great worth. Truth, purity, honesty, must be cherished; otherwise these very virtues will lose their appeal, and one who allows himself to lower his colors or lose sight of his ideals in these matters, is permitting himself to fall to a lower level. The citadel of the soul must be ever swept and cleaned, that it may be the habitation of the Holy Spirit, if ideals which stand for spiritual enlightenment, spiritual foresight, spiritual insight, are to remain with us.

The spiritual life needs food and nourishment. There must be much

study of the word of God; for we grow into our ideals by labor and prayer and faith. A minister without an ideal is a failure; for the true ministerial ideal will ever bring in touch with God one who holds it. The higher and nobler the ideal, the more spiritual power will the minister have. What a pity that any minister should lose this ideal touch with God, and still go on preaching as if endued with power from on high! For "our preaching is not to be by might, nor by power, but by the Holy Spirit: convincing of sin, convincing of righteousness, convincing of judgment, transforming men more and more into the divine image from glory to glory."

To avoid falling from his high spiritual ideal, the minister must constantly strive to maintain in heart and life an ever-increasing, fresh, vital, spiritual communion with Heaven. The soul must be so attuned to spiritual things that it ever recognizes and responds to the "still small voice," whose warnings and encouragement are so necessary to his spiritual growth.

I. H. E.

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## EDITORIAL



## POSTSCRIPTS

**SILENCE!**—Better not try to explain the unexplainable. There are mysteries concerning the Godhead, the incarnation, the atonement, et cetera, whereon silence is golden. There are many inscrutable things that are beyond the ken of man. But what is essential to our salvation and knowledge is clearly revealed. Let us concentrate on these.

**SOLUTION!**—The manifest way out of denominational economic pressure is through intensive, extensive, and continuous evangelism, not by hovering over the churches. We must enlarge our constituency of tithe-paying and mission-supporting members. Thus we shall strengthen the work at the home bases and enlarge our work abroad.

**SACRIFICE!**—Real sacrifice consumes. Those whose assets are increasing are not really sacrificing. As a people we could double or treble our giving. Think of the expenditure on radios, autos, and unnecessary food and clothing! With a crisis of retrenchment facing us, we should as workers search our hearts and habits, and enter upon a program of education for our people, praying the Lord of the harvest to send forth more reapers, instead of recalling any.

**EXAGGERATION!**—Exaggeration is the bane of more than one worker's ministry. His "stretching" of the truth in report or sermon vitiates his effectiveness. Conscious of his own enlargement upon facts, he instinctively questions the statements of others. Some reports are always received with "mental reservations," being automatically discounted in the minds of those who know either the facts or the characteristic of the writer or speaker. Such a trend is demoralizing, and should be frowned upon.

**OPPORTUNISTS!**—No one admires an opportunist, who watches which way the winds are blowing and trims his sails to the breezes of popular sentiment. Men of high principle and integrity are needed for ministry today,—thoughtful, reverent, loyal men,—men who have convictions and express them at the proper time and under suitable circumstances, who are leaders and not satellites, molders and not puppets, builders and not wreckers, constructors and not critics, and above all who are spiritual. This cause requires strong men, not weaklings. There is room, there is need, there is demand, for such today.

**PILGRIMS!**—We are not in this world to operate institutions, nor to develop organizations that will survive the centuries. We are to use such only as means to an end. Neither are we here to do honor to men, nor to advantage local interests. These must yield to the general objectives. We have a mighty message to preach within an incredibly short time. We have the prodigious task of world witness and evangelism to accomplish in the briefest possible period. Our every effort should be directed to that end, with personal interests submerged, and men and means placed so as to be ready soon to bid adieu to this old world with its sin, sorrow, and turmoil. We must permit nothing to dim this vision, nor to deflect us from this fundamental purpose. We are but pilgrims here.

L. E. F.