

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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## THE SURE FOUNDATION

AN EDITORIAL



HE apostle Paul dealt in certainties. His writings are affirmative. He was constructive, declarative, positive. He talks of how to build, and the choice of building materials; about foundations, and building thereon. And he gives us the emphatic assurance: "Nevertheless the foundation of God standeth sure." "For other foundation can no man lay than that is laid, which is Jesus Christ."

The doctrines of the Christian church must be built upon the Bible. What is not built on the word of God is like a house built on sand, and will ultimately be swept away. The structure built on the solid rock—the infallible word of God—will withstand all the assaults of the enemy, and will remain unharmed by the attacks of men, however learned they may be according to the wisdom of this world.

In the interpretation of Scripture, ecclesiastical tradition cannot be used as authority. Scripture must interpret scripture. One writer of the Bible will often give the meaning of another writer which may be obscure. Thus the Bible becomes its own interpreter. But tradition, the writings of the Fathers, and the opinions of scholars should not be used as proof for correct doctrine.

"The Scriptures need not be read by the dim light of tradition or human speculation. As well might we try to give light to the sun with a torch as to explain the Scriptures by human tradition or imagination. God's holy word needs not the torchlight glimmer of earth to make its glories distinguishable. It is light in itself,—the glory of God revealed; and beside it every other light is dim."—*Christ's Object Lessons*, p. 111.

"Do you ask, What shall I do to be saved? You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart, that you may behold wondrous things out of God's word."—*Id.*, p. 112.

In the days of Christ there were several sects of the Jews, who held opposing theories about many different doctrines. Each sect defended its faith according to its interpretation and understanding

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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

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## Trenchant Truths

BEWARE of motion without progress; everything should count for advance.

WE unwisely limit truth when we restrict it to the confines of a convenient phrase.

ALOOFNESS on the financial responsibilities that should be shared by every responsible worker is not a mark of spirituality.

THE surest cure for profitless theological speculation lies in active labor for perishing souls. This work strips one's study of useless excrescences. Only that which is practical and profitable is to be generally encouraged.

WE were once rebuked for swinging to extremes in city mission work, but in heeding that counsel we have tended toward aloofness from a suffering world. Emphasis on welfare work is timely, but should be definitely coordinated with evangelism. For this work the Master has left us a perfect example.

UNCERTAINTY takes the conviction out of a man's appeal; it vitiates the force of his presentation; it breaks his own confidence, and robs his soul of peace; it leads to disruption, and spells defeat.

DIVINE love, rather than emulation, rivalrous competition, shame, or love of praise, is to be the animating power propelling us onward in soul winning. The appalling need of lost souls should constitute the supreme incentive.

THE fact that a denominational critic or an opposer approves or disapproves a point or a policy, should in no way affect us. We incline to pay too much attention to our adversaries. With "eyes front!" we are to march on.

It is a well-established fact that the average length of intensive concentration is about forty minutes. We preachers cannot afford to forget this. Many a good sermon is seriously discounted by lack of the speaker's terminal facilities.

HE who makes the most sweeping and dogmatic statements is usually one who has not personally investigated all the accessible facts. Wide research produces a scholarly conservatism that will test out under all reasonable scrutiny.

IN pastoral visitation there is frequently a temptation to seek out congenial spirits, whose association we enjoy, to the neglect of those who for various reasons are often the most needy. The practice of the Master presents the pattern.

How unbecoming the pompous air on the part of a gospel worker! His brief authority should ever be marked by humility rather than ostentatious importance. Never should a minister lord it over either God's heritage or his fellow servants. There is nothing more at variance with the spirit of Christ.

## Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

### The Leaders Should Lead in Evangelism

BY W. H. BRANSON

**W**HILE traveling in Japan last year, I met the executive secretary of one of the large American mission boards, who was also traveling through the Far East in the interests of the mission work of his church. We spent some time discussing mission problems and policies, and in the course of our conversation he made the following significant statement:

"As long as our church carried on aggressive evangelism, she prospered. But we gave up this method some twenty-five years ago, and now we are losing ground on every field. We have substituted institutionalism for evangelism, and it is not a success. We are helping to educate the rising generation, but we are doing practically nothing for the present generation."

It is easy for us to see how institutionalism has hindered evangelism in mission lands in the case of other mission boards; but are we not in danger of drifting in the same direction? Many of our conference officials are so busy with administrative affairs, and with the responsibilities of large institutions, that they find it difficult to engage personally in evangelistic work. And many ministers who are not in executive work are giving their time so largely to other interests that they, too, are fully occupied without carrying on aggressive public efforts.

In other fields the conference leaders arrange their own work so as to provide some time each year for public evangelism, and every church pastor is a pastor-evangelist, who, with the assistance of his church members, conducts from one to three public efforts each year.

In studying the history of our work we find that the measure of our progress in soul winning has been gauged by our relation to aggressive evangelism. Whenever this work has been neglected, stagnation or even retrogression has followed as the inevitable result. Even a casual survey of our situation today will show that in those

fields where there has been a slowing up in evangelistic work, there is a correspondingly low showing in membership gains. During the decade from 1920 to 1930 some union conferences in North America made a gain in membership of from 50 to 62 per cent, while other unions increased less than 1 per cent. There must be a reason for such divergence in the progress made. This reason, we believe, is to be found in their relation to evangelism.

Surely as we pass through the loud cry of the message, we shall not do less public preaching, but more and more. We are sent to the kindreds, and nations, and tongues of the *present generation*, and are bidden to search for them in the highways and hedges, and compel them to come in. Comparatively few will search us out and come in of their own accord. We must go after them, and by proclaiming the startling truths for this time arrest their attention. We must "cry aloud," and "spare not." The trumpet must be blown and the alarm sounded so earnestly that the inhabitants of the land will tremble as they are made to realize that the day of the Lord is near at hand. This indicates an ag-

gressive, earnest, and continuous evangelism as long as the people will hear.

Surely no one will contend that the time for public hall and tent efforts has passed, and that people can no longer be reached in this way. Only a few weeks ago word was received at the General Conference that eight such efforts were launched on Sunday night, January 9, in one local conference, and that most of the halls were so crowded that standing room was unavailable. Never was the public more willing or anxious to hear our preachers, and never has the world stood in such dire need of a life-giving message from God, as at this moment. Our message comes to the weary, perplexed soul as a breath from heaven; and surely there should be no delay on our part in getting to a distressed world with it, lest many perish who otherwise might be saved.

In this work the conference presidents and field superintendents should lead. A leader is one who knows the way, and can keep ahead and inspire others to follow. When the conference president is the most successful evangelist in the conference, his example is a mighty incentive. The president should know even better than his men how their work should be done. But his knowledge should not be based entirely upon past experience. He should continually seek for fresh opportunities. He should be active in the evangelistic field, even though the burden of directing the work rests upon him.

Some may argue that this cannot be done, but others are demonstrating that it can. Presidents of conferences and superintendents of large missions are finding time to conduct one or two public efforts annually; even division presidents are making time for such personal effort. It is not, therefore, simply a beautiful idealism that is being advocated, but a demonstrated policy. Those field leaders who thus

engage in evangelistic work each year simply place on others some of the details of administrative work. Most of our conference secretary-treasurers are competent business men, and they are asked to carry more of the business load. Men in the field are made responsible for districts, while at the same time they give the major part of their effort to aggressive evangelism. Thus the burden of administrative work is lightened, and the leader finds time to take an active part in this most important work.

Our work has spread so rapidly over the world, and so many men have been required for field leadership, that a number of those who have been pressed into this service have never had actual experience in evangelistic efforts. Of course, they are in no way to blame for this; nevertheless, this lack is a distinct handicap in their executive duties. We would urge that such lose no time in gaining this experience. It is not too late to secure it, and it is absolutely essential to strong, aggressive leadership of the field forces. What a mighty inspiration it would be to our entire field if all the leaders would actually take an active part in soul-winning work! What an impetus would be given to greater evangelism!

By what has been said it is not the intention to give the impression that there is no need for concern over the spiritual needs of our churches. Far from it. There is much earnest work which our presidents and ministers must do for the churches. Far more should be done for them than has been done in certain sections in the way of conducting definite revival efforts, and in connection therewith planning for definite soul-winning campaigns in their neighborhoods. They should also be rallied to the support of the public efforts of the ministry. In this way they will not only become a mighty

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# Forward and Upward

Inspiration, Counsel, and Caution

## Thou Art My Light!

THOU art my light! Beyond me all is dark.  
My goal is lost in deepest night,  
Except the step that Thou dost light,  
And that one step is clear as I embark.

Thou art my light! And that's enough for me;  
Thy light illumines my present need;  
I work and pray and scatter seed,  
And in Thy light my work I plainly see.

Thou art my light! When others fail to know  
Where duty lies because of fear,  
What joy I feel to have Thee near,  
Holding sweet converse with me as I go!

Thou art my light! Naught more my faith  
can ask;  
About me is Thy glory bright;  
My inmost soul is clothed in light,  
And Thou dost lighten every daily task.

Thou art my light! My will shall ever be  
Centered in Thee; I calmly rest  
My wearied head upon Thy breast,  
Like John, beloved, whom some day I shall see.

Thou art my light! My all in all shall be  
Involved in Thee, my hope, my cheer.  
All doubts have flown, and so has fear.  
My goal was heaven at last, but now 'tis  
Thee.

Washington, D. C.

I. H. EVANS.

## Making Successful Contact\*

BY G. F. JONES

THERE is one sure, certain way to have success in working for souls,—the way of personal contact. Paul understood it well, and has made it very clear for any who will to follow. "I made myself *servant unto all*," he says, "that I might gain the more. . . . I am made all things to all men, that I might by all means save some."

We shall do well to apply Paul's method to our own day and work. God has many ways for us to make contact with individual persons besides preaching to them from the desk. These ways of service may not always lead to pleasant experiences, it is true, any more than with the worthies of old. For example, Joseph was robbed, sold as a slave, and cruelly hurried off to Egypt; Philip was called upon to leave his interesting Samaria effort; Daniel was torn from his princely home in Jerusalem and carried cap-

tive to Babylon. In each of these cases it is easy for us to see the enormous results that followed the contacts thus made with these heathen countries. All that God asks of us, as of His servants in days past, is to be always willing and obedient.

"Anywhere with Jesus I can safely go,  
Anywhere He leads Me in this world  
below."

The responsibility and privilege of the minister demand that he shall be ready and willing to quit his pleasant surroundings, his comfortable study, even his well-selected library, when the call comes to "arise and go," even though the way to which the call leads "is desert." That desert experience may prove far richer in blessing than the Samaria effort.

Years ago, just when I had gotten hold of a new work and a new language, a sudden call came to go else-

\*This gripping presentation of vital principles, growing out of his own unique experience, was prepared at our request by Elder Jones when he passed through Washington recently. Such a candid testimony based upon a remarkably successful foreign mission work, which began in 1901 in the South Pacific Ocean, in Society, Pitcairn, and Cook Islands, and continued in Java and Sumatra, gives the author's observations a force and value that will be recognized by every thoughtful reader.—EDITORS.

where. The plans and outlook for the work in which we were engaged were excellent; a new church had been built, a church school had been started, converts were coming in, and there was a good missionary spirit among the believers. All this was due more to personal contact than to preaching. The call made it necessary that we leave on the boat that brought the message. So, while we were sad to leave this promising and pleasant field, there was no time for regrets. Hastily arranging for some of the members to carry on till other help came, we gathered up our few possessions, said farewell to the brethren and friends, and sailed for our new field of labor thousands of miles away.

The cosmopolitan city which was our destination presented a stupendous task for mission activities. To preach to all in it meant first to master scores of tongues. There must be some other way—some better way—than the public platform. Of course the message must be given, but how? Churches of every denomination were there in numbers, with Mohammedan mosques and Hindu temples; but all these, as well as all halls in which we might speak, were closed to us. Thus we were shut up to the more successful way whereby all classes and all tongues may be reached,—the way of personal contact. This was not always easy or pleasant, but it had one thing in its favor,—it worked well.

The first person to become interested in the message was a lady of rank whose influence in behalf of the truth enabled us later to obtain a favorable site in the city for a church building. Next, a native family gladly accepted the truth, and some of its members were trained in one of our colleges for service. A native had been given up by the doctors, but by prayer and simple treatments was greatly benefited. This was noised abroad, and advertised our presence in the

city. A well-known leader of a large Protestant church also received physical and spiritual help. Perhaps our strongest supporter was a poor blind man, a loyal member of one of the churches, who never failed to stand up and speak in our favor every Sunday when his pastor would decry our mission. Other members of various nationalities were brought into our growing company, and, in turn, became staunch and loyal workers.

Thus by the simple means of personal contact, which I have not the space to relate in detail, this large city was stirred. The simplicity of the method, which is Christ's own, caused the various missions such concern that they united to hold public meetings against us, publishing their talks in the daily papers. All this only made us more friends; for the Lord was with us, and blessed our efforts in making contact with troubled hearts.

Could not this same method of work be used to advantage in our churches today, each member who knows the Lord making contact with some poor troubled soul? I feel sure that if more of the "making contact" methods were followed in every city, our often half-empty churches would be filled to overflowing. What encouragement, what joy, this would bring to all! Moreover, substantial means would flow in from charitably disposed friends who would by this means be raised up; for the promise is that if we arise and shine, "the Gentiles shall come to thy light, and kings to the brightness of thy rising."

In our work for the uncivilized races of the South Seas, whole villages and tribes were often won by the first visit. Kind acts, simple treatments, a manifestation of a spirit of genuine Christian love, and sympathy with them from their viewpoint, have turned them from heathenism to loyal, working converts, who have gone about practicing the same graces. Suppose

we had decided that before doing any work for them, we must learn their language; then build ourselves a comfortable home; and after getting nicely settled and fully ready, make an effort

to reach them through a series of meetings? Would we have succeeded? or was the way of personal contact the better way?

*London, England.*

## Others Are Also Watching

BY M. N. CAMPBELL

**R**EADERS of the MINISTRY will be interested in a report of the recent Student Volunteer Movement convention held in Buffalo, December 30 to January 3. Two of the convention addresses were worthy of special consideration. The first, by Kirby Page, editor of *The World Tomorrow*, was entitled, "A Critical Analysis of Western Civilization," and the other, by Prof. Ralph Harlow, of Smith College, dealt with noncombatancy and disarmament.

It was a matter of surprise to me to observe how closely men of other faiths are watching the trend of affairs, and are stirred by the developments of the present day. The Saviour warned us to watch. Watching closely for the fulfillment of prophecy is undoubtedly what Jesus referred to as the command was given in connection with the signs of His coming. Matt. 25:13. Too many watchmen depend on others to do the watching for them. They take what others pass to them instead of digging out facts for themselves. It has been truly said that there are many echoes in the world, but few voices.

Kirby Page outlined the flow of wealth into the hands of the few, while the multitude are in penury and suffering for the necessities of life.

"The contrast between plenty and poverty is one of the marked characteristics of our present society. Due to the unparalleled scientific and technological progress of the past century, industry is now able to produce goods in vastly greater quantities than can be sold. Every branch of industry is equipped to produce from two to ten times as many goods as can profitably be disposed of, with the result that we have overproduction all along the line. On the farm, as well as in the city, improved machinery has made available an output far in excess of

the purchasing ability of the world market. Warehouses are therefore bursting with goods and granaries are overflowing with food.

"Control of land, natural resources, and the tools of production, has enabled a small minority to accumulate wealth on a scale that was not dreamed of even by kings in past generations."

In dealing with the preparations and agitation for another war, he used the following forceful language:

"At this critical period, when the fires of international fear and hatred are burning furiously, the militarists of the various countries are pouring oil on the flames by campaigns of military preparedness. Everywhere efforts are being made to militarize the public mind by singing the old songs: war is inevitable; preparedness for war is the best guaranty of peace; treaties of peace and international agencies of justice are futile unless backed by armed force. Through the press, on the platform, over the radio, through the movie and other available devices, a vigorous effort is being made to convince the public that only in armaments can security and justice be maintained. In the United States two years' military training is required of all students in some ninety colleges and universities and in some twenty-five high schools. Approximately 145,000 American students are taking courses in military training and are

being indoctrinated with the theory of armed preparedness."

Mr. Page urged Christians to take a definite stand against participating in further war of any sort. He stated that *The World Tomorrow*, of which he is editor, took a poll of clergymen on peace and war, and found that 10,427 ministers took a definite stand against either supporting or participating in any future war. He cited an editorial in the *Pennsylvania Manufacturers' Journal*, which reads:

"It is a matter of great surprise to find so many supposedly intelligent American citizens willing to preach treason against their country by advising against national defense. It is interesting, if not pleasant, to contemplate the number of telegraph poles that would be adorned by white cravats, re-enforced by hempen neckties, should another war be declared—which, may Heaven forbid—to test the 'loyalty' of these antipatriots. . . . The event of a war and the active participation of the clergy against national defense, to which so many have pledged themselves, would give us a brand-new national sport: gunning for clergymen."

Prof. Ralph Harlow, of Smith College, in his talk on disarmament and noncombatancy, aroused the most pronounced enthusiasm among the 2,500 college students present at the convention. He urged all Christians to refuse to take any part in future wars, even if it resulted in their execution. He declared that "governments called for their bodies and took their souls." The idea of standing for noncombatancy swept the convention. Cards were passed out asking for an expression on the subject. The results were 100 to 1 in favor of resisting conscription or engaging in legalized bloodshed.

From other sources it became apparent that while militarism is invading colleges and captivating both men and women for its purposes, a rapidly

rising tide of sentiment is developing that opposes taking any part in future armed conflict.

In closing his address, Mr. Page uttered the following solemn words:

"The odds are heavily against us. The visible evidence furnishes numerous reasons for apprehension concerning the future. The prospects for the days just ahead are exceedingly gloomy. Two possible courses of action are open to all of us as we stand confronted with terrifying threats to our civilization. We may yield to despair and decide to eat, drink, and be merry for a few delirious months or years. On the other hand, we may regard the terrible odds against us as a challenge, an opportunity, and a privilege."

The outstanding sections of Mr. Page's address appear in the *Review* of February 4. Our evangelists will find excellent material in that article to use in their discourses on present-day issues.

Washington, D. C.

### "O For a Thousand Tongues"

CHARLES WESLEY, the greatest hymn writer in Methodist history, wrote over six thousand hymns, some of which have attained first rank in English hymnody. He and his brother, John Wesley, declared that they made more converts through their hymns than through their preaching.

Charles Wesley usually celebrated each anniversary of his birthday by writing a hymn of praise to God. Little wonder, therefore, that the first anniversary of his conversion, his spiritual birthday, should be celebrated by one of the most helpful hymns in use among Methodists. The opening line of the hymn, "O for a thousand tongues to sing," is reminiscent of a remark of praise to God, once uttered to Wesley by Peter Böhler: "Had I a thousand tongues, I would praise Him with them all."





### Believing What We Believe

**N**EXT to the direct operation of the Holy Spirit upon the human heart, the profound and sincere belief of the preacher in the integrity of the message he proclaims is doubtless the most potent influence that can be brought to bear upon the hearer. Before it eloquence, scholarship, logic, and other desirable and legitimate accouterments pale into insignificance. Whether one agrees with a person or not, if convinced of his conscientious conviction and honesty of purpose, there is usually wholesome and sympathetic regard for his expressions. But if there is a feeling that his utterances are "professional," or in a sense insincere or disbelieved by their advocate, they make no favorable impression, but rather create a mental revulsion, even if the arguments are seemingly sound and unanswerable.

The quality of sincerity is consequently of profound importance to the ministry of this movement. Better were it not to speak on some matters if not yet clear thereon, than to do so merely because they are held at large. A minister's confidential expressions within the limited circle of friends, or the evidence of his own personal life and attitude, can easily nullify what he says in the pulpit or committee room.

We publicly proclaim belief in the imminent advent of Christ, and properly and necessarily so. Do we talk confidentially and live in secret in harmony with the implications of that belief? Do our habits of expenditure, our investments, our daily conduct, support the belief we profess? There are multitudes among the laity and not a few in the ministry who are stumbling over inconsistencies that cannot be concealed from their view.

Professing belief in the Spirit of prophecy, flagrant disregard of its plain counsels largely neutralizes any profession of confidence in or use of the same by any worker, irrespective of his position, when the facts are known. Likewise with doctrinal or

prophetic positions. To preach a position not actually believed personally is sheer hypocrisy. Better far to be silent until a sure basis for conviction is reached. The parrotlike repetition of what others have taught, without personal confidence therein, is neither ethical nor expedient. Happily, such unfortunate experiences are exceptional.

We have reached the hour when the "shaking" long foretold will become increasingly evident. We must individually know our platform, and our personal basis of evidence and confidence thereon. Our laity are watching our ministry more closely than is sometimes sensed. They penetrate beneath the mere outward words to inner beliefs that cannot be concealed, to convictions that are revealed in a dozen varying ways.

The manifest call of the hour is to believe what we believe, to know individually the basis for these beliefs, and to be satisfied by evidence that they will stand every reasonable test. This we know: The foundation of God's final truth standeth sure. The progression of His plan of salvation for this last hour moves forward with

undeviating precision. Let us therefore, being so persuaded, plant our feet upon impregnable positions and carry these to all we can reach with all the intensity of conviction that God has implanted within us.

We are on the threshold of the final movements of the remnant church and

of the world. He who cannot see this is desperately in need of spiritual eye-salve. Rehearse the evidences. Receive their full cumulative value. Let expressed conviction be buttressed and enforced by a life in harmony therewith. Then will there be a compulsion that cannot be gainsaid. L. E. F.

### Our Dual Responsibility

**G**OD has but one way of saving men, the revealed provisions of which have been unchanged since the incarnate Son of God died for our sins on Calvary nineteen hundred years ago. The terms of His offer are graciously set forth in the Gospels, then expanded and applied in the remainder of the New Testament. They were the same in the year A. D. 1 as they are in this year of grace 1932. Times change, and human attitudes and ideas vary with the centuries; but man's lost and sinful condition remains unaltered, and his sore need of salvation has never varied.

Special departures from God at different periods in the church's history have called for special reproofs and warnings. But the sole purpose of such admonition has always been to call men back in repentance to the acceptance of our God's eternal good news of salvation. It is well to remember that it is never the warning that saves; it is the return of the soul to God, the personal acceptance of His proffers of salvation.

That is why the gospel in this remnant of time is denominated by Inspiration as "the everlasting gospel." It is "everlasting" because, in the mind and purpose of God, it is unchanged and unchangeable, and because its provisions and results will be eternal in effect. It is now to be proclaimed amid the most unparalleled departure from God in human history. Not only is this true among the godless, with the sweeping atheism of appalling masses, but it actually reaches its apex in the professed Christian church.

In the early centuries the Papacy, in its formative period, turned from light to darkness; but now the churches that protested against that apostasy in the Reformation period have, as a body, turned from God,

abandoning His blessed truth for bewildering falsehoods. This must be rebuked. Warning must be given, separation demanded. This we are charged by Heaven to declare. Nevertheless, that which actually saves is the redemptive provision of the changeless gospel. And this we should never forget nor neglect.

We must be faithful in exposing apostasy. We must assuredly announce the hour of God's final judgment, but so announce it that men shall "fear God," and turning from sin, shall personally accept the provisions of His everlasting salvation.

We must not only evangelize heathendom, but we must call responsive Christians out from corporate apostasy, both papal and Protestant. But mere membership in the remnant church will be profitless unless the applicant has personally availed himself of the actual salvation of God in Christ.

The crowning mark in last-day departure from God is, of course, apostasy's dagger thrust at the very heart of the revealed moral standard which defines every principle of relationship between God and man. The divinely appointed insigne of creative and re-

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# Homiletic Helps

The Principles and Practice of Preaching

## Expository Sermon Outline

BY B. H. SHAW

THE following suggestive outline for an expository sermon is submitted with the view to stimulating the use of this type of sermons. While it is undoubtedly the most difficult type of sermon to prepare and present, it is one of the most profitable both to the preacher and to the audience. In the expository sermon, instead of using a single text, a passage of Scripture of varied length (several verses or a chapter or even more) is used; and from this will be taken the subject, the theme, the divisions, and most of the material for the sermon. Such a sermon is not merely a series of remarks on a number of verses of Scripture; but the speaker, seeing the distinctive truth in the passage, uses only as much of it as necessary to enforce that truth.

### A Day of Good Tidings

Text: 2 Kings 6: 24-30; 7: 3-10

Theme or Purpose: To arouse from selfish inactivity.

#### Introduction

- a. Portrayal of the famine. 2 Kings 6: 24-30.
- b. Deliverance. 2 Kings 7: 3-16.  
(Reserve practical application for body of sermon.)
1. A Great Need
  - a. A world starving, weeping, pleading, praying for the bread of life.
  - b. See "Gospel Workers," p. 347; "The Acts of the Apostles," p. 109, par. 1; "Testimonies," Vol. VIII, pp. 31, 26, 27; "Life Sketches," p. 214; "Christ's Object Lessons," pp. 228, 234.
2. A Great Supply
  - a. Picture of an abundance. 2 Kings 7: 8.
  - b. The amount of spiritual bread (light) God has given us amazes each person to whom it is revealed. Every conceivable spiritual need is supplied by this message.
3. A Great Duty
  - a. We are stewards of this supply, and as stewards it is required that we be faithful. 1 Cor. 4: 1, 2; 2 Tim. 2: 2; 1 Peter 4: 10.
  - b. In view of the world's need, merely to enjoy what God has given us, and not share it with others, would be extremely selfish. 2 Kings 7: 8, 9. See also "Christ's Object Lessons," p. 235. (The whole chapter is good.)

#### Conclusion

Summarize, and make an appeal based on chapter 7: 4, 9. To sit still and to keep still means death to the starving millions and great peril to our own souls. Let us therefore hasten to tell the king's household.

Coltawah, Tenn.

### Paradise Restored

BY C. S. PROUT

Text: 1 Corinthians 2: 9

#### Introduction

- a. Describe what our eyes behold of the beauties of this earth.
- b. This is not heaven.
- c. Promised something better.
- d. A real place.
- e. How we may know about the future.
1. God has promised this earth to the meek. Matt. 5: 4. Then will be the answer to Lord's prayer, "Thy kingdom come."
  - a. Review God's original design. Isa. 45: 18; Gen. 1: 26.
  - b. Plan thwarted by entrance of sin. Explain by parable of the sower. Matt. 13: 24.
  - c. Former dominion to be restored. Micah 4: 8.
2. Promised to Abraham and his seed.
  - a. Did not receive it then. Acts 7: 5; Heb. 11: 8-10.
  - b. Fulfilled in spiritual Israel. Gal. 3: 16, 29.
3. This earth will become the home of the saved. God's original purpose will be accomplished. How?
  - a. Christ's testimony. Matt. 25: 31-34.
  - b. This earth, with sin and death, will be destroyed by fire, and made new. 2 Peter 3: 10-14; Rev. 21: 1.
  - c. The same fire which destroys devil and angels at close of the millennium will purify the earth, and make it again a fit place for the redeemed. Mal. 4: 1-3.
4. Beautiful Bible descriptions of the earth when made new for abode of saints.
  - a. A place of joy. Isa. 35: 1-10.
  - b. Nothing to hurt or destroy. Isa. 11: 6-9.

- c. New heavens and a new earth. Isa. 65: 17.  
 d. No pain, tears, or death. Rev. 21: 4.  
 e. Pleasure of meeting Jesus face to face.  
 5. Jerusalem the capital city. Rev. 21: 2, 14, 21.  
 a. Description. Rev. 21: 25, 27.  
 b. Where located. Zech. 14: 4—

## Conclusion:

He has gone to prepare a place for you and me. John 14: 1, 2.

Invitation. Rev. 22: 17.

Arlington, Calif.

## Kindly Correctives

On Speech and Conduct

### A Layman's Appeal

[The rebuke and appeal in the following letter, sent recently to one of our evangelists, touch upon a point that unfortunately makes it personal to many who are engaged in the gospel ministry. For this reason the letter is given, as it was written, setting forth one layman's viewpoint of the minister's privilege and duty.]

DEAR BROTHER: "The love of Christ constraineth me" to write to you, His avowed representative, touching a certain matter that weakens your influence. I refer to your habit of praising men in the pulpit, and of telling amusing stories in your sermons. If you could be in the audience and hear these stories, you would realize that they cheapen your discourse instead of adorning it. Often I have heard earnest Adventists express the wish that you would cease this practice.

God has given to you a beautiful presentation of the message of salvation, as exemplified in the life and ministry of His Son. Will not the message for this time be most effectively presented if it is given as Jesus would give it, were He standing in your pulpit? Can you imagine Him interspersing funny stories with the words of life and warning?

In His ministry, Christ testified: "I do always those things that please Him." So must His followers do. How finely Paul sets forth the privilege of high standards in speech for one who is a minister of the gospel: "As we

were allowed of God to be put in trust with the gospel, even so we *speak*; not as pleasing men, but God." 1 Thess. 2:4. And again: "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. 1:10.

Very clear instruction is given in the Spirit of prophecy on this point. In "Testimonies to Ministers," page 318, we read:

"Neither is it the object of preaching to amuse. Some ministers have adopted a style of preaching that has not the best influence. It has become a habit with them to weave anecdotes into their discourses. The impression thus made upon the hearers is not a savor of life unto life. Ministers should not bring amusing stories into their preaching. The people need pure provender, thoroughly winnowed from the chaff. 'Preach the word,' was the charge Paul gave to Timothy, and this is our commission also. The minister who mixes story-telling with his discourses is using strange fire. God is offended, and the cause of truth is dishonored, when His representatives descend to the use of cheap, trifling words."

It is always painful to an audience to hear ministers praise other ministers as they introduce them in the pulpit. Many warnings have been given to us against indulging in this practice, which harms all who hear it or take part in it. In "Ministry of Healing," page 449, we read:

"That which I have seen of eternal things, and that which I have seen of the weakness of humanity, has deeply impressed my mind, and influenced my life work. I see nothing wherein men should be praised or glorified."

I have written these things in the spirit of love, and with an earnest prayer that many may be blessed and strengthened through your ministry.

"KNOWLEDGE is power—  
 Knowledge of the Bible is spiritual  
 power."

# The Better Workman

Improvement in Method and Technique

## Hints for Amateur Song Leaders

BY HENRY DE FLUITER

**O**FTEN our young men, and older ones too, are pressed into the service of conducting the music in our meetings, even when without previous experience. For such, a few suggestions may be timely.

First, do not attempt to conduct in public until you understand the rudiments of conducting. You should be familiar with the different kinds of time, and the value of notes, rests, and holds. You will deal largely with three-four, four-four, and six-eight time; therefore you should master these thoroughly. Any good rudimentary instruction book will give you this information.

The purpose of the song service is not to amuse or to kill time, but to bring the mass mind into one harmonious whole, and prepare it for the sermon to follow. This being true, it is a mistake in announcing the service to divide it into two parts,—song service and preaching. To repeat: Do not advertise: "Song Service at 7:30; Lecture at 8 o'clock." It is difficult to conduct a rousing song service with empty chairs. Try to have the people present when the first song is announced.

It is also a mistake to announce, at the close of the song service, "We will now open the meeting with Number so-and-so," when the opening song was sung perhaps half an hour before. Such an announcement never fails to chill the hearts that may have been warmed and solemnized by the songs already sung. It implants the thought that the song service is not of any real importance, just something to fill in and entertain, a pleasant way for those who arrive early to while away the time until the meeting begins.

### Selecting the Songs

Keep in mind the subject for the evening sermon, and select songs that will lead the mind in the same direction. Intersperse the group singing

with an occasional special song that has a bearing on the same subject. When you announce a solo, duet, trio, or quartet, the people expect something above the average. Therefore you should know just what is coming. Remember that it is better to do without special numbers than to put on something that will give rise to just criticism. A "special" need not always be a new song. And old, familiar hymn, with a real message, well sung, may have a good effect. Often an encore of a familiar song, effectively sung, will be received with more appreciation than the more ambitious number that preceded it.

Avoid elaborate sheet music; it draws attention to the singer instead of to the message which it should contain—but too often does not. It is in better taste to stay by the old, simple hymns, which have a place in the hearts of the people. The average audience will appreciate them more. Remember always that the great purpose behind all the effort is to save souls.

### The Choir

A choir of mixed voices is a valuable asset in an evangelistic effort. Each member should be able to sing by position, and to carry his part independently. Such a choir gives wonderful

support to the leader, keeps him from constantly straining his voice, and adds greatly to the interest of the song service. A well-trained choir will carry the audience over many difficult or weak places, especially when a new song is introduced. Often a song can be divided with good effect between the choir and the audience.

The writer has found by years of experience that to have the choir wear a uniform, preferably white, adds to the dignity of the service, eliminates unfavorable criticism, and has a sobering effect on the singers themselves.

### The Pianist

Of more importance than the choir or even the chorister is the pianist. He can make or break the song service. Unless there is absolute co-ordination between pianist and leader, the song service may become tragic instead of heavenly.

No set rules can be laid down to govern the playing, but there is a happy medium between following strictly the notes and time of the sacred music and falling into the jazzy "swing" of popular songs. Playing the octaves is almost indispensable; and filling out the measures with additional harmonies adds life and spirit to the singing.

The pianist must watch the leader, and become familiar with every move and gesture. There should be a sympathetic understanding between them, so that every movement of the leader will be instantly registered through the pianist. Of course this is impossible when the player must keep his eyes fixed rigidly upon the music.

### Suggestions for the Chorister

Do not talk too much. The people have come to this part of the service to sing, not to listen to preliminary sermonettes by the song leader. Recently the writer visited a song service, and overheard the remark: "I wish he wouldn't talk so much, but would sing more; we want to sing." However,

occasionally a brief history of some outstanding song, or of some incident connected with it, will make a helpful appeal to the audience.

Avoid the spectacular and the ludicrous. Do not act smart. Do not try to imitate some one else. To do so only makes you ridiculous.

Be yourself. Until you feel at home with your audience and your work, it is safer to stick strictly to routine.

Do not joke. A little pleasantry may be allowable occasionally, but joking kills the spirituality of your work, and so thwarts the purpose of it all—the salvation of souls.

Pray with the preacher, pray with the choir before you begin, and above all pray in secret for the blessing of Heaven upon the ministry of song. If you feel blue and discouraged, keep it to yourself. Be happy and cheerful, radiate sunshine with choir and audience. The result will be a joyous service of song that will warm hearts and prepare them for the message to follow.

*Los Angeles, Calif.*

### Rescue the Perishing

FANNY CROSBY, the blind song writer, once was at the McAuley Mission. She asked if there was a boy there who had no mother, and if he would come up and let her lay her hand on his head. A motherless little fellow came up, and she put her arms about him and kissed him. They parted. She went from the meeting and wrote that soul-inspiring song, "Rescue the Perishing," and when Mr. Sankey was about to sing the song in St. Louis, he related the incident. A man sprang to his feet in the audience and said: "I am the boy she kissed that night. I was never able to get away from the impression made by that touching act, until I became a Christian."—"Council Fires."

## Delving Into the Word

Studies on Fundamentals of the Message

### The Prophetic Periods

BY C. P. BOLLMAN

**A** CONTRIBUTOR to the *Moody Bible Institute Monthly* has undertaken recently to darken counsel by words without knowledge "touching the time-honored method of reckoning certain prophetic periods which are given in the books of Daniel and the Revelation."

The writer referred to seeks by appeal to the Jewish calendar to show that the "thousand two hundred and threescore days" of Revelation 12: 6; the "time, and times, and half a time," of verse 14 of the same chapter, as also the "forty and two months" of Revelation 13: 5 cannot all refer to the same period of time for the reason "that forty and two months is never 1260 days."

We said that to show this the writer in the *Moody Monthly* had resort to the Jewish calendar, remarking that "in this study, of course only the Jewish calendar has to be considered, the prophecies relating as they do to that people."

Now, as a matter of fact, though Daniel 7: 25, which is also referred to, was given through a Jewish prophet, neither that prophecy nor yet the three and a half years, the "forty and two months," or the twelve hundred and sixty days of the 12th and 13th chapters of Revelation, had anything whatever to do with the Jews as such. In both Daniel and the Revelation these time periods had reference to the Papacy and the oppression of Christians by that apostate system.

It matters not that "the Hebrew year of twelve months falls short of our calendar year by some ten or more days." The thing aimed at in every prophecy wherein a year is symbolically represented by a day, is to signify not calendar but solar years. This method

of representing real years by days was well understood by the Jews. We find it used first in Numbers 14:34, where we read: "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know My breach of promise."

The rendering in the A. R. V. is practically the same, except that instead of "breach of promise," as in the Authorized, the Revised has, "the revoking of My promise," a rendering which seems less harsh, as it implies no failure on God's part.

The next occurrence of the use of a day to represent a year is found in Ezekiel 4:6: "Thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." The margin says, "A day for a year, a day for a year."

It may help us to understand this whole subject better, especially Revelation 12:14, to remember that among the Jews a year was sometimes called a "time." This is true of Daniel 4:23, when, in interpreting the king's dream recorded in that chapter, the prophet described the period during which Nebuchadnezzar was to be insane as "seven times." Writing of this in his "Antiquities of the Jews," Book X, chapter 10, par. 6, Josephus testifies that the king was in that condition seven years.

So there can be no question as to the

meaning of the Biblical expressions, "time and times and the dividing of time" of Daniel 7:25, and the "time, and times, and half a time" of Revelation 12:14, which are clearly the same; namely, three and one-half years; "a thousand two hundred and threescore days," as given in verse 6 of the same chapter, and as "forty and two months," according to verse 5 of chapter 13. Clearly, then, these three forms of expression are variants, each of the others.

Now in such matters there is no attempt at mathematical exactness. Thirty days are counted as a month the world around. Commenting upon the words in Revelation 13:5, "Power was given unto him to continue forty and two months," Dr. Adam Clarke says:

"As these forty-two months are prophetic, they must mean so many years as there are days contained in them; namely, 1260, each month containing thirty days."

Similarly, in his comment on Revelation 12:14, Dr. Clarke remarks that "the period for which the woman should be nourished in the wilderness would be a time, times, and a half; consequently this period is the same with the twelve hundred and sixty days of verse 6. . . . And as each prophetic year contains three hundred and sixty days, so three years and a half will contain precisely twelve hundred and sixty days."

In writing as he has, the contributor to the *Moody Monthly* runs counter not only to the opinions of the most conservative commentators of the nineteenth century, but, in effect, he charges with folly the divine Spirit who inspired the writings of the prophecies of Daniel and John, as He did also the other Scriptures.

Washington, D. C.

A DRIVER is not a leader, but a dominator.

It is often the case that we cannot go farther in truth unless we go deeper.

## UNDIVIDED SERVICE

BY GEORGE



NE of the tragedies of the religion of humanity in its attempt to be perfect in theory and practice. Multitudes are misled. But Christ says that this cannot be made by making the attempt, and in the end bringing down of confidence, improvement will not manifest in the church. Again

If the church at large is to develop spiritual fervor and moral strength, and under her she must give quick and earnest heed to make the one essential choice, "Seek ye

Our God is a "jealous" God. He will not have divided service. There is so much to be accomplished of the kingdom of God on earth that the first things first. Undivided attention is necessary for bringing satisfying and abiding results. We must have the Spirit of Christ and have the passion of the heart and mind are divided between

When a church loses her passion for her mission and forsaken her mission. But we must have an exhaustless passion for souls is unfaltering word and work, faith in His message. It is not today. Only when men are fused and united in dominating passion for winning the lost and genuine advancement in spiritual

Surely the time has come when Zion must arise, the hour, put on her "beautiful garments," cleanse herself from the polluting "dust of the earth," and arise and shine for her Master. In her name, the Lord with all her might, thus pray for the Lord of Christ. For our response to this call for whole-hearted service, the Master is not the Lord shall build up Zion, He shall appear

Washington, D. C.

DISTRIBUTION of responsibility is God's plan; the reverse is man's trend. Under the latter plan it may seem easier to administer, but it violates a basic principle of gospel organization. Autocracy has no rightful place in the church of God.



DIGNITY tends to degenerate into formalism, if not watched and spiritualized.

## Personal Testimonies

Deeper Life Confidences

### VICE REQUISITE

W. WELLS

igious life of today is the hypocrisy of  
ive a double life as regards profession  
endeavoring to serve God and mammon.  
ot be done. Notwithstanding, many are  
e general results we observe the break-  
rushed experience, and serious weakness  
inst this we are called to bear witness.  
strong Christian character, grow in holy  
God accomplish the work assigned her,  
o the high demands of Heaven, and daily  
e first the kingdom of God."

ill never accept half-hearted loyalty or  
the Christian life and to the establish-  
hat it will engage all our powers to put  
to the main issue is the only way of  
. It is not possible to be imbued with  
ion for souls that He manifested, when  
a two courses of action.

r the lost, she has really lost her vision  
st remember that the foundation of an  
ering faith,—faith in God, faith in His

This we are under obligation to stress  
fortified, spurred and infatuated, by a  
st to Christ, will they make satisfactory  
life and Christian service.

n should fully "awake" to the needs of  
ents" of proffered righteousness, shake  
e earth," and in the name of the Lord  
ying obedience the church should serve  
paring the way for the second advent  
to living experience, personal faith, and  
w waiting; for it is written, "When the  
ear in His glory." Ps. 102:16.

### Sunset Musings

WHEN in 1875 I accepted "present truth," my whole outlook was changed, and life seemed to take on a new meaning. Infidel sentiments were swept away, and the joy of salvation filled my inmost soul. When I entered the ministry a few years later, I threw myself into the work of God with all my youthful energy. The study of the Bible and the Testimonies was my constant delight. As the result of those early labors, through divine help, several valuable workers were raised up, some of whom are still in the harness.

In the strenuous years that followed those bright beginnings, though not one thought of yielding up the truth was ever cherished, I can now see that danger of spiritual loss attended my constant hurrying to and fro. Therefore, I am thankful for a little quiet season, toward the close of my life, in which to have more time for meditation, study of the word, and prayer. Reasons for mistakes made in previous years are thus made clear, and many precious lessons are learned.

With Paul, I have come more fully to understand that "in me (that is, in my flesh,) dwelleth no good thing,"—either in my own flesh or in that of any other person. "The heart"—my heart, every heart—"is deceitful above all things, and desperately wicked." Unless divine power, creative energy, comes into that dark void, none of the fruits of righteousness will appear, but only the works of the flesh enumerated in Galatians 5:19-21. This transforming energy, which is the only power in the universe that can give to the gospel ministry real spiritual fruitage, we know to be the Holy Spirit. In other words, it is "Christ

THE finger of divine destiny is writing in swift and unmistakable letters these days. The concurrence of signs of the impending end predicted by Inspiration constitutes evidence that is irresistible. We should proclaim it with conviction.

in you, the hope of glory," by which we may "present every man perfect in Christ Jesus." Col. 1:27, 28. "Now the Lord is that Spirit," and in the heart in which He reigns, "there is liberty"—freedom from the domination of sinful passions.

Though I have the gift of eloquence to enable me to "speak with the tongues of men and of angels," if these utterances are not inspired by the indwelling Spirit, no spiritual results will accrue. An eloquent sermon may mightily move an audience, but devoid of the Spirit's influence, it will produce no spiritual fruitage in the hearers. To bring persons into church fellowship whose intellect alone has been convinced, is a misfortune to them as well as to the church. This sad lack accounts for much of the spiritual weakness, the backsliding, and the loss of membership seen today in our churches.

As my days pass swiftly, I realize more fully the force of the Scripture and of the Testimonies, on the necessity of daily assimilation of the word, instead of what some man may say about it; for we are told, "The word of God is as the leaves of the tree of life." Paul emphasizes the life-giving qualities of the word (1 Thess. 2:13) thus: "When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." And Jesus Himself said: "The words that I speak unto you, they are spirit, and they are life." John 6:63.

"The life of Christ, that gives life to the world, is in His word. . . . Every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind."—*The Desire of Ages*, p. 390.

This word is unto me "the joy and rejoicing of mine heart."

E. H. GATES.

Monrovia, Calif.

### "Just As I Am"

CHARLOTTE ELLIOTT became an invalid, with a helplessness lasting fifty years. Dr. Cæsar Malan, visiting her father, talked with her concerning her soul's salvation. At first she rudely resented this, but afterward repented and asked him how she might find the way to Christ. He replied: "Dear Charlotte, cut the cable. It will take too long to unloose it. Cut it. It is a small loss anyway. You must come to Christ just as you are." And so, just as she was, she came, and found the "peace of God, which passeth all understanding," enabling her to bear her illness with bravery.

Twelve years later, while every one about her was busy preparing for a bazaar, she was burdened with the thought that as an invalid she was utterly useless herself, and brooded over this through the long hours of the night. But the next day her faith prevailed; and remembering the words of Dr. Malan which brought about her conversion, she took her pen and wrote that wonderful hymn, beginning, "Just as I am, without one plea." Later in the day Mrs. H. V. Elliott entered the room to tell her how the bazaar was progressing, and while there she read the hymn and took a copy of it. The great hymn was thus given to the world; and out of her helplessness Charlotte Elliott wrought a blessing to many souls that have been guided into salvation and wonderfully strengthened by her hymn.

THE same gospel that saves from the guilt of sin will deliver from the power of sin. We need its full provisions today.

# The Association Forum

A Round Table on Efficient Methods

## Open-Air Meetings

BY J. E. SHULTZ

**T**O speak successfully in the open-air forum, one needs to have a very definite conviction that he has a divine message, and must not be moved from its presentation. Nothing is easier than to turn from one's subject if the interest seems to wane, and the people whom one is trying to hold begin to leave; but it is at such a time that resourcefulness must be brought into play. An apt illustration, with a definite spiritual appeal, will often revive the flagging interest, and bring new hearers; but never must the speaker resort to mere storytelling. If the heart of the preacher is burning with a desire to save souls, and he is putting the last ounce of his strength into his work, the crowd will recognize it.

Energy and prayerfulness must be supplemented by earnest study of the message and the art of its presentation. And when you have done your best, remember the heckler will be present to harass, and the sharp questioner will have been puzzling for weeks perhaps to "stump you" in public. If you cannot answer a question, admit it; but if you feel that study will reveal the answer, promise to give it the next week. Obvious honesty is imperative for the open-air preacher. No subterfuge will answer.

A talk of thirty minutes is usually long enough for an outdoor meeting. The inexperienced often make the mistake of trying to speak longer, and the result is disappointing. In open-air meetings long sermons and long prayers are always out of place.

Our plan in Boston has been to follow the subject of the day by a question-and-answer period. This always brings a large attendance, showing that the question-and-answer plan is still popular,—as it is always effective,—notwithstanding the fact that many of our teachers are following the methods of the world in the classroom by adopting the lecture plan. During this question-and-answer period, one never

knows what questions will be asked. Practically all of them are oral, and many are asked by open enemies of the truth. Often, however, we see the truthfulness of the statement that the Lord will make even the wrath of man to praise Him.

And now to answer questions frequently asked: Are such meetings possible everywhere? and can they be held by all workers? I would answer, No! First, a worker must be peculiarly fitted to deal with crowd psychology. He must be alert to recognize the effort of the crowd to "lead him into the wilderness" of generalities. He must be able to resist the temptation to opportunism. He should be a man who reads extensively, studies constantly, and who does not lose patience when he is heckled; yet he must be possessed of sufficient wisdom to know how to keep from being made to appear at a disadvantage when he is treated to a torrent of abuse.

If in calm dignity he has the grace to meet abuse with firm kindness, he will win the sympathy of the crowd, and will be stronger in the eyes of the intelligent. And he must never act the coward, even in the face of threats

of bodily violence. Like a good soldier, he must be calm in the face of galling fire. Those who cannot measure up to these primary requirements, would better not attempt to speak in the open air, for the open-air forum is the acid test of any public speaker.

Our open-air meetings, when deemed feasible, are not to be held as are the meetings of the Salvation Army; for years ago we were told as a denomination that we were not to do the work which God has given them. And not every city or town has a Boston Common, which was dedicated by its donor to the Massachusetts Bay Colony for

free speech. Mr. Faneuil, the donor, was a French Huguenot who prized religious liberty, and realized the value of free speech in preserving it; so in making his bequest to the colony he created an institution which would make Boston a distinctive place. The Common, here, is in several respects like Mars' Hill—a clearing house for ideas; hence the largest churches in the city have their groups there each Sunday. Where such conditions exist elsewhere, such meetings may be held by workers whose methods prove their adaptability to open-air work.

*Boston, Mass.*

### Receiving the Offerings

BY B. F. BRYAN

**G**IVING to the support of the work of God is an act of worship, and has been so regarded from the earliest times. "Sing unto the Lord, bless His name," wrote the psalmist; "give unto the Lord. . . . Bring an offering, and come into His courts." Unfortunately, there is a tendency to regard the taking of the offering as more or less a matter of business, necessary but disagreeable—dread before it is taken, and relief when it is over. It may be that the methods sometimes employed in the raising of offerings have helped to build up in the minds of the congregation a feeling against this special act of worship which, when it is rightly entered into, is as spiritual and helpful as any other.

In this matter as in others affecting the house and worship of God, education has much to do. The first thing is for the pastor or elder to know the ideal which he wishes to reach, and then seek to attain it. When the pastor himself regards the receiving of the offering as an act of worship, and so treats it, the congregation will not be slow to follow him.

In this connection a few simple suggestions may be pertinent:

1. Never allow this part of the service to partake of the spirit of an auction mart or vaudeville. Jokes or amusing stories are as out of place in connection with the taking of the offering as they would be in the prayer.

2. Use the devices furnished in connection with the various money-raising schemes sparingly. Never allow the feeling to come in that the main thing for which the congregation is

assembled is the raising of funds, no matter how worthy the cause to which they are to be given.

3. Never speak of the offering as a *collection*. To do so takes from the act the true spirit of worship.

4. Use as little time as possible in taking the offering, even during the special campaigns, such as Big Week, Harvest Ingathering, etc. Much prayer and little talk produces the best results. This is said carefully and in all sincerity after more than twelve years' experience with a large congregation.

5. The deacons or ushers who are to take the offering should be so organized as to reach every member of the congregation easily, quietly, and quickly. When the baskets or plates have been received, they may be given to two of the deacons at the head of the main aisle or aisles. These men

*(Concluded on page 28)*

## Confirming the Foundations

Historical, Theological, and Scientific Research

### Non-Biblical Testimony to the Historicity of Jesus

(Concluded from February)

BY W. W. PRESCOTT

THE letter of Pliny the Younger, written in 107 A. D., when he was the representative of the Roman government in Bithynia, and addressed to the then reigning emperor Trajan, "is considered one of the most important documents remaining of early Christian history."—*McClintock and Strong, Vol. VIII, p. 294*. Although this letter is of considerable length, yet in view of its importance as an authoritative witness to the historical reality of Christ, it seems advisable to reprint it. The original is quoted in full in the Bampton Lectures for 1859, by George Rawlinson, pages 393, 394, and the translation here used is found in the *Encyclopedia Britannica*, 14th edition, Volume XVIII, page 79:

"Sire, it is my custom to refer to you all matters about which I am doubtful: for who is better able to direct my hesitation or instruct my ignorance? At the trials of Christians I have never been present and I am therefore ignorant of the usual practice in regard to the matter and the limits of punishment or inquiry. I have had also no little difficulty as to whether some distinction of age should be made, or if persons of the most tender age stand on the same footing as the more adult; whether the penitent is to be pardoned or if a person who has once been a Christian shall have no benefit of ceasing to be one. Whether the mere name of Christian, apart from crime, is punishable, or only crime coupled with the name. Meanwhile in the case of those reported to me as Christians I have followed this procedure. I asked themselves whether they were Christians. If they admitted it, I put the question a second time and a third, with threats of punishment. If they persisted in their confession, I ordered them to be led to execution; for I had no doubt that whatever the nature of that which they confessed, in any case their pertinacity and inflexible obstinacy deserved to be punished. There were others of a similar delusion whom, as they were Roman citizens, I noted for remission to Rome.

"Presently the mere handling of the matter produced the usual result of spreading the crime, and more varieties occurred. There was published an anonymous pamphlet containing many names. Those who denied that they were Christians or ever had been, when, after me, they invoked the gods and worshiped with incense and wine your statue which I had ordered to be brought for that purpose along with the images of the gods, and, further, reviled Christ—things which it is said that no real Christian will do under any compulsion—I considered should be dismissed. Others who were named by the informer admitted that

they were Christians and presently denied it, admitting indeed that they had been, but saying that they had ceased to be, some several years before, some even twenty. All these likewise did homage to your statue and to the images of the gods and reviled Christ. They affirmed moreover that the sum of their crime or error was that they had been wont to meet together on a fixed day before daybreak and to repeat among themselves in turn a hymn to Christ as to a god and to bind themselves by an oath (*sacramentum*), not for some wickedness but not to commit theft, not to commit robbery, not to commit adultery, not to break their word, not to deny a deposit when demanded; these things duly done, it had been their custom to disperse and to meet again to take food—of an ordinary and harmless kind. Even this they had ceased to do after my edict by which, in accordance with your instructions, I had forbidden the existence of societies (*hetaeriae*). For these reasons I deemed it all the more necessary to find out the truth by the examination—even with torture—of two maids who were called deaconesses (*ministrae, diaconoi*). I found nothing but a perverse and extravagant superstition.

"I have therefore adjourned the inquiry and have had recourse to consulting you. For the matter seemed to me one deserving a consultation, especially in view of the number of those imperiled. For many persons of every age, of every rank, of both sexes even, are daily involved and will be, since not in the cities only, but in villages and country districts as well, has spread the contagion of that superstition—which it seems possible to check and correct. At any rate it is certain that the temples which were already almost deserted have begun to be frequented; the customary religious rites, long intermitted, are being restored; and fodder for sacrificial victims—for which hitherto it was rare to find a purchaser—now finds a market. Whence

it is easy to infer what a mass of men might be reformed, if penitence were recognized."

The testimony of this letter to the fact of Christ and to the spread of Christianity is plain and undeniable. It also reveals the extreme test to which the Christians of that period were subjected, and the reputation for loyalty to their Lord which had been earned.

In 1866 H. P. Liddon delivered his valuable series of lectures on "The Divinity of Our Lord and Saviour Jesus Christ," which constituted the Bampton Lectures for that year. The following extracts from his seventh lecture are of value in this connection:

"The emperor Adrian [who was the immediate successor of Trajan and reigned 117-138 A. D.], when writing to Servian, describes the population of Alexandria as divided between the worship of Christ and the worship of Serapis ['a famous Græco-Egyptian god'].—Pages 391, 392, edition of 1868.

"In his life of the fanatical cynic and apostate Christian, Peregrinus Proteus, whose voluntary self-immolation he himself witnessed at Olympia in 165 A. D., Lucian gives vent to the contemptuous sarcasm which was roused in him, and in men like him, by the devotions of the church. 'The Christians,' he says, 'are still worshipping that great man who was gibbeted in Palestine.' He complains that the Christians are taught that they stand to each other in the relation of brethren, as soon as they have broken loose from the prevailing customs, and have denied the gods of Greece, and have taken to the adoration of that impaled Sophist of theirs."—*Id.*, p. 392.

"The general position taken up by Celsus [an opponent of Christianity who wrote about 175 A. D.] is that the Christians had no right to denounce the polytheism of the pagan world, since their own worship of Christ was essentially polytheistic. . . . The Christians, he urges, worshiped no God, no, not even a demon, but only a dead man. . . . Nay, would it not have been better to have paid their devotions to some of their own prophets, to Jonah under the gourd, or to Daniel in the lions' den, than to a man who had lived an infamous life, and had died a miserable death? . . . Above all, was not the worship of Christ fatal to the Christian doctrine of the unity of God? If the Christians really worshiped no god but One, then their reasoning against the heathen might have had force in it. But while they offer an excessive adoration to this Person who has but lately appeared in the world, how can they think that they commit no offense against God, by giving these divine honors to His servant? . . . The stress of heathen criticism, however, still continued to be directed against the

adoration of our Lord. 'Our gods,' so ran the heathen language of a later day, 'are not displeased with you Christians for worshipping the Almighty God. But you maintain the deity of One who was born as a man, and who was put to death by the punishment of the cross (a mark of infamy reserved for criminals of the worst kind); you believe Him to be still alive, and you adore Him with daily supplications.' 'The heathen,' observes Lactantius, 'throw in our teeth the passion of Christ; they say that we worship a Man, and a Man too who was put to death by men under circumstances of ignominy and torture.'—*Id.*, pp. 392-395.

Taken all together the quotations submitted in this and the preceding article clearly prove that Jesus of Nazareth was well known in the first and second centuries, and that Christians were characterized by their adoration of Him as their Lord and their refusal to accept Cæsar as a divine Lord.

There is another document which it may be worth while to deal with, although its reliability has been positively denied. It is a book, published in 1923, with the title, "The Archeological and the Historical Writings of the Sanhedrin and Talmuds of the Jews," by W. D. Mahan. A note to the reader is dated July 1, 1884. Among the interesting titles of the twelve chapters are these:

"Chapter VI—Caiaphas' Report of the Sanhedrin, Giving His Reason for the Execution of Jesus of Nazareth."

"Chapter VII—Caiaphas' Second Report in Regard to the Resurrection of Jesus."

"Chapter IX—Acta Pilati, or, Pilate's Report of the Arrest, Trial, and Crucifixion of Jesus."

If the documents here named are authoritative, they are certainly of the greatest value. It is evident that Eusebius, bishop of Cæsarea, who lived 260 to 340 A. D., believed that Pilate furnished the emperor Tiberius with some report of the proceedings at Jerusalem relating to the death of Jesus. Concerning this matter he wrote thus:

(Concluded on page 28)

## Bible Workers' Exchange

For an Enlarged Service

### The Question of Decision\*

BY KATHLEEN L. MEYER

ONE has to deal differently with different persons relative to the matter of conversion. With some you can say, "Let us kneel down and pray about this now," and hold them to the issue until they have obtained the experience. Many times I have led my readers along that pathway. There are times when the decision should be definitely called for. If that moment passes, you may never have another opportunity of that kind.

With others, in fact with many persons, conversion is a gradual thing. They seem to advance spiritually as they learn. With these I seek to make the subject as clear as I can, leave something with them to read, and recommend that they study and pray about it carefully. Then I spend a number of weeks going over practical subjects before broaching this particular subject again. Often I find that they have decided for themselves, and that there is an evident change in their experience. One can see the joy and happiness in their lives.

Many Bible workers and ministers consider it necessary that the decision be gained the instant a person sees the truth. But some people are so easily embarrassed and upset by what they feel to be emotionalism, that it is not wise to try to clinch matters right then. With such I make the matter as clear as I can, and then give them "Steps to Christ" or some similar book to read, urging that they pray and study. At my next visit, if they have followed the suggestion

made, I give another study on conversion. It takes such people longer to make the decision, but usually they remain firm afterward.

For instance, take a conservative, elderly Presbyterian. It is difficult for her to get down on her knees with you and pray about conversion. It may be that she should not feel that way, but she does. I have sensed it very strongly. With such a person I ask, "Is this clear to you?" "Do you understand this?" "Do you see clearly what you should do?" Then I add, "I recommend strongly that you follow your conscience, and I shall pray for you. But if this isn't clear, we will go over it again. You must understand this before you can go any farther."

Sometimes, of course, I ask a person to make the decision right at the time, but not often. And seldom do I say to a reader, "Now about the Sabbath; are you going to keep it?" However, when a person takes a long time to make up his mind, I do make the direct, personal appeal. Often when I visit a person to give a reading, he will say, "I kept my first Sabbath last week." I remember an experience with one family that I had not asked to keep the Sabbath or join the church. One Friday afternoon I came to give them a Bible study. The house was

\*What is the best way of achieving this supreme end? Temperaments vary, and so must our methods in dealing with individuals of differing background and dispositions. Wise is the worker who recognizes and operates in harmony with this principle. We therefore welcome this helpful discussion. It will act as a preventive to getting into a rut.—EDITORS.

all in order, and they were dressed in clean clothes. I asked if they were going somewhere, and they smiled, and said, "No; we have decided to keep the Sabbath."

I never leave a subject until I know my reader has accepted it heart and soul; but I seldom say, "Don't you think it is about time now that you

were baptized and joined our church? You know this is the truth. Don't you think you should make the definite decision now?" I believe my readers stick to the truth, and I am sure they are really converted. But I only read with them, and pray for them. It is God who converts them.

Washington, D. C.

## Attracting the Youth to the Bible Work—No. II

BY LOUISE C. KLEUSER

**W**HEN there is a leader, youth will ever follow. "Follow Me, and I will make you fishers of men," backed by the Saviour's forceful personality, drew young fishermen tremendously interested in fishing into soul winning. Personality counts, and especially with youth. "To whom shall we go?" was not merely Peter's cry; it is the cry of youth today. The Bible worker must be able to point the way. She must know how to advise and direct in the perplexing problems that involve employment after the Sabbath truth has been presented. To the youth of the church, she must know how to give direction in service. Hers must be the advice of a specialist.

Mastery of a course in Bible readings is one necessary qualification for the Bible worker. After this has been attained, true success in the profession will mean ability to branch out from set forms with a skill that will constantly bring from the treasure store of truth gems old and new. These must then be flashed before the eyes of youth, until the hands that would retain the world in their grasp reach out for eternal satisfaction. Such a Bible worker will not merely give Bible studies, but she will bring from the word the inspiration that appeals to youth, and will link them to her in soul winning.

What a field for development! What caution it holds for the worker who is in danger of falling into a rut! The simplicity of our message lends itself admirably to development. There is constant need of workers who know how to adapt themselves to the art of presenting eternal truths in modern attractiveness. This was the Saviour's art. It vitalized His studies, and illuminated His instruction with

pictures of life in His day. This is what appeals to youth, and the Bible worker should not overlook development in this respect.

Prophecy is history in advance. Each should be studied in the light of the other. And we must be familiar with present-day developments, as well as with the outstanding events of the past. Primarily, the Bible and the writings of the Spirit of prophecy should be studied; for there needs to be constant advance in spiritual truth. With their study, however, there should be a wholesome inquiry into the realm of general knowledge. Narrowness on the part of the Bible worker develops narrow converts; and when the storms of research and evidence beat against the walls of faith, our efforts may be found wanting unless we have taken care properly to fortify every position.

Teaching the matchless principles of truth, and thereby creating a love for them wherever found, is our task. Let us give our youth this mold. Name it what we will,—Bible readings for



those not of our faith, Standard of Attainment study for the youth of the fold, or the layman's Bible class,—it is the privilege of the Bible worker to teach truth until hearts burn to tell it again to others. Working in this way, she will be able to develop sound church members, who, in turn, catching the inspiration of her life, will help her to draw other souls into the gospel net. Here and there she will find a youth whose adaptability suggests candidacy for the profession. To this young person she must become a true friend. Wherever she is, a Bible worker for God will stir up the teaching gift.

New York City.

### Illuminated Texts

Side Lights From Translations

#### Revelation 13:5

##### Standard Versions

"There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue [Margin, "Or, to make war"] forty and two months."  
—*Authorized.*

"Authority \*to continue."—*A. R. V., R. V.*

##### Catholic Version

"Power was given to him to do."—*Douay.*

##### Historic English Translations

*Wiclif, 1380.*—"Power was gounn to it: to do."

*Tyndale, 1534.*—"Power was geven vnto him, to do."

*Cranmer, 1539.*—"Power was geuen vnto hym, to do."

*Geneva, 1557.*—"Power was geuen vnto him, to do."

*Rheims, 1582.*—"Povver vvas giuen to it to vvorke."

##### Independent Translations

"Authority was given him to work."  
—*American Baptist Improved.*

"Authority to continue."—*Centenary, Moulton.*

"Power† was given unto him to continue."—*Companion Bible.*

"Authority to pursue its career‡."—*Darby.*

"Endowed with authority to work."  
—*Fenton.*

"Allowed . . . to exert authority."  
—*Goodspeed.*

"Authority to act."—*Interlinear Greek, Von Tischendorf.*

"Allowed to exert authority."  
—*Moffatt.*

"Power [Margin, "authority"] was given unto him to continue [Margin, "to act"]."  
—*Newberry.*

"It was given unto him to act."  
—*Rotherham.*

"Authority was given to him to operate."  
—*Syriac.*

"Empowered to work its will."  
—*Twentieth Century.*

"Liberty of action was granted him."  
—*Weymouth.*

"Authority to make war."—*Young.*

† "Authority."

‡ "Or 'to work,' or 'act.'"

FEAR is the master passion that is controlling a topsy-turvy world. It is fear that has broken down the faith of man in man, and is responsible for the unmistakable ills following thereafter. It was all foretold. But in the midst of world fear, we have a message for today of faith in God, in His everlasting gospel, His last reformatory movement, and the unfailing summation of it all. Blessed contrast and comforting assurance! Ours is indeed a unique and enviable position in the world.

PEOPLE cannot be made good by civil law. No more can they be made righteous by moral law.

\* "Or, to do his works during."

## The Minister's Books

Reading Course and Reviews

### The Proper Use of Books

BY C. C. CRISLER

**WHEN** we gather and read books for the purpose of making plain to others the truths for our day, the blessing of the Lord accompanies such gathering and use; but when we accumulate them to read or study simply to learn truth for ourselves, or to become learned, or to receive mental stimulus or pleasure, and fail to pass on to others that which we receive, we become like stagnant pools, and make a curse of what might be a blessing.

I have in mind a pioneer worker who was an exemplification of what I believe to be a proper use of books by Seventh-day Adventist workers. He was always gathering, always reading, and *always imparting*. He wrote incessantly, sometimes well, sometimes poorly; but he did not fail to pass on to others what he was gathering for himself. And he used his store of knowledge in amplifying and strengthening and perfecting his presentations of truth from the desk. Thus he grew and developed, and his ideas became crystallized.

By "crystallized" ideas I have reference to a clarification of ideas that makes possible their presentation in lucid, forceful form, with no variation from the straight line of truth; and however much one may learn by way of further elucidation of an idea or a series of ideas, the ideas themselves remain unchanged, because they have their foundation in the eternal verities. A man with crystallized concepts ever cleaves to a straight line, and those who are associated with him always know where he will stand when brought into a crisis. He is actuated by an understanding of truth, and never wavers from a straightforward course. His message has the "old-time" ring, even when illumined and strengthened with much that is recent in the field of general knowledge.

To repeat, it is my conviction that when we gather to impart, we grow; when we gather to retain, we fossilize; and in gathering selfishly or sensually, for mere personal pleasure or recreation, we are liable to go wrong in our reading, and misuse that which otherwise could be put to a noble use, with saving results. Instances might be given of men who have made an unfortunate use of books, never passing on to others, in sermons or articles, the precious things they were glean- ing. As a result their ideas became confused, and they never arrived at a proper understanding of truth.

There is another element in reading that is vitally important, for without it much reading is harmful. I refer to the element of full faith in the inspiration and binding claims of Holy Scripture and of the utterances of God's prophets of whatever age. Such faith serves as a sure anchorage, and as a cleaver of truth; and thus safeguarded and equipped, we can with profit peruse many works that otherwise might prove positively harmful and misleading. Such a faith, prayerfully and humbly maintained, will help one to approach all problems under investigation from the side of faith and belief rather than from the academic viewpoint of questioning and challenge and doubt. Sound faith is a fundamental necessity for any one who ven-

tures into the realm of the theological and historical literature of our day, or for that matter of almost any other period.

*Shanghai, China.*

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

**Put Message in Forefront.**—While our topics should be interesting, and striking enough to cause a desire on the part of people to attend, we should be careful to avoid flamboyant advertising. The people ought to come to hear the message, not the man. Rarely during a series of meetings, does my picture or even my name appear on the weekly program. Fellow evangelists, let us try to put the message and the movement in the forefront, advertising the meetings in a quiet and dignified way. We should be honest in our advertising, and not make sensational announcements that we cannot back up. The things we promise to do should be done.

E. G. CROSIER.

*Little Rock, Ark.*

**Red Flag Advertising.**—The action of the General Conference Committee on the matter of evangelistic decorum is timely, and I trust it will be effective. I hope this action will also be understood to cover what we might call "red flag" advertising, such as the often repeated offer of one thousand dollars for a text. Only a few weeks ago this offer appeared in a leading daily in the South, as follows: "Evangelist Blank offers \$1,000 to any minister who can produce a single text of Scripture proving that Sunday should be kept as a day of worship." The following day a challenge for a debate appeared in answer to the offer, with the result that nothing more was heard from the Adventist minister.

While one may say that an offer for a text is not a challenge for a debate, nevertheless it smacks of that very thing, and in Texas, Kentucky, and Tennessee, will invariably bring the response of a challenge. If one is not able and willing to debate, he should avoid such advertising, which really cheapens and belittles the solemn message that we are giving the world.

Furthermore, the way the offer mentioned appeared in the paper gave opportunity for some one to get \$1,000 very easily; for any one can prove that Sunday or any other day should be kept as a day of worship. Every day should be so regarded. Again, who is to determine whether or not the offer has been met? Surely not the one making the offer, for that would not be fair. It seems to me we can find better methods of advertising than those of the "red flag" type.

W. P. McLENNAN.

*Memphis, Tenn.*

**Identified From the First.**—We have had a wonderful interest this summer. Right from the beginning we advertised as Seventh-day Adventists, and nearly every night referred to the fact. On Friday evenings we showed a picture of our local church on the screen, and invited the people to attend our services there on the Sabbath. About sixty persons are keeping the Sabbath as a result of this effort at this writing (Sept. 1, 1931), and seven have already been baptized. We plan to have another baptismal service next Sabbath, and hope for fifteen or twenty baptisms then.

J. G. MITCHELL.

*Miami, Fla.*

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MANAGERIAL ability and financial acumen can never rightfully outweigh power with God as the determining factor in selecting men for responsibility.

INDIFFERENCE and apathy on the part of gospel workers toward the plight of men and women in bondage, sorrow, and suffering from sin, is incomprehensible and indefensible. May God stir and use us one and all to set men free.

### Receiving the Offerings

(Concluded from page 20)

then bring the offering to the table, the audience rising while the blessing of God is asked upon it. The offertory played on the organ may be continued softly during the prayer, and while the deacons are taking their seats.

A few suggestive calls for offerings are herewith appended:

1. Loving the Lord Jesus, let us consecrate ourselves anew to Him today as we worship Him with our gifts.
2. On the wings of service, hastening the glad day when His kingdom shall come, and His will be done in earth as it is in heaven, may these our tithes and offerings go in His name.
3. Jesus gave His life for us, shedding His very blood in Gethsemane and on Calvary. How little we have done for Him in return! Shall we not today, if only in a meager way, endeavor to thank Him with our gifts?
4. Desiring to hasten the coming of our Lord, let us bring to Him our tithes and offerings to be used to His glory in proclaiming this message of the kingdom until it shall have reached every nation, kindred, tongue, and people.
5. With songs of praise upon our lips, and thanks within our hearts, we come into the Lord's house today. May we now worship Him with our tithes and offerings, as in every other detail of our service, in spirit and in truth, and in the very beauty of holiness.
6. And now unto Him who hath loved us, and hath washed us in His own precious blood; to Him to whom we owe a debt that we can never pay, let us come with grateful hearts, yielding to Him the first fruits of our lives, and thereby endeavoring to reciprocate the great love He has extended to us through Jesus, our Saviour.
7. Obeying the divine injunction, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," we come to the Giver of every good and perfect gift, asking Him to accept us, and to use to His glory that which we bring to Him in His name.

Takoma Park, D. C.

### Testimony to Jesus

(Concluded from page 22)

"The fame of our Lord's remarkable resurrection and ascension being now spread abroad, according to an ancient custom prevalent among the rulers of the nations, to communicate novel occurrences to the emperor, that nothing might escape him, Pontius Pilate transmits to Tiberius an account of the circumstances concerning the resurrection of our Lord from the dead, the report of which had already been spread throughout all Palestine. In this account, he also intimated that he ascertained other miracles respecting Him, and that having now risen from the dead, He was believed to be a god by the great mass of the people." — "Ecclesiastical History," Eusebius, Book 2, chap. 2, par. 1.

On the other hand, Dr. Montague R. James, the English writer, in "The Apocryphal New Testament," page 90, classes this volume by Mahan among modern forgeries, and designates it as "a ridiculous and disgusting American book." And yet Mr. Mahan positively affirms that his book is based upon original documents which he himself secured from the libraries in Rome and Constantinople. With this statement of the case each reader must judge for himself as to the reliability of the volume.

In view of the testimony of both Biblical and non-Biblical writers, the conclusion is established beyond refutation that Jesus of Nazareth is an actual historical person who lived and died in the early part of the first century after Christ.

Washington, D. C.

### Our Dual Responsibility

(Continued from page 10)

demptive power has been torn by ruthless hands from the place that God has willed it shall occupy through both time and eternity. This course of the popular Christian churches is the very epitome of defiance, and in its consummation will constitute the outstanding religious rebellion of all time.

But this insigne is likewise the transforming seal of God's implanted

character upon the soul, signifying actual rest from sin and changeless loyalty to God, and the righteousness embodied in Christ and expressed in His law, which must be received if the soul is to live forever with the redeemed. These twin aspects, positive and negative, must be stressed without neglect of either. Thus is there blessed balance between law and grace, Sinai and Calvary. And thus is the relationship of our warning message to the everlasting gospel made clear.

L. E. F.

## The Leaders Should Lead

(Concluded from page 4)

asset to the work of the pastor-evangelist, but also grow into strength and leadership themselves. Every talent must be put out to the users. Every church member must be enlisted in active service, and missions campaigns must be carried on. But in the doing of all this we should never lose sight of the fact that our great commission is to make disciples. This urge should always be uppermost. Said the Lord's servant:

"Our ministers should now be working for the saving of the lost."—"Testimonies to Ministers," p. 231.

"When the people of God engage in this work with real travail of soul, there will be manifest a decided change in cities and villages. . . . It is time that cities and villages everywhere were hearing the solemn note of warning, 'Behold, He cometh.' Get ready."—*Id.*, pp. 231, 232.

"The parable of the lost sheep should be a lesson to every soul who has been rescued from the snare of Satan. We are . . . to go forth to save the lost, hunting them up in the wilderness of the large cities and towns."—*Id.*, p. 232.

"Time is passing, the perils of the last days are upon us; and how many will say to us in the last great day, when every man shall receive according to his works: *Why have you not warned us?* You have not told us

those things that we should have known."—*Id.*, p. 230.

Washington, D. C.

## A Sure Foundation

(Continued from page 1)

of the Scriptures, and each regarded as castaways those who held different opinions. It was difficult for each to see how the others could hope for salvation.

When talking to the Pharisees in reply to their criticism of His conduct, Christ reminded them that they had set aside the word of God and made void His law by their own teachings and traditions. On one occasion the Pharisees and scribes asked Him, "Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" Christ's answer was decisive, unequivocal: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men." Mark 7:5-7. Then Christ added, "Ye reject the commandment of God, that ye may keep your own tradition."

Professed Christians often forget the saying of the prophet, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Many look to science or to the teachings of men to substantiate their faith and to uphold their doctrines. To them, apparently, the word of God is not sufficient; the "teachings of the Fathers" have more weight than the written word. Not a few rest upon the teachings of the "elders" for their faith; any search for the true meaning of Scripture is thought unnecessary because they are satisfied with the faith of their church as their fathers believed before them.

"Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God's will that we should possess this. Search, O search the precious Bible with hungry hearts. Explore God's word as the miner explores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and His will in regard to you. Christ declared, 'Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it.'—*Id.*, p. 111.

Science never has demonstrated, and never can demonstrate, the foundations of true religion. The worship of God is a spiritual act, and science cannot deal with spiritual things. Spiritual truth must come by revelation from God Himself. The word of God is authoritative, and to the devout Christian is final for all doctrine and sufficient for salvation. That word is the voice of God to man, and is the rule for Christian living. What that word teaches man must obey; his salvation depends upon his faith, but true faith ever leads to humble obedience. To neglect the true meaning of the word of God, and to follow the teachings of men as of equal importance with the word when directly contrary to it, is a grievous error which multitudes are making today.

During Paul's ministry not a few separated themselves from the church, and continually confused the believers by their wrong interpretation of the word. Their conduct led the apostle to sound a note of warning to the youthful Timothy:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past al-

ready; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." 2 Tim. 2:15-19.

From this it is clear that some in the early church had introduced an interpretation of Scripture different from the gospel that Paul preached. He plainly taught that the resurrection would take place at the second coming of Christ; these men taught that the resurrection was in the past. That they made a great disturbance is evident from Paul's saying, "Their word will eat as doth a canker." Their teachings had already overthrown the faith of some. Singularly enough, an apostate from the faith does not usually work for sinners lost and without hope, but sets himself to overthrow some feature of the faith of those who believe the doctrines that he has rejected. This has almost always been the experience of the church. A world may lie in sin and ruin; many may be perishing among the heathen and in more enlightened lands; but when one leaves the word of God as did those false brethren in Paul's day, he undertakes to destroy the faith of believers.

Nearly all the leading false doctrines have come into the church at first through false interpretation of Scripture, and have been handed down to succeeding generations through tradition, such as the substitution of Sunday for the true Sabbath, belief in man's natural immortality, the concept of eternal torment, sprinkling for baptism, and the like. The plainly written word has been set aside, and the teachings of men have been substituted in its place. This should never be in the remnant church. What the word does not plainly teach cannot be accepted as true doctrine or essential for salvation. Contrariwise, there is no teaching of the word of God that the Christian ought not to accept; no re-

quirement that he ought not to obey. To the law and to the testimony must we ever appeal as our source of authority.

The word is not alone for doctrine, but it marks the road by which the Christian is to journey to the promised Canaan. In meeting the temptation in the wilderness, Christ repulsed the attack of Satan with the word: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. The prophet Jeremiah declared, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jer. 15:16. The Christian "eats" the word of God, according to Oriental usage of the term, by meditating upon and carefully following what the word teaches. The minister of the word is exhorted to study, and rightly to divide, the word of truth. Paul gloried in that he did not handle the word deceitfully, nor corrupt it in his teachings. It is a strange thing that one who claims

to be an ambassador for Christ should dare to teach what is not found in the Bible. Yet this is often the case in the popular churches of today.

In order to build on the sure foundation, the word of God, one must seek for the true meaning of the word.

"There are mines of truth yet to be discovered by the earnest seeker. Christ represented the truth as treasure hid in a field. It does not lie right upon the surface; we must dig for it. But our success in finding it, does not depend so much on our intellectual ability as on our humility of heart, and the faith which will lay hold upon divine aid."—*"Testimonies," Vol. V, p. 704.*

The Holy Spirit, who indited what men wrote, is still operative in the church, and will help the humble seeker to discover the true meaning of the word. In these perilous days when false teachings abound more and more, scripture must be compared with scripture, truth must be searched for as men search for hidden treasure, or we shall fail to understand and maintain the true doctrine. I. H. E.

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EDITORIAL  POSTSCRIPTS

**ACCOUNTABILITY!**—It matters not what may be the practice of others,—what they do or fail to do by way of digression,—we are individually accountable to God for our stewardship of time, church funds, and influence. Another's carelessness, extravagance, or indulgence should but spur us to greater personal faithfulness.

**CO-OPERATION!**—Unity of effort is imperative where several diversified personalities are thrown together in one service. A heart interest in, and sympathetic understanding of, the basic objectives of the joint enterprise are indispensable to real achievement. Apathy, aloofness, or variance nullifies all possibility of great results.

**ABANDONMENT!**—The work of this message will be completed by men and women who so fully believe it, and so completely abandon all for its consummation, that they will put not only time and strength but property and life itself into its final accomplishment. What an enviable privilege! What satisfaction and reward will be theirs! Lord, help us each as workers to be members of that band.

**EVIDENCE!**—Numbers do not constitute conclusive evidence of either truth or divine blessing. Arising at approximately the same time, Christian Science and Mormonism, and later Russellism, show remarkable growth, in many ways greater than ours. Indeed, error naturally progresses more rapidly than truth, for it meets less opposition in the carnal heart. Think of Catholicism's tremendous growth and material wealth, and of heathenism's appalling numbers. Expansion is never the final criterion; rather it is the constituent truth that is the consummating evidence.

**FUNDAMENTAL!**—Our fundamental need is not a greater accurateness of theological knowledge, though this is highly desirable. Lucifer had knowledge beyond any other created being in the universe, but that did not hold him loyal to God. He became "lifted up," and pride compassed his downfall. The outstanding apostates of this movement have not been deficient in doctrinal knowledge. They were sometimes among the most brilliant and best informed men in our ranks. But either they became lifted up, or they were never converted in the first place. Regeneration and humility are basic. What is required is to love mercy, deal justly, and walk humbly with God.

**PROPHETS!**—While certain physical manifestations are always found in connection with the exercise of the true gift of prophecy, they are likewise found in connection with false manifestations. This fact has been established by unimpeachable evidence. They are not, therefore, the determining factor in establishing the heavenly origin of the genuine. Rather, it is the internal evidence of the writings themselves—their spirit, effect, exaltation of and loyalty to the Word—that constitutes the ultimate proof. This cannot be gainsaid, duplicated, or simulated. Of course, the complete and final evidence embraces the full cycle of all factors. Thank God for their manifestation in the remnant church!

L. E. F.