

# The Ministry

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## Trenchant Truths

A TRUE revival cannot be worked up; it must be prayed down.

THE difference between a spiritual ministry and a formal, intellectual one is not of degree, but of kind.

THERE is a sharp distinction between the pull of the Spirit of God upon human hearts, and emotional, psychological appeals that move with a human dynamic. Let us beware of common fire in the holy service of God.

Is it orthodoxy or "orthopraxy"? Nay, but both. Neither is full and complete without the other, and neither is antagonistic to the other. It is the divorcement of one from the other that brings conflict, grief, and variance.

It is infinitely better to spend our time searching reverently and diligently for the full truth of God, than to expend our energies in contending over moot, minor points on which, in most cases, we have never made even a personal investigation of sources. We must put first things foremost.

THE parents of the child Jesus lost Him while about the temple and holy things. A preacher, too, can lose the radiant, transfiguring presence of Christ out of his life even when talking and promoting the things of the church. When such a tragedy occurs, he would better, as in the prototype, leave everything until "sorrowing" he find Him. And, thank God, He is not far from every one of us.

VERBOSITY is not to be confused with thought content. Ready phrases may be but empty words.

WE as workers need to differentiate between necessities and luxuries. We face a peril right on this point. We may be so intent on enjoying the available conveniences of the times that it will absorb our energies, and sacrificial giving will stagnate in our lives.

PLUCKING off the old dead leaves of a giant tree is a most unsatisfactory task. Nature has a better way. The springtime sap loosens them, and down they drop without laborious effort. Similarly it is a weak makeshift simply to attack the outward things of the life,— dress, coiffure, deportment, recreations, reading, and so forth. Rather, let us work for the inflow of a new regenerating life current. Then the old relics of the past life will drop off of their own weight. Of course, clear instruction is essential, but in its related place.

EVIDENCE may be either sound or superficial. And we should distinguish sharply between the two. Arbitrary assertion should never be confused with adequate proof, plausible talk with sound reason, nor abuse with argument. A probability is not proof. Let us keep a clear perspective on these fundamental distinctions.

It is entirely possible for a preacher to give a full series of "lectures" and never preach the saving gospel of Christ, convincing the intellect without converting the souls of his hearers. There was a time in the early days of this movement when members of estab-

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# Editorial Keynotes

## Doing Work for Eternity

IN the ministry of Jesus it was apparent that He was not so concerned about a large number of followers, as He was about the depth and genuineness of the experience of those whom He had chosen as His representatives. No effort was made to enroll in the apostolic church those who were shallow, worldly, selfish, or pleasure loving. It was a solemn step to unite with the early church.

As we near the last hour of probationary time, it is a solemn thought that very soon our work must inevitably come before the heavenly tribunal for the final test. Shall the toil of years stand before God as gold, silver, and precious stones, or will it appear as wood, hay, and stubble? Most thorough and prayerful work should be done for every new believer who takes his stand with God's remnant people. Just note the counsel:

"There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. . . . None can depend upon their profession of faith as proof that they have a saving connection with Christ. . . . Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience."—*Testimonies*, Vol. VI, pp. 91, 92.

This is in harmony with the teaching of Paul concerning those he was instrumental in winning to Christ: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1:28.

Many new converts have no idea that God requires them to reach such a standard, and unfortunately they are not always so instructed by those who deal with them. There are many sins which all believe must be overcome, even before the believer unites with the church. The drunkard, the adulterer, the murderer, the thief, must all repent of and overcome these flagrant sins, or be lost. We do not permit them to discontinue these habits gradually, but require them to stop at once. They do not protest against this rigid requirement, but acknowledge its reasonableness and necessity. Often they have remarkable experiences of divine deliverance from lifelong habits of sin.

Now if any man or woman on earth who is a slave to drink, lust and can stop in order to be saved, is there any other sin which he or she cannot stop? If there is such a sin, then sin is inevitable, and there is no such thing as real victory or present salvation. If there is no such sin, and every sin can and must be stopped before we enter heaven, why do we not teach every convert, earnestly and plainly at the very beginning, that God's purpose for him is victory now?

It seems easy for any one to believe, or at least to hope, that sometime—before it is forever too late, of course—he will attain to "holiness, without which no man shall see the Lord." Probably such a vague and uncertain hope is quite satisfactory to the devil, and will result in the loss of a vast number of souls.

Hundreds of church members have told me that the Lord has given them the victory over their worst sins, the

really bad ones or big ones, but they have smilingly admitted that they still have some little things in their lives that they know do not meet God's standard. Then I have pressed them strongly with such questions as these: If God could give you victory over the big sins, is He not able to deliver you from the small ones, if you are really serious about it? Are the small sins more difficult for God, or is it because you think they do not make much difference? Tell me honestly just how many of these so-called little sins you believe you can take to heaven with you; do you think you can get in with ten? or five? or two? Invariably they reply that they cannot enter heaven while indulging in *one* sin. I often wonder if they have been taught seriously and solemnly that they must and can stop sinning.

I ask a congregation how many of them expect to sin again, and they practically all raise their hands. Now it is hardly reasonable to think that any man will stop sinning who expects to continue. Nor is it reasonable to think that God will keep a man from sinning when the man does not expect to be kept. Of course they are all "trying to stop." But the difference between trying to stop and stopping may be just the difference between hell and heaven. God has not promised to save all who try to stop sinning. In fact, the statements made so frequently that they are trying to overcome shows that they do not understand the supreme fundamental of the gospel,—that Jesus saves His people from their sins. They are not gaining the victory either by the power of God or by their own efforts.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ. God requires perfection of His children.

His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom."—"*Christ's Object Lessons*," pp. 320, 321.

Surely it is time now to lift up the true standard of God's requirements before the people, and not only tell them what the Lord demands, but how, in Christ, they may perfectly meet God's ideal.

MEADE MACGUIRE.

## Trenchant Truths

(Concluded from page 2)

lished churches who accepted the message were largely converted folks, and the chief need was the correction of doctrinal errors. But that day has passed, never to return. Modernistic rationalism, materialistic evolution, and humanistic philosophy have cut the nerve of spiritual life in the popular churches about. The gospel is becoming an unknown quantity. The masses of their membership are unconverted. We must meet the changed conditions of the day with the full everlasting gospel in the setting of Revelation 14 to meet the situation confronting us. It is not belief in the credo, but in the living Christ, that saves.

THE advent movement is even more remarkable for what it is destined to do than for what it has already done. This message will close with a blaze of publicity that will be dazzling. The spot light of hostile world attention will be focused upon it. It will be searched through and through, and will be the object of the fiercest antagonism that the world has ever beheld. Blessed the corollary truth that it is the object of God's supreme affection, and He will lead it through to triumph.

L. E. FROOM.

# Forward and Upward

Inspiration, Counsel, and Caution

## Teach Me, O Lord

I long to know Thy word, O God,  
Its changeless beauty and its truth imbibe.  
Write on my mind the secrets of Thy  
thoughts,  
And on the tablets of my heart Thy law  
inscribe.

Then may I tell Thy message, Lord,  
To dying sinners facing endless doom  
Beyond this world of unbelief and doubt,  
Who in its seething vortex grope in  
Stygian gloom.

Teach me to love Thy truth, dear Lord,  
Else knowledge proves but insufficient  
lore,  
Fill Thou my life with worship that endures,  
And fire the altar of my soul to Thee  
adore.

Then shall I win lost precious souls  
And bear them, Saviour, to Thy breast  
alone;

For loving Thee, I'll love Thy creatures dear,  
For only love will draw them to Thy  
matchless throne.

B. M. GRANDY.

*Billings, Mont.*

## Posts of Service

BY W. A. SPICER

THE apostle Paul was chief of the apostles, not because he held the chief office in the church organization of New Testament times, but because somehow the Lord had helped him to give service more than they all. Let us seek the true view of values in the ministry. Let us teach our people to regard soul-winning power as the greatest thing of all in service. Some must engage in administrative work, and God gives gifts to men to do the necessary work in guiding and governing in the church and conference work. But the greatest thing of all in the ministry is the blessed gift of preaching the word. "Preach the word," is the fundamental thing in the great commission. We must urge our young men entering the work to regard the preach-

ing of the word, by which souls are won and believers built up into strong churches, as the greatest service of all. And we who are older must keep that vision of the work before us.

The place and the office are but incidental. The great thing is the ministry of the word that builds up the work. Let us keep our eyes off all places and position, and stand ready to serve anywhere that God's providence may direct, but knowing well in our hearts that positions in the church of Christ are not posts of honor, but posts of service. Jesus said to those who anciently drew fine distinctions as to place and office and honors, "How can ye believe, which receive honor one of another?" John 5: 44.

We do respect position, and honor the post of responsibility, whether in Sabbath school, church, or conference. But in the sense of discerning the true relation of things, let us remember that faithful service, and not official position, bear the rank in the eyes of Heaven. Surely it must never be among us that the call to any position means anything more honorable than the call that comes to every minister to go forth preaching the word that wins souls to eternal life.

*Washington, D. C.*

## True Motive in Giving

BY E. K. SLADE

OUR strenuous financial program as a denomination, and our intense activity in various lines of work, have led some to feel that this is proving detrimental to the spirituality of our membership. Then, on the other hand, we find those who advocate that still

more attention should be given to the importance of meeting our financial responsibilities, and less time occupied in teaching the doctrine of "justification by faith" and kindred subjects.

In the consideration of this, it is well to bear in mind the importance of making "first things first," and also to recognize the truth of the principle stated in the following words: "One may give without loving, but he cannot love without giving." There is such a thing as selfish giving, based on a mercenary motive, even in giving to the most worthy cause. He who is prompted to liberality by the desire to stand well in his church because of meeting a fixed standard, or by the erroneous belief that unless he does meet the set standard of liberality there is no hope of gaining heaven, is certainly coming far short of realizing the divine purpose in his giving. Prompted by such motives, individuals may be very liberal in response to the calls for means which come to them, and at the same time far short of that heart experience which makes all giving truly effectual.

Conditions which have been brought to my attention have convinced me that wrong motives have wielded an influence in our financial affairs to a more general extent than many realize. During recent years I have observed a willingness to minimize the church membership by what might well be termed "unfair" methods, in order to keep the church quota on mission funds as low as possible. There was a time when I observed quite a tendency on the part of church officers to make a list of the names of "poor givers," including those church members who were not able to give liberally as well as those who were not willing to do so. In one field, I observed on the part of some churches a disinclination to take in certain members from a church that had been disbanded, because these members happened to be poor and were

unable to contribute financially to any extent. I could refer to many instances indicating the trend of mind in relation to this matter, but will simply quote one letter which was actually sent out by a church missionary secretary, from which it is apparent that the policy of the church represented was based on financial returns rather than upon the shepherding of the flock in spiritual life. The letter reads:

"DEAR SISTER BLANK: AS you probably know, our apportionment at the conference is based on our membership as a church. This makes it incumbent that any one to be retained as a member bears the responsibility of doing his or her part of the apportionment ascribed to our church unit. Our records show that for the past few months you have not met with us, nor done your part in the matter of membership duty. From this we take it that you do not wish to continue membership with us; therefore we are hereby notifying you that at the last board meeting of the church your name was duly considered and dropped from the roll of membership. We trust that in this we are mistaken as to your wishes, and that we may soon hear from you to that effect and your desire to be reinstated. We will most heartily welcome your return to us any time you wish to renew your vows."

While I heartily believe in the setting of goals, and in most earnest and effective endeavors for reaching them, I do not believe that a desire to make good reports and maintain a good standing as to church quotas should be the prompting motive, neither do I believe that such motives should be permitted to govern in the matter of membership. In the discharge of our financial responsibilities, I believe that the words of the apostle Paul are applicable: "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5: 6.

Religion that is a mere form cannot be pleasing to God nor helpful to

mankind. A financial program which is not based wholly upon faith and prompted by love is altogether undesirable. I heard a minister make the significant remark, "It is evident that the Laodicean message does not apply to us, for see what we are giving to missions!" I fear that many a minister may be following the same wrong method of reasoning. It is the motive and not the amount to which the Laodicean message applies. It is quite possible for large amounts of money to be given to missions, inspired by the motive of desire to excel in the reaching of goals; but I am certain that much liberality will be seen, and a far greater work accomplished, when God is permitted to do a work in the hearts of His people which will make love the underlying motive in giving.

The experience of Pentecost resulted in a mighty world movement in that age. The meager facilities available did not prevent the gospel message from going rapidly to all the known world at that time. Not only did men and women bring their possessions and make them available for the advancement of the gospel, but first of all they gave themselves. Both men and means were available and usable through the mighty working of the Spirit of God.

Observation and experience have led me to the conclusion that churches and conferences can most effectively be brought to a high standard in the matter of furnishing funds for the Lord's cause, first of all, through giving proper attention to the spiritual needs of the people. A spiritual awakening invariably leads to larger liberality. On the other hand, spiritual decline, whether experienced by individual, church, or conference, results in failure in the payment of tithes and great neglect in free-will offerings.

As ministers, we should not neglect setting forth the needs of the cause of God, and earnestly promoting the various lines of endeavor for raising

money. But, brethren, should we not first of all, and always, place these endeavors upon their proper basis, by helping the members of our churches to enter into that true and deep spiritual experience that will not only enlarge their liberality, but also enlarge their capacity for giving?

*South Lancaster, Mass.*

### Needed: Spirit-Filled Messengers

BY L. K. DICKSON

ON the door of an English church is the following inscription:

"Oh, for a passionate passion for souls,  
Oh, for a pity that yearns,  
Oh, for a love that loves even to death,  
Oh, for a fire that burns!

"Oh, for a prayer, the prayer that pre-  
vails,

That pours out its soul for the lost,  
'Victorious prayer in the Conqueror's  
name,  
The Lord of Pentecost!'"

Naught but the Holy Spirit in the heart of the minister can produce passionate, prevailing prayer and preaching. This is the greatest need of the hour, for men and women, in the church and out of the church, are dying for lack of a Spirit-filled ministry. The minister who is not Spirit-filled is professional; and whenever the work of the ministry becomes a profession rather than a passion, failure is inevitable. To preach with a passion is to turn men to God. Professionalism is dead formalism, and can produce no spiritual fruit.

The spiritual perception must be vigilantly guarded, in order to retain clear vision and apprehension of the deep things of God. It is here that many fail, for when the spiritual perception becomes dim, then the tendency is to copy externals — plans, schemes, mannerisms, in the desire to attain to high recognition. It is the little things which require strict attention. An evil

temper will blind spiritual eyesight; jealousy will scale the spiritual eye until the light of heaven is shut out. What minister has not found, upon entering his study, that his own moral and spiritual condition demands first attention? Doubtless all have had the experience of the noted preacher, who said, "I have sat down to the preparation of my sermon, and the heavens have been as brass! I have turned to the Gospel of John, and it has been as a wilderness, without verdure or dew! I have found that when my spirit is impaired, my Bible, my lexicons, and my commentaries are only like so many spectacles behind which there are no eyes; I have no sight." It is then that Satan will endeavor to adjust to our vision his own spectacles of sensationalism and mechanical methods whereby to attract and please the people; and of his tactics we should beware.

It is contended by some that the reason why the themes of the pulpit today should be more widely varied than those of a generation ago, is due to a tragic lapse of public interest in the church and the word of God. They claim that the church is now surrounded by a multiplicity of conflicting or competing interests; that modern life has put on brighter colors, and consequently has become more garish and arresting; that society has become more enticing, and its lures of pleasure abound on all sides. All this, it is thought, makes the church and gospel preaching look very gray and somber. The old-fashioned gospel preaching is likened to the "one-horse shay" and its contrast to the swift automobile and aeroplane, and it is urged that the church must "speed up," and present up-to-date, sensational subjects, in order to keep abreast of the times. While it is true that there is a phase to this suggestion which is timely, there is need for the greatest vigilance and keenest spiritual perception on the part of the minister of the gospel.

The apostle Paul recognized the changing social conditions of his day, and resolved that he would become "all things to all men" in order that he might "save some." But this suggestive elasticity of his methods did not involve any change in his themes of gospel preaching. He moved amid the luxury and splendor of Ephesus, Corinth, and Rome, but never did he borrow the sensational and the artificial through which to present the wonders of the cross of Christ. Wherever he went, whether to the prayer meeting by the riverside in Philippi, or amid the whirl of society in the large centers of commerce, he determined that his course should be "not to know anything" among men "save Jesus Christ, and Him crucified." Paul was a Spirit-filled messenger. By a daily death to the things of the world, his spiritual perception was undimmed, and an overwhelming passion for souls controlled him.

I am convinced that in the midst of all the changed conditions of our day,—the social upheaval, the race for wealth, the quest for pleasure,—the minister of the gospel will gain nothing by paying homage to the frivolity and flippancy of the time. The preacher has stepped aside into perilous paths when he begins to borrow the sensational methods of the passing hour. The dignity of proper reserve and reticence is an essential element in our contact with men. The innermost longings of the heart cannot be reached through the tactics of the showman or the buffoon. The way of irreverence will never bring us to the holy place. True, the minister must cultivate friendliness and mingle with the people; but all familiarity must be clothed in a simplicity which is natural, chaste, and refined. How easy it is to give occasion for the truth preached to be bruised and spoiled by the preacher's manner. The work of grace may be marred by our own ungraciousness.



There are some things concerning which we should be on guard, if we would be Spirit-filled messengers. First, we must avoid cold officialism. As one visits venerable historical spots and recalls sacred memories of those who have performed noble deeds, there is nothing which more nearly tends to dampen one's ardor and cause weariness, than to hear the cold, heartless, mechanical recitals of the official guides. Yes, there may be one thing still more chilling in its effect upon the spiritual life, and that is to hear the messengers of God's redeeming love recite that marvelous story with the metallic apathy and vague remoteness of a phonograph. Herein lies one of the gravest perils to the proclamation of the third angel's message. The world is tired of officialism. Men want more than a mere talker; they seek a prophet. They want more than a sign post; they seek the comradeship of one who knows the way to Zion, because he is himself walking in that way.

Another point on which to be guarded is that of dictatorial preaching. This is not said to encourage a limp sort of preaching, or a trembling hesitancy and indecision in proclaiming the message. There is a difference between being dictatorial and being authoritative. The authoritative messenger is clothed with humility; the dictatorial messenger is clothed with subtle pride. One walks on stilts, the other walks "in the fear of the Lord." The dictatorial is self-raised; the authoritative comes "from above." Therefore, the authoritative messenger carries an atmosphere as well as a message; he manifests grace as well as truth. The dictatorial may have the form of truth, but his message does not carry the fragrance of heaven, and lacks the Spirit of the Lord Jesus.

We are very apt to confuse the dictatorial with the authoritative, plainness with impressiveness, "straight speak-

ing" with "speaking with tongues" as the Spirit gives utterance. We "call a spade a spade," and think we have spoken the truth. We dictate, but do not persuade. We point out the way, but few pilgrims take the road, preferring to follow the one who claims to be going to the desired destination. When one believes in Christ as the Son of God, takes the Bible as the word of God, and knows that he himself is called of God to preach the gospel, and that he has experienced the infilling of the Spirit, then there is a note of confidence in all he says which duly impresses the hearer. Such a preacher draws men and women to Christ.

Some years ago a notable English preacher delivered an address to a company of ministers, in which he said:

"The pulpit may be the center of overwhelming power, and it may become the scene of tragic disaster. Now, brethren, if as we ascend the pulpit stairs, an angel should challenge us, 'What is your aim? What do you expect to be the result of your sermon?' what should we, what could we reply? Do our sermons save souls? If they do not, what are they worth?"

Quoting still further from this address, the following paragraphs are of special interest in this connection:

"There is a dearth of conversions. Why? 'The result of higher criticism,' says one. 'The growth of ritualism,' says another. While a third replies, 'The social conditions of the people.' Brethren, do not let us excuse ourselves. The dearth of conversions is due to none of these things. The apostles had to meet these same things in another form, and worse than these things, but they got conversions. Wesley and Whitefield had a church and a nation worse to deal with than we have, and yet they got conversions. Why do not we get conversions? How many conversions did you know about last year? If we cannot save drunkards, harlots, and prostitutes, then, I say, there is something wrong with us, and the sooner we find out what it is, the better.

"The great need to-day is the outpouring of the Holy Ghost. The cross can never be fully seen until the light of the Holy Ghost is thrown upon it. The ambassador's instructions are clear. He must be guided by the Holy Ghost. Are we so guided? What influence has He upon our lives? Are we men sanctified by the Holy Ghost, and moved by Him? The other day I heard of a clergyman who was not a great preacher, as the world calls preaching, but whose church was packed to the doors, and to whom God gave many souls; and a friend of his told the secret when he said, 'We could always hear him saying softly as he mounted the pulpit, "I believe in the Holy Ghost, I believe in the Holy Ghost."'"

"What a responsibility, what a privilege, to be the ambassador of Christ, beseeching men in Christ's stead to be reconciled to God, to have the one, the only message which can put the world right, stop all wars, cure all hearts, purify all lives, and save for all eternity the souls of men. Oh! magnify such an office, but magnify it upon your knees."

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## Independence and Domination

*(Concluded)*

BY O. MONTGOMERY

It has been said that "a vein of imperfection runs through all human achievement." It may also be truthfully said that the desire to dominate is inherent in the human heart, and is manifested to a greater or less degree in most people. It is this common tendency which the enemy frequently takes advantage of to thwart, mar, and hinder the work of God, to bring discouragement upon individuals, and in some cases to arouse a harmful spirit of independence and resentment.

The danger of exceeding constituted authority and going beyond wise and proper limits of control, is always attendant in the electing and appointing of men to positions of authority and direction. There are, and rightly must

be, in the church of God duly constituted committees and boards to which are committed varying degrees of responsibility and authority. There are also leaders and directors of the organized work filling various positions of trust and responsibility. These executive bodies and officers, by virtue of their election or appointment, are vested with administrative authority to the extent of the denominational constitution and policies which have been developed by the General, union, and local conference organizations, and are responsible to God for the conscientious, faithful discharge of their duties.

In the foregoing article attention was called to the dangers involved in a spirit of independence which leads to ignoring the counsel of those in official positions. Let us now give heed to the danger that men occupying various positions of responsibility take to themselves when they assume authority which does not properly belong to them or to the office they occupy; also the danger of putting to a wrong use the authority which is properly vested in them. To do either is to commit a breach of trust. To use one's position to dominate those with whom he is associated in labor, or for whom he labors, is wrong.

It should be borne in mind that the danger now under consideration is not confined within the realm of conference committees or officials. It is a danger which is liable to attack the life of any man in the exercise of the functions of his office, regardless of the capacity. It is just as imminent a danger to the pastor of a church as to the president of a union or a conference. It is just as possible that a local church committee or board may commit this error as that a conference committee may do so.

Concerning the dangers attending the operating of a spirit of domination, the following counsel has been given:

"A strange thing has come into our churches. Men who are placed in positions of responsibility that they may be wise helpers to their fellow workers, have come to suppose that they were set as kings and rulers in the churches, to say to one brother, Do this; to another, Do that; and to another, Be sure to labor in such and such a way. There have been places where the workers have been told that if they did not follow the instruction of these men of responsibility, their pay from the conference would be withheld.

"It is right for the workers to counsel together as brethren; but that man who endeavors to lead his fellow workers to seek his individual counsel and advice regarding the details of their work, and to learn their duty from him, is in a dangerous position, and needs to learn what responsibilities are really comprehended in his office. God has appointed no man to be conscience for his fellow man. It is not wise to lay so much responsibility upon an officer that he will feel that he is forced to become a dictator.

"For years there has been a growing tendency for men placed in positions of responsibility to lord it over God's heritage, thus removing from church members their keen sense of the need of divine instruction and an appreciation of the privilege to counsel with God regarding their duty."—*Testimonies to Ministers and Gospel Workers*, pp. 477, 478.

"As a people our faith and practice need to be energized by the Holy Spirit. No ruling power that would compel man to obey the dictates of the finite mind should be exercised. 'Cease ye from man, whose breath is in his nostrils,' the Lord commands. By turning the minds of men to lean on human wisdom, we place a veil between God and man, so that there is not a seeing of Him who is invisible."—*Id.*, p. 483.

(For further study, see "Testimonies to Ministers and Gospel Workers," pp. 491-495.)

The truth is that in all our connection and service in the work of God we are leaders, not rulers; counselors,

not bosses; servants, not lords; helpers, not kings. We are to instruct, admonish, entreat. We are to lead, not drive; we are to counsel, not dominate; we are to be shepherds of the flock, not herdsmen.

While we are seeking for a better understanding of relationships between workers and committees, and between those in official positions and those in the field, we must not lose sight of the fact that while workers must always maintain a high regard for the counsel and direction of the committee and officers under whom they serve, on the other hand, it must always be recognized by conference officers and committees that workers must be given a certain degree of liberty in the prosecution of their work in the field, which will enable them to use to the best advantage the talents and the judgment God has given them, dealing with souls as wise shepherds.

When men in positions of authority lay a strong hand of domination and control upon their brethren in the work, which is beyond that which they should exercise, the reaction in the heart of the brother is usually manifested in one of two ways: either coming under discouragement and depression, and harboring a deep sense of injustice and unfairness, which loyalty to the cause of God may cause to be smothered or hidden in the soul; or it may burst forth in resentment and criticism, open independence, throwing off restraint, and refusing to submit to that which he feels is unjust and unkind. Both of these reactions must be earnestly and prayerfully avoided by removing the cause. The counsel of the Lord is, "Hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor."—*Gospel Workers*, p. 487.

Washington, D. C.

## Personal Testimonies

Deeper Life Confidences

### The New and Living Way

STRICT compliance with religious forms and ceremonies for many years brought me to the place where I found myself a dry and barren formalist. The living Christ had been crowded out of my life through my intense zeal to do the many things I felt He would have me do, and I keenly recognized an utter lack of power to overcome sin. There was a settled conviction that for me to continue in this way meant eternal loss; but how to change my course of life I did not know. I was in great distress of mind.

One night I dreamed that I stood in the presence of my Saviour, and it seemed that in a moment of time He searched my whole life and found nothing of value. All my strivings to live by strict rule produced nothing that gave me confidence in His presence. In my dream, it seemed that I tremblingly acknowledged to my Saviour that I was not ready to meet Him, but I offered to do anything possible which would merit His approval.

The impression made upon my mind by this dream was very profound, and I was led to a study of the Bible and the "Testimonies" of the spirit of prophecy such as I had never undertaken before. In so doing I discovered the new and living way. O the joy and peace that have been mine since I entered upon this new way, seven years ago! The Spirit of God revealed to me that all my righteousness, whatever the quantity and the quality, was worthless when presented to God. I saw the gracious provision of my Saviour in providing for me His robe of perfect righteousness, by which to make me presentable in the presence of the King. And not only does He

provide the robe to cover my worthless life, but He transforms that life by His personal presence which takes up its abode in my surrendered heart, so that my impulses, desires, and acts are the outworking of His power.

The study of the message of righteousness by faith has brought wonderful blessing to me. With Christ abiding in the heart, I have found the reality of the life of victory. He not only keeps from sin, but He heals the body and renews strength for service day by day. The blessed verities of the truths of the third angel's message were never more precious than at this time; never have I so profoundly sensed the vital significance of the Sabbath reform, the judgment, the return of our Saviour, and all our distinctly doctrinal truths. No longer do I preach the mere theory of these truths; no longer do I incite to service measured by a monetary gage. The living Christ has become my personal Friend, whose companionship grows more precious as the days go by. It is my greatest delight to serve Him, and to get others to serve Him; and I know that I need not fear to stand in His presence when He comes to take His children home.

A PASTOR.

## Gem Statements

From the Spirit of Prophecy

### Study for Ourselves

"BEWARE of rejecting that which is truth. The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them.

"No one should claim that he has all the light there is for God's people. The Lord will not tolerate this. He has said, 'I have set before thee an open door, and no man can shut it.' Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time. . . .

"Young men should search the Scriptures for themselves. They are not to feel that it is sufficient for those older in experience to find out the truth; that the younger ones can accept it from them as authority. The Jews perished as a nation because they were drawn from the truth of the Bible by their rulers, priests, and elders. Had they heeded the lessons of Jesus, and searched the Scriptures for themselves, they would not have perished. . . .

"We must study the truth for ourselves. No man should be relied upon to think for us. No matter who he is, or in what position he may be placed, we are not to look upon any man as a criterion for us. We are to counsel together, and to be subject one to another; but at the same time we are to exercise the ability God has given us, in order to learn what is truth. Each one of us must look to God for divine enlightenment. We must individually develop a character that will stand the test in the day of God. We must not become set in our ideas, and think that no one should interfere with our opinions."—*Testimonies to Ministers and Gospel Workers,* pp. 106-110.

## Kindly Correctives

For Better Workmen

### Notes on Pronunciation

BY C. E. WENIGER

THIS list concludes the group of frequently used words whose accent should fall on the first syllable. Syl-

lables to be accented are printed in *italics*; syllables often incorrectly accented, in **bold-faced** type.

1. *Hos'pi-ta-ble*, not hos-**pi'**ta-ble.

2. *Im'pi-ous*, not im-**pi'**ous, although the simple adjective must be **pi'**ous; the second *i* is short, as in *pin*.

3. *Im'po-tent*, not im-**po'**tent; remember the "*im'po-tent folk*" of John 5:3.

4. *In'dus-try*, not in-**du's**try; many speakers put too much **dust** in the word in giving it a wrong stress.

5. *In'te-gral*, not in-**te'**gral.

6. *In'ter-est-ed*, *in'ter-est-ing*; don't allow the accent to creep onto the **est** syllable; don't pronounce in three syllables as if written in't'rest-ed, but give full value to each syllable, with the stress on the first (the simple form in'ter-est has three syllables, not two).

7. *Lam'en-ta-ble*; it is *lam'en-ta-ble* how many speakers say *lam-en'ta-ble* with emphasis, thus making more *lam'en-ta-ble* an already *lam'en-ta-ble* situation.

8. *Leg'is-la-ture*, not leg-is-**la'**t'ure; although a slight accent occurs on the *la* syllable, the primary accent is on the first syllable.

9. *Mis'chie-vous*; on this word Webster says: "The accentuation *mis-chie-vous* [bold face mine] . . . has since about 1700 been generally regarded as vulgar, dialectal, or humorous."

10. *Mu-nic'i-pal*, not mu-**nic-i'**pal.

11. *Pos'i-tive-ly*; the speaker shows poor taste in endeavoring to emphasize by means of the slang accentuation *pos-i-tive-ly*.

12. *Rev'o-ca-ble*, not rev-**o'**ca-ble; e. g., "Permission to pass *rev'o-ca-ble* at any time."

13. *The'a-ter*; the obsolete or dialectal form *the-a'ter* is surely very crude.

14. *Ve'he-mence*, *ve'he-ment*; don't grow so *ve'he-ment* that you forget and say *ve-he-ment*.

Takoma Park, D. C.

# The Association Forum

A Round Table on Efficient Methods

## Thorough Indoctrination of Candidates \*

BY J. C. STEVENS

THE Bible is the foundation of all true doctrine. Seventh-day Adventists are a Bible people; our message is based upon the Bible and the Bible alone. Some would maintain that the "Testimonies for the Church," or, in other words, the writings of the spirit of prophecy, are to be *added* to the Bible as furnishing the foundation of true doctrine. But this is an error. We accept, believe, and revere the writings of the spirit of prophecy. But that *the Bible is the foundation of all true doctrine is the position held by our denomination from the beginning of our organization.* The following statement of denominational position on this matter was made by Elder James White, our recognized pioneer leader, in April, 1851, and was approved by the General Conference Committee at a later date, and the position has in no wise been altered since that time:

"Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position. The word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom, from which to learn duty in all good works."—*Review and Herald, April 21, 1851.*

\* Paper read at the Lake Union Ministerial Institute.

At a later date of writing, Elder White made a still more emphatic statement:

"It is well known that we have been charged with testing all men by the visions, and of making them the rule of faith. This is a bold untruth, of which those who uttered it were not ignorant. This I have denied, and deny it still. . . . I still say that the Bible is my rule of faith and practice, and in saying this, I do not reject the Holy Spirit in its diversities of operations."—*Review and Herald, Feb. 14, 1856.*

The teaching of the "Testimonies for the Church" is in exact accord with these statements, ever referring to the Bible as the test and standard. As an example, note the following statements:

"It [the Bible] teaches the whole will of God concerning the sons and daughters of Adam. It is the rule of life, teaching us of the character that we must form for the future life. . . . In the Bible every duty is made plain." "Our watchword is to be, 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' We have a Bible full of the most precious truth. It contains the alpha and omega of knowledge." "With the word of God in hand, we may draw nearer, step by step, in consecrated love to Jesus. As the Spirit of God becomes better known, the Bible will be accepted as the only foundation of faith."—*"Testimonies," Vol. VIII, pp. 157, 299, 193.*

*Be Fair With the Candidate.*—In dealing with candidates for baptism and church membership, it should be made plain that (1) our message is based upon the Bible, (2) that they are uniting with a Bible people, and

(3) that church membership involves the exemplification of Bible truth in the life. It would be manifestly unfair to conceal from the candidate some point of doctrine, such as are sometimes termed our "peculiar" doctrines, lest it discourage him from going forward in the step contemplated. Nothing whatever should be omitted from the prebaptismal instruction; the place of the spirit of prophecy in the church, feet washing, health reform, dress reform, tithing, et cetera, all should be brought to attention, and it should be made very plain as to just what the tests of fellowship are.

*A Point for Emphasis.*—One point in our instruction of candidates for church membership should be especially emphasized, and that is the vast difference between uniting with the Seventh-day Adventist Church and any other church; that difference being that in uniting with our church one becomes a part of a great prophetic movement. The candidate should clearly understand that he is uniting with a people who have been raised up in fulfillment of prophecy for the specific purpose of giving to all the world, in these last days, the three angels' messages of Revelation 14. He should recognize that he is connecting with the "remnant church" of Bible prophecy, and should understand that this is a great privilege, and a great responsibility likewise, devolving upon him solemn obligation to do his part in meeting the requirements placed upon the remnant church.

*The All-Important Essential.*—But there is something which in importance far transcends all else, and that is to make sure that the candidate for church membership fully qualifies in the primary essential,—that of being a *Christian* Seventh-day Adventist. Because of widespread neglect at this point, we are at the present time confronted by a deplorable situation in

our churches. This situation is graphically described in the writings of the spirit of prophecy, with which we as workers are familiar.

As a consequence of the negligence in maintaining the true spiritual standard for church membership, our denominational statistics to-day reveal a back-door exit from our churches, through which is passing a steady stream of those who have entered by the front door of promiscuous standards of indoctrination,—mentally assenting to doctrines, but barren of heart experience in Christian living. Every minister of the gospel is under solemn responsibility to do his full duty in helping to check this exodus from the church.

It is true that there have always been two classes in the church of Christ, and this will be true until the close of probation. The proclamation of the gospel is like a net cast into the sea, which brings to the surface the good fish and the fish which must be cast away. In spite of our best endeavor, there will be found within the church those who are weak and unstable, and who either drift out of the church or who remain to the detriment of the spiritual life of the membership. Nevertheless, it is manifestly incumbent on us as workers to guard diligently the sacred portals of the church, and never lower the standard of foundation principles of church membership in the remnant church in order to entice or accommodate those who persist in clinging to worldliness and sin. There must ever be a bringing of the people up to the standard.

In referring to the spiritual decline which is apparent in the popular churches, Dr. J. E. Conant, in "Every-Member Evangelism," with which we should all be familiar, and included in this year's Ministerial Reading Course, sets forth his analysis of the fundamental cause of the decline in these words:

"Think of the serious annual lapsing of church membership. What is the fundamental cause of it?—*Receiving the unregenerate into church membership!* 'Demas hath forsaken me, having loved this present world,' said Paul. And if Demas loved this present world enough to forsake the church, he was probably never born again, for 'if any man love the world, the love of the Father is not in him,' and probably never was in him, or he would not have lapsed into the world."

*The Most Simple, Yet Most Difficult Point of Doctrine.*—Our first business, in dealing with candidates for baptism and admittance to the church, is to lead them to Christ and teach them how to live for Him and grow in grace. In sermons and in prebaptismal instruction we should plainly point out the steps which are necessary to become a Christian. The instruction must be very simple. It is astonishing to find how shallow many minds are when it comes to comprehending spiritual things. Satan has indeed succeeded in darkening and beclouding the mind in the spiritual realm, and the way must be made very plain. *Minds which are keenly receptive to the logical reasoning which proves the accuracy of the prophecies, the true state of the dead, the definite seventh-day Sabbath, et cetera, may have a great struggle to comprehend and apply the principles of the new birth; but without this fundamental truth, all other knowledge is unavailing.*

There must be a clear explanation and the response of definite understanding of the great transactions of repentance and consecration. Righteousness by faith, both imputed and imparted, should be set before the candidate in such a clear and simple manner that even though he be a child, he will comprehend its meaning and application.

All who enter the church by baptism should have a personal acquaintance

with the Head of the church, and willingly subscribe to all true doctrine set forth in the word of God. Unless this is the situation, they will become dead members of the body of Christ, and in due time become severed from the church. As ministers and workers, we must do more thorough work at the entrance to the church, in order to maintain the spiritual life of the church and close the door of exit.

*Battle Creek, Mich.*

## OUR GLORY

BY G. W.

THERE are achievements that are a thousand in a patriotic cause, or putting There are finer notes than the greatest appealing that though gently made, the torrent of other acclaim.

Who can evaluate the achievements self aside, is under the constant leadership Think of the possibilities of such a one, and the church over which he has been a practical, faithful, generous, and continuous of God.

Every worker for God should be struggling work. He is to indoctrinate thoughtfully, and constantly give "instruction may be perfect." He is to win precious the fallen. With glad heart and glad enthroned the blessed Christ in the heart be radiating centers of light, joy, and blessing.

There are great heroes, great general and mighty men who have achieved great surpass the achievements of the man of Teacher, wins men not only for time but

*Washington, D. C.*

### The Aftermath

At the close of the presentation of the paper by Elder J. C. Stevens, at the Chicago meeting, opportunity was given for discussion of the principles set forth. In the few moments available the following remarks were made, which are suggestive of the inner thought and feeling created by the principles set forth.



The first to speak was an evangelist-pastor, who had evidently experienced difficulty in blending the new believers with the old: "I am wondering if there is not some way to standardize our methods, so that those who come in as new members will be on the same platform as the older ones. I would also like to ask, What would you do with the older members of the church who do not live up to the standard set forth for church membership?"

## IOUS TASK

WELLS

greater than taking a city, slaying a ten thousand to flight on the battlefield. organ can sound. There are calls so they make their message heard above a

of the gospel minister who, having put up and management of the Holy Spirit? under Christ, leading men and women appointed into serious, joyous, vigorous, ous service in building up the kingdom

ong, enthusiastic, and true in his evangel-roughly, reprove faithfully, correct ear- in righteousness: that the man of God souls, spiritualize the believers, lift up rious courage he goes forth seeking to s of men, and to lead the churches to ssing all around the circle of the earth. s, great statesmen, marvelous musicians, at things in this world; but who can God who, yoked up with the Galilean for eternity?

Another pastor answered the query by saying: "I find that the greatest need and desire of our people is to know how to be saved from sin. If we will teach them the way of deliverance from sin, and they have Christ abiding in the heart, then both old and new members will be living according to the same standard."

A conference president said: "Elder

Stevens has covered the ground and touched every important principle to my satisfaction. I believe in going from the bottom to the top in this matter of thorough indoctrination of converts. We should start with simple lessons of the message, and urge people to read our literature giving the history of this movement. It takes weeks and months to make thoroughgoing Seventh-day Adventists. While I believe we should use wisdom, and not hold people off too long before taking them into church fellowship, yet we should be thorough, remembering that the making up of the remnant church must be done quickly. I wish to join in this effort to do more thorough work for the establishing of our people in this most holy faith."

## From Cause to Effect

BY W. P. MCLENNAN

OUR heavy loss in church membership through apostasy is a matter deserving most careful consideration; and it seems to me that earnest study and persevering effort on the part of the ministry should materially help in changing this regrettable situation. Let us face both the "front door" and the "back door" church situation fairly and squarely. Personally, I am convinced that greater carefulness exercised at the "front door" will greatly relieve the situation at the "back door;" and that the primary need is to "lift up a standard for the people," and bring the people up to the standard. It is becoming more and more apparent that we are not so thorough in the prerequisite instruction for baptism as we once were. There is a tendency to lower the standard in order to increase our membership, and in so doing receive into the church many who have not experienced conversion. Such people find it easy to get into the church, and equally easy to get out.

They are not "grounded and settled," and therefore do not continue in the faith.

Would it not be worth while for a conference to keep an accurate record of additions and apostasies during the year, and in combination with such a record, call each worker to account for those under his charge who have apostatized? There may be danger of becoming lax about this matter of preventing apostasies, because of the apparent lack of attention to tracing from cause to effect.

While I do not believe that the system of goal setting is responsible for the heavy loss in membership, yet I do believe that herein lies the emphasis on taking hasty action on names. We note that such action is especially observed during the last quarter of the year, and this is due to the heavy financial obligations resting upon the church, which leads to close scrutiny of the membership record in order to adopt the minimum per capita goal.

O how much effort we put forth to bring a soul into the fold, and how little effort is often exerted to establish and keep him there. Let us do thorough work at the "front door," that there may be less and less use of the "back door."

*Memphis, Tenn.*

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## Follow Paul's Motto

BY J. F. PIPER

It is becoming altogether too apparent that new converts unite with the church, and are often given places of responsibility in connection with local church work, without being instructed regarding the use of tea, coffee, wearing jewelry, and following the fashions of the world; neither have they been taught the importance of tithe paying, or led to firm belief in the spirit of prophecy. Many times our evangelists, fearing to discourage interest or re-

duce attendance at the meetings, will lightly or with indifference pass over such subjects as diet, dress, plan of gospel support, the spirit of prophecy, et cetera, concluding that these essential points of doctrine will be presented after people have united with the church. But this is a very unwise procedure. There is no one who can so appropriately or successfully lead new converts into obeying every phase of the message as the worker who has been instrumental in awakening the interest.

I recall the case of a man who was encouraged to unite with the church before he understood our position on tithing and the spirit of prophecy. When these points of faith were brought to his attention, he became very antagonistic, and did not cease his opposition until he and his entire family severed their connection with the church.

Paul's motto is a good one for every minister: "I kept back nothing that was profitable unto you. . . I have not shunned to declare unto you all the counsel of God." If all would follow such a course, untold perplexities in church discipline would be avoided.

*Holly, Mich.*

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## The Vital Question

BY S. A. RUSKJER

BEFORE converts are ready for baptism I believe they should, in addition to being thoroughly converted, be fully instructed on the following doctrinal points:

1. Sabbath Keeping.
2. Second Coming of Christ.
3. Tithes and Offerings.
4. Missionary Endeavor.
5. Sabbath School Attendance.
6. Prayer Meeting Responsibilities.
7. Abstinence From Tobacco and Liquor.
8. Avoidance of Stimulants, Including Tea and Coffee.

9. Outward Adornment With Silver or Gold.

10. Refraining From Questionable Places of Amusement—Theater, Dance Hall, Pool Room, etc.

I believe that we do people an injustice when we take them into church fellowship before they fully understand what it means to unite with this movement. We should not spring surprises upon people by presenting to them after they have been baptized additional points of doctrine with which they should have been made familiar. People often become discouraged when they find that part of the message was withheld from them until after they were baptized.

I know of cases where individuals have been baptized and taken into church fellowship before they have observed even one Sabbath. In other instances, individuals have been baptized and taken into church fellowship who have attended church service only upon the one occasion of being taken into fellowship. In all such cases, our experience has been that these names must be removed from the church roll at an early date, as not being fully indoctrinated before baptism, for they seldom respond to further instruction after being baptized. Thorough work before baptism means successful Christian development and growth and activity after baptism; while careless work done before baptism means discouragement and backsliding afterward, as is demonstrated in altogether too many cases.

After all, the vital question is, not as to how many souls are brought in by an evangelist, but as to how many of the souls brought in, stay in, and become defenders of the faith and the bearers of burdens? It is the fully converted, carefully indoctrinated members who add strength to this movement. To bring such into the faith is our solemn responsibility.

*Lacombe, Alberta, Canada.*

## The President's Viewpoint

BY I. J. WOODMAN

I HAVE more than once suggested that it would be a wonderful experience if every evangelist could serve as a conference president for a year or two, in order that he might more fully realize the importance of, and all that is involved in, seeing that all new converts are thoroughly grounded and instructed in all points of truth before being baptized and received as church members. I never appreciated all that it means to have a candidate fully instructed as I have been led to do through my experience as a conference president; and I am sure that if evangelists understood the difficulties which are involved by lack of thorough instruction, they would be more particular in this respect. If I were again an evangelist, the conference president would have very little difficulty in dealing with the people brought into the truth through my efforts, so far as their failure to understand all points of truth is concerned.

*Portland, Oreg.*

## Statements Often Heard

BY A. S. BOOTH

IN dealing with delinquent members of the church, we frequently hear the statement, "The minister who brought me into the truth did not explain to me about the spirit of prophecy;" or another will say, "I was never told that Seventh-day Adventists observe the ordinance of feet washing." Many other points of doctrine are also mentioned as being subjects concerning which there was entire ignorance, although the individuals had been taken into the church as well-informed members.

Is it possible that in view of the wonderful amount of truth which we possess, it becomes an easy matter to take for granted that interested people

know more concerning it than they really do? The only safe method, when receiving people into the church either by baptism or on profession of faith, is for the minister to take a personal interest in each candidate, and very carefully go over with him every point of the message.

It often happens that some minister is so anxious to baptize a large number of people that he overurges. As a consequence, people are taken into the church before they are prepared, and when they find we believe some things which they had never heard of, they consider this an excuse for dropping out.

We read that on the day of Pentecost, "they that gladly received his word" were baptized and added to the church. A Christian must be born of the Spirit and of water. When the Spirit of God impresses a man to take his stand for the truth, there will be no question as to his accepting all points of the faith; but the various doctrines should be faithfully presented for his information and acceptance before he unites with the church. The apostle Paul labored to "present every man *perfect* in Christ Jesus;" and this is the true motive in bringing people into the church.

*Orlando, Fla.*

## Watch for the Fruit

BY O. MONTGOMERY

THE test which John the Baptist required of candidates for baptism was this: "Bring forth therefore fruits worthy of repentance." Luke 3: 8. It is the duty of every messenger of truth to watch for the appearance of the "fruits worthy [answerable to amendment of life] of repentance" in those for whom he ministers, and to expect these fruits to become apparent before baptism is administered. But there can be no fruitage where there

has not been seed sowing, therefore there must be thorough instruction on all points of truth involved in church membership. It is true that we do not have a "probationary period" in our denomination, as some other denominations do, but I believe there should be more thorough work in the baptismal class. I believe that every minister and evangelist should follow the plan of having a baptismal class; and, better still, that he should follow the plan of dealing with the people personally, giving careful instruction to the individual members of the class or taking them two by two. There should be a careful sifting of the baptismal class, baptizing those who are ready, and holding back those in whose lives the fruits of repentance and indoctrination are not yet seen. If we would be more careful about this very important matter, our churches would not be filled with conditions which we find existing today.

*Takoma Park, D. C.*

## Effective Illustrations

For Sermon or Song

### "I Gave My Life for Thee"

THIS was written in her youth by Frances Ridley Havergal, and was suggested by the motto over the head of Christ in the great picture, "Ecce Homo," in the Art Gallery of Dusseldorf, Prussia, where she was at school. The sight — as was the case with young Count Zinzendorf — seems to have had much to do with the gifted girl's early religious experience, and indeed exerted its influence on her whole life. The motto read, "I Did This for Thee; What Doest Thou for Me?" and the generative effect of the solemn picture and its question soon appeared in the hymn that flowed from Miss Havergal's heart and pen.—*Brown and Butterworth, in "Story of Hymns and Tunes."*

# Delving Into the Word

Studies on Fundamentals of the Message

## The Message of Joel

(Continued)

BY B. G. WILKINSON

### CHAPTER II, INTRODUCTION

IN studying the message of Joel, the fact to be kept prominently in mind is that *Joel is the prophet of the latter rain*. The keynote in the second chapter of Joel's prophecy is: *The Lord Jesus revealed from heaven with His mighty angels*. The first sentence in the chapter, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain," indicates that Joel prophesied before Jerusalem was destroyed by Nebuchadnezzar; as,

a. Only to prophets before that time did the menace of a national calamity mean the fall of the temple and city at the hands of hostile armies. Joel 2:9.

b. After the return from exile, a great future crisis would be as if attached to the coming of Messiah, not to another overthrow of the city. Zech. 12:10.

c. After Christ's coming, the church would be scattered among all nations, the world its foe, and not especially the foe of a national city. Mark 16:15.

#### I. The Climax at Its Crescendo

1. The message in the second chapter of Joel is appallingly more serious than the message in the first chapter:

a. "Tell ye your children of it, and let your children tell their children." Joel 1:3. Here, from generation to generation, men were to "tell" of the approaching catastrophe.

b. "Blow ye the trumpet, . . . sound an alarm." Joel 2:1. It is now present, not future, action.

c. The "palmerworm," "locust," "cankerworm," and "caterpillar" (Joel 1:4) were only preliminary judgments, but each was precursor and pledge of the final great dissolution.

2. The ruin brought to view in the second chapter of Joel is greater than in Joel 1:

a. In the first chapter of Joel the ruin wrought by the seven last plagues pertains to things on the ground. Joel 1:12, 17.

b. In the second chapter the ruin comes to cities, nations, races; even the heavens are affected. Joel 2:9, 6, 11, 13.

3. The greatest agencies of "that day" swing to view in Joel 2:

a. Surely the coming of the Lord could not be signalized alone by a locust invasion, whose swarms were to be swept into the sea (Joel 1:4-6),—

b. Neither simply by the assault of heathen nations, who, in this earth, would bring down their crime on their own head. Joel 2:20; 3:4.

#### II. An Unprecedented Scene (Joel 2:1-11)

1. Verse 2: "A great people and a strong; there hath not been ever the like, neither shall be any more after it."

a. Previous world crises were too feeble to serve as an illustration of this scene. Ex. 10:14; Dan. 12:1.

b. After the seven last plagues and after Armageddon, Jesus and His angel armies are revealed from heaven. There Joel 1 must go on to Joel 2:11 to complete the climax. Joel 1:16-20; Rev. 16:11, 12-16.

c. This revelation of the flaming hosts is recited before the terrible

scenes of Armageddon in Joel 3, because, if it came after, one might find the heathen armies of Armageddon with the armies from heaven. Rev. 19: 11-14.

2. Verse 3: "*A fire devoureth before them; and behind them a flame burneth.*"

a. "Our God shall come, . . . a fire shall devour before Him." Ps. 50: 3.

b. "When the Lord Jesus shall be revealed . . . with His mighty angels, in flaming fire." 2 Thess. 1: 7, 8.

3. Verse 4: "*The appearance of them is as the appearance of horses; and as horsemen, so shall they run.*"

a. "The armies which were in heaven followed Him upon white horses." Rev. 19: 14.

4. Verses 5 and 6: Verse 5 portrays the crashing noise of overspreading ruin. (See also Zech. 1: 10.) Verse 6 indicates that they are irresistible—"*all faces shall gather blackness.*"

5. Verses 7-9 describe their order, innumerable, and success:

a. "*They shall not break their ranks.*" Verse 7. This could not be said of human warriors.

b. "*When they fall upon the sword, they shall not be wounded.*" Verse 8. This also could not be said of human warriors. No fatal stroke reaches their glorious body, as it would a human.

c. "*They shall enter in at the windows like a thief.*" Verse 9. Prison windows, and other inaccessible places they enter in order to deliver God's people. "Behold, I come as a thief." Rev. 16: 15.

6. Verse 10: "*The earth shall quake before them; the heavens shall tremble.*" The planet-shaking power of God's angels is here revealed.

### III. An Unprecedented Repentance (Joel 2: 11-17)

1. Verse 11: "*The day of the Lord is great and very terrible; and who can abide it?*"

. . . a. Four kinds of darkness are men-

tioned for the purpose of revealing how awful that day is: It is "a day of "darkness," of "gloominess," of "clouds," of "thick darkness." Verse 2. It is darker than the darkness of Egypt, or the darkness at the cross of Christ when He was crucified, or the darkness of May 19, 1780.

b. The "day of the Lord" is unprecedented. "*There hath not been ever the like.*" Verse 2. God's people were to make stand out before the world the seriousness of "that day."

2. Verse 15: "*Blow the trumpet in Zion, . . . call a solemn assembly.*"

a. "A solemn assembly"—a "day of restraint," as in the margin of Joel 1: 14. God's people, then, would be learning restraint, while the world is practicing indulgence.

b. "Sat down to eat and to drink, and rose up to play,"—such is the verdict against those who made the golden calf against the last generation. Ex. 32: 5, 6; 1 Cor. 10: 7, 11.

3. Verse 12: "*Therefore . . . turn ye even to Me . . . with fasting, and with weeping, and with mourning.*"

a. *Fasting* was practiced on the day of atonement. Lev. 23: 27. We are now in the antitypical day of atonement.

b. *Weeping and mourning*: In the last great war, parents wept around the altar for the absent boys. Why wait till the next fearful crisis comes?

4. Verses 13 and 14: "*Rend your heart, and not your garments.*" This is true repentance. "*Leave a blessing behind Him;*" or, restore to communion with Him.

5. Verses 15-17:

a. "*Call a solemn assembly.*" Verse 15. Terrible things are at hand. Ordinary round of worship will not suffice. Call a special convention; examine the state of the church.

b. "*Assemble the elders.*" Verse 16. Hold a church officers' meeting which will accomplish something.

"*Sanctify the congregation.*" Stay

by until a thorough reformation is wrought.

c. "Let the priests, the ministers of the Lord, weep between the porch and the altar." Verse 17. Call a workers' meeting! Poisonous theories, like a tainted atmosphere, are reaching the young. Cry to God, "Give not Thine heritage to reproach, that the heathen should rule over them," then, just then, and ONLY THEN. Oh, the poisonous, soul-destroying theories that will fade before God's holy presence! He will not permit to go out the little flame of fire He has lighted within us.

#### IV. An Unprecedented Answer — The Latter Rain (Joel 2: 18-29)

1. Verse 18: "Then will the Lord be jealous for His land, and pity His people." "When there is full repentance, God will accomplish the following things, as brought to view in —

2. Verses 19-27:

a. No more shall the heathen rule over our children (God's heritage, as in verse 17); no more shall we be a reproach among the heathen. Verse 19.

b. God will remove all oppressions of the past, especially the stroke of the seven last plagues; He will remove the northerner. Verse 20.

c. God will restore the wasted years. Verse 25.

d. God will cause to come down the second Pentecost. Verse 23.

3. Verses 28, 29: "I will pour out My Spirit upon all flesh; . . . your sons and your daughters shall prophesy, . . . your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out My Spirit."

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound, some wives by their husbands, and some children by their parents. . . . All fear of their relatives was gone, and the truth alone was exalted to them. . . . I asked what had made this

great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'—"*Early Writings*," p. 271.

#### V. The Remnant: A Product of Repentance and the Latter Rain (Joel 2: 30-32)

1. Verse 31: A people who recognize the meaning of the dark day of May 19, 1780.

2. Verse 30: "Abraham . . . looked toward Sodom and Gomorrah, . . . and, lo, the smoke of the country went up as the smoke of a furnace." Gen. 19:27, 28. The "remnant" did not mingle with Sodom and Gomorrah, but stayed where there was not so much worldly profit, but more of a spiritual atmosphere.

3. Verse 32: The "remnant" continued steadfastly in the doctrine of the third angel's message. In that doctrine, and in that alone, will salvation, in the time of this eternal crisis, be found.

#### A Terrible Neglect by the Remnant

"I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden bearers, who in such a time as this should be weeping between the porch and the altar, crying, 'Spare Thy people, Lord, and give not Thine heritage to reproach;' but I heard no such supplications. A few earnest, humble ones were seeking the Lord. . . . But a large majority of the ministers had no more sense of the sacredness of their work than children."—"*Testimonies*," Vol. V, pp. 165, 166.

"I saw that many were neglecting the preparation so needful, and were

looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter; They had neglected the needful preparation, therefore they could not receive the refreshing."—*Early Writings*, p. 71.

Takoma Park, D. C.

**Illuminated Texts**  
Side Lights From Translations

Isaiah 65:20

"THERE shall be no more carried out thence for burial an infant of days, or a young man, or an old man who hath not filled his time; for a man of a hundred years old shall be a youth."—*Septuagint* (by Paginni, 1844).

"There shall be thenceforward no more

A suckling of a few days, or an elder

Who filleth not up his days,—  
But a youth a hundred years old may die,

Yea, a sinner a hundred years old shall be accursed."

—*Rotherham*.

"Neither shall there be there any more a child that dies untimely, or an old man who shall not complete his time: for the youth shall be a hundred years old, and the sinner who dies at a hundred years shall also be accursed."—*Septuagint*.

"There shall no more be an infant of days there, nor an old man that shall not fill up his days: for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed."—*Douay Version*.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old, and the

sinner being a hundred years old shall be accursed."—*American Standard Revised Version*.

"There shall be no more thenceforth an infant of days, nor an old man that hath not completed his days; for the youth shall die a hundred years old, and the sinner being a hundred years old shall be accursed."—*New Translation* (Darby).

"An infant of days shall no longer be there,

Nor a man who has not filled his time,

But the hundred-year-old when he dies be a youth,

And the villain a hundred years old be accursed."

—*Complete Bible in Modern English* (Fenton).

"There shall be no more thence an infant of days,

Nor an old man that hath not filled his days:

For the child shall die a hundred years old;

But the sinner being a hundred years old shall be accursed."

—*Newberry Edition*.

"There shall no longer be there an infant of days,

Nor an old man who has not filled out his days:

For the child will die when a hundred years old,

And the sinner when a hundred years old will be accursed."

—*An Improved Edition* (Am. Baptist Society).

—————

NEGATIONS never save. Nor are we saved merely by giving up sinning. Gagging a blasphemer silences the spoken blasphemy, but it does not change the heart. We are saved by a living Saviour whom we accept by living faith.



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

**Abandon Faulty Logic.**—Probably logic and argument do not have a great deal to do with changing any one's mind, but if our preachers are going to attempt the use of logic, they ought to avoid all far-fetched proofs and illustrations. I am jealous for the sound logic of our positions, and dislike to see good doctrines jeopardized by poor arguments. There come to my mind, offhand, two proof arguments quite often employed, which will serve to illustrate what I mean:

1. *The Condition of Man in Death.*—In proof of our position on the state of the dead, reference is sometimes made to the case of a certain man who had been pronounced dead by the physicians, but who finally revived, and then is said to have declared that *during the time in which he was considered dead* by the physicians, he knew nothing whatsoever. Now on a moment's reflection it becomes evident that in order really to prove our point by the use of such an illustration, we must be prepared to maintain that the individual was *really dead*. It would then follow that there occurred a resurrection from the dead, a proposition which none of us would care to admit. But if we do not admit that there was an actual resurrection from the dead, of what force is the proof of the man's condition of mind during the period of his *seeming* death?

2. *Paul's Sunday Meeting.*—Then again there is the labored fashion in which we proceed to prove that the meeting on the first day of the week, as recorded in Acts 20, was *held on Saturday night*; and also the labored endeavor to prove that Paul must have walked a *long distance on Sunday morning*. Now, pray tell, what bearing does that have on the significance of a

meeting's being held on the first day of the week? Surely our arguments should be addressed to proving the fact that the mere holding of a religious service on the first day of the week does not prove that that day was considered by Bible writers as the Sabbath of the Lord. That is easily done, and when we have proved that point, we have established our case. But when we have simply proved that the meeting was held on the dark part of the day, rather than the light part,—calling solemn attention to the fact that there were lamps lighted in the upper chamber; and when we tell how Paul got up early in the morning and *walked a long distance on Sunday*,—simply because he did not have a chance to ride that Sunday morning,—it seems to me that we are begging the question, or at least dealing with irrelevant side issues.

I always feel some confusion and chagrin when I read the replies of our adversaries who make sport of such arguments, and declare that after we are all through with our explanations, the fact still remains, according to the Scriptural record, that the meeting was held on the first day of the week. As to whether Paul walked or rode on Sunday morning, this has no more relation to the question of the sacredness of the day than when we walk or ride on either Sabbath or Sunday.

Why don't our preachers follow through the chapter, and show that Paul held meetings all the way along during the following week, and that his most notable meeting, held with the elders of Ephesus, was probably on *Wednesday*; which shows that if the holding of a religious service on a certain day makes the day holy, then doubtless Wednesday is more holy than any other day of the week, and so by the *argumentum reductio ad absurdum* completely silence our opponents?

A DENOMINATIONAL EDITOR.

# Confirming the Foundations

Historical, Theological, and Scientific Research

## Studies in Historical Theology

BY N. J. WALDORF

### No. III—The Roman Empire at the Time of Christ

It will help greatly to understand the tremendous difficulties which confronted the Christian church during the first three centuries, if a short historical sketch is given describing the actual condition of the Roman Empire as it was when Paul and his associates preached the gospel even in Cæsar's household.

In giving this synopsis of Roman life, only the high points can be dwelt upon, and those in particular that had a direct bearing upon the apostasy of the early church.

#### Slavery

As the wealth of Rome continued to increase through Roman conquests, there was a corresponding drift of the people into the cities. The cities gave ample opportunities for exciting games and amusements. In proportion to the increase of commerce, agriculture suffered because there were better chances to accumulate fortunes in the commercial world than in the small proprietorships of agriculture. The middle class disappeared from the rural districts.

As a result of this, and also on account of the wars, slaves were imported. About 10 B. C. there were over 600,000 slaves in the city of Rome. There are various estimates of the number of slaves in the empire, ranging from 40,000,000 to 60,000,000. Gibbon thinks there were about as many slaves as freemen. At one slave market there were sold as many as 10,000 slaves daily.

The masters of slaves could inflict any punishment they saw fit, as the

slaves had no rights; and if a runaway slave was caught, a frightful punishment was sure to follow. Christianity did not interfere nor try to abolish slavery.

#### The Stage and Amphitheater

The result of slavery upon society was terrible. The plays became more and more immoral. The rich master had a harem of slaves of young women, for they had no protection against his lust. The Romans conquered the world, but could not govern themselves. Vice became virtue by popular interpretation. The duty of parents was neglected. Children were a burden, and in consequence abortion was practiced everywhere. One emperor offered rewards to families with three children. Games and amusements were the order of the day, for the home had all but disappeared.

There was one place to which the idle people flocked, and that was the amphitheater. The gladiatorial shows were introduced in the third century before Christ, and as time went on they became more brutal. In the beginning only slaves, criminals, and captives entered the arena. Later even freemen fought for the glory of the combat. Let me quote one authority here:

"Cæsar put up 320 pairs at once; Agrippa caused 700 pairs to fight one day in Berytus; under Augustus, 10,000 fought; Titus, 'the darling of the human race,' put up 3,000; Trajan amused Rome for 123 days by exhibiting 10,000 captives in mutual slaughter. Rome's holiest, the vestals, had seats of honor in the arena. Claudius liked to witness the contortions of a dying gladiator."—*The Environment of Early Christianity*, by S. Angus, p. 43.

One of the most heinous of the sins of Roman society was male prostitution, against which Paul the apostle speaks so strongly in the first chapter to the Romans. Some of the Cæsars were guilty, as Julius Cæsar, Antoninus, Hadrian, Trajan. Divorces were frequent, men changing wives by mutual consent in some instances.

### Emperor Worship

It was a Roman policy to accept the different gods of conquered nations. These gods found a place in the Roman pantheon, which in the year 610 A. D. was dedicated to the virgin Mary and all the saints. When the Romans incorporated these religious systems into their own, there could be but one outcome, and that was Cæsar worship, which had its root in Egypt, Assyria, Babylon, Greece, and now finally Rome. Under one name or another the sun had been worshiped in all nations of antiquity since the days of the Pharaohs of Egypt, which name really means "sons of the sun." Not satisfied with the deification of the dead, they must also deify the living, hence they began with the ruler cult of the nations. Sun worship became intensified in Rome as the worship of Mithra (the sun) was introduced from Persia about 70 B. C. About B. C. 36 the sacred fire from the altars of Persia was introduced into Rome, and it did not take long before the Roman emperors permitted themselves to be called divine and became objects of worship.

Some historians claim that emperor worship began with Julius Cæsar, but it is of uncertain authority. However, Cæsar Augustus was deified in Pergamos B. C. 29. Says the historian:

"The machinery of the cult was very complete from the start. The whole system of worship was imperialized just as it stood. The senate established Augustaba or Augustan celebrations. This institution spread through the empire with great rapidity."—*Roman Emperor Worship*, by Dr. Louis M. Sweet, p. 69.

At these celebrations incense was offered to the emperors upon the altars erected to their honor. Besides this, very nearly everything in the Roman household was dedicated to some god. Paganism was rooted deep into the very heart of the nation. The oracles were consulted as well as the entrails of animals. Roman imperialism, Grecian philosophy, and Oriental pantheism were three great systems which stood ready to contest every move that the Christian evangelists were making for their conversion to the cross of Christ and redemption.

Such in brief was the condition of the Roman-Grecian world at the time when Christ sent His disciples into all the world to preach the gospel of salvation to those heathen in every part of ancient civilization. (For further reading on this subject see "Roman and Grecian Antiquities," by Dr. Smith; Potter's "Grecian Antiquities;" Ramsay's "Roman Antiquities;" Tacitus' "Annals;" and Dio Cassius' "Roman History.")

In our next article we will give the causes of the apostasy of the pure apostolic Christian church.

*Orlando, Fla.*

## The Query Corner

On Life and Labor

### Vegetarianism and the Eighth Commandment

*Is the command, "Thou shalt not kill," a proper and valid reason to advance for our advocacy of a nonflesh diet? Is it wrong to take any animal life?*  
A BIBLE WORKER.

Answering as a practicing vegetarian as well as a believer in the theoretical principle of a nonflesh diet in these last days, I should say: While the propriety of the humane appeal for man not to slay dumb animals for food

is not to be questioned, it is surely an improper procedure to cite the eighth commandment, *which pertains to man's relation to man*, as a divinely authoritative injunction against the taking of all or any animal life of the lower orders.

It was God Himself who initiated and approved the system of animal sacrifices beginning back at the very gates of Eden, and who clothed Adam and Eve with the skins of the slain animals. And during the period of the Mosaic economy this sacrificial system was greatly elaborated by divine instruction. But God would not have given such a mandatory system and have made it solemnly obligatory if each act of such worship was a violation of the eighth command of His everlasting ten.

Again, in giving man permission to eat flesh food after the flood, Jehovah did not suspend the binding obligation of the eighth commandment. No parallel is to be found relative to any other command of the decalogue. This commandment was not violated in either the slaying or the eating of the animal.

Once such an unwarranted premise were granted, it would be well-nigh impossible to draw the line against any destructive animal pests. If it were inherently wrong to take any animal life, then rats, poisonous snakes, and even insects should have right of way.

The inconsistency of the contention is easily discernible when we pause to remember that the shoes in which such a contender gladly stands are made of the hides of slain animals. The hatband and belt he wears and the suitcase with which he travels, and a thousand and one necessities and conveniences of daily life, including the binding of the very Bible he holds in his hand to read his text, are of leather. Under this premise, to be logically consistent, he should refuse to use any article made of leather or other animal product.

Let us aggressively advocate the whole message, including the health reform phase. But let us base each of its parts upon a solid, dependable foundation. We shall thus gain the confidence and respect of the world to whom we are commissioned to minister by placing the question of vegetarianism upon an undeniably scientific and physiological foundation. The truth is impregnable. It neither needs nor tolerates unworthy supporting arguments. The incontestable reasons for our dietetic position need not be reiterated here, as they are familiar and available to all workers. Let us build the structure of our faith upon sound, dependable, irrefutable foundations.

L. E. F.

### Bible Workers' Exchange For an Enlarged Service

## A Work That Men Cannot Do

BY W. H. HOLDEN

As the Samaritan woman who talked with Jesus at Jacob's well led "many of the Samaritans" to know Him and to believe in Him, so women of to-day may do a work for the Master which will yield a rich harvest of souls. The chosen disciples saw no opportunity in Samaria worthy of their labor. They did not see the precious fruit all about them, waiting to be gathered in, and the opportunity passed to this humble woman to give to the Samaritans a convincing personal testimony and an invitation, "Come, see . . . the Christ."

In these last days, when even greater earnestness is needed than in the days of the disciples, God is calling not only for men, but also for women to carry the message of salvation. And women can do a work which men cannot do, for the situation is clearly described as follows:

"Women may take their places in the work at this crisis, and the Lord

will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power which will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed."—"*Testimonies*," Vol. VI, pp. 117, 118.

In the seclusion of the home, around the family fireside or surrounded by a selected group of interested listeners, the consecrated Bible worker is to-day holding up to clear view the cross of Christ, and without attracting attention to herself or making any display of ability or paraphernalia, thousands are being brought to know the Saviour and to rejoice in His message of truth for this time, who would otherwise be passed by.

Some of our Bible workers are having remarkable success working alone, but my observation leads me to believe that the best success is obtained and more souls are won in a shorter period of time, when Bible workers are associated with the effort of an ordained minister. The word preached from the desk by the gospel minister, and followed up in the homes of the people through personal work by himself and the Bible worker, is to my mind the most effectual way of conducting soul-winning efforts. Such personal work tends to make the Bible worker feel most keenly her own need of personal acquaintance with Christ, for it is the testimony of personal experience which impresses hearts in no less degree to-day than when the woman of Samaria demonstrated the great lesson of effectual personal witnessing.

It is "that which we receive from Christ" that we must give to others. "As soon as Christ becomes an abid-

ing presence in the heart, we shall not be able to see souls perish in ignorance of the truth and be at rest."

"God calls for earnest women workers, workers who are prudent, warm-hearted, tender, and true to principle. He calls for persevering women, who will take their minds from self and their personal convenience, and will center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls."—"*Testimonies*," Vol. VI, p. 118.

The call is definite. We are glad that many are responding to the call, and trust that the Bible workers' ranks will increase in numbers and in still more far-reaching effective results.

*Berrien Springs, Mich.*

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## Principles and Experiences \*

BY MYRTLE ASAY

THERE are a few principles I should like to emphasize in connection with the consideration of the topic, "How to Give a Successful Bible Study."

1. *Avoid Notes.*—Success depends in great measure on the confidence established in the mind of the reader, and the secret of this is to know the subject thoroughly. If closely confined to notes for giving the study, the reader is apt to form the impression that a few texts have been looked up to prove a preconceived opinion. But to conduct the study without notes gives the impression that the teacher has studied and knows just what she is talking about, and this inspires confidence and intensifies interest. Therefore, as far as possible, avoid notes.

But whether or not notes are used,

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\* Paper read at the Southeastern Union Ministerial Institute. Sister Asay is a Bible worker of extensive experience, formerly in Wales, and for a number of years connected with the Southeastern Union in the three-fold capacity of Bible worker, district leader, and public lecturer.—ED.

be sure to have a reserve fund of knowledge on the subject in hand; have much more information than you intend to use in that particular study. It seems difficult for some people to understand the importance of this. I know a woman who is fully convinced that she ought to dedicate her life to the Bible work, and is anxious to do so, but she is always too busy to get down to study. On one occasion I was to give a study on the sanctuary question, and this woman was present. But just as I was about to begin the study she, as usual, found a pretext to leave the room. Knowing of her expressed desire to be a Bible worker, I took occasion later on to ask her, "Could you give a Bible study on the sanctuary?" Her ready answer was, "Why, yes; if I had the texts I could." Now I do not think that kind of Bible study would be a success.

2. *Use Tact.*—Study the person for whom you are working. Don't be stereotyped. Reach the individual from his own viewpoint. Do not be dogmatic. Be exceedingly careful not to stir up prejudice. If it is evident that the subject being presented arouses prejudice or anger, very tactfully change the subject, and seek to prepare the soil of the heart a little more thoroughly before that subject is again presented.

3. *Avoid Argument.*—Insist on the individual's doing his own reading of texts. This to a great extent prevents argument. If an argument is begun, just refer back to the text, and have the person read it again, incidentally dropping the remark: "Opinion counts for little, whether the opinion is yours or mine. It is what God says that really counts." Maintain a constantly prayerful attitude, for without the help of the Holy Spirit the instruction will be in vain. Never assert an opinion. Stick to the word. And, I repeat, see that the person does his own reading. Do not use too many texts. Make each

text drive home the truth presented. Be definite, and keep constantly impressed upon the reader that "I and my opinion amount to nothing; it is the word of God that counts."

4. *Conquer Prejudice.*—The principles set forth thus far pertain to the Bible study which has been prearranged. But there are some people who are sure that to refuse to have anything to do with "Adventism" is doing God service. It may be that they are as sincere as was Saul before his conversion. Jesus Christ gave His life for these people, and we should earnestly endeavor to reach them, notwithstanding their prejudice. To do so successfully, one must first arrest the attention, and then arouse the interest. Perhaps a personal experience on this point may serve to illustrate the principle:

Some years ago one of our evangelists was holding a series of lectures in one of our Southern cities, and the case of one man in particular was of interest. This man was a faithful attendant at the lectures, but was unable to get his wife to go. She not only refused to go, but assumed the most bitter attitude toward Seventh-day Adventists. The series of lectures closed, and after the lapse of two years I again came in contact with this man. He stated that his wife still held the same attitude, but he requested that I call on her. He said, "I do not know what she will do. Probably she will insult you. But I do wish that something could be done to break down her prejudice, for I am fully convinced that Seventh-day Adventists have the truth."

This was not the most pleasing proposition, but prayer helps us to do many things which otherwise we would not undertake. So, with a magazine in hand to sell to the woman, I went to her door. As soon as I had introduced myself and the magazine, the following conversation took place:

"This is Seventh-day Adventist stuff, isn't it?" she asked.

"Yes, this is a Seventh-day Adventist magazine," I replied.

"I don't want anything to do with those people," she exclaimed, at the same time fairly throwing the magazine at me. She would have slammed the door, but my foot was in a hindering position, and I had managed to get partially inside the door. I saw that my next move was to arrest her attention. So I said, as gently as possible:

"But there is a message in the Bible which no one is teaching but the Seventh-day Adventists."

"The plain old gospel that Jesus Christ died for sinners, is good enough for me!" she retorted.

"Yes," I answered, "but we are told in Revelation, the fifteenth chapter, that there will be a people that sing the song of Moses and the Lamb, and they sing this song because they get the victory over the beast and over his image, and over his mark." Then I opened my Bible and read the text to her. "Are you a Christian?" I asked.

"Yes!" she snapped.

"Do you expect to go to heaven?" I persisted.

There was a moment's hesitation, then she answered, "Certainly I do."

"Well, now, I want to suppose that you are singing that victory song on that sea of glass, and Moses steps up to you and asks, 'What was that beast that you got the victory over? I never heard of such a beast in my day.' And you answer, 'Really, Moses, I don't know. I never took the trouble to find out.' And then Moses asks you, 'How do you know, then, that you got the victory?' What will you tell him?"

Just at this point there was an odor of burned pastry, and with a shriek she threw up her hands, exclaiming, "Oh, my pies!" and away she went.

Right here I want to emphasize that

follow-up work is one of the most important parts of a successful Bible study. Had I stopped right there in dealing with that woman, the Bible study would not have been successful. But a few days later I was at the door again. She greeted me with these words:

"I thought I told you I did not want anything to do with the Adventists."

"You did," I answered smiling. "But some people didn't want anything to do with Columbus when he wanted to prove to them that the earth is round; and some people didn't want anything to do with John Wesley, either; and some people crucified Jesus Christ because they didn't want the truth that He desired to teach them." My sentence was here broken into by the remark:

"I burned my pies last week!"

"I am sorry," I answered, solicitously. "But there will be something burn up some day that will be of much more importance than pies, and we don't want to be involved in that, do we? I want to ask you that question again that I asked you last week: What would you tell Moses about that beast?"

The woman stood and just looked into my face for what must have been a full minute. But with a steady gaze I maintained the sincerity of the inquiry, and to my delight, she said:

"Come in!"

That was the occasion for the first of a series of Bible studies, and it was not long until this woman took her stand for the truth, and was later joined by her husband.

So in conclusion, let me say, Do not become discouraged. Never indulge the feeling that, "Well, I have warned them, and my duty is done." Remember that as long as there is life there is hope. Earnest prayer and perseverance will prevail, and God will give the Bible worker the desire of her heart.

*Lake Worth, Fla.*

## EDITORIAL POSTSCRIPTS

**LEADERSHIP!**— Work, more work, then still more work is the price of strong leadership. A real leader must abandon himself to a life of unremitting toil. He must work harder than his fellows,— studying, assembling, fortifying, verifying, preparing for the future. He must be ready for the opportunity when it comes. He who waits for a more propitious day will fall at the crucial hour. The times demand prepared men. The movement needs more leaders.

**CONCESSION!**— Undoubtedly sanctified discretion is often the better part of valor; and in the matter of non-essentials, expediency unquestionably has a rightful place. Especially is this true of equally legitimate methods. But in the matter of principle and conscientious conviction, compromise and concession are the bypaths to disaster. Let us rightly differentiate, and act accordingly.

**PATIENCE!**— Truth cannot be crushed, pilloried, or suppressed. Eternal values are hers, and ultimate triumph is certain. If your brethren are slow to see light that has been revealed to you, be patient. Remember, God waited over a thousand years for the Protestant Reformation of the sixteenth century, and another three hundred years for this remnant movement to appear. Truth is bound to triumph, though the impatient herald may lose out by the way. Patience, fidelity, fact,— these three; but the greatest of these is patience.

**UNSAFE!**— It is unscholarly, illogical, and unsafe to develop a theory or assume a position first, and then seek corroborative evidence in substantiation. Very likely much evidence that would modify or lead to a different conclusion will be unrecognized, if one is intent on corroboration. The only safe, sound, and fair method of investigation is to take all the evidence from the sum total of facts and factors, and thus arrive at unbiased conclusions. This method of procedure is Christian, scholarly, ethical, and scientific. Well did an ancient writer say: "Whoso seeketh interpretation from the Book shall get an answer from God; whoso bringeth an interpretation to the Book shall get an answer from the devil."

**COURAGE!**— Multitudes of men and women, unsatisfied with the world, the churches, and the negations of the multiplied isms, or the heartless philosophies of evolution and atheism, are awaiting the positive affirmations of present truth. Those who walk in the darkness of error want the *Light* of truth. Those who have wandered into treacherous bypaths of sin want the *Way*. And those who are dying from the disease of sin long for *Life*. Jesus Himself is what they need, and having Him, His message for to-day becomes the all-absorbing theme. Many are the pilgrims and saints who have longed for this hour of opportunity. It is a glorious time in which to live. Workers for God, take courage!

**COSTS!**— Current statistics reveal a relentlessly rising cost per net member increase. What can be done to reduce these figures? One of the great contributing factors to the present situation is the percentage of losses through apostasy. Stop that leak, and the cost will be cut in half. More thorough instruction, the assurance of sound conversion, and more faithful follow-up work when the feet are slipping, will check the trend. The situation calls for the united efforts of all evangelical laborers in the cause of God.

L. E. F.