

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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OUR DANGER AND OUR SAFETY AS WORKERS

AN EDITORIAL



EW TESTAMENT writers frequently contrast the works of the flesh and the works of the Spirit. One is contrary to the other. Paul declared: "They that are in the flesh cannot please God." He does not say they will not, but they cannot. It is not merely a question of will, but of possibility. In the eighth chapter of Romans the apostle uses the flesh and the carnal mind as applying to the works of the natural heart. "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8:6-8.

As we are all born into the world according to the flesh, minister as well as layman, and in our natural condition cannot please God, it is evident there must be wrought in each heart a transformation from the natural, carnal, fleshly state to a spiritual condition, if we are to please Him. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Verses 9, 10.

It is just as important for the worker to know that he has had the new birth as for the layman. Each person who is saved must have this transformation. It is a personal work wrought by the Holy Spirit, making such a change in a man that he lives no longer after the flesh, but after the Spirit. This transformation makes him a new creation. The former life and habits have passed; a new life has begun.

By our own wills we cannot transform our hearts; for the will of man, however strong, lacks the power to make this change. That is why by mere will power a fleshly, carnal heart finds it so difficult to obey spiritual law, even formally. An outside, superior power must change the heart before it can obey the spiritual, holy law of God. This power is suggested in the words of Christ to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That

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

EDITED BY
IRWIN H. EVANS AND LEROY E. FROOM

SPECIAL CONTRIBUTORS
THE GENERAL CONFERENCE OFFICERS

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Valuable Quotations

From Reliable Sources

The Failure of Our Times

THE failure of our times is the exaggeration of ourselves and our natural resources. This emphasis always impoverishes the church. The glory of the Reformation church was that it saw Christ and His grace as filling the whole horizon of life and history. It was the same with the church of the martyr centuries. It is not what man can do, no, not even when divinely assisted. It is what Christ has done for us and can do in and through us when He is lifted up in all the glory and fullness of His deity, in all the moral passion and grace of His cross, and in all the omnipotence of His resurrection. We are suffering from the curse of a magnified humanity and a reduced Saviour. We must reverse both the emphasis and the perspective, and then ~~again the church will march forth~~ mightily as an army with banners. Our

reforms have failed. Our educational programs have been unfruitful. Our consecration has been full of clamor and the rush of action, but without abiding results. We need to see again the redeeming Christ of the ages; the Christ who is the wisdom and power of God unto salvation; the Christ who is sufficient for every need of sinful men and of this confused and broken world; the Christ who said, "Upon this rock I will build My church; and the gates of hell shall not prevail against it." Matt. 16:18. We need to see this Christ and to show Him forth. This is the answer. This is the gospel of the ages with which we were commissioned and for which the world waits.—*H. P. Sloan, in Bibliotheca Sacra, July, 1932.*

Truthful Church Letters

It seems a pity that in granting letters of dismissal churches have fallen into the habit of telling untruths or half truths. If churches dismissing unbaptized members to other churches are under obligation to state that fact, why should churches declare people in "good standing" who are not in good standing? Would not such a letter as this make people sit up and take notice: "Mr. Timothy Blank, a confirmed noncontributing member of this church, is hereby transferred to membership in your church"? If it be said that a member good enough to keep in your church is good enough to dismiss to another church, the answer is that we are stultifying ourselves by keeping in our churches worthless people. Further, it is probably true that we are not doing much to make these worthless people worthwhile people.—*Watchman-Examiner, Jan. 7, 1932.*

~~WE who are bearers of the water of life to others must not fail to drink deeply thereof ourselves.~~

Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

A Positive Message Requisite

BY N. P. NEILSEN

FROM time to time we read of efforts made to unite different denominations into one. It would appear that some of them are losing their distinctiveness, and could well be merged together. They have lost the message which made them separate from others. But not so with Seventh-day Adventists. We have a definite, positive message which we are bound before God to give to the world. If not, there is no reason for our existence as a separate denomination. Surely there are enough denominations without ours, unless we have a special mission to fulfill that is not being done by any of the others. Verily, we have been raised up to give a distinctive message, to do a definite work, before the coming of the Lord. And we as workers shall be remiss if we do not faithfully give the message which God has committed to us.

In presenting any phase of gospel truth, we must never lose sight of its relationship to the third angel's message, and every doctrinal truth must be given in the setting of that message. There are many gospel truths which we hold in common with other denominations; but each of these should be given by us from the viewpoint of the message which has made us a separate people. This will give compulsive power to these gospel truths. For indeed our message is the everlasting gospel as it applies to this generation. We need not mention the message all the time, but the truths should be so presented that the message will shine through them, giving them added beauty and strength.

Our message must never degenerate into merely a negative message; it is positive, clear, and forceful, and should be presented in a positive way. There may be times when we must present the "negative side" by way of contrast to give force to the message; but we should ever remember that it is the positive message that will give power to our preaching and bring salvation to the hearers. We have not been sent into the world to condemn the world or to

tear down other denominations; but to "preach the word" and to save the lost. A railing accusation, though it may be true, will arouse prejudice and close ears to the truth. A positive message, coming from the heart and spoken in love, has uplifting, drawing power.

In order to give the message the "positive ring" which it demands, we must experience its power in our own lives. We must believe it from the heart if we would persuade others to believe it. It must be ever a positive, living message to us. Then we can give it to others.

Buenos Aires, Argentina.

Shrinkage in Funds Need Not Hinder Evangelism

BY J. K. JONES

FOR the past decade or so, when earnest effort has been made to reach the masses in our cities through public efforts conducted by strong evangelists, the impression has obtained among many that it is impossible to carry on successful evangelism in the vast centers of population unless large

sums of money are made available by the conference treasury. There is grave danger that should this idea become widespread, we shall come to depend upon dollars rather than upon the Lord. While money may be necessary in carrying on a strong work, we have placed too much emphasis upon that need. In this connection, a statement in the "Testimonies," Volume IX, page 110, is to the point:

"There is a necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly. Yet the strength of every worker will be found to lie, not in these outward agencies, but in trustful dependence upon God, in earnest prayer to Him for help, in obedience to His word. Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into the Lord's work. Outward show and extravagant outlay of means will not accomplish the work to be done."

If we were thus admonished in times of prosperity to practice economy in evangelistic work, it is imperative that we heed this counsel in days when money is scarce. We must learn to work inexpensively, and yet win souls. Personally I believe every evangelist should study ways and means of making his public efforts self-supporting. Some are doing this. In the last few years several of our men in large cities have not asked the conference for a single dollar, yet have found ways to meet the expense of their efforts. And they have won as many souls as workers who received a liberal operating allowance.

Located in cities where there were Seventh-day Adventist churches, they have secured pledges from the members. The funds thus provided, together with collections taken at the public services, have covered the entire expense. The men were careful, in advertising and in other expenditures, not to spend more than they received. Rather than insert large, expensive

advertisements in the papers, they have been content with modest displays. I firmly believe in newspaper advertising, but do feel that we often use more expensive advertisements than are necessary. The most effective way an evangelist can advertise his meetings is to make the message so attractive and appealing that his audience will wish to hear him again. Unless he does this, no newspaper or other advertising will ever bring back his people. After the meetings are well started, surely there is no justification for continuing expensive advertising. I verily believe this time of economy will lead us to adopt God's plans to a degree that we have not done heretofore.

Evangelists should avail themselves of the assistance church members are willing to render in circulating literature in the community where an effort is conducted. By this plan, openings are found for Bible studies and cottage meetings, which often prove more effective than public preaching services in actually winning souls to Christ and His message. The increasing financial stress compels us more and more to adopt inexpensive and yet effective methods of labor. No minister today need feel crippled in his work because a conference is unable to provide a certain sum of money for the conduct of an effort. There are wonderful resources in the faithful members of our churches. When they see evangelists modest in their expenditures, and realize that the conference treasury cannot supply funds, they gladly give of their time and means to forward the work.

There may be occasions when the conference and the church are both unable to finance an effort. Even then services can be held in the church, and the members can invite their friends and neighbors to attend. I have seen excellent audiences present in our large churches entirely as the result

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Forward and Upward

Inspiration, Counsel, and Caution

Rouse Me to Action

ROUSE me to action, Lord!

A stupor seems to paralyze my powers.
Somehow I do not sense the dire need
Of things that should be done these
fleeting hours.

My ears seem deaf; but faintly do I hear
The calls for help from those who cry
in fear.

Rouse me to action, Lord!

I try to rouse myself: "'Tis true," I
say,

"Souls perish for the help that I might give
If I would conquer fear, and speak or
pray."

And these I do; but while I do, it seems
That those prophetic themes are merely
dreams.

Rouse, Lord, oh, quickly rouse!

The tempter's power is strong, but
stronger still
Thine own. Of mine own self I can do
naught.

Endow this fainting heart and weakened
will
With power divine. Help me to feel and
see
The love which urged Thee on to Calvary.

I knew 'twould be so, Lord!

For never have I knelt, a suppliant weak,
With contrite, yearning heart, and bitter
tears,

But Thou didst give me more than I
could seek.

Gone is the lethargy, and o'er my soul
Sweet, healing balm is poured, and I
am whole.

Oh, how I thank Thee, Lord!

There burns within my heart a living
fire,

A yearning I have never known before:
A passion keen; a strong, intense desire!

And this comes only as I plead with Thee
To show what led Thee on to Calvary.

MARGARET W. LOCKE.

Coeur d'Alene, Idaho.

Paying as We Go

BY S. A. BUSKJER

THAT workers should shun debt as they would leprosy, is a principle we have all heard repeated often. But in this day of "fast living" and "high living," are we really shunning debt as we would shun leprosy? One can buy almost anything he desires today on the installment plan, provided he has enough money to make a small initial payment. Nearly all piano companies sell their product on the installment plan. The same is true of automobiles, radios, washing machines, electric refrigerators, etc., as well as household furniture and even wearing apparel.

After all has been said that can be said in favor of the installment plan, it must be recognized that in the end the plan is disappointing. The monthly payment plan makes it very easy for any one receiving a regular salary to get in debt by making purchases that are beyond his means. If a worker has saved \$150 with which to buy a piano, it would seem far wiser to buy the best instrument he can obtain for that amount than to buy a \$650 instrument, paying only \$150 down on it, and mortgaging his monthly pay check to

the extent of perhaps \$25 a month for the next year and a half. Or if a worker has saved \$250 to invest in an automobile, and feels that he absolutely must have a motor vehicle, would it not be wiser to buy the best used car that \$250 will pay for, rather than to use it as the initial payment on a \$1,250 car, with the remaining thousand to be paid at the rate of \$25 a month for three years?

The writer believes that the way really to enjoy the use of things is to know they are paid for in full before

we begin to use them. Many a worker has found himself in a perplexing situation financially because of making purchases before he was really able to pay for them. The pay-as-you-go plan is, after all, the only one that is safe and satisfying. The man who pays his bills when they are presented, is usually prepared to take the lead in supporting home needs as well as in making offerings to missions.

With the reduction in laborers' wages, emphasis is given to the need

of so curtailing our expenditures that we shall live within our income. Leprosy usually brings death. Indebtedness has killed many a worker in God's cause. Nothing will discourage a man more quickly than to find himself hopelessly involved financially.

With careful management, the average worker in God's cause should be able to obtain the absolute necessities of life today, and pay his bills as he goes.

Chattanooga, Tenn.

Use and Abuse of Religious Titles

BY F. C. GILBERT

IN these days of popular clamor for titles and official recognition, we need to be guarded lest we follow the path of those who are seeking for the plaudits and honor of the worldly religious. As Seventh-day Adventist ministers and workers we profess to be Bible Christians. We proclaim in public and in private that we believe and follow the word of God. This is proper, but we should closely adhere to that profession.

The Scriptures confer certain titles upon the servants of Christ, and these should be sufficient for workers who follow in the steps of the Master. In Old Testament times those advanced in years were called "elders;" men in official administrative responsibility, "judges" or "rulers;" those who ministered in the sanctuary, "priests" and "Levites;" and the most responsible person who led out in God's work was known as "prophet," "seer," "messenger."

In the days of Greece, responsible leaders of the Old Testament church catered to the practices of Greek learning and culture, and yielded to the influences of Greek philosophy. The professed people of God were assured that they would have greater influence among the people if they adopted titles and policies suggested by the Grecians. The Sanhedrin, which became the official administrative synod for the Jewish Church, is of Greek origin. With it developed a train of circumstances which finally led the professed church

of God to commit spiritual suicide. While a synagogue was located in every Jewish community, and each synagogue had its church school where the children were taught the law and Bible oracles, the spiritual leaders accepted and adopted certain titles foreign to the spirit of the word of God.

"Rav," or rabbi, was the title given to the leader of the synagogue; "chazen," or minister, to the chanter or choir leader. "Rabban," "master," "lord," was a degree superior to rabbi, and was conferred upon those who held more responsible positions. The "chacham," wise man, was a more brilliant and scholarly leader, whose talents demanded that he receive a still greater title. The "nasi," prince, was a religious leader whose mental acumen was unusually rare. A few influential religious instructors were honored as rulers, and there were some who were known as "doctors of the law."

As intellectualism and scholarship

developed, and the religious title carried with it a degree of reverence and honor, spirituality declined and religious fervor abated. Religious forms were substituted for spiritual power, and outward ceremonialism became the custom of the day. What the nasi, the chacham, or the rabbi said had greater weight than what Moses or the prophets taught.

To be loyal to Judaism and to the teachings of the fathers was considered indispensable; and the titled religious leader was the custodian of all spiritual teaching. A spiritual guide without the title was reckoned of little value, and his influence over the people was deemed negligible.

It was during the administration of men conducting the work of God under the conditions portrayed that John the Baptist and Jesus appeared. Neither the Master nor His forerunner was brought under the influence of the Sanhedrin, or of the religious guides of the day. They read, studied, and obeyed the word of God in its purity. They did not receive any teaching of Scripture strained through the mists of rabbinism or chachamism.

The Saviour and the apostles, guided by inspiration, gave to the workers of Christ certain titles applicable till the Lord comes; namely, elders, evangelists, teachers, pastors, et cetera. The New Testament thus defines the work and position of the spiritual guide in God's cause, and every consecrated man of God should be content to use a title adapted to his work and in harmony with the instruction given by the Saviour and by His chosen apostles.

Washington, D. C.

The Pastor and the Church

BY M. C. WILCOX

IN the popular churches of our day the pastor is largely the business and social agent of the church. Each pastor regards the church to which he is assigned as his particular field of operations. His recognized duty is to feed and nourish the flock, guarding against the traps and snares of the devil; preach the weekly sermon or see that a substitute is provided; visit the sick, perform marriage ceremonies, conduct funeral services, attend social functions,—in fact, the pastor is the general superintendent of the machinery of the church. The inevitable result of such pastorates is the gradual development of formalism and a spirit of compromise with the world. The individual members of the church are relieved of responsibility; and while the church may grow numerically, there is a fatal lack of spiritual life and vitality.

An entirely different situation should prevail in Seventh-day Adventist churches, which are made up of persons who have been called out from all Christian communions and commissioned to do a great work of a clearly defined character. There is no legitimate provision made in our church program for pastors who consider the church as their field of operations; rather, the church becomes the pastor's working force, which is to receive due pastoral care while at the same time being organized, instructed, and trained for aggressive advance in service for kinsmen and citizens to whom the message of present truth is to be conveyed in a direct and personal manner.

The contrast between the church as a *field* and the church as a *working force* is both vital and significant. The pastor of a working force must be able to discern the special gifts which lie dormant in the individual members of

THE theory that the end justifies the means is basically anti-Christian. It breathes the spirit of the mystery of iniquity rather than that of the mystery of godliness.

the church, and wisely to develop those gifts to yield effective service. When the world, and not the church, is regarded as the pastor's field of operations, and each separate church becomes a working force, for the spiritual morale and activities of which the pastor is made primarily responsible, only then can the divine purpose in establishing the church be fulfilled.

The true pastor in the remnant church is a captain, to lead, to organize, and to use every member of the group over which in God's providence he has been placed. "If discipline and order are necessary for successful action on the battlefield, the same are as much more needful in the warfare in which we are engaged as the object to be gained is of greater value and more elevated in character, than those for which opposing forces contend upon the field of battle. In the conflict in which we are engaged, eternal interests are at stake."—*Testimonies*, Vol. I, p. 649. The duties of the Seventh-day Adventist pastor involve thorough understanding of the intricate missionary organization of the church, and ability to put the organization into living operation. The church under such a pastor would have no time for world-mongering, but from its ranks there would constantly go forth trained workers of power and efficiency to help in the great needy field.

Mountain View, Calif.

Armor of God Versus Trappings of Men

BY E. T. WILSON

ONE of the results of easy money and so-called good times has been to develop a ministry who depend too much upon material things for success. Too many of our own evangelists have stressed the necessity of acquiring a large amount of equipment to attract

crowds rather than of spending much time in the secret place of the Most High.

Since the so-called depression has struck us, some have lost their courage. They say, "Our hands are tied because of financial conditions in our conference, and we can do nothing but mark time until this condition changes, and we have more money to spend." In the humble opinion of this writer all of us have as much money as we know how to handle successfully, and this day of new levels has come in order that we may check up on ourselves to see whither we are drifting. Nothing is clearer in the writings of the Spirit of prophecy than that a decided change will come in our plan of working. One such statement is found on page 300 of "Testimonies to Ministers:"

"The Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning."

And again, on page 80 of Volume V of the "Testimonies," we read:

"Those who have rendered supreme homage to 'science falsely so called,' will not be the leaders then. Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. . . . In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them."

Two things will be noted in these quotations: first, that a change of plans must come in our work, at which time we shall see clearly that God is turning us away from our own human planning to His divine program; second, that we shall not depend upon our own genius, talent, and self-sufficiency, but upon the light which God desires to give us for just such an hour as this. Then what shall we depend upon in order that our work may pro-

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Delving Into the Word

Studies on Fundamentals of the Message

The Book of Philippians—"In Christ Rejoicing"

BY H. CAMDEN LACEY

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New York, N. Y.	

LET us never forget that the most rapid growth in the Christian church was in its primitive days, with the simplest form of organization. It is the Spirit within the wheels that is of paramount importance.

THE factional spirit is the bane of Christian growth and unity. Born of unwholesome egotism and selfishness, it is a fomentor of discord, a source of perplexity to conscientious leaders, and a retarder of progress.

Homiletic Helps

The Principles and Practice of Preaching

Incarnation Versus Atonement

BY B. G. WILKINSON

1. *Christ's birth in the flesh. His miracles, without His death, could not have saved us.*

Hebrews 10:14: "By one offering He hath perfected forever them that are sanctified."

"The Great Controversy:" "Even after entering upon His earthly mission, the Saviour, wearied with the stubbornness and ingratitude of men, might have drawn back from the sacrifice of Calvary. In Gethsemane the cup of woe trembled in His hand. He might even then have wiped the blood-sweat from His brow, and have left the guilty race to perish in their iniquity. Had He done this, there could have been no redemption for fallen men."—Page 348.

2. *Christ died as our substitute and surety.*

Isaiah 53:5: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

"The Desire of Ages:" "Upon Christ as our substitute and surety was laid the iniquity of us all."—Page 752.

3. *Rome repudiates this, and exalts the incarnation.*

Roman Catholic Evidence: "The theory of substitution offends our sense of propriety and justice. . . . Then too it runs counter to our conceptions of justice to punish the innocent for the crimes of the guilty. . . . The common Catholic theory is that Christ redeemed us, not by standing in our place, not by substituting Himself for us, but by offering to God a work which pleased Him far more than sin displeased Him. "Christ could have redeemed us by any one action, for each of His actions had this value in itself."—"The Mystery of the Incarnation," by Rev. J. E. Canavan, S. J., Catholic Truth Society, 7 & 8 Lower Abbey Street, Dublin.

4. *Without the cleansing blood of Christ, sin rests upon the conscience too heavily to permit spiritual progress.*

Hebrews 9:14: "How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?"

5. *The plan of redemption was laid in an everlasting covenant between the Father and the Son.*

Zechariah 6:12, 13: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH; . . . and He shall bear the glory, and shall sit and rule upon His throne; and the counsel of peace shall be between them both."

6. *There was blood in the everlasting covenant.*

Hebrews 13:20: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant."

7. *Christ did not die a passive sufferer only, but an active offerer.*

Isaiah 53:12: "Because He hath poured out His soul unto death."

Matthew 20:28: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

8. *His incarnation was necessary to His priesthood.*

Hebrews 5:1: "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins."

Hebrews 2:17: "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

9. *How imperative was His death on the cross?*

Matthew 26:39, 44: "He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." "He left them, and went away again, and prayed the third time, saying the same words."

10. *All during His life, Christ had longings for the cross.*

Luke 12:50: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

11. *"The faith of Jesus" will be one of the two great issues between the remnant church and Babylon.*

Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Therefore, both a correct understanding and a personal acceptance of the actual facts and provisions of redemption through Christ's atoning death, are as imperative as the issues and principles centering about the commandments of God.

Washington, D. C.

EVEN a man of ordinary talent can be a man of extraordinary interest, if he only be the bearer of rich and precious gifts.—George F. Pentecost.

Standards

BY L. A. WILCOX

Text: *Psalms 60:4*

INTRODUCTION:

1. Who has given the banner?—"Thou" (God).
2. What is a banner?—A flag, ensign, emblem, standard.
3. To whom is it given?—"To them that fear Thee" (to Seventh-day Adventists).
Compare Rev. 14:6, 7 with Eccl. 12:13, 14.
God has a standard and a people, and God has given that standard to His people—"Consider, my brethren . . . acknowledged by it but His own."—*T. M.*, p. 36. (Read extract in full.)
4. Why is it given?—To be furled? No, "displayed."
5. Why to be displayed?—"Because of Thy truth"
a. Banner a distinctive emblem, a distinguishing insignia.
b. In peace it means organization; in war it means everything. The war is on. Show your colors!

DISCUSSION:

- I. Church of God not hospital or parade ground, but army on march.
 1. Army in enemy's country.
 2. Every member a soldier on duty.
 3. The soldier's duty—2 Tim. 2:4, 5 (paraphrase).
 - a. Will wear King's uniform—won't dress like world.
 - b. Will eat King's rations—won't eat or drink like world.
 - c. Sing songs of the kingdom—jazz will have no place in their lives.
 - d. Talk in the accents of his fatherland—will speak pure language.
 - e. Stay within King's lines,—friends and amusements such as God can approve.
 - f. Not trample underfoot the King's banner—will keep God's Sabbath truly.
 4. "There are clear, decided destinations . . . whom He has honored."—*T. M.*, pp. 16, 17.
- II. Standard God has given to S. D. A.'s is the representation of His character. Wants it held aloft in our lives.
 1. Why displayed?
 - a. Because in the world—no standards (quotations to substantiate).
 - b. Because in the church—"standard after standard left to trail in the dust."—*Vol. VIII*, p. 41.
 2. When is it to be displayed? "An angel . . . now take position."—*Vol. VIII*, p. 41.
 3. Who lifts up the standard for us? Isa. 59:19.
 4. Where does the Spirit lift it up?—*Vol. IV*, p. 148.
God gives to this people through the Spirit of prophecy a standard against the enemy, a breakwater against the flood, and it must be maintained!—*F. E.*, p. 288.

CONCLUSION:

1. Isa. 62:10-12.
2. "Can't maintain standards in ——." Illustration: "Bring back standard!" "Can't! Bring men up to standard!"
3. "Never let the old flag fall!"

Lynchburg, Va.

The Other Side of Death

BY L. A. WILCOX

- I. When we die, where do we go?
 1. The dead go to the grave. Eccl. 9:10.
 2. They wait there till their change comes. Job 14:14; 17:13.
 3. The change comes at the resurrection. 1 Cor. 15:51, 52.
 4. The resurrection is at Christ's coming. 1 Thess. 4:16.
 5. Then His voice awakens them. John 2:28, 29.
- II. What are the dead doing now?
 1. They are asleep in unconsciousness. John 14:10-12.
 2. They are not praising God. Ps. 115:17.
 3. They have no remembrance of God. Ps. 6:5.
 4. They have no remembrance of those left behind. Job 14:21.
 5. They do not know anything. Eccl. 9:5, 6.
 6. Their thoughts have perished. Ps. 146:4.
- III. If the good go to heaven at death, what need of a resurrection?
 1. One idea precludes the other, and makes it ridiculous.
 2. Can we dispense with the resurrection? 1 Cor. 15:13-18.
 3. David was a good man. Acts 13:22.
 4. David didn't go to heaven when he died. Acts 2:29, 34.
 5. God is no respecter of persons. Acts 10:34.
- IV. If at death the soul goes to heaven or hell, what need of a judgment day?
 1. Since man's influence does not stop with death, it is unjust to reward him then.
 2. A set time for the judgment. Matt. 16:27; 2 Tim. 2:1.
- V. If at death Christians go to heaven, why do we fear to die?
 1. Death is not a friend, but an enemy. 1 Cor. 15:26.
 2. Death is the wages of sin, not the gift of God. Rom. 6:23.
 3. Death is not "the gatekeeper of Paradise." Heb. 2:14, 15.
 4. The hope of the Christian is in the cloud, not the shroud. Titus 2:13; Phil. 3:20, 21.
- VI. Two witnesses concerning life and death—God and Satan.
 1. The character of God's testimony. Titus 1:2.
 2. The character of Satan's testimony. John 8:44.
 3. What God said. Gen. 2:17.
 4. What Satan said. Gen. 3:4.
 5. Which will you believe? Rom. 3:3, 4.

Lynchburg, Va.

Around the World Circle

Echoes of Association Advance

Missionary Qualifications

BY FREDERICK LEE

THE qualities of consecration, sympathy, discretion, adaptation, tact, insight, vision, and humility so necessary for the minister in his delicate task of searching out the lost sheep and shepherding the flock in the homeland, are doubly needed by the foreign missionary. Like Elisha, the prospective missionary should ask for a double portion of the spirit which has possessed successful and godly men who have given their lives to telling the gospel story in the dark places of earth.

An ocean voyage has little to do with fitting a man for service. Qualities that are not manifested at home will doubtless also be lacking, and patently so, in a foreign land. It may be felt that the desire to answer some Macedonian call is enough to fit a man for the task he is to undertake; but it is often learned, after great disappointment to the man in particular and to the church in general, that for the successful missionary certain qualifications are imperative.

As soon as the mission recruit is established in the field, he is under the spotlight. His characteristics, either good or bad, soon become known to the members of his little group. At home a man may be lost in the crowd; but in a foreign land, where there is often only one or two with whom he must have constant association and under whose scrutiny he must daily work, any peculiarity is greatly magnified, and any eccentricity becomes unpleasantly obtrusive. Such indiscretions as tactlessness, careless speak-

ing, sensitiveness, selfishness, penuriousness, suspicion, criticism, faultfinding, pride, cynicism, evil surmising, and a host of other everyday sins are multiplied a hundredfold as soon as a missionary takes up his abode in a small foreign compound, with a fellow missionary living just across the way.

How guarded one must be in his talk! how careful not to trespass on the rights of others! how thoughtful every moment of the day, lest his actions be misinterpreted! Any careless, proud, selfish characteristic will lead the missionary into many a rough sea. Every man or woman under appointment to a mission field should pray earnestly, "Lord, make me humble, teachable, and thoughtful of others."

Tact stands at the head of the list of qualifications necessary to success in a mission field. Tact is a small word, but the grace it names is like the root of a great tree, which bears every manner of good fruit and yields its fruit at all seasons.

How essential that the missionary possess tact! Tact is not dissembling. It is not scheming or wirepulling. It is a Christian grace which awakens the senses instantly to appreciate every circumstance that affects the lives and feelings of others, to perceive the trend of affairs, and to act in such a way as to bring harmony out of situations fraught with trouble. The musical definition of the word is illuminating: "The stroke in beating time." One who has tact knows how to keep time with others. Tact is the very essence of co-operation. It refines the character, quickens the perception, smooths human relationships.

One who is tactful is not brusque, ill-mannered, or thoughtless, but is ever ready to shed abroad a spirit of fellowship and helpfulness.

Tact knows how to keep silent. This is one of its most precious fruits. Again, it knows when and how to speak a word of correction with sympathy, and a word of encouragement with sincerity. A proud person sooner or later proves himself tactless. Selfishness kills tact. Sympathy, co-operation, unity, thoughtfulness, discernment, perception, discretion, insight, adaptation, will be manifested by one who has tact. In fact, tact is the very root of a true missionary character.

Adaptability is another essential qualification for the foreign missionary. One who goes to a far-away land will have to live among people who are strange to him and under circumstances to which he is not accustomed. Naturally, he may feel a certain sense of pride in his own country, and be quick to see what he regards as peculiarities in those for whom he has come to work; but if he is wise, he will seek to adapt himself to the life and customs of the people among whom he lives, and will endeavor to understand and appreciate their national characteristics. Never by any act or gesture, must he convey an air of superiority, or show by word or look impatience or disgust for any peculiarity that he may observe. Without the spirit of adaptability, he is almost sure to give offense, and so make his service fruitless.

A missionary must be ready to take up the most necessary task at hand. One cannot say, I have studied to be a doctor, or a preacher, or a teacher, or a printer, and I cannot do anything else. If a prospective missionary has any such conception, it would be well for him to take up almost any other work. The missionary spirit must take the place of professionalism. This

does not mean that every missionary should not have a profession in which he is as expert as possible, but he must be first and foremost a missionary, which means that he will step into any gap, and that at all times he will use every means at his command to win souls to Christ. It is often necessary for a doctor to teach, for a preacher to doctor, a teacher to canvass, or a canvasser to print. The most successful missionaries have been those who have adapted themselves to whatever need arose. This is just as true in modern missions as it was in the days of pioneering missions.

Humility! How essential is the spirit of humility to the successful mission worker! When a missionary enters upon service in a foreign land, he should leave behind him both national and personal pride. No man who goes to another land with an overdose of "nationalism" and "egotism," can ever hope to accomplish much in the work he is there to do. The only land a missionary is to represent is heaven, and the only pride that he should ever manifest is that which will cause him always to act as an ambassador from Him whom he wishes to introduce to those in need of the Saviour.

As never before in the history of missionary endeavor, native peoples are sensitive. The question of national and racial equality has become very acute, and all nations are awake to the value of national life. Any lack of appreciation on the part of the missionary for the customs of the people for whom he is to labor, immediately hampers him in the work that he hopes to do. The missionary must realize that all men are equal before God. Social and educational advantages have nothing to do with making one race inherently inferior and another inherently superior. Any one who persistently holds such an outlook on life will never make a missionary. Of all

men the missionary should have a consciousness of the brotherhood of man. Though peoples may be ignorant and unenlightened, he should never boast against them because he may have had privileges which have not been theirs. He has come to rescue and enlighten, and only as he does this in a brotherly spirit, can he hope to save the perishing.

The missionary must be extremely careful in expressing himself on perplexing racial questions. He cannot enter into any political problems, nor should he feel free to discuss the shortcomings of a nation. He has come to redeem men for the kingdom of heaven, and should leave all political problems for others to settle.

The missionary must be teachable. Native peoples have much to teach the missionary. He must go to them first as a learner, or he will be unable to impart to them the message he has to give.

In the first place, the missionary must be taught a new language. Until he can understandingly express himself in the language of the people, he will be greatly handicapped. He must also learn the customs and characteristics of the people for whom he is to labor. If he cannot understand the background of their daily life, he will be utterly unable to fit into that life, and thus come into close heart contact with those whom he desires to save. He must learn new methods of work. Systems and plans that have been successful at home may need to be adapted or even discarded in the mission field.

In fact, the missionary must be a learner before he can become a teacher. It does not make any difference how many scholastic degrees he carries, or how many years of experience he has had in the homeland in either conducting or administering the work, he comes to a new land to enter a new school; and until he can prove that

he has learned well, he will be unable to work successfully. This of course calls for sacrifice of time and effort, but it is absolutely necessary. On the other hand, one who has been a true and sincere learner at home, not leaning so much on scholastic attainments as on the development of character, will make rapid advancement in the mission field.

Much more might be written on the characteristics necessary for the missionary, but with these three qualities, *tact, adaptability, and humility*, any man who can bear much fruit in any land can be shaped and fashioned into a missionary.

Shanghai, China.

Epigrams

Few men overwork; many men overeat.

You cannot live for self and expect others to live for you.

The man who cannot hold his tongue had better never open his mouth.

Better a ride in a prepayment trolley car than a ride in an auto bought on credit.

Never say behind a man's back what you are afraid to say to his face.

The Sea of Gennesaret gets and gives, the Dead Sea gets and never gives; one is the cradle of the river Jordan, the other is the grave of the river Jordan.

Character is more than circumstance; what you are is more than where you are. Circumstances are like barrel hoops, they hold the staves in place; character is like the sap in the tree, it gives life and form. A barrel holds what you put into it; a tree bears the fruit that is in the sap. Be a tree of the Lord, not a barrel held by circumstances, and holding what is poured into you.—*O. P. Gifford, in the Watchman-Examiner.*

A Greater Evangelism

A Discussion of Principle, Practice, and Problem

The Advertising Feature of an Effort

BY J. L. SHULER

IT is a fine thing for the evangelist, if possible, to secure a thirty-minute or even a fifteen-minute period on the radio every Sunday, around six o'clock in the evening. This is a time when many are listening in, and if that time is used to give the most interesting and instructive talk possible on some phase of the subjects that we deal with in our meetings, and at the close an urgent invitation is extended to come to the meeting that night, it will certainly help the attendance.

In the matter of display advertising in the papers, such ads. should not contain a large amount of reading matter, but should be short and to the point,—something that can be read at a glance. In this day very few will stop to read a long, involved religious advertisement. When I open an effort on Sunday, I like the idea of putting my advertisement on the church page. If rates are such that it is possible to buy forty-two inches for our opening notice, I think it is more effective to make our display six columns wide and seven inches deep, rather than two columns all the way down. An advertisement six columns wide and seven inches deep will dominate the church page effectively.

In this advertisement I place a cut, with an announcement of the first two subjects only. Reading notices in large black-face type, scattered on different pages, are effective if the policy of the paper permits their use. In connection with the advertisement, most papers will print a free story. I make it a rule, after I have placed my copy in the hands of the advertising manager, to get him to introduce me to the city editor or the managing editor. The advertising manager will tell him that I plan to spend money with the paper, to advertise my meetings, and that gives favorable oppor-

tunity to obtain the publication of a free story about the meeting.

The story we write should emphasize the importance of the theme to be considered, and endeavor in a tactful way to attract the people to hear the subject, rather than to attempt to set forth the ability or qualifications of the speaker. In fact, we ought always to advertise the message, never the man. Everybody recognizes that it is proper that the speaker's name and picture should appear in the opening advertisements as a matter of information; but in all subsequent advertising I like the idea of merely announcing the subjects without using the speaker's name or picture. We must win people to the message, not to the man, and the way we advertise will have something to do with the results.

There is one form of advertising, however, in which the speaker's name may properly appear. I refer to a water-proofed cardboard sign, to be fastened on the spare tires of autos. These are made by a firm in Ohio, who will print whatever is wished on these signs. After the meeting has been going a few nights, and you have interested fifty or a hundred or several hundred persons who have their own cars, and are willing to help advertise the meeting, these signs can be placed

on the spare tires of those who are willing. Then as they drive around the city from day to day, the meetings will be advertised to all who see the signs. Such a sign in the very nature of the case must be of a somewhat permanent character, suitable to use during the entire ten or twelve weeks' series of meetings. In that case, it seems best that it should say, "Hear — at — every night at 7:30."

It is customary, especially in the part of the country where I am working, for the outside *public* to refer to our ministers as "doctor;" but surely this does not constitute any sound reason for any evangelist to advertise himself as "doctor" unless he is actually entitled to that title because of the degrees he holds. The same is true in reference to the title "professor." Those whose mission it is to preach the truth certainly ought to advertise in a truthful manner.

The placing of large signs on an auto is another form of advertising which some have used. Two of these signs, made from pressed board 4 feet by 8 feet in size, with a frame, may be used, one on each side of the car. On these signs the subject for the meeting may be painted in large letters. Some one riding in the car may blow a bugle, or play some other instrument that will attract attention, as it is driven around the streets.

However, in this time of lessened incomes we must learn how to concentrate on getting an audience for the first meeting, then hold that audience as far as possible from night to night, so that successful efforts can be conducted without a large outlay for advertising.

Lakeland, Florida.

Sabbath School Evangelism

BY L. K. DICKSON

THE claim is made by Biblical scholars that the school for Bible teach-

ing is twenty centuries older than the pulpit teaching. A stated pulpit ministry did not begin until the days of John the Baptist, and we may consider the Sabbath school of modern times as the recovery of the lost art of Bible teaching. It is interesting to note that the great Sunday school

EXPLANATION OF THE ACCOMPANYING INSERT

THE chronological reading of the Old Testament during 1933 is one of the new and unique features enthusiastically adopted as part of the united study program of the advent ministry. It is a feature in which every evangelical worker in the movement is earnestly urged to join. The authorizing action, which is quoted on page 17, calls for the furnishing of a "reading outline." This has been painstakingly prepared, and will be sent *in folder form* to all workers, that it may be kept conveniently in the Bible. This will be mailed out by November 1.

But earnest request has been made that this material, which has been so carefully collated, shall also appear as an insert in the *MINISTRY for permanent reference*. Accordingly, it is placed in this issue. If you should fail to receive the chart in folder form by December 1, address the Ministerial Association, Takoma Park, D. C. (for North America), or your divisional headquarters, if you reside in other divisions. We cordially invite all to enter upon this united reading program, January 1, 1933.

movement of our day was born in a soul-winning atmosphere, for it was the great burden of soul for the neglected children of Gloucester, England, which led Robert Raikes to make the beginning. The story is told as follows:

"Pin making had been an important industry at Gloucester from the early part of the seventeenth century. Many

small children from the city and surrounding regions were employed. Vast numbers of them were uneducated and without parental restraint and moral supervision. On Sundays the factories were closed, and because of the opportunity afforded for the children mingling freely together, gross immoralities broke out among them. One morn-

idea of hell rather than any other place.'

"Mr. Raikes thought it would be harmless if some little plan could be formed to check this lawlessness, and he inquired of the woman if there were teachers in the neighborhood. Being directed to four women teachers, he made an agreement to pay each of these four teachers a shilling a Sunday if they would instruct the children he would send to them, teaching them the church catechism and to read. The arrangement was that the children were to come soon after ten o'clock in the morning, and remain until noon; then they were to go home and stay until one o'clock, and upon return to the teacher, were to be given a reading lesson, and then conducted to church. After the church service, they were to be employed in repeating the catechism until half past five, and then dismissed, with the injunction to go home without making a noise, and by no means to play in the street."

MINISTERIAL READING COURSE FOR 1933

(Action of General Conference Committee,
May 26, 1932)

Whereas, Pains-taking care has been exercised in selecting volumes of merit and practical value for the Ministerial Reading Course for 1933, chosen through competent reading committees appointed by the Advisory Council of the Association; and,

Whereas, The 1932 Spring Council gave strong indorsement to this plan of systematic reading, declaring it "worthy of the universal support and participation of our workers," calling upon all our leaders to give the course for 1933 "definite moral support and active encouragement;" and,

Whereas, The titles recommended are now before us for final action; therefore,

Voted, That we accept the recommendation of the Co-ordinating Committee specifying the Ministerial Reading Course titles for 1933 as follows:

Reading of the Old Testament chronologically—with study outline furnished "Patriarchs and Prophets," by Mrs. E. G. White

"The Soul Winner," by C. H. Spurgeon
"The History of the Christian Church," by F. J. Foakes-Jackson

The new S. D. A. "Church Manual," by J. L. McElhany,
and further, that we

Commend this helpful study set to our workers everywhere, and cordially invite them to benefit by the advantages offered.

ing Mr. Raikes went into the suburbs of Gloucester, and seeing a group of children at play, he asked a woman whether or not they belonged to that part of the city. The woman replied, "The street is filled with multitudes of these wretches, who, released from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid as to convey to any serious mind an

Thus we find that the Sabbath school idea in its origin was a soul-saving endeavor. It is not strange that we have been told that the Sabbath school is to be one of the greatest soul-winning agencies in these last days. There is need of broader views of the possibilities of this world-wide movement. We must give the Sabbath school a chance to work out its mighty mission, and this can be done only as the church places large emphasis upon the central aim of Sabbath school work.

Let us bear in mind that the Sabbath school exists for the one purpose of saving souls. Everything else is but a means to this supreme end. The Sabbath school seeks the education of the heart. History furnishes the names of many men who were brilliant in mind, but depraved in heart. Heart culture is more essential than brain culture; therefore, we must put first things first.

The Sabbath school is a mighty evangelistic agency, a crowning phase

of church organization; in fact, if God's people would fully awaken to its possibilities, it might become the most powerful and far-reaching of any soul-winning agency. That the Sabbath school has proved to be a great missionary agency in new communities is evidenced by the fact that fully 70 per cent of our organized churches were first developed as Sabbath schools. It is stated that 85 per cent of church membership comes directly from the Sabbath school.

Let the church reach the child through the Sabbath school, and the father and mother will most usually be won. And surely this kind of evangelistic agency is needed, in view of the startling and astounding fact that there are eight million children in the United States unreached by either Protestant or Catholic churches. How sacred is the task of reaching the children of non-Christian homes. Concerning the pitiful situation as relates to the environment of a large group of children, the following statement has been made:

"There are children who seem 'damned into the world.' 'Lust is their father, brutality their mother, vice their teacher, filth their companion, drunken crime their ambition, hunger their inspiration, and drunkenness their heaven.' Why should we not plant the evangelistic work of the Sabbath school in the plague spots of our cities, and help restore decency where there is now moral pollution? If our hearts are touched with divine sympathy, we shall seek for our Sabbath schools, not simply the children of Christian homes, but those also of less fortunate families. Let us make it downhill from every direction to our Sabbath schools."

May the Sabbath schools of the Seventh-day Adventist denomination be enabled to meet the high standard which God has designed for them as great soul-winning agencies.

New York, N. Y.

Valuable Quotations

From Reliable Sources

Grace and Law

BUT says some one, "Jesus came to put an end to the law of Moses." Yes, but what kind of an end? Did He come to set Moses aside? I think not. Remember Matthew 5:17: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

Well, what about grace? Certainly grace abounds, but what for? Does grace exist so that restraint can be lifted from carnal desires and appetites? God forbid! Grace is not license. There has been too much of that. Do not blaspheme the doctrine of grace by seeking excuses to lift restraint on carnal depravity. Grace is not license to indulge base passions and unholy desires. If one is truly dwelling in grace, one will not want to break the law of Moses. His deepest desire will be for its fulfillment in his nature.

Grace simply means that the desire to break the law has been replaced by a higher desire. The "want to" in the heart toward sin is changed into a "want to" toward God. The root impulse in the depth of the nature is transformed and adjusted to a higher order of life. Grace doesn't mean license to kill, steal, commit adultery, or to break any of the other ten commandments. Grace means that instead of the law's being written on tablets of stone, it is written on the tablets of the heart. It means that the law is easily kept (not set aside) because of the purity and power of the new nature set up within by the divine operation of unmerited grace. True grace is Christ living the best and highest life through the cleansed, regenerated personality.—*The Defender, August, 1931.*

The Better Workman

Improvement in Method and Technique

Soul-Winning Methods

BY MEADE MAC GUIRE

I. THE NET.—In the Saviour's call to service He likens the work of soul winning to methods employed by fishermen. He said, "Follow Me, and I will make you fishers of men." Various methods are known to fishermen, applicable according to conditions of wind and tide. The fisherman's net was the means largely employed in reaping the harvest of the sea of Tiberias, and it became the medium for conveying a sublime lesson in soul winning which is applicable to all time.

The Saviour came to those beloved fishermen in the early dawn of day, and knowing of the disappointment and discouragement which had resulted from their night of hard and fruitless toil, He gave them instruction as to the handling of the net. It was no new procedure which was suggested, and the chief fisherman said, "Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net." Immediately the net inclosed a "great multitude of fishes," and the weary fishermen, overwhelmed with surprise and astonishment, forgot their weariness in the joy of the draught of fishes, and bowed in adoration and worship at the feet of the Master who had once more demonstrated His marvelous power in their behalf.

Then it was that Jesus said to Peter, "From henceforth thou shalt catch men." The full significance of these words was not understood until in later days,—days when the presence of the Master was no more seen on the shores of the lake, and His loving voice no more echoed across the waves, "Children, have ye any meat?" It was on the day of Pentecost that Peter and the other disciples cast forth the gospel net, and gathered in a great multitude of souls; and since that time the appeal to the masses has not failed of results.

II. THE HOOK AND LINE.—But there is another method which the successful fisherman employs. It may be termed the hook-and-line method, and it requires the greatest skill and patience. The net method may represent the pulpit discourse, while the hook-and-line method illustrates the personal soul-winning work. Many preachers

depend for results almost wholly upon their pulpit discourses, but experience and observation prove that they are thus in a great measure curtailing their efficiency and robbing themselves of one of the greatest sources of success and joy in service.

If I were compelled to choose between the two methods, I would not hesitate one moment to make the choice of personal effort as the sole means to be used in securing the largest number of souls. But of course a combination is the ideal.

We may consider environment as a fishpond, every day a fishing day, and every soul an opportunity. It is said that a fisherman who seldom goes fishing loses his love for angling. Certain it is that the more time one spends in definite personal effort to win souls, the more enthusiastic he becomes. And in the personal soul-winning method the greatest caution must be

used to conform to the right principle for successful results. Dr. Talmage once said, "Brethren, do not go fishing with a crawfish for bait, a log-chain for a line, a weaver's beam for a pole, and then scream, 'Bite or be lost forever!'" In "Gospel Workers" we have this admonition:

"In the work of soul winning, great tact and wisdom are needed. The Saviour never suppressed the truth, but He uttered it always in love. In His intercourse with others, He exercised the greatest tact, and He was always kind and thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He never made truth cruel, but ever manifested a deep tenderness for humanity. Every soul was precious in His sight. He bore Himself with divine dignity; yet He bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, souls whom it was His mission to save."—Page 117.

III. THREE SUSCEPTIBLE GROUPS.—The Scriptures point out several classes of people for whom every true disciple of the Master should put forth personal effort.

First, "*friends*."

"When He was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him. Howbeit Jesus suffered him not, but saith unto him, *Go home to thy friends*, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5:18, 19.

It is an astonishing thing that one should claim Christ as his personal Saviour, and yet make no earnest effort to induce his own dear friends to accept Christ. The following personal incident illustrates the fact that one who calls himself a Christian and yet

makes no effort to bring his friends into contact with Christ, is exerting an influence which is actually "a savor of death unto death," instead of "a savor of life unto life:"

A college professor who was noted among his fellow teachers for his habit of addressing young men upon their personal relation to Christ, was asked by one of his fellow professors, "Do they not resent your appeals as an impertinence?" He replied, "No. Nothing is of such interest to any man as his own soul and its condition. He will never resent words of warning or comfort if they are prompted by genuine feeling. When I was a young man, I felt as you do. My wife's cousin, a young fellow not yet of age, lived in our house for six months. My dread of meddling was such that I never asked him to be present at family worship, or spoke to him on the subject of religion. He fell into the company of a wild set, and was rapidly going to the bad. When I reasoned with him, I spoke of Christ. 'Do you call yourself a Christian?' he asked, assuming an astonished look. 'I hope so,' I replied. 'But you are not. If you were, He must be your best Friend; yet I have lived in your house for six months, and you have never once named His name to me. No, He is nothing to you!' I have never forgotten the rebuke."

Second, "*brethren*."

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 19, 20.

Probably no more solemn obligation rests upon a disciple of Christ than to guard the spiritual health and welfare of those who are members of the Lord's family. So the Saviour instructed His disciples that when a brother had done wrong, they were to

"go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Matt. 18:15. How can one claim to be a follower of Christ, and refuse to do this work of restoration? How can one really have the love of Christ in his heart, and refrain from doing it? Yet, how many have wandered away and are lost because some minister, or teacher, or church or Sabbath school officer has failed in this precious ministry?

Third, *relatives*—"kinsmen."

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:1-3.

Recently I talked with a devoted Christian who had a deep soul burden for the salvation of a kinsman. She prayed for an opportunity to go to his home. The Lord opened the way. She sat up until two o'clock in the morning, waiting for him to return from a dance. When he came, she earnestly and tenderly entreated him to accept Christ. Prayers and tears witnessed to the intensity of her longing, and before day dawn, God's Spirit spoke to the heart of her brother.

Soon it will be too late to make these appeals. Soon the door will be closed forever. Terrible will be the anguish of those who see friends, or brethren, or relatives forever shut out of heaven, who might have been saved had we put aside our timidity, our cares, our selfishness, and earnestly sought by personal effort to bring them to Christ.

Modesto, Calif.

INFORMATION must precede reformation; in other words, intelligent faith and action are based upon known facts and principles.

Illuminated Texts

Side Lights From Translations

Isaiah 58:13

Standard Versions

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."—*Authorized Version.*

"From doing thy pleasure."—*A. R. V., R. V.*

Jewish Version

"From pursuing thy business."—*New Translation (1917).*

Catholic Version

"From doing thy own will."—*Douay.*

Independent Translations

"Not pursuing thy business."—*American Baptist Improved.*

"[From] doing thy pleasure."—*Darby, Moulton, Newberry, Spurrell.*

"Not doing your own business."—*American Translation.*

"From pursuing thy business."—*Leeser.*

"Refrain from doing your own business upon the Sabbath."—*Moffatt.*

"[Turn from] doing thine own pleasure."—*Young.*

"From doing thine own pleasure."—*Rotherham.*

"So as not to do thy pleasure."—*Septuagint.*

We should sharply distinguish between policies and moral principles. Policies are simply methods, subject to change and improvement; principles are inherent and inviolable.

Bible Workers' Exchange

For an Enlarged Service

Deciding for the Sabbath in These Stringent Times

BY MARY E. WALSH

THE present economic situation has greatly intensified the test of faith and loyalty of those who are holding lucrative positions, but who, through this message, have been brought face to face with the Sabbath question. As workers, we are now confronted with such questions as these:

"How can I keep the Sabbath and hold my position when thousands are waiting in line for it, and are willing to work the allotted time?"

"What will become of my family if I lose my work?"

"How will my friends and neighbors regard me if I give up my position, which is the means of supporting my family and keeping them from going hungry?"

"Does the religion of Jesus demand such a sacrifice?"

These and similar questions we are called upon to meet and answer today. During the period of my own experience in the work, my faith in the promises of God has never been put to the test so intensely as it is today in answering these questions. It requires a real exercise of faith on my part to urge these people to cast their all upon God and accept the consequences.

I was recently in the home of a family where the results of this present stringency were quite evident. The husband, the only one with a dependable income from his employment, felt keenly his responsibility to his family and to his God. One evening, while I was studying with them, he began taking one difficulty after another that confronted him, and that apparently stood in the way of his embracing the Sabbath truth, and placed them before me, as it were, one upon the other. By the time he finished enumerating them, I can assure you it was quite a mound. Viewing it from the human standpoint, it was insurmountable. As I scanned the simple belongings in that humble home, saw that picture painted before me, and visualized the conditions as

they are in the business world at the present time, it was really heart-rending.

Yet another picture appeared to my vision. The crisis had come in that man's life. It was the parting of the ways; his soul hung in the balance, and his decision might depend upon my answer to those questions. What should my answer be? Of course you may say there was only one answer to be given, and that would be to obey God. Before answering this man, however, I had to answer some questions in my own heart. Did I actually believe that God would do the seemingly impossible for this man, and that that mound of difficulties would be surmounted by the fulfilling of the promises of God, as is recorded in Matthew 6:25-34?

It is a law of nature that one cannot give what one does not possess. Peter said, "Such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." "And he took him by the right hand, and lifted him up." Likewise this man had to be lifted up by the cords of faith where he could walk. Thank God, as I read to him Psalms 114:3-8, living faith,

united with the promises of God, took possession of him, and he made his decision on the side of Christ. The mountains of difficulty truly skipped like rams and the hills of trouble like lambs, and Jordan was driven back before the onward march of faith.

Hartford, Conn.

Public Introductions and Home Studies

BY KATHLEEN MEYER

THE less publicity I have, the better I like it. I have worked with evangelists who asked the Bible worker to stand in the meetings and be introduced to the audience. This has some advantages. However, in a place where there is prejudice, this plan does not seem wise. Prejudice may be increased if the people know that we are seeking to get into their homes in order to study with them. At the public meetings, cards are passed out to all those who desire literature, and I prefer to take this literature to the homes of the people myself, thus making a personal contact. At the door I say:

"I am the Bible teacher connected with the — evangelistic meetings. We follow the plan of having some one come to the home to present any subject you may have missed. Our studies form a connected series, and if there are any you have missed, you lose the connection. Are there any you have missed?"

If the person says, "There was one night I didn't get out," I answer: "If you have time now, I should be glad to go over that subject with you. If not, I shall be glad to come back." I try to make an appointment at once.

If the person has been present at all the public meetings, I say: "Is there anything about any of the subjects you have heard that is not clear to you? In a sermon the minister goes right on. With me, you can stop me any time and say, 'Won't you go back over

that?' You will find that sitting down in your home and reviewing these subjects will be a help to you."

I get out my chart and refer to some of the prophecies. There are usually some texts not understood. I read these, and give additional references.

Washington, D. C.

Effective Illustrations For Sermon or Song

"He Leadeth Me"

IN 1862, the year of his ordination, Joseph H. Gilmore was visiting in Philadelphia, and conducted the Wednesday evening prayer meeting in the First Baptist church of that city. He took for his subject the twenty-third psalm, that most beloved hymn from the world's first hymn book. After the meeting Dr. Gilmore wrote his hymn on the text, "He leadeth me beside the still waters." It came as a result of a conversation in the home he was visiting that evening, on the theme of the prayer meeting. Dr. Gilmore has described the occasion thus:

"During the conversation, the blessedness of God's leadership so grew upon me that I took out my pencil, wrote the hymn just as it stands today, handed it to my wife, and thought no more about it. She sent it, without my knowledge, to the *Watchman and Recorder*. Three years later I went to Rochester to preach for the Second Baptist church. On entering the chapel, I took up a hymn book, thinking, 'I wonder what they sing?' The book opened at 'He Leadeth Me!' and that was the first time I knew my hymn had found a place among the songs of the church."

CRITICISM is inevitable in this old world. You cannot please every one. Do not try, but take the situation philosophically.

The Association Forum

A Round Table on Efficient Methods

The Next Step

BY GEORGE MC CREADY PRICE

LONG have we as Adventists been looking forward to what we familiarly call the "loud cry." By this term we mean a period in our work when certain truths which we hold will be under investigation, discussion, and criticism almost everywhere. A widespread discussion of these positions necessarily means that many persons will take violent measures to combat them, while others will as enthusiastically adopt them. Just which of our views will first come into the spotlight in this way, we, of course, do not know. But however it comes, and under whatever circumstances it takes place, we may be assured that the Sabbath will be one of the storm centers. And for an age like this, when the pagan theory of evolution is almost universally held, the Sabbath means all that it ever meant to the Jews or the early Christians, as they lived and worked amid an all-surrounding world of paganism.

As a people we are committed to the position that doctrines do count; that Christianity is something far more than a mere emotional experience, as most Modernists would have us believe. This now popular anti-intellectualism, which is so well exposed and so energetically denounced by Prof. J. G. Machen, can assuredly have no place among Seventh-day Adventists. It does make a vast difference what we believe about God, or about the second coming of Christ, or about the beginnings of this world. It makes a vast difference what we believe about the relationships between science and religion; for in our day no intelligent person can escape contact with that ambient influence which comprises very much of the intellectual climate of our age, and which we conveniently but ambiguously sum up in the term "modern science."

There have been many widespread apostasies before in the history of the world. The new views about the universe which followed on the geographical and scientific discoveries of the fifteenth and sixteenth centuries, resulted in the almost world-wide de-

cline generally known as Deism, which was swept off the map by the evangelical revival under the Wesleys and by the political discords following the French Revolution. In our day the *tempo* of cause and effect has been greatly speeded up, as befits the age of telegraph, airplane, and wireless; and while Deism affected only a small part of the Occidental world, these modern movements are absolutely world wide. And our work is destined to accomplish for the whole civilized world what the evangelical revival did for a few countries only.

But with this difference: That revival succeeded; we do not expect this to succeed in the same sense; we expect to see such a widespread interest aroused in the subjects we represent that all the powers of earth will arise in wrath to crush out the people who dare to do and say such things. And we expect to see the history of this old world wind up under just such circumstances of intellectual and moral crisis.

The Reformation under Luther was chiefly theological, though it contained a certain element of social reform, and

also a strong element of protest against the pagan philosophy of the schoolmen. Wesley's revival, and such subsequent movements as those represented by Miller, Finney, and Moody, gave increasing attention to such subjects as the physical and economic life of the individual, and also his intellectual life, the latter meaning his methods of mental adjustment to the prevailing world theories. In an age when the rank and file of the people from whom converts were made shared the same intellectual climate as that taught by Christianity,—that is, concerning such subjects as God and the universe, sin and redemption,—it did not throw much of an intellectual burden upon those who went forth to preach a reviving gospel. But in our day, with the entire intellectual outlook of the world so thoroughly paganized as it is now, a vastly greater burden for an intellectual adjustment is thrown upon us who aspire to win the attention of the modern world for the old-time message of the gospel.

The modern apostasy is unique in being more openly and professedly an intellectual revolt against the Bible. And at bottom this present revolt professes to be based on hard, objective facts, which it is claimed men have discovered in various fields, such as ancient history, astronomy, physical science, biology, and geology. Modernism is in essence founded on the belief that men have discovered certain facts about the soul of man, about man's prehistoric culture, and about the origin of the world and of the life upon it, which are quite out of harmony with the creeds of the Christian church. But man is still and everlastingly a religious animal, and some sort of religion he must have. So the Modernist has concocted a curious mixture of traditional beliefs and "facts" supposed to have been discovered by modern science; and this blend is what is termed "Modernism."

Side by side with this world-wide

system of Modernism, is, of course, the old credal system known as the Roman Church. Both these systems are rapidly increasing and consolidating their ranks, and we as Adventists expect that between them essentially the entire world will ultimately be controlled. "Romanism in the Old World and apostate Protestantism [Modernism] in the New," we are told, will pursue a similar course toward those who in the last moments of time are determined to obey God rather than man.

Just at present our work is making its way rapidly, but under a cover of comparative obscurity. We all desire this cover to be removed, and for the spotlight of public attention to be directed upon the great truths for this time. The question is, Are we ready? For years we have been asking ourselves whether we are ready spiritually for this crisis. Not often have we asked, Are we ready intellectually? If the real truth should be placed in the pillory, as W. J. Bryan was thus placed beneath the public gaze of the entire civilized world at the famous trial at Dayton, Tennessee, could we make any better showing on some of these matters than he did? It is reported as a fact that greater publicity was given to this so-called "monkey trial" than to any other similar event in the history of mankind. In fact, more words were telegraphed across the Atlantic about this affair than about any other event which has taken place in the New World. I was in England at the time; but I also knew somewhat about the extent to which the news of this affair was published in the newspapers on the Continent; and I well remember that no other event in the life of America seemed to receive such wide publicity,—chiefly, of course, of an unfavorable nature. If we take it all in all, we must own that the devil won a spectacular victory by the universal scorn which the world heaped upon the heads of those so "silly" as to believe in the old-time view of the Bible.

Mr. Bryan's muddling of the crucial points about geology and the days of creation contributed chiefly to the final tragic result. The solemn question for us as a people is, Would we do any better if the spotlight of the world's gaze were focused upon us and our beliefs about these same subjects?

There is every indication that some such explosive event will again be staged by the enemy of all truth, so that he may further fasten mankind in his intellectual snares preparatory to the last great crisis. And as the entire problem of the origin of mankind and of the world is so inextricably bound up with the Sabbath and with all that the everlasting gospel means for these days, I cannot evade the conviction that some very similar crisis will be staged again in the future; and the great question will then be, How shall we meet it, if the focus of the world's gaze is then directed upon Seventh-day Adventists and their belief and work?

But there is another aspect to this problem. We have been repeatedly told that we ought to be doing more than we are now doing for the "neglected rich." By this term I cannot believe that merely those rich in money are intended. The connection shows that it rather includes the social and intellectual leaders of the world. And certainly these have been sadly neglected by us as a people. Most of them are wealthy; but it is not the mere possession of money which makes them influential, nor is it money which has made them "neglected." They live in a world with which our work has hitherto had little in common; but it is the world in which the Modernist minister or university teacher lives and moves and has his being. What have we done to break into this Modernistic world, the world of wealth and of a certain form of beliefs universally held, which may well be summed up under the word "evolution"? For as the Sabbath epitomizes and symbolizes us as

Seventh-day Adventists, so the belief in the animal origin of mankind epitomizes and symbolizes all that the modern world, the fashionable world of modern culture, believes and practices.

What are we doing to gain access to this world of the neglected classes, the intellectual leaders of the world? We may rest assured that when we do succeed in getting into the circle and in attracting the attention of this class, the focus of the world's gaze will be turned upon us and our work. And of course it will be no sympathetic gaze. But what are we doing to induce these intellectual leaders to stop their vain chasing of bubbles and phantoms, and soberly consider the great problems of origin, duty, and destiny?

I grant that our magazines and books are doing a mighty work, a work that few appreciate or comprehend. Doubtless also very many of the intellectual leaders of the world are far better informed about Seventh-day Adventists and their work than we realize. No doubt also we must not expect to see any large percentage of such people accepting our message. Yet we do have a right to expect some of them to be coming our way even now. And we have every reason to believe that we ought to be doing far more than we are now doing to show these people the sweet reasonableness of the great truths for these days regarding such subjects as creation, the flood, and the inspiration of the Bible.

And when we really get down to business in this work of bringing these truths to the attention of the editors, the university professors, and the clergymen of both the Roman Catholic and the Modernist groups, it is my belief that we shall receive all the public attention that we can possibly desire, perhaps far more than we as a people will be able to make good use of.

I have indicated the general direction in which I believe we ought to be moving. What is the next step?

Berrien Springs, Mich.

Kindly Correctives

On Speech and Conduct

When You Write

BY GWYNN DALRYMPLE

NO one has ever improved upon the advice of Quintilian, the ancient Roman critic: "Care should be taken, not that the hearer *may* understand, but that he *must* understand, whether he will or not." This rule is as good for writers as it is for speakers; and it is particularly excellent for those who attempt to present sacred truth to a reading audience. For when we attempt a religious theme, we place before men—often before many thousands of them—that which may be a "savor of life unto life." Souls may be saved if they understand and accept our message; or they may be lost if, failing to understand it, they are unable to accept it.

Muddiness of thought and diction occurs too often in denominational writing. An excellent way to clear it up is to read over one's production, all the while keeping Quintilian's rule in mind. Ask yourself, not, "May my readers understand this?" nor, "Can they fathom my meaning?" but, "Must my readers understand this? Is the language so clear that, like purest crystal, it interposes no hindrance to the perception of that which it is intended to reveal?" Make your thought clear; your reader has a right to expect that you will. Revise and revise, if you find it necessary, until no one can help knowing just what your message is.

Accuracy is essential in all writing to be placed before the public. Verification is a laborious but necessary work, and its whole burden should not fall upon the proof readers. If in an article on the prophecies, you refer to "the Canon of Ptolemy," do not assume that because so many of the Egyptian kings bore this name, therefore this canon derives its title from that dynasty. In reality the Ptolemaic line was extinct years before the Canon of Ptolemy was devised; and the canon ~~took its name from a person who was not a king.~~ Or, if you use a forceful

quotation from the book of Job, do not write, "Job says," unless you are sure that Job really did say that which you are putting into his mouth. Some one else may have said it,—Bildad or Zophar or Elihu, for instance.

Your error may be entirely innocent, yet innocence will not justify you in the eyes of critical readers. They proceed upon the maxim, "False in one thing, false in all." No matter whether your misstatement is relevant or irrelevant; regardless of how little it has to do with the truth which you are trying to make clear, your readers, justly or otherwise, will hold your inaccuracy against you. You were wrong in that thing, they reason, and therefore you are probably wrong in this. Such logic may be poor; but since ninety out of a hundred readers consciously or unconsciously follow it, those who write must not scorn it.

And if you wish to be unusually accommodating in the matter of accuracy, attach to each of your articles a sheet of paper telling where each of your quotations and statements of fact may be verified,—references, for example, to the World Almanac, the Encyclopedia Britannica, the Source Book, or the date and name of the newspaper, if your authority is the

daily press. Such a reference sheet, though it is not a necessity, is certainly a help; it will please the editor and delight the proof readers, who have plenty to do without playing detective in running down coy quotations.

If a writing is clear and accurate, we may come to a final test: Is it interesting? How earnestly worldly men labor to express worthless ideas! Take for example Corneille's "Le Cid." The plot is unedifying, the action absurd. Yet so grand is the language, so intense and meaningful the expression of thought, that the work has become a classic, and survives to our own day. If so much work can be bestowed on that which is trivial, in order to make it attractive, how much labor should the Christian expend in presenting the truth of God! If men use incredible labor in explaining the thoughts of the flesh, how much pains should those take who attempt to expound spiritual themes! For one's lines may become a channel through which the Holy Spirit can pass to hearts. How shameful to offer to Him a channel twisted, inexact, muddled by carelessness, or rusted with neglect!

As Christian workers, let us take the position that nothing is too good for the truth of God. No care in presenting proofs, no toil in verifying statistics, no labor in making our meaning impressive, no energy in urging the truth upon the attention of lost men, can be excessive. The careless sermon, the sloppily prepared article, belie the greatness of the gospel they attempt to convey. But words spoken or lines written earnestly, carefully, sincerely, and under the conviction of the Holy Spirit, will lead men to their Saviour.

Mountain View, Calif.

LET us beware of reading into either the Bible or the Testimonies ideas that were not even remotely in the minds of the original writers.

The Field Says ---
Through Our Letter Bag

Decorum at Weddings.—Why should not ministers take occasion at an appropriate time to present in public the beauty and sacredness of the sacrament of marriage, and give constructive suggestions for its celebration? I believe that every Seventh-day Adventist minister should do his utmost to raise the standard of social behavior in this most sacred rite. It is disgraceful for Christian weddings to be attended by the throwing of rice or old shoes, the disabling of the bridal party's automobile, the jostling of the bride and groom, and the prankish efforts to separate the couple and carry off the bride. All such performances have their origin in a low and debased conception of the sacrament of marriage, and it is time that Christian ministers assume not merely a passive disapproval, but that they take an active part in seeking to eliminate this modern aftermath of the chase and the charivaris.

I am not blind to the viewpoint of the young people who are usually the perpetrators of these travesties. I have had young friends whom I highly esteem describe to me, with great glee, the part they have taken in annoying the bride and groom, and maintain with earnestness that the couple really enjoyed it. Maybe so! Some sportsmen also declare that the hare and the fox and the deer enjoy the chase in which their lives are at stake. Very probably they do, when they succeed in eluding their pursuers.

Perhaps the hunted bride and groom, who have been taught to expect this sort of thing, may feel elated when successful in the dodging process, or may be able to make the best of the ordeal if caught. But many bitter enmities between former friends

have resulted from such performances; and altogether apart from the feelings of the parties concerned, this practice of hazing is derogatory to the sacred rite of marriage, and exerts a debasing influence upon this sacred social relation. I believe it is possible to turn the minds of our young people into happier channels, and to give them a deeper appreciation of the meaning of marriage. Seventh-day Adventist youth should be trained to have pride in gentility rather than in boorishness.

Following the occasion of a church wedding, the friends of the bride and bridegroom lined up on either side of the pavement leading to the street, and as the bridal procession passed by they were showered with rose petals, the entire company of spectators singing the old favorite love songs; and as the bridal couple entered their automobile, they were banked in with roses. This is a suggestion for a beautiful after ceremony, quite in keeping with the sacredness of the occasion.

If the minds of the young people of the community are prepared, not by denunciation, but by sympathetic appeal, they will seek to make the wedding occasion beautiful rather than boisterous and disgusting. Let all ministers take a firm stand for true Christian decorum at weddings.

A. W. SPALDING.

Takoma Park, D. C.

Spiritual Uppermost.—My experience as a pastor, and later as a local and union conference president, has been that if we give to our own people the spiritual care and help that they need, and if they see a strong soul-winning evangelistic program in progress in the home field, with a feeling of confidence and harmony pervading the ranks, they will respond cheerfully and generously to a simple presentation of the needs of the hour,

and the providences of God in the regions beyond.

I do not rely so much in the matter of raising missions funds upon printed appeals as upon a thorough organization of the field, and an inspiring leadership all along the line. It is my opinion that our people give much more when they enjoy the opportunity, than when they are being constantly harangued and driven. In the long run, sound, normal, constructive methods will count for the best results.

W. C. MOFFET.

Oshawa, Ontario.

Is it self-control, or Christ control; self-mastery, or Holy Spirit mastery? Has the will no place? Aye, it furnishes the power and necessity of choice—choice to place itself voluntarily under Christ's will, that He may both will and work in us to do "according to His good pleasure." The struggle comes over the unwillingness of our proud, independent wills to surrender to Him.

Trappings of Men

(Continued from page 8)

gress in the strong way commensurate with the stupendous task and the shortness of time in which to perform it?

This question is answered in the Bible and the writings of the Spirit of prophecy. Read Isaiah 52:1: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Here we have clearly set before us a picture of Zion, or the church, after she has been clothed in the beautiful garments of Christ's righteousness.

In "Early Writings," page 271, we read:

"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. The honest who had been prevented from hearing the truth, now eagerly laid hold upon it."

Thus we see that God's servants who have laid aside the stately trappings of men and have been "clothed with the armor," will speak forth God's truth with mighty power, and it will be effectual. And the angel answers the question as to what causes this great change by saying that "it is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."

Dear fellow workers, shall we not thank God and take courage from the fact that He has in these last days an effective armor for which we can exchange our feeble trappings, and go forth under the direction of the Lord Himself, who will finish His own work and cut it short in righteousness?

Charlotte, N. C.

Shrinkage in Funds

(Concluded from page 4)

of the invitations of church members, without a single cent having been spent for advertising after the meetings were under way. Openings for Bible studies and cottage meetings were found, and the conference workers were kept busy teaching and baptizing interested hearers.

Surely in a time when the angels of God are speaking to honest hearts, and many are asking, "What do these things mean? when our people are willing to work, and when we have an abundance of inexpensive, soul-winning literature, no evangelist should point to the shortage of funds in the conference treasury as the reason for failure to win souls for the kingdom.

South Lancaster, Mass.

Our Danger and Our Safety as Workers

(Continued from page 1)

which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3:5-7.

With the minister there is often the danger that while working to save others his own life is lived according to the flesh. Paul sensed this danger, as did others of the apostles. Who could write such words as these, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27), if he did not sense the necessity of resisting every carnal desire? The very first thought, the first impulse to sin, must be put away; for few indeed can meet temptation with the mind running riot in sin. In the statement, "I keep under my body," the thought is, I compel it by force. I use my will; I use prayer; I use the word of God. Though he had labored in many lands to save men, Paul knew that if he himself did not live according to the Spirit, all his works would not save him.

Christ stressed the stern necessity of self-control and living a godly life when He said: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7:22, 23.

Such mighty works as are herein named could have been wrought only by persons of strong character. "Prophesied in Thy name," "in Thy name cast out devils," "in Thy name done many wonderful works,"—such works as these were not performed by weaklings, men without will, force, and energy. These works are truly mar-

velous; and yet Christ declared that He would say to many claiming that they had wrought such works in the name of Christ, "I never knew you: depart from Me, ye that work iniquity."

Truly we can put little confidence in the flesh, or in any work that we have done, however strong. There is but one way for us as workers to live, and that is set forth by Paul in 2 Corinthians 4:1, 2:

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

Our own souls must be saved. Following the leadings of the flesh will land Seventh-day Adventist ministers

outside the kingdom of glory as surely as any one else. Men may applaud us, our ears may ring with recitals of our accomplishments; but if we have failed to live the humble life of Jesus of Nazareth, even though we have done our work in His name, we shall lose the race. We must seize upon all the promises of God, and appropriate them to ourselves. We must "fight the good fight of faith, lay hold on eternal life," and "follow after righteousness, godliness, faith, love, patience, meekness."

We are to be to all men an example in godly living, to be like Christ. This is the highest attainment for which we can hope. It transcends all things earthly. No position in the world or in the church can equal it, either in Heaven's sight or in value to ourselves. It is our highest attainment, and it comes alone through consecration to God and faith in Jesus our Saviour.

I. H. E.

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EDITORIAL POSTSCRIPTS

TRUTH!—Truth for truth's sake! Such should be our concern. And with it, of course, for our own sake, that we may have confidence and conviction in every position advocated. It is this consciousness of the invulnerability of the truth for which we stand, coupled with personal loyalty to the Lord of truth, that nerves even for the dungeon or martyr's stake.

INTEREST!—It is easy to distinguish between a perfunctory, professional interest that is simulated, and a genuine heart concern over questions vital to an inquirer. These inquiries are encountered most frequently in personal work, yet personal work offers the most blessed and abiding results in all our ministry. Let none slight its high privileges because it lacks the glamour and oratorical possibilities of the public platform.

RECOGNITION!—There is grave possibility that, through preconceived ideas as to how a given prophecy will be fulfilled, we shall fail to recognize its accomplishment, if it is effected in a way varying from our expectations. This may be true, for example, of the Far East and the Near East. We should be keenly alert to developments. But we need constantly to differentiate between prophesying the theoretical course of fulfillment and discerning the actual fulfillment when it takes place before our eyes.

MODESTY!—Some are chronically critical of everything any one else writes, preaches, or does. But when the endeavors of such critics are themselves scrutinized, they often present such patent limitations as to invite the conclusion that the critics must be intoxicated with their own ego. Surely, as workers in a common cause we should all support one another. And we should all be modest concerning our own accomplishments, and generous in recognizing the ability, the loyalty, and the common sense of others.

PREPAREDNESS!—"Where ignorance is bliss, 'tis folly to be wise," concludes the poet. But we seriously challenge the validity of his conclusion. When the enemy is projecting a surprise attack, it is better to be forewarned and prepared than to be caught unaware. When the storm is on the way, it is better for the ship's crew to know it, and be ready for eventualities. Otherwise one lives in a fool's paradise, while disaster impends. Give us the facts, all the facts, and we will take our chances intelligently. Only thus can there be adequate defense.

VALUES!—Dear to the heart of the great Shepherd are the many lost sheep who have strayed from the fold. Their worth is as great as that of the "other sheep" which have never been in the true fold, and whom we must seek out and call. These wanderers have become careless, indifferent, and bewildered—perhaps through lack of food, or a shepherd's care, or perchance because of broken fences, marauding wolves, or enticing pastures. More often it is because of falling into sin. Whatever it may be, let us diligently search out the discouraged and backslidden who already know and consent to the truths of the message. Such need kindness and a heart interest. Such need a genuine conversion. Many will respond to a direct, personal appeal, and will not require extensive instruction. Effort here will repay in every way.