

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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No. 2

CALLED TO BE FISHERS OF MEN

AN EDITORIAL



WALKING by the Sea of Galilee, Christ "saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed Him." Mark 1:16-18. He calls these two fishermen in such a persuasive way that they ask no questions; they do not even hesitate. Leaving their fishing tackle to their helpers, these sun-tanned, barefooted fishermen pull their boat to the shore, and leave all to follow Him who called them. They ask not about their wage; they make no inquiry about the conditions of following; they seem indifferent to such matters as food, clothing, and shelter; they require no outline of the work to be done; they exact no promise of reward for service: but, forsaking all earthly prospects, they are content to follow this Man. If Andrew had suggested that he continue the business, and support Peter and his family, while Peter followed Christ and gained what he could by this arrangement, it would have seemed more like what we often see today; but he did nothing of the kind. No hint is given that the brothers even went first to tell the home folks good-by. No; they both immediately "forsook their nets, and followed Him."

Jesus requested service from Simon and Andrew, and on His part He made them a promise. If they followed Him, He would make them "fishers of men." Just how He proposed to do this is not stated. The first thing they had to do was to "follow" Him, and this they did at once; there was no delay. Their obedience was complete, full, whole-hearted. Now they were to be made fishers of men. Christ seemed in no hurry to fulfill this promise; for He knew that the disciples would learn by association and contact with Himself. He would be their instructor and teacher in all things that pertained to the service that He required of them.

Christ understood men. John tells us that "Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man." John 2:24, 25. Christ was the great Teacher because He possessed the first essential for any great teacher,—He understood those whom He taught. He who does not know men will never become a real teacher of men. Christ "knew

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY

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SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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Trenchant Truths

THE ministry is not merely one of the professions; it is a holy calling.

LET no one claim the title of a herald of truth who juggles facts.

THE wise advocate of a cause avoids invective. He lets the facts speak for themselves.

THE personality of the messenger should never obscure the pre-eminence of his message.

ERROR is never really dangerous when truth is left free to combat it. It is the latter factor that is most important.

As a group we are spending less and less time in either individual or collective study. This is retrogression, not progression.

THE threefold message of Revelation 14 is not a mere doctrinal statement. It is the working program of God's final gospel movement on earth.

MISPLACED emphasis is always regrettable. In a movement that is called into being to prepare a people to meet God, direct and immediate soul winning must have first place.

THE intrinsic character of the preacher is more essential than the brilliance of his utterances. Faith in his sincerity and honesty, and confidence in his spiritual and moral integrity, are his greatest asset in the desk or in any other capacity.

WE are not simply a denomination. We constitute a movement—called, commissioned, and accountable for that divine charge. Ours is the most solemn and comprehensive task ever committed to mortal man; we should live and move under this sublime conception.

HUMOR is the safety valve of the human engine. It is wise for the Christian worker to recognize and appropriately use—but never to abuse—this wholesome gift in his daily life. Many a tense situation can be relieved by it, and often frayed nerves can be saved from snapping by looking at the humorous side of a situation.

THE "depression" is an arresting call, not a compensationless calamity; an opportunity, not a setback. If we will only rightly relate ourselves thereto, it will check wrong trends and impel needed changes. Unwise dependence upon home bases and unjustifiable expenditures are now being faced and adjusted to the betterment of all.

"SPECIAL music" in divine service should be an unmistakable phase of worship, and not a display of personal talent. The hour has manifestly come to frown upon these perversions that are all too common. Better far to have simpler music to the glory of God than elaborate vocal gymnastics to the glory of man. The ways of Babylon are not to be our ways.

Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

Youthful Recruits Must Augment Our Ministry

BY C. H. WATSON

HIS chosen young men are gone down to the slaughter." Jer. 48:15. These words were used in the long ago to indicate the utter hopelessness of the situation of Moab. Other calamities had befallen that people, but this is mentioned as the thing in which the greatness of her misfortunes climaxed. It may be that the experience is but one of those things which were written aforetime for our learning, upon whom the ends of the world are come. Our own young men constitute an important part of our denominational power. To them we must look for all that represents future strength in soul-winning ministry.

In recent times we have suffered the ravages of flood and fire, tempest and earthquake, war, famine and pestilence, and commercial depression. These things we are unable to control. We have been compelled to meet them without the possibility of escaping their destructiveness. We have endured them, and will still endure them. But the loss of our young men from active, aggressive ministry, we as an evangelistic people cannot possibly survive. Without them, any plans we may make for such progressive ministry as the times and the hour demand will utterly fail.

With every evidence before us that the world is hastening to its end, and the coming of our Lord is right at hand, how can the claims which we make denominationally be justified in the sight of judgment-bound men, if we do not continually bring into our ministry the vigor, the enterprise, the vision, and the hope of youth—especially at such an hour as this?

It never has been the purpose of God that the growth of His kingdom should be dependent mainly upon the efficiency of church machinery. Organization of the forces of the church is necessary, and should be efficient. But the power for winning the souls of

men, and for extending the kingdom of God in the earth, is the Holy Spirit controlling the energies and hearts of true, devoted, consecrated, surrendered men and women.

And is it not true that by the intelligent and consecrated youth of the ministry the Holy Spirit has chiefly wrought the fabric of the church, and obtained the growth of the kingdom? And equally true is it that in no previous hour of time has it been so important that the Holy Spirit be permitted to operate through vigorous, consecrated youth in the ministry as it is just now.

Multitudes are awakened by the peril and ruin of this hour to inquire, "What do these things mean?" It is the hour for which this denomination long has prayed—an hour of unexcelled opportunity to preach the truth to eager hearers. Surely God will not give us over to such stupid lethargy and to such blindness of heart as shall leave us insensible to the greatness of this hour and to the importance of meeting its unusual opportunities aggressively.

Whatever is permitted to occur, the ministry of this movement should be kept strong and aggressive. If, through

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Forward and Upward

Inspiration, Counsel, and Caution

Thy Sheep

Thy sheep, dear Lord, Thy heedless, wandering sheep!

Daily I plead, daily I work and weep.

They wander far, the hungry wolves lurk near;

Darkness is coming, darkness cold and drear;

I call each one by name, they do not hear;
Lord, help that I my sacred watch may keep.

How dear to me these precious sheep of Thine—

Thy sheep to lead and love—Thy sheep and mine.

Thine undershepherd only, Lord, am I;

For strength and wisdom now to Thee I cry,

Oh, help me lest some precious ones may die!

Support me with Thy rod and staff divine.

Thy sheep! The darkness lowers—night draws on.

In love I call, the wanderers do not come.

Must I take those who follow to the fold,

And others leave to perish in the cold?

O precious sheep! why, why so strangely bold?

Lord, show me how to lead them safely home.

MARGARET W. LOCKE.

Coeur d'Alene, Idaho.

Promised Power

BY E. K. SLADE

I AM convinced that our greater success in the ministry is dependent upon our learning to rely upon the promised power disclosed in these words: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6. Every minister knows and believes this text. We all know in theory the truth of what the Saviour said, "Without Me ye can do nothing." Manifestly our need is to know how to be fully surrendered to Him, and be made fully available for His use. This knowledge must come through much earnest prayer and whole-hearted surrender. It is not our talent and ability, our pleasing personality, or our methods that we are to bring to Him; but we must bring ourselves. The Lord is not to use our equipment and our methods, but us. It is we that need to be surrendered to Him in order to be instruments used by this promised power.

"It is not great and learned men that the ministry needs; it is not eloquent sermonizers. God calls for men who will give themselves to Him to be imbued with His Spirit."—"Testimonies," Vol. VI, pp. 411, 412.

We all find it difficult to realize that while God, in the working out of His great plan of redemption, depends upon men, He never depends upon their human acquirements. It is hard to grasp the simplicity of it. We must remember, however, that though we are to be childlike in trust and faith, we are not to conclude that our work

is to be brought to a low level. God calls for men who will give themselves to Him. They are to become His men, His instrumentalities. Such men will implicitly trust Him and rely upon His power. This does not mean that we are never to have plans or make any effort to improve our talents and increase our ability; but it is certain that we are to become His, and the power by which we succeed in our ministry must be His.

We are constantly subjected to the temptation to appeal to the human heart, and to respond to the call of

our human nature for that which pleases and entertains and satisfies the human. We seek to get the ears of men and to awaken their interest by resorting to ways and methods with which the Holy Spirit will not be associated, and unwittingly our faith is more in what we are doing and the way we are doing it than in this promised power.

J. E. Conant, dealing with this feature of the ministry, has these significant words to say:

"We play up the things that are an appeal to the natural man. We bait the lost with fine music, beautiful architecture, splendid sociability, sensational topics, racy discussions of current events, and even moving pictures; and the result is that when they do come, they take one sniff at our bait and say, 'Cheap!' and then go straight back to the world, where they can get what they call the 'real thing.'"

"Even when a great evangelistic effort is being made, most of the Lord's people resort to an appeal to the natural man to get the lost to the meeting, by emphasizing the crowds, the great singing, the spectacular preaching, and other natural attractions; and many an evangelist helps it along by his antics in the pulpit."

Is it not true that we often do the very things revealed in the foregoing paragraphs? It is the human appeal. Reliance upon these things pleases and satisfies human nature. But God *does* not provide power to work in such ways. He wants men whom He can use; He wants a message, methods, and music in all our public efforts that He can use, not to appeal to human tastes and perverted natures, but by the power of the Holy Spirit to awaken in the hearts of men a desire for Him and His salvation.

And He has promised limitless power to the man who knows how to put aside self and selfish methods and plans. Power is promised to the man who will make room for the working

of the Holy Spirit. These words are significant on this point:

"There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon His heart, and lives a life wholly consecrated to God."—*Testimonies*, Vol. VIII, p. 19.

While we must never ignore the importance of education and the value of all that pertains to a proper preparation, yet the one constant and outstanding need of our ministry today, and that upon which our efficiency depends more than anything else, is a *full and complete surrender to God*. We are accustomed to think and speak of it as a simple thing; in reality it is one of the most stupendous facts of human experience. With such surrender there will be no selfishness left in the life to hinder, no human ways and plans to interfere with and prevent the working of the Holy Spirit. That all-sufficiency of which we are assured will be provided when we as ministers learn how to be wholehearted in our surrender, in our trust.

The provision that God has made for us in the ministry is again mentioned in these words:

"God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He means that sufficient facilities shall be provided for the working out of His plans."—*Testimonies*, Vol. VI, p. 415.

"God is able and willing to bestow upon His servants all the strength they need. He will more than fulfill the highest expectations of those who put their trust in Him."—*Id.*, Vol. VIII, p. 11.

South Lancaster, Mass.

BRELLIANCY never atones for deficient spirituality.

Good Counsel as to Unfulfilled Details

BY W. A. SPICER

MANY of us, no doubt, who are continually looking at the prophetic pictures of future events, trying to see more clearly every line of the picture drawn by the inspired pen, often find a detail obscure, when the essential outline stands out plain and clear and positive. And the great lessons that it is essential to preach are in these things that are clearly and strongly etched in the prophetic picture. As to surety in the great essentials, and caution as to conceiving every minor detail of unfulfilled prophecy, James White wrote some suggestive paragraphs in the *Review* of April 3, 1855. Commenting on 2 Peter 1:16-19,—the sure word of prophecy as the light shining in a dark place, until the day dawn,—he said:

"It is certain that the prophecies were written for our learning and benefit in the mortal state, before the day shall dawn. Till that time we do well to take heed to them. Now if the prophecies relating to the second advent, its manner and object, are not to be understood till they are fulfilled, then they were designed for the benefit of immortal saints in the kingdom of God. But as they were given for a light to shine in a *dark place* [this mortal state, instead of the kingdom], to which we are to take heed till the day dawns, they were given for our learning, and must be understood before they are fulfilled, or they benefit no one.

"By this testimony of the apostle we may also learn that the prophecies are a *light shining in a dark place*. Notice the figure. One goes out into the street in a dark night with a light, which shines around him. It enables him to advance step by step with safety. All the while his present position is plain. Ahead the light is fainter, still he sees enough to know his course is right. He recognizes large objects in the distance, but all

the smaller objects and particulars of the way, he does not see till he advances with the light.

"Prophetic fulfillment is plain and sure. Of the past we have only to compare prophecy with history, and when the application is correct, prophecy will exactly fit history, like the glove to the hand, being made for it. Present fulfillment, in connection with the past, is also plain. Prophecy will answer in all particulars to existing facts. And prophetic fulfillment, past and present, in connection, will constitute a brilliant and glorious light, by which the people of God may *know* their present position and duty.

"Of future fulfillment we cannot speak as positively, especially to enter into all the particulars. Yet the light of prophecy shines ahead, and stretching along in the future may be distinctly seen the close of Christ's priesthood, the seven last plagues, the personal second advent of Christ, the first resurrection, the second resurrection at the close of the seventh millennium, the destruction of all the enemies of God, and the kingdom and the dominion under the whole heavens given to the saints of the Most High. These great events may be seen in their order. But the particulars of future fulfillment of prophecy may not be so clearly seen."

These were wise counsels in the early times, and even at this late day in fulfilling prophecies we may well ponder the words.

Washington, D. C.

It is tremendously significant, and stimulative to faith, to read of multiplied secular confirmations of the historic facts recorded in the word,—the precise path traversed by Israel, the historicity of Belshazzar and of Jesus, purely on the basis of secular evidence. The lips of the scoffer are being silenced. The Bible is being vindicated even by its enemies. He who repudiates the evidence does so wilfully and irrationally.

EDITORIAL



KEYNOTES

Cast Not Away Therefore Your Confidence

THE present situation in the religious world presents the most unparalleled need, and opportunity, and challenge in the history of the Christian church. Many periods of gross darkness and ignorance, of superstition and apostasy, have marked the centuries; but never has there been such conspicuous intellectual advancement strangely combined with deadly and well-nigh universal drift away from God. As never in the past, man by wisdom knows not God. Through material, scientific, and philosophical advancement, the race is swiftly becoming too wise in its own conceit to believe those verities that have constituted the foundation of the everlasting gospel of God to man, and which have, to a large degree, been accepted by professed Christians throughout the past.

This anomalous situation constitutes the unparalleled tragedy of the ages. The greatest spiritual light of all times is being shrouded by a moral and spiritual darkness that threatens to eclipse its effulgent rays. It is time for every worker in this movement to stop and study this amazing situation, and to decide as to his individual relations and obligations in the light of the patent facts we here submit.

This is outstandingly the hour of crumbling faith and collapsing confidence in the formerly accepted sureties of the Christian faith. All about us, uncertainty is the dominant characteristic of the times. The fear of the living God who created the heavens and the earth is surely and steadily departing from men. Through science falsely so called, they have been led to question, and to cast aside, the underlying fact of creation by an omnipotent and omniscient Creator. The generally accepted theory of evolution has done its sinister work, practically reconstructing the thinking and beliefs of the civilized world.

Then, since the word proclaims the fact and reign of such a God, and of such a creation as the explanation of our existence, thus involving the exercise of His miraculous creative powers,

mankind generally have abandoned their faith in the Bible as a divinely inspired and authoritative revelation to men. It has become to them but a book of lofty moral maxims. Such are the first fruits of the evolutionary philosophy.

This has been logically accompanied by the departure from among men of recognition of the binding obligations of God's moral law, and man's amenability thereto. That is the fundamental reason that the predicted carelessness of the last days is rampant, and that its perils increase on every hand. The fear of God is departing from men, and the moral fiber of professedly Christian nations is disintegrating as an inevitable consequence. This we must proclaim to the world.

Moreover, having accepted these premises,—no Creator, no authoritative revelation, no divine moral law, no human accountability,—it is logically absurd to believe longer in the binding obligation of a memorial Sabbath; for it stands as the direct antithesis to all these disbeliefs. Hence, the idea of an actual Sabbath is steadily vanishing from among men. But the Sabbath of the Bible is based on the recognition of a personal Creator. It epitomizes the very principle of all

loyalty to God, and constitutes the seal of His sovereign law. So it stands as unique in the midst of a world relapsing into treason toward Him. And, when the issue is understood, it becomes the tangible test of man's allegiance to God.

These two concepts—the world's and ours—are mutually antagonistic and exclusive. Once either group of premises is believed and accepted, the conclusions to be drawn therefrom are unavoidable. And each passing year of recent decades has deepened the gulf between them. It has tremendously increased the meaning of this movement, separating it farther and farther from both the secular and the religious world about us.

These trends of the day have given to this movement in general, and to the Sabbath truth in particular, a significance that could not possibly have been obtained in the early days of this message. God foresaw it all, and adequately prepared for it all. This situation throws a wealth of meaning into that luminous expression in "Early Writings" that just before the time of trouble the heralds of this message "went forth and proclaimed the Sabbath more fully."—*Pages 33, 85.* What heights and depths and lengths are here implied! The changed world attitude is already giving it a significance before impossible. The advocates of the Bible Sabbath therefore assume a new rôle in the earth that will make them increasingly the object of derision in the midst of a world gone apostate. And this contrast will deepen as apostasy becomes more pronounced.

In the remnant church itself, because of tribulation and deepened spiritual experience in preparation to meet God, it becomes a sign of rest from sin through the same creative power that established the world and its appointed memorial.

But, alas! the departures from the

faith are not confined to the great heedless world. The warnings of Holy Writ are not all to be applied to nominal Christian bodies. "Some shall depart from the faith" (1 Tim. 4:1), includes some of our own members and ministry. The "perilous times" (2 Tim. 3:1) are not restricted in influence to those unaffiliated with this movement. The impatient cry of the scoffer, "Where is the promise of His coming?" (2 Peter 3:4) is not limited to the out-and-out rejector of the advent.

There is an insidious influence operating partly from without and partly from within to bring a note of uncertainty into the lives and message of our workers. It is the scheme of the evil one that a relentless pressure shall be exerted upon men to cast away their confidence in these last hours. Some have already done so, and others are, consciously or unconsciously, doing it in varying degrees.

We must face the issue squarely. Is this movement a mistake? Was it based upon false premises? Is it without divine credentials, and so devoid of a divine commission? Is there reason to question the nearness of our Lord's return, the closing ministry of our Lord Jesus Christ in the heavenly sanctuary, the Sabbath truth, and the other rugged foundation stones upon which this special gospel message was built? With all the earnestness of our being, we respond to each question, *Nay!* Never have the massed evidences been so numerous and convincing as today. Where there was one witness fifty years ago, there are a hundred confirmations today.

There is nothing more pathetic than to see one who has devoted years of his life and service to the proclamation of this message falter, become bewildered by the confusing voices and vagaries about, lose his bearings, and then drift out from us either in spirit

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Homiletic Helps

The Principles and Practice of Preaching

What Is Coming?

BY W. D. FRAZEE

Object

1. To establish faith in the Bible as a divine revelation of the future.
2. To awaken the mind to a sense of the nearness of the end.
3. To inspire hope in Christ as the Saviour from the sin and confusion of this world, and as the coming King who will usher in the reign of peace.

I. A View of the World Situation

1. A quick survey
 - a. Japan and China at swords' points in Manchuria.
 - b. Central China flooded.
 - c. India's seething millions ready for revolt.
 - d. Atheistic Russia, with the largest standing army in the world, prepares for struggle.
 - e. Financial crisis in Germany, England, and other countries.
 - f. 20,000,000 men under arms in Europe (7,000,000 more than in 1914).
 - g. The United States, with the rest of the world, suffers from great financial depression; 7,000,000 unemployed in America, 20,000,000 in all the world.

2. Statements from world leaders

- a. Sir George Paish, noted economist, says:

"The existing situation is without precedent. The crisis is no ordinary depression that will right itself as former crises righted themselves. It is a great catastrophe.

... The distress in many nations has already led to revolutions. The distress of all nations, which is rapidly growing, threatens to bring universal revolution."—*Quoted in the Signs of the Times, Oct. 13, 1931.*

- b. Sir Philip Gibbs, one of the world's best known journalists, says:

"Scientists of today, the wisest of them, are filled with grave anxieties about the near future, and prophesy dark things. They are afraid of the powers they are putting into the hands of men. They have no great faith in man's intelligence or moral code. When they stare starkly ahead, many of them see a fiercer struggle for existence than has yet happened."—*The Day After Tomorrow, pp. 172, 173.*

3. Conclusion

The world today is certain only of uncertainty. A restless fear fills the hearts of men. A nervous expectancy is everywhere manifest. "What is coming?"

II. A New Government Is Coming

It will fill the world.

There will be no war, no strife of any kind.

There will be no poverty, no perplexities, no distress.

There will be no weariness, no sickness, no death.

This world will be filled with happy homes, unmarred by selfishness.

Agriculture, building, education, music, literature, travel—these are a few of the pursuits which will engage the time of the citizens.

Companionship of true friends will bring the highest pleasure.

This government will continue forever.

I am not speaking of a vague existence in a spirit world somewhere in space. I am describing conditions on this planet as they will be in the near future.

Best of all, there is clear evidence which makes all this absolutely sure.

III. How Can It Be Proved?

1. Since this new world lies in the future, positive assurance concerning it can come only from One who knows the future.
2. Men cannot tell what will be.
3. The Bible claims to be a divine revelation, foretelling the future. But it does not ask us to believe without evidence. It offers proof.
4. What is the best kind of evidence?—Demonstration. (Illustration: A man can best prove his claim to be a carpenter by building a house. If we watch him build twenty houses, we know he can build another.) *The greatest proof of any assertion is demonstration.*
5. So, the Bible offers to prove that it can foretell the future: *by doing it.* Read Isa. 46: 9, 10; John 14: 29. Let us examine one of these lines of prophecy.

IV. Demonstration in Daniel 2

1. Relate story (Dan. 2: 1-30).
2. Dream (Dan. 2: 31-35).
3. Interpretation (Dan. 2: 36-43).
 - a. Four great kingdoms will rule the world successively.
 - b. The fourth will be divided, the resulting nations continuing, some strong, some weak.
 - c. Although attempts will be made to unite them, notably by intermarriage, *"they shall not cleave."*
4. Fulfillment
 - a. Babylon, Persia, Greece, Rome.
 - b. Rome divided by the Teutonic tribes forming the nations which now rule Western Europe.

- c. Attempts to weld Europe together have failed.

- (1) By force of arms and diplomacy,

(a) Charlemagne.

(b) Charles V.

(c) Napoleon.

- (2) By intermarriage of the royal houses.

In 1914 the rulers of England, Germany, Russia, Norway, Denmark, and Greece were closely related. But this did not prevent the World War. "They shall not cleave."

This brings us to the present hour.

V. Conclusion and Appeal

1. Has the prophecy been fulfilled? Yes, in every detail.

In this line of prophecy the Bible proves its ability to foretell the future by doing it.

2. With great interest, then, in this hour of world uncertainty, we inquire, "What will be the next act?"

Read verse 44: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

Ogden, Utah.

3. What will it mean?

No more war—a kingdom of peace.

No more sickness—a land of health.

No more tears—a world of happiness.

But to me it means more than all this:

My Friend is coming.

He is the King who is to usher in the reign of peace.

He loves me and thinks of me individually, and He is preparing a special place for me in that ideal world.

He loves each of you in this same special way. There is a place in His heart that only you can fill.

We can never fully understand it; but His love led Him to give His life on the cross, that we might not have to suffer for our sins, but instead could live with Him forever in that happy world.

Do you know Him?

To know Him as Saviour and Friend means hope and joy now in this time of perplexity, and it will mean everything when He comes.

4. Announce

Tonight we have seen that the next great act is the coming of Christ to set up His kingdom. In our next meeting we will study that glorious event.

Christ's Commission to His Disciples

Matthew 10

BY H. CAMDEN LACEY

PRELUDE

- I. The Lord's Compassion for the Multitudes.
II. His Vision of the Harvest.
III. The Resultant Command: "Pray."

Matt. 9:36
Matt. 9:37
Matt. 11:38

PRECEPTS

- I. *The First Sphere of Evangelism* Judea: Only Until the Cross.
- The First Missionaries.
 - The Command to "Go" and "Preach."
 - The Special Method of Labor.
 - Work miracles.
 - Provide nothing for temporal needs.
 - Take hospitality from others.
 - Salute the worthy.
 - Shake off dust of feet against the unworthy.
 - The resultant judgment.
- II. *The Second Sphere of Evangelism*: All Palestine until the Destruction of Jerusalem.
- The Special Danger.
 - The Needful Qualifications.
 - The Particular Warnings.
 - Beware of men.
 - Trust the Spirit.
 - The End of That Age.
 - Flee from persecution.
- III. *The Third Sphere of Evangelism*: Every Nation on Earth Until the End of the World.
- Like Him—in being misunderstood.
 - Like Him—in public ministry.
 - Preach the truth.
 - Fear no man.
 - Like Him—in private suffering.
 - The chief foes.
 - Like Him—in ultimate reward.
 - Receiving Him receives the Father.
 - The simplest kindness will be requited.

Matt. 10:1-15
Matt. 10:1-4
Matt. 10:5-7
Matt. 10:8
Matt. 10:9, 10
Matt. 10:11
Matt. 10:12, 13
Matt. 10:14
Matt. 10:15
Matt. 10:16-23
Matt. 10:16a
Matt. 10:16b
Matt. 10:17-23
Matt. 10:23b
Matt. 10:24-42
Matt. 10:24, 25
Matt. 10:26-33
Matt. 10:34-39
Matt. 10:40-42
Matt. 10:40
Matt. 10:41, 42

The Better Workman

Improvement in Method and Technique

Personal Work in Connection With Evangelism

BY JOSEPH CAPMAN

SOME one has said, "The best way is just as good as any." This is only a backhanded way of stating an obvious truth. As preachers and evangelists we all desire to employ the best methods in soul winning. And since the methods used by Christ, the master soul winner, must be the *best* methods, we shall do well to study His life with that thought in mind. We find, among other things, that Jesus was a *successful* evangelist. He was able to gather large audiences. Multitudes thronged out of the cities and towns, even into desert places, and went without food for days, to hear Him preach and teach the "things pertaining to the kingdom of God."

In connection with His public efforts we find that Jesus was also a personal worker—He worked for individuals. Take the case of Nicodemus, a man of influence and repute in Jerusalem, who came to Jesus at night. Nicodemus came hoping to obtain from Jesus definite information concerning His purposes and plans; but Jesus talked to Nicodemus about the great truth of the new birth, and called his attention to the fact that the lifting up of the brazen serpent in the wilderness was a symbol of the crucifixion of the Son of God. To Nicodemus also was spoken the wonderful word: "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." We are told that as a result of this interview, Nicodemus studied the Scriptures more attentively, and at the time of the cross he "saw in Jesus the world's Redeemer." Later, when the little band of believers suffered bitter persecution, he took his stand boldly for the Lord Jesus, and became one of His ardent followers.

The Samaritan woman was won to accept Christ through His patient, personal effort. He was weary, and had sat down by the well side to rest. She

was a member of a race despised by the Jews, and the first work of Jesus was to make her understand that He had no antagonism against her because she was a Samaritan. How patiently He listened to all she had to say! How tactfully He led her away from the trivial and the controversial! How courteously yet clearly He brought her to recognize her need of a Saviour! That her conversion was genuine is proved by its effect; her first thought was to bring others to Jesus, and through her efforts "a whole cityful were brought to hear the Saviour."

Zacchæus, "the chief among the publicans," or taxgatherers, would no doubt have been thought a poor "prospect" by the disciples, who shared the common prejudice against this hated class. But Zacchæus had heard the call to repentance sounded by John, and his heart was tender and receptive. He was interested in the Galilean Teacher, and in the reports of His kindness and courtesy; and when he learned that Jesus was about to enter Jericho, he cast aside his dignity, and climbed a tree in order to see Him. "Suddenly, just beneath the fig tree, a group halts, the company before and behind come to a standstill, and One looks upward whose glance seems to

read the soul. Almost doubting his senses, the man in the tree hears the words, "Zacchæus, make haste, and come down; for today I must abide at thy house." Jesus took time to have a personal interview with this member of a detested class; nor was He deterred from His purpose by the fact that "they *all* murmured," or by the spoken sneer that followed Him, "He is gone in to lodge with a man that is a sinner." Zacchæus received Christ joyfully; he repented of his sins, promised to make restitution to those whom he had wronged, and remained a faithful follower of the Lord Jesus. And it was to Zacchæus that the wonderful assurance was given: "The Son of man is come to seek and to save that which was lost."

John the Baptist was standing in a certain place, with two of his disciples, brothers. One theme was in the heart of John in those days,—*"The Lamb of God, which taketh away the sin of the world."* No doubt he had been speaking about Him to these young men when, looking up, John saw Jesus, and exclaimed, *"Behold the Lamb of God!"* Jesus walked on, and the brothers quickly started out to overtake Him. How simple is the record, yet how much the few words contain! "Jesus turned and saw them following." He inquired, "What seek ye?" They asked where He lived; and He invited them to "come and see." And they "abode with Him that day,"—a day filled with study of the Scriptures and the great truths for that hour. As a result of that day of study and prayer, the two men gave their hearts to Jesus, and ever after remained His true followers.

These experiences in the life of the Master Teacher show clearly that personal work in connection with public evangelism is the "best way," the most successful method, in soul winning. Men and women who are thus brought into this message know what they be-

lieve and why they believe it, and usually they remain faithful.

Last winter I held evangelistic meetings in a hall in Portland, Maine. We had a good hearing, secured many addresses, and visited the people in their homes. Where we were successful in doing personal work in the homes of the people, we had lasting results. Almost without exception those to whom we gave a series of Bible studies accepted the message, and were baptized and joined the church.

The following statements found in Volume IX, page 124, of the "Testimonies," emphasize the value of the "best way" to use in soul winning:

"Ministers, preach the truths that will lead to personal labor for those who are out of Christ. Encourage personal effort in every possible way. Remember that a minister's work does not consist merely in preaching. He is to visit families in their homes, to pray with them, and to open to them the Scriptures. He who does faithful work outside of the pulpit, will accomplish tenfold more than he who confines his labors to the desk. Let our ministers . . . make Jesus their pattern, diligently studying His life and bringing into the daily practice the principles that actuated Him in His service while upon the earth."

"The best way is just as good as any." *Christ's way is the best way.* Let us not neglect personal work in our evangelism. It brings lasting results.

Portland, Maine.

RULES and regulations are indispensable in the conduct of our work. But let us beware lest our regulations become our masters instead of remaining our servants. In the application of a precept or a principle, common sense and the dictates of humanity and Christianity must have their place, else we shall be blindly subservient to that which was created only to be a help.

Holding the Interest

BY B. ALLAN ANDERSON

TWO great questions press upon us: First, How shall we reach the masses in the large cities? and second, How can we impress them with our message? The second question grows out of the first and becomes the greater; for our work essentially is to win souls, not merely to warn them. To accomplish this soul-saving work, God has chosen "the foolishness of preaching." Whatever help other activities may be in extending the knowledge of a saving Christ, the special messenger for God is the preacher. But to reach the masses in the large cities of this age, and bring them to Christ in preparation for His return, will require a special study of both the message itself and the methods best suited to its powerful proclamation.

"In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. . . . They must bear messages of a character so out of the usual order that people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly."—"Testimonies," Vol. IX, p. 109.

This is a distinct call to a more effectual proclamation of the message. But having gathered and impressed the congregation, how can we hold them sufficiently long to bring them into the full message? This is of the greatest importance, for the real test of evangelism is not how many *listen*, but rather how many have *continued to listen*. It is not the *getting* of an audience that counts so much as the *holding* of the audience. People are usually born with enough curiosity to want to know something of the message of any teacher, false or true. But the real test comes, when, having awakened the desire to come once, we can hold those who come, and ultimately bring them into the fullness of the light of truth. If they do not continue to come, whose fault is it? In answer let me quote again from the counsel in the "Testimonies," Volume VI, page 57:

"Those who will study the manner of Christ's teaching, and educate themselves to follow His way, will *attract* and *hold* large numbers now, as Christ held the people in His day."

It is some years since that statement arrested me, and perhaps nothing has influenced me more than these few words. It seemed as if the Lord spoke them to me personally, and I could not get away from His message. I had been associated with evangelistic efforts in theaters, tents, and halls, all of which seemed to expect and plan for the time when the interest would fall away; when through sheer apathy to the truth the audience would dwindle down till "the few honest in heart" (as we called them) would be left. The inference was, of course, that all those who dropped away were not honest in heart. This was the usual order, and nobody questioned it. When it came, we naturally looked for another place to work.

On this point it may not be out of place to suggest that it is not always possible for us to know who are the "honest in heart." There were seven thousand more in Elijah's day than he reckoned on; and I am confident that in this matter of the Elijah message for today there is many another seven thousand that we know nothing about.

Faced as I was with such a statement from the Spirit of prophecy, I had to admit that this way of working

was not Christ's way; for His interest continued to grow, some, of course, falling away, but many more taking their places. That the Lord used better methods was certain. Then I cried to God earnestly, asking Him to teach me better methods—to show me "His way." What could His methods be? He had neither money nor prestige, but He held the people. He took the broken timbers of a shipwrecked world, and with His own hands built a bridge between earth and heaven. How I longed to understand His way! And as I read and studied, I discovered that "the Lord's methods are to be followed."—*"Testimonies," Vol. IX, p. 141.*

Anxious to learn, I began to study the work of admittedly great preachers, discovering often that they, too, held the people, even without the message which we have. How much more powerful would their work have been if they had had the truth as we know it! But again, how much more could we do if only we adapted their methods to the preaching of our message! The thought lived with me. To preach this grand message with a power both to attract and to hold the masses, became the passion of my life, and I believe it still is. But to do that, I knew I must "educate" myself "to follow His way."

I began, and in some measure at least have continued, that self-education. It meant a definite reconstruction of my whole program. Every feature of the work had to be re-studied with a view to holding the people. I tried to "learn to meet the people where they are."—*"Testimonies," Vol. VI, p. 58.* "Christ crucified,—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ. Formal, set phrases, the presentation of merely argumentative subjects, is productive of little good."—*Id., p. 67.*

In this new study, the message itself became dearer and more real. I say it to the glory of God, that ever since then I have never experienced that distressing realization that "the interest has died down." Why should it? The Lord is "the same yesterday, today, and forever." I have worked in many places since then, and always with the same result,—having the largest attendance at the last meeting.

By the Lord's help I try not to look upon the people as dishonest in heart; but, seeking to follow His way, I try to see them as He did, as "sheep without a shepherd," looking for the very message the Lord has given us for them. We are evangelists first, and educators second. If once we can lead souls to the Saviour in real conversion, it will then be a joy to teach them all the way of righteousness.

"Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. Let there be deep earnestness; but not a harsh, loud note should be heard from the one who is trying to win the soul to look and live."—*"Testimonies," Vol. VI, p. 67.* "O, Christ is able, Christ is willing, Christ is longing, to save all who will come unto Him!"—*Id., p. 66.*

What McCheyne says is true today: "It is not great talents God blesses so much as likeness to Jesus. A holy minister is an awful weapon in the hand of God." May the Lord give us zeal, wisdom, tact, and love commensurate with the tremendous task before us.

London, England.

"PERSONAL work is:

"1. The most inexpensive in its operation.

"2. The most lasting in its permanency.

"3. The most universal in its opportunity."

Confirming the Foundations

Historical, Theological, and Scientific Research

Non-Biblical Testimony to the Historicity of Jesus*

BY W. W. PRESCOTT

THERE is no person in all the annals of history in behalf of whom there is more convincing testimony than for Jesus of Nazareth, the Christ of the New Testament. To some who have not given the matter serious attention, this statement may seem unwarranted; but certain facts must not be overlooked in deciding this question.

The testimony of contemporaries is of prime value. The men who wrote the four Gospels were associates of Jesus. Day by day they saw the multitudes who assembled wherever He went; they heard His wonderful teaching; they saw His works; and they testified in the most artless way of what they themselves had seen and heard.

Not only so, but through all the centuries of the Christian era millions upon millions have borne witness to the reality of the now invisible Christ. The history of the Christian church is itself unimpeachable proof of the fact of Christ.

It is true that there are some shallow thinkers with an impulse to create sensation and to secure a transitory notoriety, who will claim to doubt the historical reality of Jesus of Nazareth, but they are not worthy of serious attention. Generally speaking, even those who deny the truth of His unique claims, do yet admit that such a person actually lived in the early part of the first century.

"It is too late in the day for any in-

telligent student of history to deny or even to question the historicity of Jesus. Equally impossible is it to doubt that the four Gospels present a substantially accurate and faithful account of His person and work. Unless these Gospels are all second-century compilations of traditions which have passed through many mouths and been both colored and enlarged in the passing; unless they contain incidents which never occurred, but were only imagined, and speeches that were never spoken but only invented; and unless it be an *a priori* assumption that miracle is impossible and every narrative reporting miracle is a fiction, it must be admitted that no reasonable ground exists for challenging the truthfulness of the portrait of Jesus which has been drawn by the evangelists."—*"Jehovah-Jesus," Rev. Thomas Whitelaw, D. D., p. 9.*

But there are some who accept the testimony of the four Gospels, and yet ask in a good spirit whether there are other writers of those early times who confirm the historicity of the Man of Nazareth. For the benefit of this class of inquirers, and of any others who may be interested in the subject, the following results of our investigation are herewith submitted.

Josephus, the Jewish historian, whose works are so well known, would naturally hesitate to give prominence to one whose claims were rejected by his nation, and who so severely re-

* Requests are periodically received at the Association office for dependable information on this and similar questions requiring research and demanding accurate, trustworthy evidence. In the past, these have for the most part been answered by correspondence. But because of their general interest and value many of these will be made available to all.—EDITORS.

buked its religious leaders, and yet he does bear testimony to the fact of Christ. Here is one quotation from his writings:

"Now there was about this time Jesus, a wise man; if it be lawful to call Him a man; for He was a doer of wonderful works, and a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned Him to the cross, those that loved Him at the first did not forsake Him; for He appeared to them alive again, the third day: as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians, so named from Him, is not extinct at this day."—*"Antiquities of the Jews,"* book 18, chap. 3. Translated by Whiston.*

Another extract from Josephus, which, so far as we know, has not been questioned, reads thus:

*It is true that the genuineness of this paragraph has been seriously questioned by some writers, and positively denied by George Rawlinson in a note on a lecture delivered at Oxford in which he declared: "I regard the arguments which have been brought against the famous passage in our copies of Josephus concerning our Lord's life and teaching as having completely established its spuriousness."—*The Bampton Lectures, 1859, p. 396.* In direct contrast with this view is the testimony of Thomas Hartwell Horne, the conservative Bible scholar of the last century, who gives good reasons for accepting the paragraph as genuine. Among his reasons for believing that the evidence is "most decidedly in favor of the genuineness of this testimony of Josephus" are the following: "1. It is found in all the copies [italics his] of Josephus' works which are now extant, whether printed or manuscript; in a Hebrew translation preserved in the Vatican library, and in an Arabic version preserved by the Maronites of Mount Libanus. 2. It is cited by Eusebius, Jerome, Rufinus the antagonist of Jerome, Isidore of Pelusium, Sozomen, Cassiodorus, Nicephorus, and by many other authors. Greeks, Syrians, and Egyptians, of the fourth and fifth centuries; all of whom had indisputably seen various manuscripts, and of considerable antiquity."—*"Horne's Introduction," Vol. I, p. 571.* Such an array of authors in its favor would seem to justify the acceptance of the paragraph in question as genuine.

"Festus was now dead, and Albinus [the procurator of Judea] was but upon the road. So he [Ananus the

CAPITALIZING LA

BY OLIVER M



Y the very circumstances which in appropriations to the miss entreating us to cast ourselves that we have not done hereto abundant outpouring, the power work for us individually, and generally in a deeper, fuller, a

May it not be that we have made the dollars, and not enough upon the power. While we carefully survey the possibilities of plans, and readjustments the nation, shall we not make just as careful power and resources that are made available.

The conviction is growing that man effected by careful study and thorough such adjustments as will balance their budgets workers or returning missionaries. The very last and most extreme measure. Estimation of expense should be made before a winner is dropped from the pay roll. Unbe recommended to take up self-support; this step should have been taken before.

Whatever adjustments are found necessary, minds the fact that aggressive and successful—the only purpose for which a mission is for which missionaries are sent forth; they are trained and developed in service a much larger degree the whole aim of every plan laid, of every dollar spent.

Washington, D. C.

high priest] assembled the Sanhedrin of judges, and brought before them the brother of Jesus who was called Christ, whose name was James, and some of his companions."—*Id., book 20, chap. 9.*

A paragraph of some length in the "Annals" of Tacitus deals with the experience of the Christians in the time of Nero. After speaking of certain ones whom "the common people called Christians," Tacitus affirmed: "Auctor

nominis ejus Christus, Tiberio imperitante, per procuratorem Pontium Pilatum, supplicio adfectus erat [Christ,

tians, a class of men of a new and wicked superstition, were visited with punishments].—"Vita Neronis" (Life of Nero), par. 16.

(To be concluded)

Washington, D. C.

TENT RESOURCES

ONTGOMERY

confront us because of the reduction in fields, it seems clear that God is upon Him in a way and to a degree before. He would have us claim, in its carrying and leading of the Holy Spirit to do a work then, through us, upon human hearts in a more blessed way than ever before. The mistake of depending too much upon the power and ministry of the Holy Spirit? The economies, eliminations, simplifications will effect material savings in operation and earnest a survey of the divine made available to us through the Holy Spirit?

Why economies and curtailments can be analyzed that will enable fields to make budgets without the necessity of dropping the dropping of workers should be the very other economy and every elimination a single successful producer and soul undoubtedly there are some who should be doing work, but in many of these cases the present financial crisis came.

Necessary, we should ever keep before our successful soul winning is our only objective, no station is established; the only purpose the only purpose for which native work-

Let us make the winning of souls in the end purpose of every effort put forth, of

the originator of this name, had been punished by the procurator Pontius Pilate in the reign of Tiberius].—"Annals." 15, 44.

Those who accepted Christ as the promised Messiah were called Christians, and Suetonius in his "Life of Nero" mentioned their punishment by Nero in these words: "Afflicti supplicis Christiani, genus hominum superstitionis novæ et maleficæ [The Chris-

Personal Testimonies

Deeper Life Confidences

A New Experience in Christ

DURING most of my Christian life there were certain things on which I took my stand, and lived up to them. This gave me the reputation of being a good Seventh-day Adventist, though to gain this result had not entered into my motive. I did these things from principle, and I am glad to say that at no time for over thirty years have I surrendered to the actual control of evil. But during this time I have had many besetments that have hindered my spiritual growth and marred my happiness.

I have had periods of a few days or weeks of seeking the Lord when I would receive rich blessing, and then settle down to the old life of sinning and repenting. All this was discouraging. I was dissatisfied and unhappy, but I was not willing to pay the price of victory. Within recent years and with growing maturity, there came to me the alarming conviction that unless I gained a real victory, I should miss the great objective that I had so long held before me.

About five years ago I attended a union conference. One Sabbath morning, as a result of a special sermon and a period of seeking the Lord which followed, I entered into an experience such as Sister White relates in Volume I. I had the vivid consciousness of the presence of the Saviour in my heart for several months, and all the time I had a desire to get my church together and tell them what God had

done for me. I believe now that with counsel I might have maintained this experience unbroken. But there followed a period of poor health, during which I could not study; and failing to feed the spiritual experience, it gradually faded, and I fell into a worse state than before. This naturally brought dissatisfaction to a degree that I could not have felt previously; for I had tasted of a higher experience, and feared that I could not regain it.

All that is changed now. During the Week of Prayer last spring I became concerned about my soul as never before. It was a deep-seated, persistent concern that would not wear off. I felt that I could not continue in the work to which God had called me unless I could gain an experimental experience that would bring the Holy Spirit's witness to my labors.

I began to seek the Lord. For some days the heavens seemed as brass, but I continued to plead. I urged upon the Lord the conviction that unless He gave me help, I was lost. It was a heart cry, and God never withstands such a cry. Heaven opened, and showers of blessing began to fall. For a few weeks I seemed to be living in the very atmosphere of heaven. The recital of favorite passages of Scripture, such as the ninety-first psalm, would fill my heart with emotions that seemed to bring me to the very gate of heaven. From that time my Bible began to be to me a personal message, and has come to hold a new place in my life.

The past summer spent in ministry to a large number of churches has been one of the most blessed seasons of my twenty-five years of ministry. For a few weeks a revival attended every service. Those long in the way said they thought God had sent me to bring to them the message of deliverance for which they had longed for years. The only difference that I could see in my preaching was the presence in nearly every sermon of

my testimony of personal victory; and as the testimony was true, God witnessed to it.

With a few slight fluctuations this experience has persisted through the summer and still persists. My devotional hours are seasons of joy. When I plan for them or enter into them, it is with the thrill of being about to meet some loved one. Sermons are born during those hours. Homiletical material is multiplying faster than I can use it. But it is all feeding my soul, and the hour of ministry brings a joy to me that I have never had before.

Just a word as to the relation of this experience to my besetments, which is the real test. An ugly disposition in my home and with my fellow workers is rapidly being displaced by a new love for everybody and a sweetness of disposition that is new to me. I testify with humility and gratitude that other besetments are disappearing from my life. There is coming to me the thrill of knowing that my sins are forgiven and cleansed, and I face the future with courage and joyous anticipation. I am His, and He is mine.

"Not for worlds would I exchange it,
This sweet faith in Thee;
Earthly treasure cannot equal
All Thou art to me."

A COLLEGE BIBLE TEACHER.

IT is possible for churches to operate, and increase their membership, by methods similar to those employed by clubs and lodges. But such standardized mechanics become a travesty upon God's ideal and provision for their operation, and have no rightful place in this movement.

TRUTH does not change, but the angle of approach is always changing to meet changing conditions. We need men who have "understanding of the times, to know what Israel ought to do."

A Greater Evangelism

A Discussion of Principle, Practice, and Problem

Conducting an Effort When Funds Are Low

BY L. V. FINSTER

IN these times of depression, our evangelists will feel the curtailment of funds to provide helpers and advertising material. In many places we have in former years measured the prospects of success by the amount of money provided to put into the enterprise. It is, of course, true that we must advertise and have help; but our eyes must be on the Lord, and not on material things.

These hard times may prove a blessing to our work if they cause us to look more to the Lord, and less to material things. When John the Baptist preached in the wilderness of Judea, he did not have much equipment for carrying on his work, nor did he spend large sums in advertising; but there was a power in his preaching that drew great crowds to hear the man "sent from God" with a living message. Nor did Paul and his companions have many paid workers or much money for advertising, but they did have a mighty message and the power of the Holy Spirit in proclaiming it. They were not without workers, however. In Paul's letter to the Romans he mentions more than twenty-five names of believers in Rome who had been his "helpers" or had "labored much in the Lord."

The present shortage of funds should lead us to study apostolic methods and power. The Lord is surely leading this movement, and He never leads backward. We do not know what the future holds, but we do know who holds the future. Too many times we look to the creation instead of to the Creator; the earth instead of the "heavenly places."

That evangelistic efforts following the apostolic plan can be held, with little expense, yet with an abundance of help, has been demonstrated in many places. Brother L. H. Gardiner

was asked to conduct a tabernacle effort in Barbados, and was told that there was no money for helpers or other expenses. After studying the instruction given through the Spirit of prophecy on what the layman should do at this time, he determined to train the church members for his helpers, and let them be his advertising agency. Earnest efforts were put forth in training the members, and getting them to see their duty toward the work God expected them to do. The response was wonderful.

If you should happen in at one of their prayer-social meetings, you would conclude that nearly every member of the church was a Bible worker. I was deeply stirred as I listened to the thrilling experiences of scores of people, telling of the results of their visits to their neighbors. The reports showed that each member was visiting from two to fourteen homes every week. I said to Elder Gardiner, "You have the best help that any evangelist ever had. They know the people, and can tell them how they themselves left the world or some other church, and how God has cared for them, because they have had the experience."

As the result of this effort, 150 persons were baptized during the first six months of 1931. The public effort lasted about five weeks; but since the effort closed, Elder Gardiner has been kept more than busy instructing and

preparing for baptism those who have been brought into the truth by the lay members. He has a continuous baptismal class of from thirty to forty. By the time one class is ready for baptism, an equal number have joined the class for baptism at some future time. The Lord is adding "to the church daily" such as shall be saved.

The blessing of this work is not only in seeing souls saved, but the church itself is having a wonderful experience. Where in times past there was fault-finding and grumbling, today that has all been forgotten as the minds of the members have been turned to work for others.

Why should we not so conduct our efforts as to call all our church members into action? Is not this the call of God at this time? Are not these experiences the fulfillment of what is given to us in the "Testimonies," Volume IX, page 126?

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. *Hundreds and thousands were seen visiting families, and opening before them the word of God.* Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."

Balboa, Canal Zone.

Sparsely Settled Sections

BY J. L. TUCKER

IN these sections we cannot use the radio or the daily papers or even the weekly press to any extent; for at longest we are only a few weeks in one

place. Extensive advertising and large hall meetings are out of the question. We must work with the individual, the family group, and the small gathering.

One who undertakes to represent this message in thinly settled regions must be no drone, but a worker. He must be ever at it; willing to sacrifice the comforts and joys of home; willing to be one with all types of people, to eat the bread of poverty and like it, sleep in all kinds of beds, get blisters on his hands while making friends with the men and boys at the end of a pitchfork or hoe, not afraid to get milk or manure stains on his shoes or sweat stains on his hatband. He must be dominated by a passion for lost men, and be willing to spend and be spent that he may win some. If a lazy minister has any place whatever in this work, it is certainly not on the thinly settled frontier!

A minister in these sections ought to hold a cottage meeting or a preaching service nearly every night during the week in addition to his visiting and Bible studies during the day. Again I say, we must be always at the work given us to do, if we would hear the Master's commendation, "Thou hast been faithful."

Delta, Colo.

THE supercritics and denominational "reformers" would soon change their "tune" if they got personally under the burden of actual soul winning. Deep spirituality and intense missionary service are like the Siamese twins, —inseparable without fatality.

If two candidates for heaven cannot live and work together here on earth, how do they expect to dwell together in heaven? Do they expect some miraculous change of character for both at the second advent? or is each counting on the exclusion of the other from the kingdom?

Illuminated Texts

Side Lights From Translations

A Service Feature

THIS section is conducted as a service for our workers. Be free, therefore, to draft upon the fine assemblage of translations gathered here at headquarters. Personal replies will bring the requested comparisons to you immediately. They will later appear in this section as space permits.

Matthew 28:1

(The inquiry is upon the expression in bold face.)

Standard Versions

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher."—*Authorized Version*.

"Late on the Sabbath day."—*A. R. V., R. V.*

Catholic Version

"In the end of the Sabbath."—*Douay*.

Historic English Translations

Wiclif, 1380.—"But in the euentide of the Saboth."

Tyndale, 1534.—"The Sabboth daye at even."

Cranmer, 1539.—"Vpon an euening of the Sabbothes."

Geneva, 1557.—"About the later ende of the Sabbath day."

Rheims, 1582.—"And in the euening of the Sabboth."

Independent Translations

"Late on the Sabbath day."—*American Baptist Improved, Moulton*.

"Late on the Sabbath."—*Darby*.

"After the sabbaths."—*Fenton*.

"* The Gr. original is in the plural, 'Sabbaths,' which is retained. Readers should remember that all the seven days of the Paschal week were 'sabbaths' in the old Hebrew Kalendar.—F. F."—*Footnote*.

"In the end of the Sabbath."—*Newberry*.

"Late in the week."—*Rotherham*.

"On the eve of the sabbaths."—*Young*.

"At the end of the Sabbath."—*Centenary New Testament*.

"It is the evening of the sabbaths."—*Concordant*.

"Late in the Sabbath."—*Von Tischendorf*.

"After the Sabbath."—*Goodspeed, Twentieth Century, Weymouth*.

"Late on Sabbath."—*Interlinear Greek*.

"At the close of the Sabbath."—*Moffatt*.

"In the close of the Sabbath."—*Syriac*.

Psalms 110:4

"THE Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek."—*Authorized*.

"Order."—*A. R. V., * R. V.**

Jewish

"Order."—*Leeser*.

"Manner."—*New Translation (1917)*.

Catholic

"Order."—*Douay*.

Independent Translations

"Order."—*American Baptist Improved, Darby, Fenton, Moulton, Newberry, Young, Septuagint*.

"A priest as once Melkizedek was."—*Moffatt*.

"Manner."—*Rotherham*.

"A Melchizedek."—*American Translation*.

Daniel 9:24

Standard Versions

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make

* FOOTNOTE.—"Or, manner."

an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."—*Authorized Version*.

"Decreed."—*A. R. V., R. V.*

Catholic Version

"Shortened."—*Douay*.

Jewish Versions

"Determined."—*Leeser*.

"Decreed."—*New Translation (1917)*.

Independent Translations

"Decreed."—*American Baptist Improved, Moulton*.

"Apportioned."—*Darby*.

"Fixed."—*Fenton, Moffatt*.

"Determined."—*Newberry, Young, Septuagint*.

"Divided."*—*Rotherham*.

"Destined."—*American Translation*.

Habakkuk 2:2

Standard Versions

"The Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it."—*Authorized*.

"That he may run that readeth it."—*A. R. V., R. V.*

Jewish Versions

"That a man may read it swiftly."—*New Translation (1917)*.

"That every one may read it fluently."—*Leeser*.

Catholic Version

"That he that readeth it may run over it."—*Douay*.

Independent Translations

"That he may run who reads it."—*American Baptist Improved*.

*FOONOTE.—"Heb.: *hathak*—here only. Authorities are agreed that the primary meaning of *hathak* is 'to divide,' and it is a sound rule that, where the primary sense may well stand, another meaning should not be sought for. An actual division of the 'weeks' here undeniably presents itself: division *first*, 'seven' weeks; division *second*, 'sixty-two' weeks; division *third*, 'one' week."

"That he may run that readeth it."—*Darby, Moulton, Newberry*.

"That to it the reader may run."—*Fenton*.

"That one may read it at a glance."—*Moffatt*.

"That one may swiftly read it."—*Rotherham*.

"That he may run who is reading it."—*Young*.

"That one may read it on the run."—*An American Translation*.

"That he that reads it may run."—*Septuagint*.

Hebrews 10:37

Standard Versions

"For yet a little while, and He that shall come will come, and will not tarry."—*Authorized*.

"Shall not tarry."—*A. R. V., R. V.*

Catholic Version

"Will not delay."—*Douay*.

Historic English Translations

Wiclif, 1380.—"Schal not tarle."

Tyndale, 1534.—"Will not tary."

Cranmer, 1539.—"Wyll not tary."

Geneva, 1557.—"Wil not tary."

Rheims, 1582.—"Vvil not slacke."

Independent Translations

"Will not delay."—*American Baptist Improved, Darby, Interlinear Greek, Syriac, Weymouth*.

"Without delay."—*Fenton, Moffatt, Centenary, Twentieth Century*.

"Will not tarry."—*Newberry, Rotherham, Young, Davidson*.

"Shall not tarry."—*Moulton*.

"Is not delaying."—*Concordant*.

"And not delay."—*Goodspeed*.

THE power of influence is tremendous. Others may be profoundly moved by our forward moves. Now is the time to advance.

Bible Workers' Exchange

For an Enlarged Service

Attracting Youth to the Bible Work—No. 1

BY LOUISE C. KLEUSER

WHILE an apparent overproduction in some departments of our work is receiving serious study, the efficient, all-round, practical Bible worker is still in demand. Since her services must increase with the urgency of this message, her development should receive greater consideration, and her sphere should be so elevated that the attractiveness of this profession will appeal to young women. And this can be materially aided by the tactful and encouraging touch of Bible workers of experience.

Bible workers are developed by a process that requires more than a course of study in our schools. Profoundly grateful for what the Christian school did for me, my attraction to the Bible work grew out of a definite call. I longed to take to others the message brought to me by an efficient Bible worker. Waiting for an opportunity to pursue my education, I entered the colporteur ministry, and spent two and a half years in house-to-house visitation, which brought frequent contact with persons seeking truth. Through this experience I learned to meet life as it is, and to forget personal discomforts. The power of prayer became a daily inspiration, and my Christian life was rounded out.

Feeling the great need of personal workers in their conference, the leaders persuaded me to enter the Bible work, and in that field I labored for eight years. During this period my experiences were varied. I worked with some of our leading evangelists and also with beginners. My time was equally divided between efforts for our English-speaking people and for the Germans. Our message brought a daily inspiration to my life, which I longed to pass on to other youth. To reach young people was my keenest joy.

It now seems to me that my readers

may have responded more to my earnestness and my personal convictions than to my ability to give good Bible readings. In preparing my studies, I was conscious that the beauty of the gospel message held a stronger appeal than the casting down of the strongholds of error. This did not detract, however, from the forcefulness with which I knew the message must be presented. I felt that I must take my work seriously, and studied faithfully. I especially needed to do this, since no professional training had prepared me for the Bible work. Under the leadership of an evangelist, I received help in preparing a few studies. His transfer, however, deprived me of further assistance, and left me to wrestle almost single-handed with the problems of taking care of an increasing interest and heavy church leadership.

Youthful and energetic, with a sympathetic church to back my work, the Missionary Volunteer Society became my helping hand. From that day, wherever I worked, the youth of the church were my coworkers. Before young readers accepted the truth, they were introduced to the society, and there the youth of the church helped me to bring them over the line. Our Standard of Attainment studies became evangelistic efforts, and our literature campaigns a part of the great

scheme of youthful evangelism. While some of my methods might be questioned, today I know I made a right beginning in enlisting youth to share in the work. God takes care of many mistakes when the worker is yielded to Him.

Mingling freely with the young people in church fellowship, I realized that I must be careful to uphold the dignity of my profession. A Bible worker is too busy for familiarities. Specializing in friendships with a chosen few usually leads to trouble. A businesslike attitude graces the calling, and yet professional dignity must never interfere with a desire for genuine usefulness that will sacrifice itself to the limit. Burdened souls must find a refuge; but the Bible worker must have a clear-cut vision of duty and hold off the tongue of gossip.

Our message is one of good tidings. The depressed, poorly poised worker conveys the idea that the yoke of Christ is too heavy to accept. While youth pities, she also shuns the approach of such a worker. The wholesome laugh can be balanced by a seriousness that produces profound respect for truth and its necessary obedience. A sense of humor never comes amiss when properly under control. One reason the Bible work has not appealed to young people as much as have certain other lines, is because youth shrinks from gloom. Too much of it has shrouded the profession.

After a few years in the Bible work, I returned to school, hoping thereby to obtain a better preparation for the work. This was a helpful experience, and one that would be of profit to many workers. The association with fellow students, and their entrance into the various fields of service when courses in school were completed, gave me a different perspective of the work. My vision soon reached to the ends of the earth in a more tangible way than before.

Then, too, the sympathy of coworkers features strongly. More experienced Bible workers must open their hearts, and take youthful aspirants under their wings. There is no place for jealousies; there is room, and much of it, for helpfulness. Evangelists must sense their responsibilities by avoiding for the young worker a narrow plane of development. Many a promising Bible worker is ruined for the work during her first effort. She receives a mold which unfits her ever to work successfully with another type of worker.

As laborers together for Christ, may our vision of the Bible worker's profession be such as to cause us to draw young women into this gospel ministry. Then, having drawn them, may we rally to the help of youthful inexperience. My personal tribute to the score of noble workers who helped to fit me for this work, cannot be expressed in words. They dealt patiently with my overenthusiasm, and fanned the flames of initiative into increasing service for God. To them I owe much of the inspiration that urges me constantly to guide young women into this blessed gospel service.

New York City.

The Query Corner

On Life and Labor

The Miraculous Birth of Christ

The assertion was recently hurled at me that Christians worship an illegitimate child. Answered by reference to Matthew 1:20, the question was then asked, "Why was it right for the Holy Spirit to do what it was not right for man to do?" How can I best answer this challenge?

The very claim made by Christians regarding the birth of Christ, namely, that He was born in a manner different from other men, calls for a belief

in miracles. If a person altogether refuses to recognize miracles, then of course we cannot enter into any discussion. However, in this particular question, the inquirer evidently conceded that a miraculous act—that is, an act out of the range of ordinary events—took place; for he bases his charge on the ground that the action of the Holy Spirit really was invoked in the conception of Christ. This simplifies the matter, and enables us to dispose of the question in short compass.

When your inquirer raises the question, "Why was it right for the Holy Spirit to do what it was not right for man to do?" he does not state the question correctly. He reveals a forgetfulness of the truth so repeatedly stated in the Bible, that the life which all created beings have comes first of all through the action of God's Spirit. In the creation account we read that "the Spirit of God moved upon the face of the waters," as a prelude to the whole series of creative acts that brought every form of creature into existence. Gen. 1:2. And specifically, when man was created, we read that God "breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. The marginal reading in Genesis 7:22 says: "The breath of the *spirit* of life."

Since the series of miraculous events at creation which placed the parents of all forms of life upon the earth, God has not followed the plan of arbitrarily bringing further beings into existence simply by the action of His divine Spirit, but has ordained that man should be a factor in determining whether further lives should be brought forth. God graciously permitted man to be a worker with Him in populating the earth, revealing thereby a wisdom beyond man; for by this co-operation on man's part there is made possible that most beautiful of institutions, the family. But the

fact that in the ordinary course of events God thus allows man to be a factor, does not thereby eliminate God or His divine Spirit from the mystery of birth. The divine Spirit must be ever present to quicken, else there is no life possible. When Paul spoke to the Athenians, he told them that God "*giveth to all life, and breath, and all things.*" Acts 17:25.

Therefore, as we have already stated, your inquirer wrongly puts the question. It is not whether the Holy Spirit should be a factor in the birth of a being in contrast to man, or whether it is "right" for one and not for the other. The divine Spirit must *always* be a factor in the birth of *any* being. In this particular case, God saw fit to have life brought forth without allowing a man to be a factor. In other words, Christ, who is described in the Bible as the "last Adam"—for He came to restore what the "first man, Adam" had lost by sin—was placed here in this world, even as was our great father Adam, by virtue of the operation of God's Spirit without the factor of a human father. Was the literal father of our human race therefore illegitimate? How absurd! Then equally absurd is it to speak of Him who is the spiritual head of the redeemed family in this earth as an illegitimate child.

F. D. NICHOL.

CONCERNING relativity in the physical world we have nothing to say, but in the realm of the spiritual, our knowledge is not absolute but relative. We see, as it were, through a glass darkly, in proportion to light and knowledge and opportunity. And because of this, God is merciful to us. Let us never in our natural tendency to dogmatism, forget that we know but relatively.

CONSTRUCTIVE grappling with difficult problems is imperatively needed today.

The Association Forum

A Round Table on Efficient Methods

Making Stronger Adventists

BY A. J. MEIKLEJOHN

WE have all been distressed to see persons come into the church, apparently in good faith, remain a short time, and then drop out. In my own work I have tried in many ways to remedy this situation. The baptismal class has given some help; but it seems as if we need a more extended course of instruction than the usual class of this kind imparts.

It is natural for those who have been Adventists for a number of years to forget what a break one must make with the past to become a member of this church. It is our duty as workers to see that our new members are not only converted, but also thoroughly indoctrinated, if we would make sure that they will stay with us. To meet this need with one group of interested persons, I organized a class in Sabbath school to give special instruction.

How We Organized the Class.—First, I talked over the problem with the church board and the Sabbath school superintendent, and obtained their consent and co-operation in organizing this special class. A number of persons who were contemplating church membership, but who were not yet regular attendants at the Sabbath services, were visited by the Bible worker and myself, and urged to become regular members of the class. The Bible worker was the teacher.

Special Attention Needed.—A class of this kind requires more attention and needs more encouragement than other Sabbath school classes. The teacher must be more than ordinarily well qualified; for it will take tact, patience, and much hard work, coupled with a real interest in each member, to make the class a success. If possible, it should be arranged for this class to retire to a room by themselves,

when the regular Sabbath school begins its review. In this way, they will have more time to spend with the teacher, and quiet for prayer and heart-to-heart appeals. The class should return to the main room in time for the closing exercises.

How to Conduct the Class.—The class is conducted the same as any Sabbath school class. The names of those attending regularly are enrolled on the class card, a record of attendance is kept, and the offering received. However, instead of studying the lessons in the Quarterly, we use the little book, "The Bible Made Plain," the cost being met as a regular item of Sabbath school expense. The class takes one lesson a week, and six months are required to complete the book. The members are urged to study daily, and encouraged to come to the class prepared to discuss the lesson. They are visited during the week, and given any necessary help.

Taking the Class Into the Church.—Upon the completion of this special course the members of such a class who are ready are baptized and brought into the church. They then begin the study of the regular Sabbath school lessons, either in a class by themselves or as members of various other classes. Of course it is understood that during the last weeks of this special class, at some suitable

time outside the Sabbath school hour, the members will be given an intensive course of study covering church organization, and the duties and obligations involved in church membership.

Practical Results Obtained.—(1) Members of such a class, who have usually taken Bible studies or attended a series of meetings before joining the class, come into the church thoroughly familiar with the doctrines. By attending this class, in addition to other instruction received, they get the subject matter in a different way, and are consequently better informed. (2) They come into the church through the Sabbath school; therefore they have the Sabbath school habit before they join the church, which is highly beneficial. (3) They come in as home missionary workers. In our church we have the fifteen-minute home missionary service between Sabbath school and church, and the Sabbath school classes are the home missionary hands. Hence these inquirers are led naturally into active missionary work. They have their part in the campaigns. It is not uncommon to find them leading some of the older members in real, active service. (4) They have established the churchgoing habit before they come into the church.

As I look over the work of this special class for the past year, I am convinced that it has justified itself in many ways. Some of the finest people in our church today have entered it through that class.

Denver, Colo.

Kindly Correctives On Speech and Conduct

A Slouchy Habit

THERE are few things more grotesque and awkward than the sight of a well-dressed, well-set-up speaker

at the very beginning of his address or sermon running his fists down into his trousers' pockets and keeping them there during a considerable part of the time he is speaking. It is a kind of slouchiness for which there is no excuse, and which would be tolerated in no other important place. Imagine, for example, the ambassador of the United States to Great Britain, charged with a message from or concerning his country, assuming in its delivery the undignified, hand-in-pocket, free-and-easy posture and manner of address. . . .

By the way, we wonder how many ministers are conscious of the degree to which they are addicted to the hand-in-the-pocket habit. A careful watching of oneself for a Sunday or two with respect to this habit might bring revelations that would be something of a surprise to many a preacher. It is often the result of a kind of nervousness, for some men do not know what to do with their hands anyhow. —*Watchman-Examiner, May 21, 1931.*

Our Denominational Name

WHILE the mere spelling of our denominational name is doubtless to be tabulated among the "jots and tittles," nevertheless it is surely desirable that every worker correctly spell our own church name. "Seventh-day," is hyphenated, and "day" is not capitalized. In this we differ from the practice of Seventh Day Baptists. And assuredly we should never read of the "Advent" church, as has actually appeared in some of the advertising circulars and letterheads we have received. Accuracy in details does not minimize emphasis on fundamentals; rather, it enhances it.

MERE negativism, however sound and necessary, never builds nor becomes a positive force.

The Field Says == Through Our Letter Bag

Radio Technique.—God is blessing our radio work. We have one hour, from eleven to twelve o'clock, every Sunday. We go on the air with one of the old familiar hymns, such as, "When I survey the wondrous cross," "Nearer, my God, to Thee," or "Abide with me," sung by the choir. Then I open my Prayer Corner, reading requests that have come in for prayer. I mention these by name, and tell where they live, trying to make it just as personal and human as possible. After presenting the requests, I offer an earnest prayer for these persons. Immediately, without being announced, the choir responds with the chorus of the hymn, "For You I Am Praying." The chorus then sings another old hymn, and we work in our special numbers,—solos, duets, quartets,—vocal and instrumental. All these numbers consist of old hymns; for I find that the public at large like these much better than the new jazzy type of "sacred" songs.

About thirty-five minutes is given to the subject under discussion. I have found that it pays to stay by the positive truth of the word of God, and back up every statement by a "Thus saith the Lord." For example, while I am permitted to speak on the state of the dead, I receive unfavorable comment from Spiritualists if I speak on the subject of Spiritualism. Since we obtain the desired results by presenting the positive doctrines on the state of the dead and other truths, I endeavor to steer clear of saying anything controversial, or of appearing to be critical of any one's belief. Staying by the positive message brings much favorable comment.

Thus far we have received hundreds of requests for the printed sermons

which we announce over the radio will be sent to any one free of charge upon request. Among those requesting literature are physicians, bankers, lawyers, etc. Last week I received a request from the secretary of the chamber of commerce of one of our cities in the valley. A banker met our treasurer a few weeks ago and told him that he had never heard anything so remarkable as was being presented over the radio on the prophecies of Daniel and the Revelation, and earnestly requested that he be placed upon our mailing list. Thus contact is being made with a class of people who will not come out to our tent efforts or our churches, but to whose homes we may have free access through the radio.

I shall not go into detail regarding the presentation of the doctrines, for most of our ministers understand how to present them aright. But sympathy and love mixed in with the doctrines, with Christ ever lifted up, will always draw men and women to the light of this glorious message.

Fresno, Calif.

I. M. BURKE.

The Minister's Books Reading Course and Reviews

Reading Course Credit Cards

CREDIT cards are awaiting all who complete the reading of the Ministerial Reading Course books for 1931. In America, apply to the Association office at headquarters for your card; in other divisional fields, to your division Association secretary. All who are following this study plan are invited to complete these volumes speedily, that they may enter early into the benefits of the excellent selections for 1932.

FULLER truth should bring light, not heat.

Cast Not Away Therefore Your Confidence

(Concluded from page 8)

or in actuality. God can and does bless the ministry of men compassed by human weaknesses and limitations, but personal confidence in the fundamental verities of the message we preach is imperative to its successful proclamation. It is likewise indispensable for the worker's own soul's sake. To maintain the integrity of his self-respect, it is essential to believe unreservedly the rugged truths that, unscathed, have stood the test of years, the assaults of enemies, and the betrayal of friends.

Let there be no mistaking the issue. It is the fact of God that is under fire. It is the veracity of His word that is at stake. It is the foundation of elemental Christianity that is challenged. The crisis is the most profound and sweeping in human history.

This movement was raised up to meet this issue. It must and will remain separate and distinct from all other religious movements to the very end. We will never merge even with other Fundamentalists, noble as is their stand upon many truths. We cannot lower our colors, and they will not give our message.

There are, thank God, many auxiliary agencies and stalwart individuals whom God is using as assisting adjuncts. They constitute pathfinders, breaking down prejudice, preparing the way for the logical and inevitable reception of this message by honest-hearted truth lovers. Many of these will yet unite with us, for God has His people scattered throughout the communions of Christendom. These we are to call out of corporate Babylon, as well as to gather converts from heathendom.

How tragic that any should devote their interests and energies to non-essentials or side lines in the face of

all this. There are many interesting and helpful fields that allure today, but what will be our responsibility as ministers if we allow ourselves to be diverted to interests that do not rise to the demands of such a time as this? If one has no divine message, he would better cease preaching, and so make room for him who has such a message. If he has lost his bearings and his confidence, he would better drop everything and address himself to the one task of regaining his bearings and re-establishing the basis of his confidence.

It is fundamental for us individually, and without mental reservations, to believe that this movement arose at the divinely appointed time to complete the arrested Reformation, to restore the lost or neglected truths of the Bible, to proclaim the everlasting gospel to a world in revolt,—all with the threefold message of Revelation 14 as its working program. This is the hour for every worker to reaffirm his allegiance.

L. E. F.

Youthful Recruits

(Continued from page 3)

shortage of money, workers must be dropped, then shall it not be borne in mind that it is immeasurably more important that the truth continue to be preached in every place than that a routine be continued or an office be maintained?

In the financial stress that we now are meeting, and still must expect to meet, we should study greatly to simplify our organization before even one efficient ministerial worker is dropped or before the way for young men to enter the ministry is closed.

It is seriously possible that no other situation that this denomination ever has met has so gravely menaced the ability of the movement to effect its God-given purpose. Whether that be so or not, it is true that the present position of our ministry is one of very

real peril. If the movement is to be assured of the strength of its ministry in the years just before us, it must permit no time to elapse without strongly recruiting ministerial workers from the ranks of its young manhood.

To do this is at all times a work of first importance in the life and purpose of the movement. No conference should lose sight of the fact that in this matter it is face to face with a thing which is vital to the evangelical existence of the movement.

Truly the harvest is great. Truly the laborers are altogether too few. Pray for great grace and wisdom to come upon the church in this hour, that every worker whom the Lord of the harvest has called or yet shall call may be efficiently and fully employed in the world's great human harvest.

Called to Be Fishers of Men

(Continued from page 1)

what was in man." He understood even their thoughts. This stood Him in good stead on more than one occasion. In the closing part of His ministry He was watched and suspected, and often questioned by the shrewdest men of His day. But never man answered as He. His chosen men were to learn of Him, and themselves become "fishers of men."

Simon and Andrew knew fishing as a business. Their fathers before them were fishermen, and they had been trained in fishing from their childhood. They were masters of their trade; they knew when was the proper time to fish, and what kind of fish they would catch each season of the year. Now they were to learn a new vocation; henceforth they were to be schooled in the art of fishing for men.

They learned by seeing and hearing. Soon they saw that this young Man whom they followed was a miracle worker, and that with Him dwelt divine power. They found Him often away from the city in earnest prayer.

He knew the Scriptures as neither priest nor rabbi knew them. He spoke of God as His Father. The disciples were impressed that He was the Son of God, the long-looked-for Messiah. This conviction deepened as the days went by. They heard Him in the synagogues every Sabbath day; often His sermon was followed by divine healing the like of which had not been seen since the days of Elisha. Every one around them was talking about this young Man whom they were following. Blind men were seeing, deaf men went from His presence hearing, leprous men were cleansed, and paralytics arose and walked at His command.

Soon the disciples found that they were following a man whom the people proposed to make King in the stead of Cæsar. Wherever they went, there was a stir; men were moved by His teachings and convinced by His wondrous miracles. Even His chosen twelve were swept off their feet by the enthusiasm of the crowd to make Him King. "Jesus for King of the Jews!" was on every lip, for who was such a leader as this wonder worker? Was not God indeed with Him? Many times the chosen twelve forgot that they had been called to become fishers of men; they were so concerned about the coming kingdom and who should be first, that being made fishers of men seemed to them inferior to holding an office in the new kingdom. But Christ never forgot the objective for which He had called His disciples.

Men can learn to be fishers of men. None is so poor or unlearned that he cannot become proficient in this divine occupation. Said Christ, *I will "make you fishers of men."* He would teach them the truth, and by contact with Him and hearing His teaching they would be continual learners.

During Christ's lifetime the disciples were learners. They were students under the greatest Teacher the world

has ever seen. No other men have had such a training as the twelve. Young in years, lithe and strong of body, clear-headed and stout-hearted, they were called to follow the Master. During His ministry they heard and saw as no students had heard and seen before them, and none since. Thus the disciples who once were expert fishermen were trained to become expert fishers of men. It is not fair to call them untrained and uneducated. The disciples grew into fishers of men unconsciously, by their association with the Son of God, the greatest Teacher who ever undertook to train men. He trained them by living with them, praying with them, and unfolding to them the plan of salvation.

The day of Pentecost reveals what kind of men they had become. Let those who make light of the disciples of Christ and call them uneducated, reproduce the sermon that Peter preached on the day of Pentecost. Let any man who looks upon himself as trained and educated, follow the dis-

ciples in Jerusalem after the ascension of Christ, and produce similar results. There has never been another movement like that following the descent of the Holy Spirit. Observe how the city was stirred; note how the priests and elders were moved; count the number of converts and how these converts were soon turned into missionaries, going everywhere proclaiming the message they had received; and then answer, Did not Christ make the disciples fishers of men?

That is what Christ can do for men today as well as when He was with them on earth. The Holy Spirit persuaded and moved men to repentance then as now. It was after Pentecost that the fruitage was gathered in. And the Holy Spirit can do as great a work today as He did then—if He can have the men with whom to work. "Follow Me, and I will make you fishers of men," is the promise, and back of it is all the power of the Godhead. Who would not willingly obey the command, and become a learner? I. H. E.

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EDITORIAL



POSTSCRIPTS

CONDENSE!—Leave some things to the imagination. For example, the omissions in the narrative are as important as the descriptions. The average mind reasons from cause to effect. Give it a chance. This is the day of condensation.

MERGE!—Subordination of all personal or sectional interests in behalf of the welfare of the cause at large is as logical and requisite as was the operation of the same principle at the time of the World War. Ours is a holy warfare, and we are soldiers of the King of kings.

REPRESENTATIVE!—The minister is a public representative of this message. He is therefore an object of special observation, and should ever walk, talk, dress, act, and recreate in the light of this sobering fact. This inescapable responsibility imposes restrictions upon him that are ignored only at the loss of spiritual prestige, and perhaps of peril to souls.

CRITICS!—There is nothing so distressing to critics as to be ignored. They write or talk in the hope of attracting attention. They thrive only as they gain recognition. When met by silence, their cause languishes. There are, of course, times when gross misstatements of fact call for a corrective pronouncement, but these instances are comparatively rare. We have a constructive work to do, a positive message to give; and just to the extent that we permit our time to be diverted to defense, our assigned work is hindered.

OFFICE!—Let none bemoan the loss of official position. There is no privilege so exalted, no position so honorable, no life to be so coveted, as that of direct, full-time soul winning. Official position is naught in comparison therewith. Official life is filled with cares, distraught with multitudinous details, many of which are of a mechanical nature. The criticisms of men are mingled with their plaudits, and the powers conveyed by church vote can be as quickly removed. Let not the intoxication of office allure; the supreme privilege of the minister is to evangelize.

CAPITAL!—Has not the hour come to encourage believers of means to make draft upon their capital for the consummation of the cause we love? What greater evidence of the lateness of time's hour do we need? Erelong it will be too late for such gifts. A thousand dollars now will be of greater use than vast sums later. The hour approaches when the treasures of earth will all be valueless. Many will offer their means when it is too late. Others will be anguished by the loss of all as persecution arises. Surely this is the golden hour for buying up providential opportunities.

PERPLEXITY!—If troubled over some perplexity in the writings of the Spirit of prophecy, remember that there are likewise perplexing statements and problems in the Bible. The presence of this feature is not, therefore, a valid objection to its authority and heavenly origin. Read the writings, live in their atmosphere, and see if the soul is not lifted heavenward, if the ideals are not exalted, if the vision is not clarified by their study. Where, outside the word itself, can be found such spiritual insight, such lofty ideals, such loyalty to and light on the word? Such evidence is unassailable.

L. E. F.