

COLUMBIA UNION VISITOR

"THEY REHEARSED ALL THINGS THAT GOD HAD DONE WITH THEM"

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No. 18

AT THE INSTITUTE

The Gospel Ministry, No. 1 *

I AM glad to welcome so many of my fellow-workers here at this convention, and I trust that God will bless us in a marked manner in the study of his word.

We wish this afternoon to consider this topic, the gospel ministry, under three heads.

The first is this,—The gospel is the power of God for the salvation of men. There is no other means. The proof of this is found in the first chapter of Paul's epistle to the Romans, the 16th verse: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." What is God's means of saving men?—The gospel. Is there any other way by which men can be saved?—No. Well, then, in this question of salvation there is a vital, fundamental fact lying at the very basis of the whole question of redemption from sin. Any man who desires to be saved must look for that salvation through the gospel of Jesus Christ. He can not find it anywhere else.

What a lamentable, shocking condition the world is in—India, China, Africa, and other great heathen countries with their millions who know not the gospel of Jesus Christ. They have their religions, but they are not religions that will save. Is there any hope for these people to be saved without having the gospel of Christ made known to them?—None whatever, for they have no saving power. There is nothing in their theory, nothing within their grasp, that has saving power in it.

The second fact is this,—That preaching is God's appointed way of making known the gospel to men. It is his divinely appointed way. In 1 Cor. 1:21 it is shown how closely preaching is connected with the gospel. The gospel is the means of salvation; preaching is the means of

conveying the gospel to them that they may believe. Verses 22, 23. The Jews required a sign, not the gospel. The Greeks sought after wisdom, and not the gospel. What did Paul do?—"I preach Christ, the power of God." God has a means, a way of making known this gospel,—that is preaching. Preaching is the foundation stone of all endeavor. We can never justly elevate anything else above that. Educational work can not be put in its place, nor any other work. We want to realize the great dignity of preaching the gospel of Christ. It ranks with the mighty gospel revealed to men by God. The highest calling is the calling to preach the gospel of Christ to fallen men in this world. Seventh-day Adventists have not elevated the office of minister to its proper place of importance. I fear that the commonness with which it has been treated has lowered it in the minds and estimation of men. If you want to save souls, preaching is God's means of doing it. Now, I do not say that the only way to preach is from the desk, but I do say that preaching in its true sense is the real foundation in gospel service.

The third fact is this,—The Holy Spirit is the divine agency that makes preaching effective. That is a fact that I want to enlarge upon. When a man goes to a foreign field he should feel in his soul that he is carrying the only means of saving souls. He must go out with the knowledge that his going is appointed of God; that is, God has given the gospel for the redemption of the world, and he has appointed preaching as the means of conveying the gospel.

Joseph Parker, in speaking to the Christian Endeavorers in London, told them that it was not their flower committee, etc., by which the gospel of Christ would be preached; the thing needful was regeneration.

I want to say to you young men very early in your career to get a high sense of the dignity of your calling. I want you to get away from the idea that business transactions, the laying of plans, is the important thing. Every minister must be deeply imbued with the fact that the

first thing, and the greatest thing, is to preach the gospel of Jesus Christ to lost souls. When we get that on our hearts as we ought to, it will be a great thing for all of us.

When we get that view of the dignity of the calling, we must get an idea of what will make our preaching efficient, effective. The one object is to make our preaching effective, that is, to make the persons who hear the preaching decide to surrender to God. That is all that is worth while in preaching. It is not enough to present new and interesting and impressive ideas. It is not enough to hold a course of lectures credibly. The thing that must be on our minds and hearts from start to finish is to lead those who hear us to decide for the truth. I have heard some ministers say, "We must bring them to a decision," without much heart as to which way that decision turns. But what we want is to bring them to a decision to obey. Now, what is the efficient means for doing that? What is the thing that God has provided the preacher to bring people to obey the truth?—It is the Holy Spirit; and there is no other efficiency. What is the Holy Spirit? Is it personality? Is it eloquence? No man in this world has enough personality to lead men to accept the salvation there is in the gospel. A man may make an excellent preparation, and he may convince the judgment of the audience, but there is no power in all these things to lead persons to salvation. I believe that a man should use all the personality, all the scholarship, and all the other things that he can gather together to help to illustrate and make plain; and then I believe that he must get down on his knees alone with God and tell him that he knows he can do nothing for the hearts of men, that all these things will fail unless God gives him the power, the convicting and convincing power of the Holy Spirit.

Luke 4:14, 18: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel." There is the greatest, most convincing proof that can ever be presented that the Holy Spirit is an absolutely neces-

*First study given by Elder A. G. Daniells, Thursday afternoon, April 13, 1911, at Philadelphia.

sary agency to make the preaching of the gospel efficient. Christ was the greatest preacher, and yet the Spirit of the Lord was upon him to preach the gospel. Men were astonished at his doctrine, for he spake as one having authority. This people will bave to preach as one having authority before we get through with the giving of this message. That is what we are working for. We must get out and teach as those having authority, and not as the popular teacher. He can go out and teach and exhort. But we are to teach as those having authority from God, who has given a message to the world and called us to deliver it. It was the endowment of the Spirit that enabled Christ to teach in this way. He says, "Of myself I can do nothing." He ascribed all to the power of the Spirit.

John 20:21,22: "Then said Jesus unto them again, "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." Why did the Father send Jesus into the world?—To save it. What does he give us to enable us to do it?—The Holy Spirit. It is not the man that reaches men's hearts, it is the Holy Spirit. Then, which is the more important for a man to get,—a university course, or the power of the Spirit? Jesus does not discount any gift, but when he lifts up this gift of the Spirit, it transcends every other gift.

Luke 24:44: All things that were written in the law of Moses, in the Psalms, and in the prophets, must be fulfilled. This gospel must be preached among all nations, and we are witnesses of these things. "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endowed with power from on high." Since Jesus places this above all other things, can we afford not to seek the endowment of the Spirit?

It is very essential to spend much time in preparing the spiritual side of our work when we are getting ready to make a special effort. We must commune with God until we are filled; then the people will be impressed that there is a message from God, and that we are giving it. This will have to be done if we finish the work in this generation.

After Jesus had told his disciples to tarry until they should receive the Holy Spirit, he continued to teach them, trying to prepare them for the work that he was about to leave in their hands. He said that the work

he had begun he left for them to finish. But first he gave them that which would help them in accomplishing it. "But ye shall receive power after that the Holy Ghost is come upon you." What does that say to you?—It says not to go out until endowed with this power, for without it your message can not take effect. Jesus sought the greatest gift, that it might be placed upon men. "Is it not a marvelous thing that when this gift is offered so freely, we seek it so little?" "Without this the sacrifice of Christ would be without avail." The Holy Spirit was placed here to make real in the lives of men what the death of Christ made possible. The death itself did not change my heart, but it is the working of the Spirit that has changed me and made real what the death of Christ made possible.

We must not overlook the importance of this gift. A man tells the message in love, and the Spirit speaks through that man to the hearts of men, and sends conviction to the hearer. Here is the whole world with doom hanging over its head, and if this message is not heard soon, it will be too late. It seems to me that in this hour of judgment, the gift of the Holy Spirit must become a part of us. If we get it, it will reach out through us, and take hold of the hearts of men, and they will be impressed. It is like the wind, we can not tell from where it comes nor where it goes, but it does come, and it does its work. There is no more important thing for our young ministers than to make sure of this divine endowment.

The Word of God

IN order to be efficient, we are told to "study to show ourselves approved." 2 Tim. 2:15. It is a delicate thing to "rightly divide" the word of truth. We are to learn "to cut straight through the word of truth," to dig as for silver; to dig for the truth as one bent on securing. This proficiency in handling the word comes only through much study. Prov. 2:1-5. It is said of Carey that he ever found it necessary to drive himself to study. The blessings which attended his ministry witness to the wisdom of his course.

In 1 Peter 1:23 we are told that our new birth is not of corruptible but incorruptible seed, by the word of God; and the blessed thing of it is that this word lives and abides forever. We are born of this word to righteousness, power, and strength. It is a living word, a word that does things.

The poor heathen believes this. Down in dark Africa a poor native had learned to read his Bible. Some ignorant heathen heard him reading aloud one day, and were heard to declare, "That man's book is alive, for it talks to him and tells him what to do." Well truly is it a living book, and for that reason it has been impossible to destroy it. It has stood the test of the ages. A count over in Hungary attempted it, but failed. He gathered all the Bibles he could find in the country and burned them, but the word lived on to brighten and cheer the hearts of thousands who should pursue its sacred pages. While that pile was burning, a gust of wind carried several pages away. They were found by truth-seekers in another country and read, with the result that the Reformation was on in Germany. Peter says that "all flesh is grass. . . but the word of God endureth forever." Truly men may try to hinder, but they signally fail. The reassuring thing about it is that in that very land of Hungary we now have a strong Seventh-day Adventist conference. The "wise man" tells us in Prov. 6:22,23 that the word will lead us, keep us, and talk with us, "for the commandment is a lamp, and the law is light." In Matt. 4:4 we are told that Jesus resisted the devil by saying, "It is written." The word of God was his shield. It interposed between him and the enemy, and he lived without sin, for the word was his continual defense. If that word is cherished we will experience a complete change of heart, and will with the psalmist declare, "Thy law is within my heart;" again, "Thy word have I hid in my heart, that I might not sin against thee." Jesus had to study. It was through the study of the word that his mission was unfolded to him. 1 Thess. 2:13 tells us that the "word of God effectually worketh" in a man. Its effect will be seen in the life; for there is power in that word to enable us to do things. There were no bridges across the Red Sea, but God had commanded Israel to go over, and they went safely, while the pursuing Egyptians perished in the attempt; for faith can do what unbelief can not.

Some time ago we had a young man in Germany who had heard and accepted the truth, but was soon called to the army where he was required to report for duty on the Sabbath. Immediately he remembered his widowed mother and appreciated her need of his support, but God's word forbade his serving on the Sabbath. He was thrown into a dun-

given and given time to reflect. Disciplinary measures were then taken, but the young man stood firm. Elder Conradi visited him and found him worn and emaciated, but determined to serve God. Elder Conradi finally interceded for him with the grand duke, but to no avail. Finally the matter came to the attention of the emperor, who had him released. He came forth from his cell all haggard and worn, but firm in his conviction that he had done God's will. To-day his voice is raised in the proclamation of the third angel's message.

Thus we see that the word is living to-day and is growing, "first the blade, then the ear, then the full corn in the ear;" for the earth *bringeth forth fruit of herself*," or as the Greek has it, "for the earth *bringeth forth fruit automatically*," hence the power to work is *within* it.

While in London I took occasion to visit Madam Toussot's famous automatic wax works. There I saw figures of men moving to and fro, some talking, others reading. Being a stranger in the place I stepped up to a uniformed policeman to enquire the way into certain apartments. He bowed and motioned for me to proceed. But I wished additional information, and therefore pressed my questions. Again he courteously bowed and motioned for me to proceed. I discovered that I was addressing a wax automaton. Thus should the word of God work in us, causing us to do his will.

Down in Africa a missionary was writing with a pen and reading as he wrote. A poor native leaning over his shoulder was profoundly convinced that his pen was talking. He requested the missionary to give it to him, but when he attempted to make it talk, the result was nothing more than a few scratches on the paper. Thus it is with us when we refuse to permit God to speak through us.

In Psalms 19:10 we are told that God's word is "sweeter also than honey, and the dropping of honey combs." So every word is a cell and should be highly appreciated.

But we must have the power of God attend our preaching, for it is of no use to preach in a cemetery; and only Jesus can make the spiritually dead hear.

Over in Stockholm, they have carefully preserved the sword of Gustavus Adolphus, for was it not wielded by a man of renown? To us has been given "the sword of the Spirit," the sword of the ancient worthies, and of Jesus Christ. It has been

given to us, as to knights of old, by God himself. Shall we not wield it, by the strength he gives us, and acquit ourselves like men.

W. A. SPICER.

The Holy Spirit, No. 1

WE are here as workers, and the tremendous task is laid upon us of giving a definite message in this generation. Every line of prophecy points to the hour of Christ's second coming. Jesus has long been engaged as our high priest, ministering in the heavenly sanctuary. His final work is a judgment work. This is soon to close, and Jesus will then come. The work we must do is defined in Ex. 18:20.

The extent of our message is shown in Rev. 14:6. "To every nation, kindred, tongue, and people." That which has already been done must not be discounted. God has abundantly blessed in the past, but so much remains to be done that nothing but divine power can accomplish it. In our own home field the need is very great. The large populous cities yet unwarned demand our earnest attention. Their millions of inhabitants are intrenched in sin, and many of them steeped in Catholicism. They have no knowledge of the impending judgment. In these cities workers for all fields may receive the needed training. So far the impression made on these difficult problems is very slight. How to do this large task, we do not know, but God does know, and will reveal the way to do the work, and will furnish the power, if we are ready to surrender all to him.

In foreign lands the great and populous cities have the same need to hear the message as those at home. London, with a population equal to Pennsylvania, is a crying need. Bombay and Calcutta reach out their hands, pleading for aid, while in another section of India there are twenty-five millions of souls without one warning voice. China, with one fourth the population of the globe, does not have her proportion of laborers. The great Australasian field, dotted with hundreds of islands, has the same need as those already mentioned. Java alone has thirty millions of souls. These facts reveal the scope of our work, and the largeness of the task. Truly the harvest is great and the laborers are few.

The message borne in 1844 went to all the world. John saw this movement in vision. He also saw the disappointment of those connected with it, but

he gave instruction to God's people: "Prophecy again before many nations." This present movement of the Seventh-day Adventists is a fulfillment of that prophecy. We are now living in the most interesting period of God's work in the earth. The third angel's message is the last message to the world, and to us is given the task of carrying it in this generation. Is not more than human power needed to do this work? Is anyone satisfied with the present results of our effort? When our theological positions are attacked, we successfully defend them; but what excuse can we give, or what defense can we make, for our present rate of progress? We have our educational institutions, our publishing houses, and sanitariums, all well organized. Our administrative work is on a proper basis. We now need to have all these vitalized by the Spirit of God. Has not the time now come for the mightiest evangelical movement the world has ever seen? We need the baptism of the Holy Spirit to give life and power to the third angel's message, and then the work will be cut short in righteousness. Read the chapter in "Early Writings" entitled "The Loud Cry."

G. B. THOMPSON.

The Ministry, No. 2

WE wish to deal with this question in a very simple way, from the Bible, as Jesus did. The life of the true minister is: Set an example, teach all men to be humble, improve the time. It is all simple, practical, so that the common man can master it, if he will, if he but follow the light.

John 20: 22: The twelve disciples were the ones to whom the Lord was speaking at this time. They were called by him to be ministers, and he taught them for three years. He was about to leave them and to give the finishing of his work into their hands. The only idea that I get is that Jesus chooses men to do the work of the gospel here just as the Father chose Jesus to do that work while here on the earth. It seems to me that the man who is thus sent has the same relation to Jesus as He had to the Father, so far as doing the work of the ministry is concerned.

John 17: 16, 17, 19: He was sanctified through the truth, that his ministers might be sanctified through the truth. He was not of the world; they are not of the world. This ministry is a spiritual, sacred, divine calling, as distinct from the secular, professional callings of men.

THE CALLING OF THE MINISTRY

The gospel ministry is not a business vocation. It is not like politics, and other professions chosen by men. This calling has a divine basis, has a different purpose, and it requires different qualifications than the secular vocations of the world. No man can be successful as a minister of the gospel on the same lines as he can be successful in worldly pursuits. This is a different work. It is a spiritual work, and can only be advanced by spiritual power. Human effort will utterly fail in attempting to do this spiritual work without the presence of the Holy Spirit, through which this revelation has been made. The work of the minister is to save souls. Mark 16:15. This is not the purpose of the professions of the world.

What is the gospel?—The power of God unto salvation. Verse 16. What is the issue then, what is the work of the gospel ministry? To give eternal life or eternal death through the preaching of the word. Verse 17: And these signs shall follow them that believe. Do we preach these things? There is only one name, and that name will do the work when we believe on it.

Verses 17-20: In order to do this work we must be separated from all the things of the world and joined to the things of God.

2 Tim. 4:1,2 Preach the word. What word?—The word of the living God. That means that the man who is called to the ministry is to take God's word and declare it to sinful, lost, dying men. Paul said, I charge you before God, and the Lord Jesus Christ, who shall judge every human being, to preach the word. How sacred is this calling.

1 Tim. 4:11,12 tells us just how to avoid the disrespect of the aged. Verses 13-16 is instruction given to young ministers.

This is the highest of all the callings of men in the world. It is not a profession, it is a calling from God to men. The only man who is of any value in the ministry is the one who recognizes it, not as a means of getting a living, not as an easy way of earning a salary, nor because it is pleasant work, but because it is a high calling of God to do the work of salvation among men. When men get that view of it, and live in that view of it, they can do something for God.

The gospel is the greatest thing in the world. It is the power of God manifested in his word to save men from sin. The thing that carries the word, the means of salvation, must be

the greatest thing in the world. And how can we sense this without feeling greatly humbled, without feeling greatly impressed in our hearts?

THE CALLING TO THE MINISTRY

What is the calling to the ministry? How may one know he is called to the ministry?

One way is the direct conviction put into the heart by the Holy Spirit that makes a man's ears ring all the time with this command, "Go work in my vineyard," or a call that says to a man, "Woe art thou if thou dost not preach the gospel."

Another call that some men recognize and all they ever experience, and they are good men too, is the need of service, the needs of the field.

Ex. 3:10-12. This shows a positive call. The word of God spoke to the man. That was not based on the convictions of Aaron, the needs of the people, but was a direct call from the Lord.

Josh. 1:1-7, 9. That call ought to take a man through fire, through water, ought to sustain him all his life.

Jer. 1:4-10. Every young man that enters the work of the ministry ought to go back to this, and to rely on this gracious work of God. The call of the disciples is familiar to all of us.

Gal. 1:15,16. Paul had a very decided call.

1 Cor. 9:16. I feel we all need to have a strong conviction in our own hearts that God has called us to this ministry.

A. G. DANIELLS.

The Holy Spirit; Ministerial Power. No. 2

CHRIST sent me, said Paul, to preach the gospel. 1 Cor. 1:17. There was no guess work about it; he was sure of his mission. The "gospel is the power of God unto salvation to every one that believeth." The wise men in Paul's day stood in opposition to the gospel. It was so simple, so plain, that to them it was foolishness; but their opposition and false doctrines have perished, while the gospel in its simplicity has survived. The comparatively trivial act of Paul's kneeling in the sand on the way to Damascus still lives in the minds of men. Christ said, "All power is given unto me." An infidel said that anybody could say that. The retort was, "Can you get anyone to believe it?" Jesus' holding all power is a pledge that he will furnish the needed help when required.

To receive this power, the disciples

were instructed to unite, to become one in purpose and heart. They were also instructed to wait for it. Acts 1:4-8. Some seem unable to wait to-day. They say, "No time for an institute!" The apostles might have said, "We must be about our work. We were with you a long time being qualified for our work," but he said, "Wait." They had a definite work to do. They were to carry the message of the atoning work of Jesus, in the face of persecution, to the world. There was, in fact, no qualification but the baptism of the Holy Spirit. The only power that can subdue the human heart, and plant the truth of God in the life is the power of the Holy Spirit. The apostolic church was entrusted with this power, and Peter, a humble fisherman, was so mighty in word and deed, that in one day three thousand souls were converted. So mighty was the power, and so convincing the argument, that the people cried out, "What must we do to be saved?"

The third angel's message should be accompanied by the same power, and the same cry should be heard as in apostolic times. This is God's plan and desire, and he is waiting for his people to get where he can entrust them with the power. This institute is the sign of a movement for the finishing of the work. The power of the Spirit cannot be explained. Who can understand the magnetic power of electricity? Who dares try to define the forces of life about us? What we do know is that the greatest power in the world is the Holy Spirit. To those who are entrusted with carrying the third angel's message must be given help from God.

Prayer and the receiving of power go together. The disciples prayed, and the building where they were gathered together was shaken. On the mount of transfiguration, it was as he prayed that the fashion of his face was altered. The more we long for power the more we will pray. Our message is to go in the power of Elijah, and "Elias was a man subject to like passions as we are, and he prayed earnestly." James 5:17 As the result, the doors of heaven were locked, for the time had come for Heaven to protest against the sins of the people. Gideon's army was reduced from thirty-two thousand to three hundred to impress the lesson for all time that numbers do not count with God; it is personal relation with him. It is the Spirit-filled worker who wins victories. We are to go forth with no new-fangled theories, but with the simple story,

under the inspiration of the power of the Spirit. In all instances, when valiant deeds have been done for God, they have been preceded by earnest, importunate prayer. Prayer and the Spirit are coupled together.

By the power of the Holy Spirit the disciples compelled the enemies of the truth to confess, "Ye have filled Jerusalem with your doctrine." The only way these great cities of today, these modern Jerusalems, can be filled with the third angel's message, is by the power of the Holy Spirit. This power does not come by feeling. Often when one feels the strongest, he is in reality the weakest; but God's power is made perfect in weakness. The power of God comes by prayer, the study of the word, and a completely surrendered life.

G. B. THOMPSON.

The Question Box*

1. WHAT should be the attitude of ministers toward those who believe the truth, but show no evidence of being converted?

They should not be encouraged to join the church until they are converted; but the minister should labor earnestly with them, trying, if possible to find a way of bringing the truth home to their hearts.

2. Will God let souls come into a church that is filled with fault-finders?

The first and most important work to be done is for the church. Until the church has come into pentecostal condition, it is useless to expect a pentecostal inflow of believers. However, God does work in spite of our imperfections and some souls will be reached. Undoubtedly, however, the church membership would not increase, for the fault-finding spirit would drive out members faster than the Lord could bring them in.

3. Is there any good reason for the number of converts reported at the close of an effort being much greater than the number joining the church?

The minister should be very careful in presenting the truth to give the whole message, so that when the people make their decision to obey they will be ready to take the next step—baptism and membership. This can be done with public and private studies and literature. We must do thorough work to save souls. A failure to gather into the church those who profess conversion in a tent effort should

lead the minister to seek God most earnestly to learn how to overcome this condition. A person who has gone part of the way and turned back is in a hard position to reach again.

4. Is there not danger of mistaking a call to the ministry? What is to be done when a man thinks he is called and the conference committee thinks he is not?

The knowledge of a definite, personal call to the ministry, while not absolutely necessary, is greatly to be desired. Some successful ministers have entered the work without receiving any special demonstration, being impelled by a vivid sense of the needs of the field and their own personal responsibility. There are three evidences of a call to the ministry. First, personal consciousness of the call; second, the approval of the brethren; third, fruit. Acts 9:15; 13:2; 2 Cor. 3:1,2. The decision as to whether a person should enter the ministry rests with the conference, or the conference committee acting for the conference. However, if the candidate is not satisfied with their decision, he should be given the opportunity to go out and prove his call.

5. What is the duty of the minister in teaching tithe-paying to converts before receiving them into the church? Should those not paying tithe be received into church membership?

It is the minister's duty to plainly and thoroughly instruct all candidates with reference to their duty in tithe-paying. When failure to pay tithes is not due to a rebellious spirit against the principle, but is due to inability to understand the principles involved, we would not be justified in withholding church membership, providing there is ample evidence that the individual is converted; but where there is open opposition and a determined stand taken against the principle of tithe-paying, it would imperil the church to have such a one as a member. We should be careful to avoid forcing the issue with the new converts. No one who is not a tithe-payer should be elected as an officer in the church. A refusal to acknowledge the claims of God shows a need of regeneration in the heart.

6. Should the work of Mrs. White be presented to a candidate before receiving him into the church?

The one preaching the message to a convert is the one to give the full message to that person. He should never leave part of it to be given by some one else following after him. The spirit of prophecy is inseparably

connected with the third angel's message. See Rev. 14:12.

7. Does the conference committee have the power to ordain ministers?

They have as they represent the conference, but ordinarily it is best that the decision should be made by the conference.

8. Is selling denominational books belittling to ministers?

It is not. Every Seventh-day Adventist minister should be diligent in getting literature in the hands of the people. This is one of the most effective means of establishing them in the truth.

9. What is the dividing line between faith and presumption when praying for divine healing?

The only safe rule which we can follow is the one recognized by Christ: when he said, "Not my will, but thine be done." All our prayers should be made subject to the Father's will. Especially is this true in any case where there can be any doubt as to what would be best for the individual.

10. What should be done with a minister who does not study, and who makes no apparent gain in spiritual power?

Try in every way to help him. If he then fails, he should be advised to go into some other kind of work. Young men should become real giants in the work, and all should learn to extend themselves to the utmost. It is not right to give tithe money to non-producers. If he cannot produce fruit, he should not take support from the conference.

GENERAL MATTER

The Eternal Principles of Right

EXISTENCE OF THE LAW FROM THE BEGINNING

THE law of God existed from the beginning; for had it not, there could have been no sin. "For sin is the transgression of the law."¹ And again, "Sin is not imputed when there is no law."² But sin was imputed to Adam, Cain, and the whole antediluvian world. Therefore, as sin was imputed to them, the law must have existed in their day; for it is "not imputed when there is no law."³ Abraham lived long before the ten commandments were spoken from Mount Sinai, and yet God says, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws."⁴ The only reason that the law of God was spoken from Mount Sinai with awful grandeur was that Israel might be

*Conducted by Elder A. G. Daniells.

sure that it came from God, and thus fear to transgress. They had just been freed from Egyptian slavery, and it was hard for them to see that there was authority higher than that of Moses. And as they were to be the teachers of God's law to all the world, they must themselves be fully convinced that that law which they taught was of divine origin; and so "the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever."⁴ And after the law had been spoken, "Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not."⁵ The ten commandments, then, did not originate at the time when Israel were at Mount Sinai, but they had existed from the beginning, and were only reiterated at this time to prepare Israel for the great mission which lay before them. And as the first books of the Bible were then being written by Moses and should thereafter become a guide to the people of God, these commandments were embodied at once in those writings as the standard of morality and purity.

THE LAW SPOKEN BY CHRIST

The one who gave the law is the one who saves; for the apostle says, "There is one lawgiver, who is able to save and to destroy."⁶ And Isaiah says, "The Lord is our lawgiver, the Lord is our king; he will save us."⁷ These scriptures show us that the one who gave the law is the one who saves us, and that is Jesus Christ, the Saviour of men. It cannot refer to any other; "for there is none other name under heaven given among men, whereby we must be saved."⁸ Then as Christ is the Saviour, and it is the same one who is both Saviour and lawgiver, therefore Christ is the giver of the law. This is very clearly taught in the letter to the Hebrews, where a description is given of the speaking of the law from Mount Sinai; and the writer continues, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, . . . and to Jesus the mediator of a new covenant, . . . whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven."⁹ Thus we are shown that it was the voice of Christ that was heard from Mount Sinai proclaiming the ten commandments, and it was that voice which made the mountains to tremble; and when he

comes to the earth the second time his voice will again be heard. It will shake the earth and the heaven, and open the graves of the saints and they shall come forth.¹⁰ And then he will honor those who have honored that law which he spake.¹¹

CHRIST'S EARTHLY LIFE MAGNIFIED THE LAW

In Christ, the law, the word of God, was made flesh and dwelt among us.¹² In him was fulfilled the words of the prophet, "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable."¹³ And the psalmist gives us the controlling motive of his life when he says, "I delight to do thy will, O my God: yea, thy law is within my heart."¹⁴ And our Saviour, in teaching that law, shows that it reaches the very thoughts and intents of the heart.¹⁵ And that apostle through whom Christ especially revealed himself to the Gentiles said that he believed "all things which are written in the law."¹⁶

THE LAW NEVER TO BE ABOLISHED

The law of God is his righteousness; for the psalmist says, "All thy commandments are righteousness."¹⁷ And God has declared that his righteousness shall not be abolished. Notice in what forcible language the prophet makes this assertion, "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished."¹⁸

NO ALTERATION EVER TO BE MADE IN THE LAW

In the book of Deuteronomy Moses rehearses to the children of Israel the ten commandments which were spoken by Christ from Mount Sinai, and then adds, "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more."¹⁹ And then the psalmist says, "My covenant will I not break, nor alter the thing that is gone out of my lips."²⁰ That which the Lord spoke with his own mouth he calls the "ten commandments."²¹ These "ten commandments" were written on stone, a material that would last as long as the world should stand. They were written by the finger of God;²² and "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything

taken from it: and God doeth it, that men should fear before him."²³ Christ, while upon earth, taught the same thing when he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law."²⁴ And the last Bible writer says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."²⁵

REFERENCES

1 1 John 3:4. 2 Rom. 5:13. 3 Gen. 26:5. 4 Ex. 19:9. 5 Ex. 20:20. 6 James 4:12. 7 Isa. 33:22. 8 Acts 4:12. 9 Heb. 12:18-26, A. R. V. 10 1 Thess. 4:16; John 5:28,29. 11 D. A. c. 31: par. 29. 12 John 1:14. 13 Isa. 42:21. 14 Ps. 40:8. 15 Matt. 5:21,22, 27,28, 33-37. 16 Acts 24:14. 17 Ps. 119:172. 18 Isa. 51:6. 19 Deut. 5:22. 20 Psa. 89:34. 21 Deut. 4:12,13; 10:2,4. 22 Ex. 31:18; Deut. 9:10. 23 Eccl. 3:14. 24 Matt. 5:18; Luke 16:17. 25 Rev. 22:14.

Read C. H. Spurgeon on the "Perpetuity of the Law of God," Words of Truth Series, No. 40, "Patriarchs and Prophets," pages 303-314.

O. F. BUTCHER.

VIRGINIA

A Canvassers' Institute

WE are glad to announce to those who are interested in the canvassing work, that we have made arrangements to hold an institute at New Market, May 15-25. It will be held in the Academy building, so that all who come will be well accommodated. Board and room will be free to those who take up the work. An extra five per cent will be given on sales until the car fare is refunded. Thus you see the canvasser will be at no expense.

There are quite a number who are planning to attend the institute; but we know there are many more who ought to take up the canvassing work, and who need to come and take the training with us. There may be some outside the state who wish to take up the work in the South, and who would be much benefited by the instructions given. Besides the regular instructions on the different books, we shall consider the best ways of working in the Southern field. This will be of great help to those who desire to come here and work. If there are any who wish to come from other fields, we shall be glad to have them meet with us. Let us hear from all those who are planning to attend, in order that arrangements may be made for

'Canvassers' Reports

West Virginia, Week Ending April 14, 1911

Name	Place	Book	Days	Hrs	Ords	Value	Helps	Total	Del
A. Hendrickson, Harrison Co.	DR	5	38	22	77 00	7 25	84 25		
D. Metcalf, Monongalia Co.	GC	5	48	14	47 00	7 00	54 00		
C. Leach, Harrison Co.	DR	3	24	13	42 00	3 00	45 00		
H. Rees, Kanawha Co.	DR	5	30	13	39 00	4 50	43 50		
Sarah Midkiff, Harrison Co.	OK	5	25	24	38 50	3 20	41 70	1 70	
Mary Hubbell, Cabell Co.	BF	5	29	19	23 00	4 75	27 75	7 75	
T. M. Butler, Marion Co.	GC	5	40	7	23 00	4 00	27 00	1 50	
F. Wagner, Harrison Co.	DR	5	33	6	18 00	4 00	22 00	11 00	
H. Smith, Harrison Co.	DR	4	28	7	21 00		21 00		
J. W. Marshall, Berkley Co.	GC	1	7	1	4 00	12 00	16 00	15 00	
W. McElphatrick, Gilmer Co.	DR	5	33	3	6 00	4 85	10 85	40 10	
Totals		48	335	129	\$338 50	\$54 55	\$393 05	\$77 05	

Ohio, Week Ending April 21, 1911

R. Corder, Mahoning Co.	BF	5	34					96 35	
G. Corder, Mahoning Co.	BF	5	31	15	15 50	1 00	16 50	62 00	
C. Wilcox, Mahoning Co.	BF	2	10	14	14 00	3 00	17 00		
L. Waters, Crawford Co.	BR	5	42	17	51 00	8 50	59 50		
J. Randolph, Marion Co.	DR	4	40	6	20 00	12 05	32 05	1 45	
F. Hankins, Van Wert Co.	GC	5	33	16	48 00	3 00	51 00		
Enos M. Horst, Crawford Co.	GC	5	39	8	24 00	2 25	26 25	75	
G. Draper, Van Wert Co.	GC	5	39	6	18 00	1 00	19 00		
E. Palm, Van Wert Co.	GC	5	34	6	18 00	30	18 30		
Totals		41	302	88	\$208 50	\$31 10	\$239 60	\$160 55	

West Pennsylvania, Week Ending April 21, 1911

A. Brownlee, Butler Co.	CK	5	50	24	37 00	10 00	47 00	17 50	
J. Kimmel, Somerset Co.	GC	4	37	6	21 00	3 50	24 50	15 10	
F. Grimm, Allegheny Co.	BR	5	19	10	33 00	20	33 20	20	
Miss Midkiff, Butler Co.	SP	4	18	8	9 50	8 30	17 80	8 30	
W. Burnett, Washington Co.	4	27	11	34 00	3 40	37 40		3 40	
G. Gates, Warren Co.	2	17						33 40	
Totals		24	168	59	\$134 50	\$25 40	\$159 90	\$77 90	

New Jersey, Week Ending April 21, 1911

J. S. Glunt, Gloucester	BR	5	42	30	65 00	3 25	68 25		
L. Smith, Somerset	BR	4	27	9	23 00	15 65	38 65	9 25	
G. Blinn, Hunterdon	BR	4	28	4	12 00	7 00	19 00		
C. Beach, Essex	GC	3	19	4	8 00	2 00	10 00	5 50	
J. Rambo, Cumberland	CK	2	10	5	7 50	1 00	8 50		
Totals		18	126	52	\$115 50	\$28 90	\$144 40	\$14 75	

Virginia, Week Ending April 14, 1911

G. Holman, New Market	PG		36	17	53 00		53 00		
K. Oertley, Wytheville	CK		33	7	10 50	2 25	12 75	25	
B. Hamm, Hinton			24					47 60	
Totals			93	24	\$63 50	\$2 25	\$65 75	\$47 85	

Chesapeake, Week Ending April 21, 1911

Maryland									
D. Percy, Queen Ann Co.	DA	4	26	8	24 00	5 25	29 25		
G. Mosley, Georgetown, Del.	CK	5	34	22	34 00	2 70	36 70		
J. E. Jones, Berlin	GK	1	7	9	14 00		14 00		
Totals		10	67	39	\$72 00	\$7 95	\$79 95		

Grand Totals: Value of Orders, \$1,082.65. Deliveries, \$378.10

their accommodation. After May 1 address the writer at the conference office, 1615 West Main St., Richmond, Va.

New Market is in Shenandoah County, on the Valley division of the Baltimore and Ohio Railroad and the Washington Harrisonburg division of the Southern Railroad. The Academy is a mile from the station.

V. O. PUNCHES, *State Agent.*

Brother G. W. Holman has joined our force of "Practical Guide" workers. He will be a great help to our work, as he has had long experience in the canvassing field. We welcome him and his family to this state.

We are sorry to lose Brother Maples for a while. He was called away, but says he expects to return and take up the work again later.

Brother O. C. Punches has been doing some good work in Staunton. He will make a large delivery soon. He has made some good records in that place.

Brethren Phillips and Jenkins of Stanleyton have just finished a good delivery of "Practical Guide to Health." Brother Jenkins lost only one order. Those who bought the books are very much pleased with them.

Brother S. N. Brown is having some very interesting experiences. We shall relate some of them in a later article. He writes that where he is working there is quite an interest in the truth. The people are now desiring a minister. Sister Brown has also begun to sell books. Her reports show that she is doing excellently for the time she is able to work. We hope to see some good results from their efforts.

Brother Kasper Oertley recently made an excellent delivery. He lost one order, but sold the book for cash to another man who had heard of him. Thus he delivered one hundred per cent.

We have bright prospects for the work in Virginia. There are several new workers who expect to be with us in the near future. The field is large and needy, so there is no danger of the canvassers getting crowded, with about forty counties still never touched with any of our books.

V. O. PUNCHES.

COLUMBIA UNION VISITOR
OFFICIAL ORGAN OF THE
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NEW JERSEY

BROTHER A. O. LUND, who has charge of the Jersey City Swedish church, writes us the following: "We had baptism on April 9. Two dear souls were buried with Christ." Brother Lund also says that there are several other persons who are thinking seriously of being baptized. Shall we not remember Brother Lund and his work at the throne of grace?

Brother Glunt is having a very interesting time canvassing in the vicinity of Paulsboro. He writes us as follows:—

"Your very cheering letter of recent date was received and read with interest. A letter of good cheer from the office 'doeth good like a medicine.' This has been a precious week to me all the way through. Many rich experiences have refreshed me while in the path of duty. Friday being a wet day, I worked in town. I came to a home with a sign, 'Beware of the dog and keep out.' I took an order for 'Bible Readings' in the morocco binding, but did not see the dog, although he was there. I have had some pleasant visits with the people and have been requested to call again."

Brother and Sister Lawry had the privilege of attending a few meetings at the Philadelphia institute. Surely the Spirit of God is present at this institute. The workers are having precious experiences and are receiving a fuller baptism of the Spirit than they have ever before enjoyed. Beneficial and appreciated studies are

given daily by our General Conference brethren. The theme of the entire institute seems to be to empty the heart of all selfishness, that it may be filled to overflowing with Jesus' love for sinners. Undoubtedly each laborer's conception of his responsibilities will be broadened, and his love for his fellowmen deepened, and his life made more useful in the Master's vineyard for having been there.

CHESAPEAKE

Baltimore

THE work in Baltimore still advances. God has been very gracious to us in adding members to the church. There are a number of persons in the city who retain their interest in the truth from the tent meetings of last summer. It is hoped that many of these will fully accept it during the tent effort of the coming summer. The church membership now numbers about one hundred thirty-five, and is growing continually.

Sabbath, April 8, I enjoyed the blessed privilege of baptizing eight precious souls in the Fourth Baptist church. Three of these were young people of the church who were making their first steps in the Christian way. The others were adults who had just taken hold of the truth. We are made to greatly rejoice at seeing souls born into the truth for this time.

CARLYLE B. HAYNES.

WEST VIRGINIA

ELDER ROBBINS still reports good meetings at Philadelphia. The readers of the VISITOR will eagerly watch its columns for the excellent studies now being conducted at the institute, which, Elder Robbins tells us will be published in our paper during the next few weeks. He sends an earnest appeal to all the constituency of the West Virginia Conference to subscribe for the VISITOR. The good VISITOR should visit every home in the conference, and especially should the isolated Sabbath-keepers become readers of the paper, thus keeping in touch with conference affairs. The price of the VISITOR is only fifty cents a year, with fifty papers published during the year. Should this item be seen by any who are not regular readers of the paper and who wish a copy, we request them to kindly send their names and addresses to the office and we shall be pleased to furnish them sample copies. Any

wishing to subscribe for the paper will please send the price of the subscription to the office, No. 411 Main Street, Fairmont, W. Va. and we will gladly enter your name with our constantly growing number of readers.

The list of canvassers in West Virginia is growing steadily, and what is still better the value of the aggregate sales each week is increasing rapidly. The reason is obvious: West Virginia has a large unworked territory, and every new canvasser is placed in a practically new field, hence his orders from the start are good, and every week he is enabled to see his aggregate sales creeping upward.

"A scholarship and how to earn it," is the title of a neat little pamphlet just received from the Review and Herald Publishing Association. We would be pleased to mail one to any young man or woman who desires to make a start in an educational way.

We have sold about 250 temperance *Instructors* thus far this month. How about that 3000 copies we are planning to sell in West Virginia? Will we do it or must we let it go, by default? Send in your orders at once and let us all, old and young, go to work.

Notice: Institute Studies

ONE of the Union workers at the Philadelphia institute reports that it is *without exception* the best meeting he ever attended. Beginning with this issue, the main studies taken up at the institute will be published in the VISITOR during the next eight weeks. Every one in the Union should read these articles, and we ask our subscribers to do all they can to place them within the reach of those who do not have them. Get your fellow church members to subscribe for the paper. Everyone should take the VISITOR, and now is a good time to begin. Back numbers containing the institute studies will be supplied to all who request them.

FOR SALE.—A bargain for any one who may desire to purchase property in Takoma Park. A seven-roomed house, large closets, large sleeping porch, hot water summer and winter, permanent laundry facilities, pleasant location near a fine spring. Write to M. E. Kern, Foreign Mission Seminary, Takoma Park, Washington, D. C.