

# The Ministry

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## Trenchant Truths

THERE is no light, heat, nor power unless we keep the trolley on the wire.

FAITH is rooted in the substantial knowledge of facts, not in the effervescence of emotion.

THE life and health of a movement can well be judged by its power to hold its own youth. Where stand we?

WE should sharply differentiate between interpreting prophecy and attempting to prophesy the course by which a foretold event will be accomplished.

THE temptation of every preacher is to say things that everybody will agree with. But a message from God is not agreeable to the sinner, nor to the lukewarm Christian.

SOME preachers depend upon personality instead of truth as the basis of their appeal. Thus it becomes the preaching of a man instead of the preaching of the Christ in the word.

It is one thing to tell people that they ought to keep all the commandments of God. But it is quite another thing to tell them *how* to keep any of them. Fellow workers, what are you doing?

NEVER think you are indispensable, for just then God will probably change you or shelve you. It is amazing how God's work will go on without any specified man. It has been well said that God buries His workmen, but His work goes on. Let us remain humble.

LET us emphasize the fundamentals, and the inconsequential will be automatically crowded into the background.

THERE is danger that in the crush of duties we shall become a business organization, and our decisions be regarded as on a level with the opinions of common business men.

No individual worker has a right to set up a personally devised test of admission to church fellowship, incorporating features not uniformly held by the body of the ministry and accepted by the church. We must pull in even lines. We are not independents.

THE very perversions, apostasies, and drifts of the day are creating a hunger for the genuine, the real, the true, that is slowly but surely proving the greatest opportunity in our history. This is indeed our golden hour. God will hold us accountable for our relation thereto.

HYPOCRISY is one of the most despicable afflictions that can harass the Christian. To shout vegetarianism and privately indulge in flesh foods, to champion the "Testimonies" and inwardly question them, to let expediency be the guiding factor in decision, — surely these and similar traits are to be despised and denounced. Let us be what we are.

THE waning passion for evangelism can be viewed only with deepest apprehension. It is a symptom of something that lies far deeper. The willingness of evangelists to slip into departmental work, into an executive position, or into some other special field of endeavor, is occasioned not by loss of confidence in that work, but by

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# Editorial Keynotes

## Our Greatest Peril

THE Jews in the time of Christ were most meticulous keepers of the letter of the law. They were scrupulous observers of the dietetic regulations bequeathed to Israel. They were minutely exact about their tithes. They were ardent followers of the form of worship, and were exceedingly jealous for the temple service. Their prayers were frequent and very public, and their religious activities were multitudinous. They were tremendously concerned about externals. But all the while the inner life was starving and dying. There was outward conformity, but inner lack. There was form without the spirit. Pitiful situation! It is the greatest deception that can mock the human soul. And it is the greatest peril of the remnant church. Read it:

"The greatest deception of the human mind in Christ's day was, that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul. It does not bring forth the fruits of righteousness. A jealous regard for what is termed theological truth, often accompanies a hatred of genuine truth as made manifest in life. The darkest chapters of history are burdened with the record of crimes committed by bigoted religionists. The Pharisees claimed to be children of Abraham, and boasted of their possession of the oracles of God; yet these advantages did not preserve them from selfishness, malignity, greed for gain, and the basest hypocrisy. They thought themselves the greatest religionists of the world, but their so-called orthodoxy led them to crucify the Lord of glory.

*"The same danger still exists. Many take it for granted that they are Chris-*

tians, simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. They have not believed and loved it, therefore they have not received the power and grace that come through sanctification of the truth. Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly minded, it is a curse to its possessors, and through their influence it is a curse to the world."—*"The Desire of Ages," pp. 309, 310.*

## Conditions of Successful Fruit Bearing

GOSPEL workers must never disregard the fact that there are certain conditions to be recognized and complied with in order to assure success in fruit-bearing service. The most vital conditions are these: (1) The abiding presence of Christ in the heart of the worker; (2) The constant operation of the Holy Spirit, both in the daily life and through illumination of the word of God; (3) Faithful teaching of the word; (4) Prevailing prayer; (5) A passion for souls which knows no bounds and will not fail nor be discouraged.

These conditions are clearly set forth in the word of God. "Lo, I am with you always, even unto the end of the world," is the assurance which the Saviour gave concerning His abiding presence; "Tarry . . . until ye be endued with power from on high," is warning against attempting to bear fruit without the guidance and mighty working of the Holy Spirit; "Preach the word," is the summons to the true source of the message we are to deliver to the sons of men; "This . . . goeth not out but by prayer and fasting," guides into

the audience chamber with God; and, "Give thyself wholly" to divine things, is the urgent call for whole-hearted zeal and earnestness.

With such explicit conditions for successful fruit bearing, it is but reasonable to conclude that the worker who conscientiously complies with these conditions will be rewarded with the truest and fullest success in his endeavors. And it should not be overlooked that these conditions, faithfully observed, will bring to the worker as great blessing as to those for whom he labors. There is always danger that we who labor for others may fail to appropriate to ourselves that rich blessing which we endeavor to impart.

Aside from the conditions which must be recognized, there are certain processes in fruit bearing which require due consideration. When the Saviour met Paul on the Damascus road and made known to him the divine call to the ministry, He specified what was involved in that call. He said: "To this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen Me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee."

And now notice the process by which spiritual fruit is developed: "I send thee," said Jesus, first, "to open their eyes;" second, "turn from darkness to light;" third, "from the power of Satan unto God;" then appears the bud of promise,—"*receive remission of sins,*" which blossoms into the full and glorious "*inheritance among them that are sanctified by faith.*" Acts 26: 16-18. The minister of God is dealing with processes entirely beyond the power of man to control, and it is his solemn responsibility to comply with the conditions through which the divine process in spiritual fruit bearing operates.

Placing full reliance upon the assurance of the Saviour when He said, "Lo, I am with you alway," the apostles went forth into the field to establish the principles of the kingdom of heaven, and witnessed the miraculous transformation which these principles wrought. So mighty was their preaching and so effective in fruit bearing, that the early church was represented as a crowned warrior going forth on a white charger, "conquering, and to conquer." The mighty changes wrought in the hearts and lives of men and women whose ancestors for centuries had lived in the darkness of heathenism, is specifically referred to by Paul. The Thessalonians, he said, "turned to God from idols to serve the living and true God." The Ephesians, he describes as walking "according to the course of this world, according to the prince of the power of the air," living in the lusts of the flesh, "having no hope, and without God in the world." In the midst of such conditions, the gospel seed was to bring forth fruit, and Paul, as the minister of God, recognized that he was to be the channel through which the miraculous process was to be accomplished. He writes, "I was made a minister, . . . that I should preach . . . the unsearchable riches of Christ; . . . to make all men see what is the fellowship of the mystery, . . . that Christ may dwell in your hearts by faith." The genuine fruitage appeared, and Paul testified concerning the Ephesians, "You did He make alive, when ye were dead through trespasses and sins." "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

The great spiritual achievements of the ministry in the first century of the Christian era were the result of the infilling and enduement of spiritual power which was experienced at Pentecost. This was the time of the

"early rain," and the results were glorious. We read: "The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with Christians in seeking the pearl of great price. Those who had been the bitterest opponents of the gospel became its champions."—*"Testimonies," Vol. VIII, pp. 19, 20.*

Although this greatly coveted experience is in the past, yet there comes to us the divine assurance that we are to witness and experience its repetition: "To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word."—*Id., page 20.*

We all know right well that we need just what the church in apostolic days needed and received; but why do we not receive the promised blessing? Why are we content to go on year after year without that full endowment of power which ripens the fruit for the heavenly garner? May the divine Spirit create in our hearts a deep hunger and an intense yearning for the endowment of grace, blessing, and power, until our individual and united prayer shall be, "O Lord, send a revival," a revival of spiritual life, zeal, and power, "and let it begin in me."

In making this appeal for a more fruitful ministry, I am not unmindful of what the Lord has done and is now doing through His messengers. I rejoice in the great triumphs in the mission fields, concerning which we so frequently hear, and I wish with all my heart that such manifestations of power were more conspicuous in all parts of the world field. We who labor at the base of supplies for mission fields must not be satisfied with any less power and accomplishment than is

being experienced in some of the fields abroad. The very increase of numbers in those great fields brings a corresponding increase in the demands upon us in the homelands. There must be continual and permanent growth in membership and in the spiritual efficiency of the membership, in order to adequately meet the needs—spiritual, financial, educational—so steadily developing in connection with advance and growth in mission fields. Spiritual fruit bearing depends upon absolute compliance with the conditions so clearly defined.

"It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talent, eloquence, every natural or acquired endowment, may be possessed, but without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them channels for the outflowing of the highest influence in the universe."—*Id., pp. 21, 22.*

A. G. DANIELLS.

*Honolulu, T. H.*

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## Trenchant Truths

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lack of necessary support for successful continuance, and the growing emphasis upon specialized lines.

HAS not the hour come for greater modesty in prophesying the details by which the last great crisis will be effected? Of that general truth and fact there is absolute surety. On the details, thousands are destined to a terrific surprise. Conservatism here is a solemn obligation. Satan will not work in accordance with some well-meant prognostications.

L. E. F.

# Forward and Upward

Inspiration, Counsel, and Caution

## MINISTERIAL INTERNESHIP PROVISION FOR NORTH AMERICA

**A** PROVISION of far-reaching import was launched at the recent spring meeting of the General Conference Committee, destined to have a profound bearing upon the future recruiting, training, and utilization of young men for the gospel ministry and of young women for Bible work in North America. Introduced by Elder J. L. Shaw, a Ministerial Interneship plan, shared jointly in its financial aspects by General, union, and local conferences, had free and deliberate discussion in the Council at large. Then it was given detailed study and development in the Finance Committee, and lastly was adopted by the full Council. It has therefore become operative for 1929, and the reaction from the field to date is most auspicious.

The provision is designed to fill the depleted ranks of workers in the North American conferences, many of which have given to the point of exhaustion to our world mission fields. It will bridge the fatal gap that has hitherto existed between the training school and the field. And it will give ministerial training its rightful place in the eyes of our youth as well as in our denominational plans. It is a step big with promise.

But to conserve space, only the outstanding features will be set forth in bold outline. They will be permitted to speak for themselves without editorial comment. Elder Shaw's Sabbath sermon, which introduced the plan, appears in full in the *Review* of June 6. Every worker will wish to read this closely. The provision as finally adopted, the reaction of the field, together with a statement of the *modus operandi*, follow:

### Ministerial Interneships

"WHEREAS, 1. The supreme purpose and privilege of the church of God on earth is to preach the everlasting gospel to every creature; and,

"2. Since the hour is pressing upon us for that mighty expansion which will bring the threefold message insistently to the attention of the whole world; and,

"3. As the gospel ministry is the primary agency appointed of God to lead in direct evangelism and to foster every auxiliary soul-saving agency; and,

"4. Since through the years the North American base has gladly given of the flower of its youth in answer to the mission call until its evangelistic forces are seriously depleted; and,

"5. As an adequate co-ordinating plan for recruiting, training, and placing in the field the full ministerial young-man power of North America is manifestly needed; and,

"6. Believing that a comprehensive provision for achieving this high objective will result in the strengthening of the home base of our world endeavor through —

"a. A marked spiritual stimulus in both conferences and schools and other institutions,

"b. Bringing encouragement to all our churches,

"c. Providing stabilizing assurance and recognition of our ministerial training;

"Therefore, The General Conference Committee in 1929 Spring Council as-

sembled hereby sounds a rally call to our young men and women of consecration, vision, and adaptability, to enter the gospel ministry and the Bible work — the highest human privilege which God has proffered to men and women.

"This rally call is also extended to our entire force of workers to join earnestly and prayerfully in such a program of evangelism as will hasten the finishing of our task.

"To make this rally call effective, the General Conference Committee hereby authorizes a plan of Ministerial Internships to co-ordinate the work of General, union, and local conferences in selecting, training, and placing recruits for the gospel ministry and the Bible work, on the following basis:

### "I. The Scope of the Plan

"a. *The Term 'Ministerial Internship' Defined.*—'Ministerial Internship' as here used designates a period of service spent in practical ministerial training, to be entered upon after the preparatory theological course; this training period to be served under supervision in a local conference, at a limited wage, for the purpose of proving the divine call to the ministry or to the Bible work.

"b. *Length of the Internships.*—These Internships shall each be for and limited to twelve months of continuous, full-time service. Continued employment thereafter in the conferences shall be arranged in each individual case as developments may indicate.

"c. *Number of Internships.*—The number of Ministerial Internships shall be limited to one hundred for 1929, fifteen preferably for women Bible workers. The number of Internships for subsequent years shall be fixed at the annual General Conference Spring Council meeting, according to mutual agreement between the General and union conferences; the number allotted to each union likewise being arranged then.

"d. *Classes and Wages of Internes.*—In harmony with the Internship principle, the salary shall be on the basis of a limited wage.

"(1) Married men shall receive \$15 to \$18 per week.

"(2) Unmarried men shall receive \$13 to \$15 per week.

"(3) Bible workers shall receive \$10 to \$13 per week.

"e. *Rent Subsidies.*—When these Ministerial Internes are placed in cities where rents and other expenses are high, the principles of rent subsidy operative in the General Conference working policy shall apply.

"f. *Division of Financial Responsibility.*—The plan is designed primarily to assist the local conferences in such ministerial training, by providing the salary and expenses on the following basis:

"(1) The General Conference shall furnish two thirds of the salary only.\*

"(2) The union and local conferences shall furnish the remaining one third of the salary, and provide for travel and current expenses as may be mutually arranged.

"g. *Supplementary Internships.*—It shall be mutually understood that stronger local conferences which are financially able, shall completely provide for as many of their own Ministerial Internships as their funds will permit, without drawing upon outside Internship funds.

"h. *Credential Papers.*—Ministerial and Bible worker internes shall receive either a ministerial or missionary license, as their experience and other factors shall indicate, these to be granted by the local conferences supervising their labor.

### "II. Qualifications of Candidates

"Eligibility to these Internships shall include:

"a. A living Christian experience.

"b. The completion, in one of our training schools, of a ministerial course or its equivalent, and, in the case of women, of a Bible workers' course or its equivalent.

"c. Reasonable practical experience, including, wherever possible, some col-

\* The General Conference share will be met from the General Conference portion of the debt-paying comeback of North America, and will not touch world mission funds.

porteur work, medical training, or useful trade.

"d. Adaptability and willingness to work.

"e. Aptitude for public speaking and labor.

"f. Reasonable health and freedom from serious physical handicaps or impediments of speech.

"g. Recommendations from the school faculty and the union conference committee, for acceptance by the General Conference as later specified under No. III.

"h. This plan shall not be interpreted, however, as excluding others without the training of the schools, who may give evidence of a special call from any of the various walks of life.

### "III. Method of Procedure

"a. Young men and women in our training schools desiring to make application for Ministerial Internships, shall fill out completely the Application Blank provided, and pass it on to the school faculty for indorsement; to be accepted, in turn, by the union and local conferences in which the applicant is to labor; the union conference to transmit the same, if indorsed by its committee, to the General Conference for final approval.

"b. Applicants laboring in other denominational institutions or in other lines of conference endeavor, together with those unemployed in some phase of denominational work (see II, h),

shall secure recommendation from the institution or conference committee, which will in turn transmit the application through the usual channel.

### "IV. Conference Responsibility

"a. Local conferences benefiting by this plan shall give the internes under their direction opportunity for actual development in speaking and bearing responsibilities, possibly by sending them out two and two, or through association with experienced ministers possessing ability and willingness to give the proper training to young ministers.

"b. Local conferences accepting the provisions of this plan shall thereby assume obligation for direct supervision in such training, as has been repeatedly admonished in the instruction by the spirit of prophecy. For example:

"'Experienced laborers do a noble work when, instead of trying to carry all the burdens themselves, they train younger men, and place burdens on their shoulders. It is God's desire that those who have gained an experience in His cause shall train young men for His service.'—*Gospel Workers*, page 102.

"'Brethren of experience . . . should feel a responsibility upon them to take charge of these young preachers, to instruct, advise, and lead them, to have a fatherly care for them.'—*Testimonies*, Vol. I, p. 443."

## Reaction of the Field

At the conclusion of Elder Shaw's presentation of the plan, Elder O. Montgomery, chairman of the meeting, gave opportunity for individual expression concerning the matter, at the same time referring to his own convictions, as follows:

"Personally, I find myself very much in favor of this Ministerial Internship plan. I believe in it with all my heart, and I believe that you will see light in

it. Many of our young men find their hearts turning toward the ministry, but are entering other lines of service, because they see no opportunity provided for enlarging and developing the ministerial forces. The announcement of such a plan as this will cause these young men to feel that in this denomination a new day has dawned for those who are looking toward the ministry; and the reflex action of such a move will have an inspiring influence on our young people everywhere, and will also be apparent throughout our churches and the homes of our people, in increased confidence and courage in the utilizing of the product of our

schools for the finishing of the Lord's work."

ELDER E. K. SLADE (President, Atlantic Union): "There is no branch of our organized work in which there is more uncertainty than exists in the present provision for enabling our young men being trained for the ministry to make a beginning in ministerial work upon finishing their college course. Our present policy is to place inexperienced men in charge of districts, making them pastors of churches, or perhaps we might call them presidents of little conferences, placing them in these positions right from the start. Consequently, these young men are coming up against problems which they are not prepared to handle. It would be a most refreshing thing if we are permitted to take bright, active, consecrated young men, as they come from the college, and place them directly in evangelistic work. I believe in this move to place our young men in the ministry."

ELDER J. E. FULTON (President, Pacific Union): "One of the saddest things I have to meet, as chairman of our union committee, is to face the fact that in our field we have made no provision for the graduates from our school. I believe that this plan of Internship will appeal to our young men and women, and I hope the way will open for it."

ELDER MORRIS LUKENS (President, North Pacific Union): "One cause of the weakness creeping into our ministry is, I believe, our present policy of assigning young men as pastors of churches, instead of placing them in the field and helping them to develop as successful evangelists. I am sure that the working out of this plan will bring cheer and courage to our young men; it will give us open doors, such as we have never seen before, and result in a large ingathering of souls."

ELDER S. A. RUSKJER (President, Western Canadian Union): "Such a provision as this is bound to have an influence upon the field itself. Just as soon as the field discovers that we have our eyes fixed upon the young people in our schools, and are willing to make

an opening for them to enter the work, and the fathers and mothers find that we believe in their boys and girls, there will be a reflex action apparent in an increase of tithes coming into the treasury. I believe this Internship plan offers a challenge to our young men to make good. It somehow places them on trial in a special way; and the young man who enters the ministry in keeping with this plan will be inspired to apply himself diligently to his work, and will succeed. There is no conference so poor that it cannot afford to employ a young man who produces results."

ELDER W. H. HOLDEN (President, Lake Union): "There is need of exhibiting more faith in our young people. I have never lost anything yet by starting young people in local conference work. The Internship plan will be a great blessing, not alone to the young people benefiting by it, but in the reaction throughout the field."

ELDER J. J. NETHERY (President, Central Union): "The best method for building up the work and increasing conference funds is by setting young men to work in the evangelistic field. Through personal experience, I have found that the more money we spend on these young workers, the more money will come into the treasury; and at the same time we shall be developing most valuable workers, capable of bearing responsibilities in all lines of our organized work."

ELDER F. H. ROBBINS (President, Columbia Union): "My heart responds to the presentation of this plan. I believe we are headed in the right direction. The ministry, the preaching of the word, stands at the very beginning of the whole system of the plan of salvation. I think it must be admitted that after all is said and done, every department of our organized work is simply a branch of the gospel ministry. In building up the cause of God, the more workers we put into the field, the quicker the work will be accomplished. It is very important that we strengthen the work at the home base, and I believe that by this plan for placing young men in the field we shall see an increase in mission funds."

ELDER M. B. VAN KIRK (President, Southwestern Union): "The plan appeals to me as a very feasible one, provided there is careful selection of young men and women to receive its benefits. Only those young people who will appreciate the opportunity offered, and will do their full part in making the plan a success, should be chosen. I am much interested in the development of this Interneship plan."

PROF. W. E. HOWELL (Secretary, General Conference Educational Department): "Our colleges have increased their output in a remarkable way since the World War, and year by year the number is growing. This is in harmony with our denominational policy to give all our children and youth the privilege of a Christian education. It is to this end that we are putting forth extraordinary effort.

"But in connection with this gratifying increase in the output of our schools, there has been an apparent restriction which seemed largely prohibitive of our young people's entering upon the ministry or the Bible work, and the result has led to widespread inquiry as to whether or not our colleges should provide some additional lines of training to absorb the larger per cent of the product of our schools, — lines of instruction and training that would fit them for some occupation which would be worthy and right to enter upon. I am not prepared to say that it would be wrong to do a thing of this kind, but I am prepared to say that I cannot feel that it is in harmony with God's purpose that the best talent we can gather into our schools, to train, educate, and inspire for the Lord's work, should have to depend upon resources of this kind, rather than be assured of a place in the cause of God. My confidence in both the young men and the young women in our schools, leads me to say that if they are given a chance, they will prove themselves to be a band of workers that will surprise all of us. I believe this Interneship plan has in it the essentials of something that has a very forward sound of great promise."

DR. P. T. MAGAN (President, College of Medical Evangelists): "This is the

happiest move I have heard of in a long time. It will lift the whole spiritual atmosphere of our schools."

ELDER B. G. WILKINSON (Dean of Theology, Washington Missionary College): "I desire to express myself as heartily in favor of this plan. Speaking from the standpoint of the theological problem in our colleges, I know that unless something like this is done, we cannot expect to hold our young people. I thank the Lord for the timely help which will be rendered through the operation of the Ministerial Interneship plan."

PRESIDENT H. J. KLOOSTER (Southern Junior College): "I wish to express my hearty indorsement of this plan, and believe that if it can be carefully administered and wisely fostered, it will mark the dawn of a new day in our ministerial training."

ELDER L. K. DICKSON (President, Greater New York Conference): "I am intensely interested in this plan. I feel that it is one of the greatest forward steps to encourage our young men toward the ministry that we have yet taken. I shall watch the results with interest."

PRESIDENT P. L. THOMPSON (Union College): "I consider this plan the most practical of anything I have heard for the development of ministerial training. I believe that such an investment in the young men and women finishing their education in our colleges will be a perfectly safe risk, and will be repaid many times over."

PRESIDENT G. F. WOLFKILL (Emmanuel Missionary College): "I am thankful for this move in the interests of Ministerial Interneships. It encourages me. We are facing the fact that the present inability to present openings in field work is causing a number of our most promising young men to consider giving up the theological course and seeking some other line of training where there is an outlet. If this plan is put into operation, it will help to solve the difficulty."

PRESIDENT W. E. NELSON (Pacific Union College): "It was worth crossing

(Continued on page 31)

# Just Between Seminars

Glimpses of Ministerial Training

## MINISTERIAL TRAINING ADVANCES

**A** SPECIAL service, both unique and significant in denominational history, took place in the chapel of Washington Missionary College, Sabbath, May 19, preceding the regular baccalaureate exercises by one week. This service came as the consummation of a plan launched by the college in connection with the intensive development of the field laboratory work of the theological department, and although at the close of the first complete year of operation the plan appears modest in its proportions, we are confident that it is destined to marked growth.

For the first time in the history of our denominational work, senior theological course students, at the time of graduation, and before actually entering upon full-time conference service, were granted missionary credentials by the union conference in which the school is located. Never before have theological graduates been guaranteed a place within the conferences of the school's recruiting territory to demonstrate their call to the ministry and the Bible work. It was an impressive and challenging scene as these young men and women became the recipients of these privileges. The participants in the exercises spoke as follows:

ELDER R. F. FARLEY, pastor of the Sligo church, in his introductory remarks, said: "The service of the morning has been arranged by the theological department of the college, and forms, in a certain sense, its closing exercises. We are very happy to welcome to our pulpit this morning, Elder C. K. Meyers, secretary of the General Conference, who will speak concerning the upbuilding of the gospel ministry; Elder B. G. Wilkinson, dean of the school of theology, will give a survey of the work of this theological class; Elder F. H. Robbins, president of the Columbia Union, will present the graduates with papers; and Elder J. L. Shaw, of the General Conference, will offer the consecration prayer."

ELDER C. K. MEYERS: "I appreciate very much the privilege which is afforded on this occasion of making my first message in the homeland, after being in contact with the Orient for the last six months, a message directed to the upbuilding of the ministry. No

one could travel over the territory which I have covered in these six months, touching lands such as Japan, China, the Philippines, Java, Sumatra, Malaysia, Siam, and Indo-China, without being profoundly impressed by the constant contact with the vast unoccupied territory and the untouched teeming millions. And I am glad this morning that out of the inspiration that came to my soul through these contacts I can speak in particular to this band of students who are pledging themselves to answer God's call, and to the student body in general, concerning the gospel ministry.

"There is a very significant statement found in the sixth chapter of Judges, and the thirty-fourth verse. It illustrates very clearly the method God employs in vitalizing human agencies to carry on His work. At this time, as so often in human history, God found Himself in desperate need. His own people had failed to live up to their privileges, and had been visited with

a great penalty. They had gone afresh, anew, and again in their history into slavery; yet God could not allow His people to remain in this state of captivity, and so He looked for a deliverer, and this is how He found him: 'The Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him.' In the marginal reading we find the meaning to be, 'The Spirit of the Lord *clothed* itself with Gideon.' Think of what that implies,— God, with all that His divinity represents, seeking to make a man a mantle, a cloak, through which He could reveal His wonderful power.

"To this student body, I wish to stress this point in particular, that academic requirements are not, primarily, the essential qualifications. The first essential in connection with the ministry is that God must find men who can be filled with the Holy Spirit; men whose soul has become the dynamic chamber in which the great Divine takes up His abode.

"And so God came into the heart of Gideon. He made Gideon a cloak. He put him on just as I put on my coat this morning. It was God putting on man,— God within, man without, that through this unity God might fulfill His purpose, and man might have the blessed privilege of being the instrument to fulfill that purpose. If we will always remember that God Himself is the power and we are but the instruments, it will help to keep us humble in the task and in the enjoyment of that blessed relationship through which achievement is possible. All the way through a man's service for God, the thing that counts most in his success is his own personal relationship with God. And if every day he discovers himself in the relationship that Gideon had with God, every day will be a day of success in fruitful ministry and achievement.

"The call to the ministry is a call for a man to walk with his God. The

call to the ministry is for a man to live every day in the newness of his own discoveries of God, and then to go with the thrill of those discoveries to touch others, whose hearts have not yet been won, with the reality of that experience. He must be a man who knows whereof he speaks because the things relate to his own personal experience. The story that he must give is the story of an experience, as is illustrated in the case of the woman of Sychar. God never used a more humble instrument than this woman, never was there delivered a more unacademic message, and yet nowhere within the records of His achievement through human instrumentality, do we find more effective witnessing. In personal relationship with God lies the true avenue to service.

"Before God could find the way to the fruitful ministry of the day of Pentecost, He had to find the way in the preacher's heart. He had to reveal Himself anew to the human instrument. He had to test that soul through and through as to the quality and quantity of its love. And when He found the man whose love was sincere, whose heart was honest in its surrender to the Lord Jesus Christ, there he found the channel through which the message of Pentecost might be given; and the fruitfulness of that day ushered in an epochal period in the history of a new and struggling movement. Whenever that relationship is entered into, God works just as mysteriously and wonderfully through it, as is suggested in the sacred record itself."

ELDER B. G. WILKINSON: "With a sense of supreme joy and gratitude in our hearts, we inaugurate the first field graduation of the theological course in Washington Missionary College, and believe this to be the first such graduation in connection with our denominational schools. In the development of the work of the theological department we found that there were some require-

ments necessary whereby the students desiring to qualify for the ministry might give evidence of their calling and fitness for this sacred work. Two years ago, after careful consideration of this need by the General Conference, the board of trustees, and the faculty of the college, it was decided to authorize the establishing of a course of study and training which would create a body of theological students who would be recognized as such, and upon whom special responsibilities would be placed. One of the requirements specified for this theological student group was successful experience in field work. We decided that we would not graduate them solely on the basis of intellectual attainment, but that there must be combined with the intellectual attainment a demonstration of ability to present the truth to others and bring to definite decision.

"In harmony with this action, a statement was prepared announcing such a course through the college calendar, which reads as follows:

"The Columbia, Southern, and Southeastern Union Conferences of Seventh-day Adventists have voted to assure graduates of these courses a place of work in one of the fields on the following specifications:

"1. All graduates of the four-year course will be given: (a) An opportunity in one of the conferences where they may demonstrate and prove their merit; (b) A regular paper authorizing them to labor as recognized workers of the field they enter; (c) Moral support; (d) Financial support or being listed on the pay roll of the conference as they demonstrate their merit and as the conditions of the fund permit.

"2. Graduates of the other theological courses are entitled to the recognitions given above if, after they have satisfactorily finished their school work, they are recommended by the faculty to a field to be accepted."

"In the first year of the operation of this plan, twenty-five students were en-

rolled, all of them young men. But the work of that year was so eminently satisfactory, that in this, the second year, there has been an enrollment of fifty-two, including seventeen young ladies preparing for the Bible work. We established what we call a 'theological base,' located in a section of the city of Washington, which offered virgin territory for our efforts. Here we have developed the laboratory of the theological department. As a result of the field work by the theological students during the first year, twenty-five people were brought into the truth and baptized, a church organization effected, and a harvest in tithes and offerings amounting to \$3,700. This year we have enlarged the work by branching out into three different localities. The nurses of the sanitarium have co-operated with the students in the various phases of field work, and with sanitarium and college working together, we have found these two years most delightful and fruitful in the service of the Lord.

"The financial support, as specified in the announcement of two years ago, was very limited. But the General Conference has graciously come forward, and through a plan adopted by the Spring Council two weeks ago, provision is made whereby these graduates receive not only authorization papers, but are guaranteed financial support to a limited extent. The president of the board of trustees is here with us, and will give the graduates their field papers this morning, with the assurance that there is a place open for each one in the field. Five of these graduates are from the senior theological course, and will receive their credentials; and two are from the junior theological course, and will receive the recommendations specified in the calendar. Concerning all seven members of this group, I wish to say that their intellectual attainments are of the best. As to their spiritual work, souls

have been brought into the truth through their preaching and Bible work. It therefore gives me great pleasure to present these seven young people to the president of the board of trustees for the recognition which I am sure is due to them."

ELDER F. H. ROBBINS: "Dear young people, it is a pleasure to bring to you this morning greetings from the General Conference, the Columbia Union Conference, and the board of Washington Missionary College. This is a new order of things in our work, being the first time that we have granted papers to those graduating from our school at the time of graduation. Heretofore the plan has been to endeavor to arrange for placing our young people in the various fields, with the understanding that the conferences would grant them papers when they took up definite work. But today we are giving you a paper which entitles you to recognition as a worker in the Columbia Union Conference. I have taken up with our conference presidents the matter of placing you in the field, which has resulted in calls having already come for some of you, and we hope to have each of you placed in a conference in this union within the next two weeks.

"The question may be asked, What value is there in a paper? I will answer by referring to an incident which occurred many years ago, when Cuba was under Spanish rule. At that time a young American went to that country, was arrested as a spy, and sentenced to be shot. The day came for the execution. As the soldiers were aiming their guns at the American, a United States representative rushed in and wrapped the British flag around the face and shoulders of the young man. Then he took the American flag, and as gently as a mother would cover her child with a blanket, he wrapped that flag around the head and body of the man. Turning to the soldiers, he said, 'Shoot on those flags if you

dare!' Did they shoot? Ah, no. They recognized that those flags represented two great nations, and to shoot would involve Spain in war with those nations. As those flags, representing two powerful nations, proved of value in saving the life of the American, so these papers which I present to you will prove of value, because this denomination stands back of these papers, and we believe with all our heart that God stands back of this denomination.

"It gives me great pleasure to present these cards to you. (We have placed the authorization in this card form for convenience in carrying in the pocket.) I shall read just the one, as all are the same:

*"Missionary Credentials: This is to certify that (Blank) is a licensed missionary in good standing in the Columbia Union Conference of Seventh-day Adventists, and is authorized to perform the duties of said office for the Union Conference for the term of one year, May 17, 1929, to May 17, 1930."*

"Our prayers shall go with you as you go forth on your mission of mercy for humanity, that God will give you much fruit in that day when He gathers His people to Himself, and that you may go into the kingdom bearing your sheaves with you."

ELDER J. L. SHAW: "I think this is one of the most important ceremonies that we have ever held in connection with Washington Missionary College. The greatest need in this movement is consecrated and trained ministers of the gospel of Jesus Christ, for it is by the 'foolishness of preaching' that men are won to Christ. The enemy has for years endeavored to prevent young men from going into the ministry, for he knows that there is no more effective way to weaken the cause of God than to weaken the ministry.

*(Continued on page 31)*

# Delving Into the Word

Studies on Fundamentals of the Message

## The Gospel Message in the Book of Revelation

BY W. W. PRESCOTT

IN the first chapter we find some striking characterizations of Christ. He is "the faithful witness" (cf. John 8: 14; 18: 37); He it is who "loveth us, and loosed us from our sins by His blood;" He is "the Alpha and the Omega;" He is the Son of man, whose "countenance was as the sun shineth in his strength;" and He is "the first and the last, and the Living One," who "became dead," but who now is "alive forevermore," and has "the keys of death and of Hades." Rev. 1: 5, 8, 16-18. Note the contrast between the revelation of Jesus Christ in His humiliation in the Gospel of John, and the revelation of Jesus Christ in glory in the Revelation by the same author.

In the second and third chapters we find the same Person described in the first chapter, but now walking among the churches in all the power of grace and glory, warning and guiding His people through the troublous experiences awaiting them, and preparing those who receive the divine counsel and who conquer through His grace, for a place in the heavenly kingdom.

In the fourth chapter He is acclaimed by the four living creatures, who ascribe to Him absolute deity in these words: "Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come." Rev. 4: 8. A valuable comment upon this verse is found in the spirit of prophecy:

"The crowning glory of Christ's attributes is His holiness. The angels bow before Him in adoration, exclaiming, 'Holy, holy, holy, Lord God Almighty.' Rev. 4: 8."—*Counsels to Teachers*, p. 402.

## The Slain Lamb

IN the fifth chapter this same Person meets us under a name which is full of significance. To the seer, greatly troubled because no one could open the closely sealed book, there was given a view of "a lamb standing, as though it had been slain." Rev. 5: 6. And the words are then heard, "Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation." Rev. 5: 9. There can be no mistake. The slain lamb is the Christ of the cross. While here upon the earth He was pointed out by John the Baptist as "the Lamb of God, that taketh away the sin of the world." John 1: 29. Later the apostle Peter wrote of being redeemed "with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." 1 Peter 1: 19. Here is the crimson thread which runs through this whole book. The word "Lamb," when referring to Jesus of Nazareth, is used twenty-eight times, and in its first use here its meaning is clearly interpreted, and this meaning should be attached to it in every place. The slain Lamb is worthy to receive "the power, and riches, and wisdom, and might, and honor, and glory, and blessing," and to Him is ascribed "the blessing, and the honor, and the glory, and the dominion." Rev. 5: 12, 13.

In the sixth chapter the Lamb opened the sealed book, and unfolded the history of the church from the time of victory to the great day of "the wrath of the Lamb." Rev. 6: 16.

In the seventh chapter a great company is seen who say, "Salvation unto our God who sitteth on the throne, and

unto the Lamb." Rev. 7: 9, 10. Then there appear some in white robes who have "washed their robes, and made them white in the blood of the Lamb." Verse 14. To them the assurance is given that "the Lamb that is in the midst of the throne shall be their Shepherd." Verse 17.

When "the accuser of our brethren" was cast down to the earth, we find that "they overcame him because of the blood of the Lamb, and because of the word of their testimony." Rev. 12: 11. This is the victory of the cross.

When the beast makes war with the saints, all those worship him "whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13: 8. It is thus clear that the cross was in the mind of God before man was created.

In the fourteenth chapter we find "the Lamb standing on the mount Zion, and with Him" are "they that follow the Lamb whithersoever He go-



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eth," who are "the first fruits unto God and unto the Lamb," while the worshipers of the beast receive their punishment "in the presence of the Lamb." Rev. 14: 1, 4, 10.

In the fifteenth chapter the victors are seen, "and they sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15: 3.

In the seventeenth chapter we are told that the ten kings "shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings." Rev. 17: 14. When we compare this last statement with Deuteronomy 10: 17, the evident conclusion is that the Lamb of Reve-



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### More Cuts

GROWING appreciation for the initial venture has led to the production of the additional four all orders direct to T. K. Martin, 8 Ash Avenue by number only, sending money with order. (played) are: \$1.40 each; three or more, \$1.30 is *postpaid*.



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lation is none other than "Jehovah your God" who was manifested in the flesh.

In the nineteenth chapter we read of "the marriage of the Lamb," and of "the marriage supper of the Lamb." Rev. 19: 7, 9.

In the twenty-first chapter, which deals with the holy city, as "the bride, the wife of the Lamb," coming down from heaven as the dwelling place of God on the earth, and the entrance into it of those "that are written in the Lamb's book of life," we meet with the word "Lamb" five times, being more than in any other chapter.

The long-awaited triumph of the

Lamb is disclosed to us in the twenty-second chapter where "the throne of God and of the Lamb" is twice mentioned, and the assurance is given that "His servants shall serve Him; and they shall see His face; and His name shall be on their foreheads." Rev. 22: 3, 4.

### The Book of the Cross

The book of Revelation is plainly the book of the slain Lamb, the book of the cross, the book of the conquering Christ, who partook of the same flesh and blood in which we are sharers, "that through death He might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." Heb. 2:13, 15. When we read this book as an interpretation of the closing scenes in the age-long warfare between Christ and Satan, we can see the full justification for the statement which has already been quoted:



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### Available

pure in the evangelistic cut service to the field, as here shown, with more to follow. Address Bureau, Takoma Park, Washington, D. C. Order The prices (including those previously disclosed) each; six or more, \$1.20 each. *This price EDITOR.*

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary."—*Gospel Workers*," p. 315.

Before taking up any more detailed examination of the gospel as found in the book of Revelation, it may be helpful to consider the real purpose of the work of Christ in the flesh on our behalf. This is well stated in the prophecy of Zacharias: "To grant unto us that we being delivered out of the hand of our enemies should serve Him without fear, in holiness and righteousness before Him all our days." Luke 1: 74, 75. Deliverance from sin as the necessary preliminary to a life of holiness and righteousness, this is the heart of the good news. Jesus "loved righteousness, and hated iniquity." Heb. 1: 9. According to the prophecy of Daniel, He was "to bring in everlasting righteousness." Dan. 9: 24. His reason for requesting baptism was, "for thus it becometh us to fulfill all righteousness." Matt. 3: 15. In His sermon on the mount He urged the seeking of righteousness as the prime aim in life (Matt. 6: 33), and pronounced blessing upon those that "hunger and thirst after righteousness" (Matt. 5: 6), but He also made it clear that the righteousness He meant did not consist in the outward forms of legalism (Matt. 5: 20), but involved a perfect conformity to the righteous will of the Father in heaven. Matt. 7:15-23. (Note especially verse 21.)

To make possible in our experience that righteousness which our Saviour loved and fulfilled and brought to us, and which is manifested in a life devoted to the will of God, the Son of God voluntarily took upon Himself to fulfill the prophecy of David who wrote

of the Messiah: "Then said I, Lo, I am come; in the roll of the book it is written of Me: I delight to do Thy will, O My God; yea, Thy law is within My heart. I have proclaimed glad tidings of righteousness in the great assembly." Ps. 40: 7-9. In proclaiming the glad tidings, the gospel, of righteousness, "He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2: 8.

The death of "the Holy and Righteous One" (Acts 3: 14) paid the penalty of death incurred by the representative sin of the first Adam, His resurrection designated Him as the Son of God (Rom. 1: 4), and His ascension took Him to the throne of grace, from which as our High Priest He dispenses the blessings which He won for us. Chiefest among these blessings is the gift of His own life of righteousness and holiness which is both imputed and imparted to us through the ministry of the Holy Spirit. Through His imputed righteousness our standing before God is changed and we are accounted righteous, and through His imparted righteousness our conduct is changed, and we become obedient to all the will of God as expressed in His holy law. This is the gospel of holiness and righteousness which had been proclaimed both by word of mouth and in writing for more than half a century before the book of Revelation was written. To the apostle John were granted such views of the future experiences of the church, and such interpretations and applications of the everlasting gospel to the special needs of the church from his own time to the last generation, as would both warn the followers of the Lamb of future dangers and pitfalls, and provide the needed grace to come off victorious and stand upon the sea of glass. When we consider that the essential feature of the gospel is righteousness and holiness, and that the great apostasy described both by Dan-

iel and by John is a frightful perversion of both, we would naturally expect that in this last book of inspiration the original and pure gospel would be emphasized, and in this we shall not be disappointed. The final decree of judgment indicates the nature of the great controversy between the two opposing powers: "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still." Rev. 22: 11. As the result of the proclamation of the everlasting gospel in the threefold message to the lost generation, there will be raised up a people prepared for this decree, and of whom it can be said: "Here is the steadfastness of the saints, they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

A study of the gospel of the cross and its conquering power in the history of the church since the days of the seer of Patmos must be deferred until the next article.

Washington, D. C.

**Kindly Correctives**  
For Better Workmen

PUBLIC speakers should guard against the use of many phrases which may seem unobjectionable, but which have become threadbare through frequent repetition. In themselves they are good enough, but their constant use causes a congregation to smile involuntarily. William Watkins Reid, in the *Christian Advocate*, gives a helpful, though by no means complete, list of such expressions, including:

"The greatest single influence in; the outstanding event in the history of; offers an insistent challenge; we commend to your sympathetic consideration; we observe with grave ap-

prehension; assumes no uncertain attitude; it is our firm conviction that; there never was greater need for; the church is to be congratulated upon; warm in their praise of; the outstanding enterprise; we have the high honor today; I am here to say that; I want to ask your indulgence while; it is the psychological moment; I simply want to leave with you the thought that; the magnitude of our responsibility; a singular pleasure."

Fortunate indeed is the minister who has among his friends one who is frank enough to point out to him the presence of "pet" phrases in his vocabulary. A list of such expressions prepared for one by a competent critic might prove most illuminating and valuable.

**Bible Workers' Exchange**  
For an Enlarged Service

**Bible Teachers \***

Go forth, ye Bible teachers,  
Search out His wand'ring sheep;  
Deep down in lonely valley,  
Or on the mountain steep!  
Go in the lanes and byways,  
Seek in the cities till  
Each honest soul is gathered  
To serve the Master's will!

Go carry ye the Bible  
To souls whose hearts are sore,  
Bring them the Saviour's promise,  
Bid them to weep no more!  
Find hungry souls inquiring  
For light upon their path;  
Warn sin-cursed men and women,  
Of God's impending wrath!

Go forth, ye Bible teachers,  
Use well the Spirit's sword,  
Faith's shield, salvation's helmet,  
And battle for the Lord!  
Earth's night will soon be ended,  
Light break eternally;  
Teach lost souls of the Saviour,  
The Man of Calvary!

LOUISE C. KLEUSER.  
New York City.

\* The title "Bible Teacher" is steadily supplanting the name "Bible Worker" in many sections of the field.

## Opening Doors for the Bible Worker

BY ESTHER BERGMAN, R. N.

MEDICAL missionary work, we know, is designed by God to serve as the entering wedge in the presentation of the third angel's message in all its comprehensive bearing. It has been the privilege of the nurses of the Washington Sanitarium to co-operate with the students of the theological department of the Washington Missionary College in conducting evangelistic efforts in the city of Washington and its suburbs, our part of the program being to give brief health talks, accompanied by suitable demonstrations, in connection with the evangelistic services, and to organize and carry on home nursing classes and a school of cookery. In all our endeavor we have ever kept in mind the soul-winning agency of the medical work, and its purpose in opening the way for sermon, Bible study, and literature.

The results have been very encouraging. Each week we have been welcomed into eighty homes, where we have distributed *Present Truth* and given instruction in the principles of healthful living. In a number of instances this has led to definite appointments for Bible studies by the Bible worker, and it is very gratifying to those who have become deeply interested through the teaching of health principles, to find that a regular Bible worker is provided, who will stay by them and teach them the truths in the word of God.

At the time of organizing a home nursing class in one of our churches, the church members visited their neighbors and invited them to attend. The result was that four persons who were not Seventh-day Adventists, attended the home nursing class and re-

ceived the certificate. Near the close of the class, we visited these persons in their homes, and endeavored to lead them into further study of true principles of Christian life, and we found them in a very receptive attitude. One lady told us that she had not been satisfied with what she had found in the churches, and was searching for truth. She had purchased a number of our books, such as "Bible Readings," "Steps to Christ," and "Patriarchs and Prophets," and said she considered them the most wonderful books she had ever read. She promised that she would attend our Sabbath school and bring her little girl.

In another home the lady confessed that she had not given time to spiritual things, but had resolved to devote some time each day to prayer and Bible study. This woman is attending our weekly prayer meeting regularly.

In the third home the husband and wife both had been members of the class, and said that the regular class night had meant so much to them in real pleasure that they did not like to remain at home, and when the class closed they decided to attend the weekly prayer meeting instead.

In each of these homes, Bible studies are now conducted, attended by the keenest interest and most hopeful prospects for establishing in the whole truth those whose confidence and friendship were won through upholding the wonderful principles which God has intrusted to His people for health and happiness in this life and preparation for the life to come.

We thank God that He permits us as nurses to have a large part in the opening-door movement, and to establish eager and cordial reception for the divinely called and appointed Bible worker.

*Washington Sanitarium.*

REMEMBER THE NOONTIDE HOUR OF PRAYER

# Forward and Upward

Inspiration, Counsel, and Caution

## "A Little Folly"

BY TAYLOR G. BUNCH

AMONG "the words of the Preacher, the son of David," are these: "Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor." Eccl. 10: 1. While "reputation for wisdom and honor" is an enviable acquirement, it is nevertheless accompanied by grave responsibility, and Solomon, the wisest of all preachers, set forth this proverb as a precaution to all preachers of the word of God to the close of time.

"A little folly." How significant the statement! The reputation for wisdom and honor, based upon the sacred and divine calling, and built up by years of diligent study, earnest prayer, and exemplary conduct, may suddenly become obnoxious because "a little folly" is allowed to drop into the spiritual ointment of the divine apothecary.

The preacher's life may become tinged by folly in various ways, but one of the most susceptible channels is witticism and foolishness in words. How often the influence of a good sermon is ruined and made odious by a joke, an amusing story, or a crude illustration! There is apparent need of giving more careful heed to the clear warning given us in these later times, by the spirit of prophecy, against intermingling the comical with the sacred, the foolish with the sublime. The following are a few of the statements which, in no uncertain language, condemn the practice:

"Neither is it the object of preaching to amuse. . . . Ministers should not

bring amusing stories into their preaching. The people need pure provender, thoroughly winnowed from the chaff. . . . The minister who mixes story-telling with his discourses is using strange fire. God is offended, and the cause of truth is dishonored, when His representatives descend to the use of cheap, trifling words."—*"Testimonies to Ministers,"* p. 318.

"What can the minister do without Jesus?—Verily, nothing. Then if he is a frivolous, joking man, he is not prepared to perform the duty laid upon him by the Lord. . . . The flippant words that fall from his lips, the trifling anecdotes, the words spoken to create a laugh, are all condemned by the word of God, and are entirely out of place in the sacred desk. . . . What is the object of the ministry? Is it to mix the comical with the religious? The theater is the place for such exhibitions."—*Id.*, pp. 142, 143.

"A jovial minister in the pulpit, or one who is stretching beyond his measure to win praise, is a spectacle that crucifies the Son of God afresh, and puts Him to open shame."—*Id.*, pp. 146, 147

"Young men are rising to engage in the work of God, some of whom have scarcely any sense of the sacredness and responsibility of the work. . . . They run in a jovial mood as naturally as water flows downhill. They talk nonsense, and sport with young girls, while almost daily listening to the most solemn, soul-stirring truths. These men have a religion of the head, but their hearts are not sanctified by the truths they hear. Such can never lead others to the Fountain of living waters until they have drunk of the stream themselves. It is no time now for lightness, vanity, or trifling."—*"Gospel Workers,"* pp. 130, 131.

"When a minister bearing the solemn message of warning to the world . . . is careless in his example and

deportment, engaging with the young in trifling conversation, in jesting and joking, and in relating humorous anecdotes to create laughter, he is unworthy of being a gospel minister, and needs to be converted before he is intrusted with the care of the sheep and lambs."—*Id.*, pp. 131, 132.

"The minister of Christ should be a man of prayer, a man of piety; cheerful, but never coarse and rough, jesting or frivolous. A spirit of frivolity may be in keeping with the profession of clowns and theatrical performers, but it is altogether beneath the dignity of a man who is chosen to stand between the living and the dead, and to be a mouthpiece for God."—*Id.*, p. 132.

The relating of pathetic stories, and using illustrations tending to arouse human emotions and produce tears, are also condemned, as will be seen by referring to "Testimonies to Ministers," page 336, and "Gospel Workers," page 382. The "few tears," and the "feelings stirred" by "swaying minds through human influence," result in only "driftwood," which may block the stream, or float on with the current and be lost in the rapids.

Preachers of the solemn message of heaven to a doomed world in this last hour of human history, must not stoop to methods which call for anecdotes to amuse or pathetic stories to arouse. Such preachers are called to "weep between the porch and the altar." They must be "sober, and watch unto prayer." The modern world does not need to be jollied up, but sobered down. Our work is not to entertain and amuse, but to bring conviction of sin, which leads to weeping and repentance. Let all be on guard lest "a little folly" counteract the "reputation for wisdom and honor" which rightly belongs to the preachers of righteousness, and thus bring dishonor upon the Son of God, "who hath saved us, and called us with a holy calling."

*Loma Linda, Calif.*

## Seductive Popularity

BY E. K. SLADE

THE experience of a young preacher of a popular denomination came under my observation some time ago, and may serve as an object lesson regarding the hidden dangers in a minister's popularity. This young man had just finished his college work and had been assigned to a pastorate in a thriving village. He was youthful, alert, possessed of good health and a pleasing personality, and began his ministerial career with every promise of success from the standpoint of natural ability and favorable conditions.

Although the church to which he was assigned was small and in a much run-down condition, the coming of this brilliant and ambitious young preacher brought a real awakening throughout the community. The chief ambition of this young man seemed to be to please the people, and his winning personality and freedom of speech served well to that end. In all his preaching, in handling church problems, and in entering into the social functions of the community, it was his constant study to make sure of pleasing everybody and to be thought well of. He studiously avoided saying anything that would cross the path of his hearers, and consequently there was little attempt to rebuke sin, for fear of rebuking sinners. He entered enthusiastically into athletics and sports, and adopted the general practices of the people. In fact, it was very apparent that he was bent upon winning esteem as a broad-minded, social type of preacher.

As would naturally be expected, this young preacher became very popular. Everybody in the village rejoiced that such a capable and energetic social leader had arrived in their town, and flocked to the church. Extensive repairs and enlargement of the church were made possible by the generosity

of the people, and very soon the little church became the popular social center for the village. But notwithstanding all this apparent growth and improvement, it was very apparent that the spiritual standard had become greatly lowered. Instead of the world's being brought to conform to the spiritual standard of the church, the church had opened its doors to admit a strong tide of worldliness. In other words, the church had attained to a place of popularity at the expense of spirituality, and had been led into this sad situation by her spiritual guide. Here was a case of "like people, like priest," as the Lord has portrayed, and the result is utter failure, for the Lord declares: "I will . . . reject thee, that thou shalt be no priest to Me." Hosea 4:9, 6.

As I observed the development and outgrowth of this young minister's career, it seemed to me that the fundamental difficulty in his case was his fixed purpose and constant endeavor to *please the people*; and in contrast my mind turned to the counsel of Paul to young Timothy, expressed in the words, "*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"

The cultivation of a pleasing manner by a minister of the gospel is not to be condemned; but when a minister begins to study how he may gain the approval of men, without regard as to himself being approved unto God, he is headed toward defeat. The mouthpiece for God, the ambassador of heaven's King, cannot mold his message and govern his conduct to satisfy popular demand. His social contact must be governed by the high standard of the holy calling of the ministry, as set forth in the inspired word. To lower this standard, in the desire to win favor and popular applause, and be considered "a good fellow" in the social realm of the

world, results in ruin to the career of any preacher.

Never have the needs of the world more greatly demanded a ministry free from self-seeking, a ministry hidden behind the cross of Calvary. It is the crucified Christ who will draw all men unto Himself, when He is lifted up before the people. To present Christ in all His beauty is to be the study of the minister. To substitute the study of plans and methods which cater to public opinion and please the unregenerate mind, is to lower the standard and defeat the purpose of the gospel ministry.

*South Lancaster, Mass.*

## Personal Testimonies

Deeper Life Confidences

### New Joy in Life and Service

NINETEEN years ago the third angel's message was preached in my home town, and I, with several others, accepted it. This was an experience which caused me to rejoice in my Saviour, and many a time I left the horses standing in the furrow and went to the woods to be alone and talk with God. How precious were those seasons of communion! I always came away from the shady spot strengthened to meet the problems confronting me in my home life, for I was the only one in our family who accepted the message.

It was not long after I had accepted the truth until I entered one of our denominational training schools to prepare for service, and before finishing my fourth year at school I was asked to go to the mission field.

When I left home for college, I thought I was going to a place where it would be easy to serve God. But it was not long before I found that even at college it was difficult to find the time and the appropriate place where

I could go aside and commune with God. There were lessons to be learned, classes to attend, and work that must be done, if I were to remain in the school, for I had no financial help from home and was obliged to work my way through. Although provision was made for the students to have a quiet period in their rooms each day, there were many interruptions, and I missed my quiet spot in the woods. Finally I came to the conclusion that I was engaged in preparing for the Lord's work, and consequently He would accept my desire for communion with Him in place of the actual deed; yet I could not help but feel that I needed something which I did not have.

When the time came to go to the mission field, my wife and I resolved that as soon as we got into a home of our own, we would establish the family altar and have time for private devotions. When we arrived at our destination, it seemed best to establish our home in two rooms of a house occupied by another family, in the midst of a large city. The family altar was erected, but there seemed no time nor place available for private devotions. The needs of the work in many lines pressed upon us,—as director and treasurer of the mission; Sabbath school secretary for the union, elder of the local church, trainer of native helpers, etc. Then the church members must be visited in their homes, and they must also be made welcome as they came to visit us, staying for hours just to hear the new missionaries talk (or attempt to talk) the new language, which we were endeavoring to master in addition to other duties. So crowded was our program that we omitted the time for prayer and meditation, and gave ourselves up to the mechanical features of the mission work. It is true, we *said* our prayers night and morning, but we did not commune with God. We realized our lack of power, but we

concluded that the Lord understood all about the heavy work we must do, and therefore would accept our labor, even though devoid of spiritual power.

We had read a great deal about the revival and the reformation that was needed, and reports in our denominational papers told of the beginning of the revival in different places. We recognized that there was need along this line. We could, in fact, easily distinguish members of our union mission family whom we thought ought to be revived and reformed. But as for ourselves, we did not feel that it applied to us, as our love for the work was deep and strong, and we knew we were willing, if need be, to die for our converts, and we trusted that God would accept our hard work and make it the means of developing perfection of character. How hard these hearts of ours get to be at times, so that the Holy Spirit cannot impress us with our need!

I had been following the Ministerial Reading Course since it was first started, and had received much help from the books year by year, but still I had not been brought to see the need of my own soul. Two years ago the book entitled, "The Crises of the Christ," awakened my poor soul to see its barrenness and need. About the time this book came to us, we had begun to be especially troubled in spirit because we did not see the results from our efforts that we desired to see. The work went hard, hearts seemed like iron, opportunities for reaching the people seemed diminishing. We became discouraged, and thought of asking the committee to arrange for our transfer to another mission field, or return home. We did not see that we ourselves were not right with God, and that the Lord could not trust us with the power of the Holy Spirit while we were depending on our own works for salvation.

When we had finished reading "The Crises of the Christ," there was a crisis on in our own hearts. There dawned upon our minds the fact that we were to blame for our condition. God had done all that it was possible for Him to do; it was for us to take all that God wanted us to take. As my wife and I talked the matter over, we decided that *we* needed to be revived and reformed, and that we must begin the reformation at once. We arranged that as soon as we arose in the morning, before doing anything at all, we would take a quiet hour for communion with God—I to go to the office, and my wife to go to the spare room. Here we each began to read, and pray, and meditate on God and His word and work. And I want to say right here, we found that we did not lose any time by this practice. In fact, we seemed to accomplish much more work, and to do it in less time; and we also found time for other things which we thought could not be done.

A MISSION SUPERINTENDENT  
ON FULBOUGH.

(To be continued)

**Valuable Quotations**  
From Reliable Sources

**Roman Authorities**

THE distinctive Roman authorities are: (1) Papal bulls; (2) the Tridentine standards; (3) the Vatican standards; and (4) the Canon Law. Papal utterances, whether issued before the Reformation or since, so far as they bear on doctrine or morals, are infallible, and dare not be disputed without incurring ecclesiastical censure. Among them are Martin V's bull condemning Wycliffe and Huss; Leo X's bull condemning Luther, 1520; Pius V's bull, 1567, condemning the LXXIX Propositions of Michael Balus; Inno-

cent X's bull, 1653, condemning the five errors of Cornelius Jansen; Innocent XI's bull, 1679, condemning Probabilism; Clement XI's bull *unigenitus*, 1713, condemning errors of Quesnel; and other deliverances down to the Syllabus of 1864 and Pius X's decrees against Modernism, 1907-1910. Here also belong the decrees of ecumenical councils as far as they have had papal approval. The more important councils of the Middle Ages are the Fourth Lateran, or twelfth ecumenical, 1215, which defined the dogma of transubstantiation; and the Council of Ferrara, 1439, the first ecumenical council to state authoritatively the dogma of the seven sacraments and other medieval dogmas.

The Tridentine standards, three in number, are the Decrees and Canons of Trent, the Tridentine Profession of Faith, and the Roman Catechism. These documents state the distinctive tenets of Romanism over against Protestantism. The Council of Trent, 1545-1563, meeting in the city of Trent in the Tyrol and reckoned as the nineteenth ecumenical council, was convened by Paul III at the urgent demand of Charles V, who had promised the German Protestants to secure a general council to pass upon the religious differences of the age. The overwhelming majority of the prelates were Italians and Spaniards, with the Jesuits exercising a powerful and sometimes deciding influence. From every standpoint, the Council of Trent is one of the most important assemblies ever held in Christendom. It confirmed the system which had grown up during the Middle Ages, and not only opposed Protestantism by doctrinal statements, but thrust Protestant dissenters out of the bosom of the church with the terrible use of the anathema. On the other hand, it decreed the abolition of various ecclesiastical abuses within the Roman communion, and introduced whole-

some reforms bearing on indulgences, the education and morals of the clergy, the monastic orders, and the practice of pluralism.

The Decrees and Canons of Trent passed by the vote of the council were confirmed by Pius IV, 1564, the pope reserving to himself the exclusive right to interpret them. Among their more important definitions are the definitions of tradition, justification, and the efficacy of the seven sacraments. The canons, about 150 in number, condemn the errors held in opposition to these definitions, each canon closing with an anathema pronounced upon those who may hold the errors. To the definition of justification, no less than thirty-three canons are added. To give an example of the condemnations, one of the canons on matrimony runs that "if any one saith that it is not better and more blessed to remain in virginity or in celibacy than to be united in matrimony, let him be anathema."

The Tridentine Profession of Faith—*forma professionis orthodoxæ fidei*—grew out of a suggestion made at the Council of Trent and was prepared by a commission of cardinals appointed by Pius IV, 1564. It is also called the Creed of Pius IV, and by a double bull was imposed on all priests, professors, and teachers, that is upon the "teaching church." After giving the Nicene Creed, the document, in twelve articles, states the distinctive tenets of the Roman Church, such as the seven sacraments, the sacrifice of the mass, transubstantiation, purgatory, the worship of saints, the vicarial office of the Roman bishop. To these articles was added, 1877, by Pius IX, a profession of belief in the immaculate conception and in "the primacy and infallibility" of the Roman bishop.

The Roman Catechism, the third Tridentine standard, also issued by Pius IV, is not, as the title might suggest, a manual for children with ques-

tions and answers, but an elaborate exposition of the Apostles' Creed, the sacraments, the decalogue, and the Lord's prayer for the use of priests. It omits some of the distinctive tenets of Romanism, such as indulgences, but treats of others not decided by the Council of Trent, such as the pope's authority and the *Imbus patrum*, the temporary abode of the Old Testament worthies before Christ's death.

The Vatican standards, also three in number and issued during the pontificate of Pius IX, 1846-1878, are: The decree of the immaculate conception, the Syllabus of Errors, and the Dogmatic Decrees of the Vatican Council. The decree announcing the immaculate conception of Mary was declared by Pius, 1854, in the presence of 200 cardinals, bishops, and other dignitaries. The Syllabus condemned eighty modern errors, so-called, such as religious liberty, the Protestant Bible societies, and the separation of church and state. It was addressed to all bishops in the form of an authoritative decree, and was substantially confirmed by Leo XIII in his encyclicals of Nov. 1, 1885, June 1, 1888, and February, 1890, and also by Pius X.

The Decrees of the Vatican Council, 1870, reckoned as the twentieth ecumenical council, consist of two parts. In the first rationalism, materialism, and atheism are condemned, and the relation of revelation to the natural reason defined. Eighteen anathemas are launched against the heresies involved, and "Holy Mother Church" is declared to be the supreme teacher and guide of all Christians. In the second and more important part, the primacy of St. Peter is affirmed and the dogma of papal infallibility defined. At least four anathemas are pronounced against those who deny these latter dogmas.

The code of Canon Law, prepared by the authority of Pius X and issued by Benedict XV, 1917, contains defini-

tions of Catholic doctrine and rules of Catholic practice. It takes the place of the code prepared by Gratian, professor of canon law at Bologna in the eleventh century. Gratian's compilation which, according to Döllinger, is "filled through and through with forgery and error" (*Papstthum*, p. 55), with the additions made to it by Gregory IX, 1234, and later popes, was, together with Leo X's bull, cast by Luther into the flames, 1520. The code issued by Benedict XV was made by papal bull, the binding law of the church, and any one attempting to change it was threatened with the wrath of Almighty God and the apostles Peter and Paul. To the documents as thus enumerated, the student must go who would make sure what the authoritative teachings of the Roman church are.—"*Our Fathers' Faith and Ours*," by David S. Schaff, D. D., pp. 14-17.

## The Query Corner

On Life and Labor

*To what extent have our distinctive doctrinal positions been recognized by others before us? How nearly are our positions on the prophecies, especially in Daniel and the Revelation, uniquely Adventist in origin and proclamation? Wherein do we differ from those who have recognized these truths?*

These are the legitimate and logical queries of an inquiring mind. It is either lack of investigation or erroneous information that has led some to make unwarranted claims as to denominational patent rights to discovery and proclamation of many of our distinctive doctrines and prophetic interpretations. Rather, this movement has separated the gold from the dross and the true from the false, to present the glorious cluster of related truths in the light of the judgment hour and the impending advent of our Lord.

We err when we either claim or infer that most of the doctrinal truths or prophetic interpretations we stress originated with us. Nor is their present proclamation confined to our movement. The Seventh-day Sabbath was proclaimed by others, and still is. The second, personal, imminent advent of Christ is most vigorously proclaimed by many Fundamentalists. The truths relative to the nature of man, health reform, stewardship, and a score of other features, are variously emphasized.

The outstanding difference is that by others they are held as single gems in a cluster of errors, and are presented apart from the threefold message of Revelation 14. The second advent, the Sabbath, and the ministry of Jesus in the sanctuary, with their related truths, cannot be separated in God's special message for the hour. And this unity is found nowhere save in this movement. But it is neither humiliating nor compromising to recognize the part that others have played in heaving these foundations.

This is true in the realm of prophecy. Those familiar with the dissertations on prophecy extant when Elder Uriah Smith wrote his remarkable exposition of the prophecies, are well aware of the origin of many of the positions he set forth. His was a work of segregation and assembling of the gems of prophetic truth glimpsed by those who had gone before. It is not an infallible book, but was remarkably free from errors for its time. Given sufficient time, practically all his positions (aside from the sanctuary truth, which is unique in this movement) could be duplicated from the books he so assiduously studied. This is not said to the disparagement of this noble pioneer and his great book. Rather, it is in praise of his discernment. But we must recognize that there were other earnest pioneer students of prophecy. Even the view that the

papacy rather than Turkey is the king of the north in Daniel 11, agitated a few years ago, was set forth in a book in the writer's possession, "Cox on the Book of Daniel," published in 1843. A recognition of these undeniable historical facts will temper any tendency to bombast, and give credit to whom credit is due.

This is God's chosen remnant movement. It has gleaned from a hundred sources the correlated system of truth we profess. Let us recognize preparatory agencies, giving them their full credit. Let us at the same time remember that these agencies were but forerunners, and that God has thrown upon us the solemn responsibility for faithfully discharging our obligation to the world, and for separating truth from error in the field of historic, prophetic, and doctrinal interpretation.

L. E. F.

## Illuminated Texts

Side Lights From Translations

### Matthew 23: 23

"Woe to you, you impious scribes and Pharisees! You tithe mint and dill and cummin, and omit the weightier matters of the law, justice and mercy and faithfulness; these latter you ought to have practiced — without omitting the former."— *Moffatt*.

"Alas for you, teachers of the law and Pharisees, hypocrites that you are! You pay tithes on mint, fennel, and caraway seed, and have neglected the weightier matters of the law — justice, mercy, and good faith. These last you ought to have put into practice, without neglecting the first."— *Twentieth Century New Testament*.

"Woe to you, canting professors and Pharisees! Because you pay tithes on mint, dill, and cummin, ignoring the more important statutes of the law —

humanity, sympathy, faith; these you ought to have observed, and not to have cast the other aside."— *Complete Bible in Modern English*.

"Alas for you, scribes and Pharisees, hypocrites, for you pay the tithe on mint, dill, and cummin, while you have neglected the weightier requirements of the law — just judgment, mercy, and faithful dealing. These things you ought to have done, and yet you ought not to have left the others undone."— *Weymouth*.

"Alas for you, you hypocritical scribes and Pharisees, for you pay tithes on mint, dill, and cummin, and you have let the weightier matters of the law go — justice, mercy, and integrity. But you should have observed these, without overlooking the others."— *An American Translation, Good-speed*.

"Woe to you, scribes and Pharisees, hypocrites: for ye tithe mint, and anise, and cummin, and omit the graver [matters] of the law, judgment, and mercy, and fidelity: these ought ye to do, and those not to omit."— *Syric New Testament*.

"Woe to you scribes and Pharisees, hypocrites; because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not leave those undone."— *Douay Version*.

"Alas for you, scribes and Pharisees, hypocrites;

Because ye tithe the mint and the anise and the cummin,—

And have dismissed the weightier matters of the law — the justice, the mercy, and the faith;

Whereas these it was binding to do, And those not to dismiss."

— *Rotherham*.

"Woe to you, scribes and Pharisees, hypocrites, for ye pay tithes of the

mint and the anise and the cummin, and ye have left aside the weightier [matters] of the law, judgment, and mercy and faith: these it behoved [you] to do, and those not to be leaving aside.”—*Interlinear Greek-English*.

“The greater things last mentioned it was your duty to do, and those things, the tithings, etc., this the secondary duty; its subordinate place might be brought out by rendering ‘while not neglecting to pay tithes as scrupulously as you please.’”—*Expositor’s Greek Testament*.

## Gem Statements

From the Spirit of Prophecy

### Study for Ourselves

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

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

“Young men should search the Scriptures for themselves. They are not to feel that it is sufficient for those older in experience to find out the truth; that the younger ones can accept it from them as authority. The Jews perished as a nation because

they were drawn from the truth of the Bible by their rulers, priests, and elders. Had they heeded the lessons of Jesus, and searched the Scriptures for themselves, they would not have perished. . . .

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

“The minister who ventures to teach the truth when he has only a smattering knowledge of the word of God, grieves the Holy Spirit. . . .

“There is no need for weakness in the ministry. The message of truth that we bear is all-powerful. But many ministers do not put their minds to the task of studying the deep things of God. If these would have power in their service, obtaining an experience that will enable them to help others, they must overcome their indolent habits of thought. Let ministers put the whole heart into the task of searching the Scriptures, and a new power will come to them. . . .

“Ministers who would labor effectively for the salvation of souls must be Bible students and men of prayer. It is a sin to be neglectful of the study of the word while attempting to teach it to others. . . .

“My message to ministers, young and old, is this: Guard jealously your hours for prayer, Bible study, and self-examination. Set aside a portion

of each day for a study of the Scriptures and communion with God."—*"Gospel Workers," pp. 98-100.*

"Of all men upon the face of the earth, those who are proclaiming the message for this time should understand their Bible, and be thoroughly acquainted with the evidences of their faith. One who does not possess a knowledge of the word of life, has no right to try to instruct others in the way to heaven. . . .

"Thousands of men who minister in the pulpit are lacking in the essential qualities of mind and character because they do not apply themselves to the study of the Scriptures. They are content with a superficial knowledge of the truths of God's word, and they prefer to go on losing much in every way rather than to search diligently for the hidden treasure. . . .

"We talk about the first angel's message and the second angel's message, and we think we have some understanding of the third angel's message. But as long as we are content with a limited knowledge, we shall be disqualified to obtain clearer views of the truth. He who holds forth the word of life must take time to study the Bible and to search his own heart. Neglecting this, he will not know how to minister to needy souls."—*"Gospel Workers," pp. 249-251.*

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

I HAVE just been reading a book on the subject of prayer, in which I find this statement: "Men are looking for methods, but God is looking for men." Now I believe from the bottom of my heart that we are in peril of trusting to methods and activities in carrying out those methods to the extent of diversion if not destruction of the purpose for which we, as Seventh-day Adventists, have been called into ex-

istence. To be specific, take our Harvest Ingathering work. We all know that there should be ten dollars in the mission treasury where now there is one, but to my mind many are going about this raising of the mission funds in altogether the wrong way. Whenever I have worked for the last few years, practically all we hear, from September 1 to January 1, is Harvest Ingathering. People become interested in the truth, are charmed by it, and come to church; but from half an hour to one full hour of the church service is filled with Harvest Ingathering propaganda, and by that time both pastor and people are too exhausted, and strangers too disgusted, to get much good out of the sermon. The Lord does say that "the wealth of the Gentiles shall come" unto us, but that is different from digging it out of their pocketbooks.

Another sentence in the book referred to is this: "Were every member and every worker doing personal evangelism, the money would be flowing in." The worldliness which is making such inroads into our churches would then disappear. I believe this system of making the financial side of our work paramount is a stumbling-block to some of our own members and also to others. It is true that some people have been found and brought to a knowledge of the truth through the Harvest Ingathering work; of course we should all try in every possible way to reach the people with the message. God has placed His stamp of approval upon the Harvest Ingathering work; and I would not discredit it in the slightest degree; but there is something lacking. Am I looking at things in a wrong way? I would be so thankful for any advice which would help me keep above mere methods, and yet live so close to the Lord that He could make me the channel of spiritual and financial blessing to the church.

A CONFERENCE WORKER.

## Ministerial Internships

(Continued from page 10)

the continent just to hear of this plan. A mighty impetus will come from it."

### The Modus Operandi

Carefully prepared Application Blanks have been worked out, with space for information under appropriate headings, and place for college, union conference, and General Conference indorsement and authorization. These have been distributed to the various unions. When completed, they will be filed with the General Conference. Decision will be made upon the applications according to the following provision:

"Voted, That in order to provide for handling the Ministerial Internship applications, a standing committee be appointed which shall pass on each application;

"That this committee be made up of a representative of the General Secretarial Department, and one from each of the following departments: Treasury, Ministerial, Educational, and Missionary Volunteer.

"That one of the secretaries of the General Conference shall act as chairman of this committee.

"That as this committee passes on each application, such action become authorization for payment of the General Conference portion of the Ministerial Internship fund in each case."  
— *General Conference Committee Action of May 10, 1929.*

Already the returns are coming in from the various unions. We thank God for the visible tokens of advance.

L. E. F.

## Ministerial Training Advances

(Continued from page 14)

"In the wide extent of our work throughout the world, we have found it

necessary to go from conference to conference, and from church to church, in this country, selecting some of the very best young men and women, and have sent them on to the mission fields. From the reports which come back to us, we know what God is accomplishing through this instrumentality for the finishing of the work. But there has thereby been created a dearth of ministers of strength and power to preach the message and win souls to Christ right here in our own country, to such an extent as to give occasion for alarm. I thank God for the effort of this institution to avert this catastrophe. I believe that God's blessing will rest upon these young men and this young woman who have covenanted before God to give their service to the carrying forward of the work of God.

"It is no easy matter to become a successful minister of Jesus Christ. It calls for toil and hardship, for study, prayer, and earnest effort. You young people have done acceptable work here at the school, and now you are given opportunity to prove your call to the ministry. The plan devised by the General Conference, in which union and local conferences unite, gives young men and women coming from our educational institutions the opportunity to prove themselves and to demonstrate that God has called them into this particular line of service. For it is God that calls men to the ministry. Unless God calls them, their service is of no value. But I believe God is calling these young people.

"May I ask the congregation to arise and join in the prayer of consecration for the setting apart of these six young men and one young woman to the gospel ministry and the Bible work?"

"FEED My sheep!" But some things heard and seen would seem to indicate that certain modern disciples thought Jesus said, Bleed My sheep.

## Editorial Postscripts

**ADJUNCTS!** — We must be broad enough to see that God uses corollary agencies to prepare the way for and to collaborate with this movement in the last gospel work. Bible societies spread the word, while other missionary organizations pioneer in carrying the name of Christ. They prepare the heart soil and make the ground fallow for our special approach. A clear conception of this will clarify relationships without either yielding principle or sacrificing our distinctive place.

**LABELED!** — “A man of God” was the name given an ancient spokesman for Jehovah. 1 Kings 13: 1. How do others speak of you? Are you a shrewd politician, a clever manipulator, an entertaining speaker, a good business manager, a cheer leader, a time-server — or, a man of God? Of course what God thinks is the fundamental point, but human verdicts are indicative. We cannot deceive the laity nor most of our ministering brethren. They usually read us aright. How do they describe you?

**INSEPARABLE!** — It is so human to be one-sided. Our tendency is to separate revival and reformation. But a true spiritual revival will result in genuine reformation of life, a correction of wrongs, a confession of sin, and a restoration where indicated. Likewise, a true reformation can only be the inseparable outgrowth of revival. Otherwise it is but artificial, arbitrary, and external. True reformation works from within outward. It springs from the conviction of sin and is the outgrowth of a heart broken from sin. Therefore it is not produced by denunciations of outer conduct, but by searching the fountains of the inner life. Many are proceeding in attempted reformations from the wrong direction. What people need is not so much information as a transformation of nature. Then these old dead leaves will be crowded off the tree of conduct by the sap of the new life.

**PERIL!** — The loyal passion for truth, leading to reverent search for historic facts in support or correction of the prophetic-historic assertions of the fathers of this movement, is neither apostasy, nor is it a peril. The pseudo-reverence for the past that would preclude research, and cast about the conclusions of the fathers a false sanctity which the pioneers themselves would repudiate, is a definite peril. It indicates a distorted view. Truth is expansive and cumulative. It was not all revealed in the past. All honor to those godly men who quarried the foundations. The great essentials are immovable. Details may need adjusting, as the founders themselves did scores of times during their lifetime. Truth courts the searchlight; it has nothing to fear. It is error that would suppress investigation. A thousandfold better to verify or correct our own positions than to be brought to embarrassment at the ruthless hands of enemies of this movement. The issue is intolerance *versus* reverent scholarship. Let tolerance prevail. Love and loyalty, faith and fact,— these are the corner stones of spiritual safety. Destroy these, and we stand on sinking sand.

L. E. F.