

The Ministry

A Medium of Communication
between the members of the

Ministerial Association of Seventh-day Adventists

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Trenchant Truths

GROW or stagnate! There is no alternative.

HAVE faith in our youth. They are as responsive today as any like group in the past. We were all young once.

IF we exalt the points wherein we stand on common ground, the points of difference will melt away correspondingly.

IF the worker's inner life is not in harmony with the outward profession, there is but one word to express the result — hypocrisy.

ANY emphasis that minimizes the distinctive features of the message is perilous in its trend. True light simply clothes existing truths with a greater halo.

As we peer into the mists of things still unknown in prophecy or doctrine, our only safety is in keeping our feet firmly on the solid rock of the things that are known, else we may become bewildered and lose our bearings, even perchance plunging over the precipice of profitless speculation to ruin below.

THE dimming of the advent hope is the greatest single tragedy that can come into the life of an advent preacher. It vitiates his message. It saps his power. It blights his influence, and it may wreck the souls of some of his hearers. God pity the man who says in his heart, "My Lord delayeth His coming." And doubly sad the tragedy of utterance of such sentiments with the lips.

TRY to get the viewpoint of the man who differs with you, and see what an amazing change it makes in the outlook.

IT is poor Christian ethics to build up one's own line or department by depreciating another. Such a procedure is divisive, while sympathetic unity is the basis of all true prosperity. We must never advance by retarding another phase of the same cause, for *our cause is one*.

THERE is no excuse nowadays for an uninformed ministry. Aside from the word, the Testimonies, and our standard periodicals, there are the Ministerial Reading Courses, the Fireside courses, and libraries everywhere. And second-hand bookstores take away the last lingering alibi. "Study to show thyself approved."

THE charge that some ministers can talk nothing but finance, and can agitate nothing but campaigns, is a pitiful commentary on the spiritual barrenness of their appeals. No minister is criticized for shearing the sheep, *if he feeds them*. The sheep expect to be sheared, want it, and feel better for it. Such criticisms ought to startle any minister.

ONE of our greatest dangers as ministers is that we shall become content with mere sermonizing, needful activities, or official duties, and so lose the passion for direct, personal soul winning. Yet it is an absolute necessity. No indirect service, however laudable, is an acceptable substitute before God. Individual accountability for seeking and finding out souls is nontransferable and unescapable. May God vivify our vision and stir our ardor.

L. E. F.

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Editorial Keynotes

The Minister and His Disposition

IT will be recalled that in last month's **MINISTRY** I began a brief review of the book entitled, "The Minister and His Own Soul." The central thought in last month's study was set forth in the following quotations:

"The primary concern, therefore, of ministers . . . is personal goodness." "If their own soul is not right, they will be wholly wrong as individuals, and as ministers blind leaders of the blind."

The author then proceeds to state what he means by "personal goodness." He names a "good disposition" as one of the essential elements of personal goodness. Regarding the importance of a minister's being in possession of a good disposition, the author says:

"We take various precautions now to save the church from disappointment in the men entering the ministry. We examine them carefully as to preaching ability, pastoral efficiency, industry, even a man's family often comes under scrutiny; but we are disposed to treat a man's disposition in the most casual way, as if it were a squint or some physical defect, unless we detect some flagrant fault. And yet it might result, it frequently does result, that the whole success or failure of a minister turns at last on his disposition."

A bad disposition, he points out, "neutralizes the finest talents, the most energetic labors, and brings the best intentions to naught. . . . And so in spite of preaching ability, and strong administrative capacity, there are some ministers whom no congregations want or will keep any longer than it takes to find them out; while other ministers, in spite of the most moderate ability in every line, win their way to loving popularity, and any congrega-

tion is glad to get them and sorry to part with them."

As to the qualities or ingredients of a good disposition the author gives the following:

Compassion	Humility
Kindliness	Gentleness
Long-suffering	

Of "compassion" he says it "is one of the most beautiful words and one of the most attractive qualities we know. It is a delight to trace the use of the word in the Gospels as applied to Christ. . . . 'He was moved with compassion.' So often in His healing mercies, it is explained that 'He had compassion on them.' His compassion is the outstanding characteristic of His earthly ministry."

"Kindliness is like compassion in being a feeling, but it is an active feeling, an impulse to help. It is sometimes translated 'goodness,' meaning to do good to others, to be helpful."

"Humility comes from a word that means 'on the ground.' And when we come down from some imaginary pedestal to which we have been exalted, the preacher from his pulpit, the wealthy from his throne of gold, the aristocrat from his palace, and take our places on the ground with other people, that is humility."

"Gentleness is also a method of expressing sympathetic and helpful impulses. . . . Gentleness is really tact. So many benevolent people spoil their generous impulses by lack of tact. . . . They blunder into the mistake of supposing that their benevolent feeling gives them the right to lecture people on their misfortunes. Blessed is the man who knows how to do good tactfully."

"Long-suffering is everywhere exhibited in the Bible as one of the ex-

alted attributes of God and a cardinal virtue in men. . . . It comes from a root that means 'to boil,' prefixed to which is the word 'long' or 'slow,' and the sum of it is to express restraint, the holding of the impulses under control, literally to come to the boiling point slowly. This is a description of our reaction to the treatment of others.

"These five qualities of mind and heart are not to be regarded as exhausting the definition of a good disposition, yet they cover a fairly wide range, and, so far as our relations to others are concerned, they cover all we are concerned with here, namely, a good disposition for a minister."

Our author raises this question: "Can a man put on a good disposition when he was not born that way?" His answer is clear: "A good disposition may also be acquired, and St. Paul lays it upon God's own chosen, consecrated and beloved, as an obligation. Are we not taught that when we come under the influence of the Spirit of Christ, old things pass away, all things become new? Did not St. Paul proudly claim, 'By the grace of God,' not by nature, 'I am what I am'? If the grace of God can't change an ugly and hurtful disposition into a helpful and beautiful one, how can we magnify the grace of God as omnipotent?"

"Why, then, it may be asked as a final question, does not every minister put on this shield of a good disposition? A perfectly frank answer would not be entirely creditable to us, I fear, either to our mental acumen or to our religion. It is, however, a fact, I believe, that many persons afflicted in this way do not know it. They think their disposition is all right. It suits them so well that they cannot imagine it would be objectionable to any one else.

"It takes a strong character to resist the feeling of importance that comes from official position. And when the minister is deferred to so constantly, it is not surprising that he should come to think that he is the standard to which others should conform. He becomes sensitive, suspi-

cious, egotistic, and nothing would surprise him more than to be told that his disposition needs improvement."

In making these extended excerpts I have had in mind the large number of readers of THE MINISTRY who may not have the privilege of reading the little volume from which they are taken. They contain most excellent counsel on a phase of the ministry that is rarely dealt with in books relating to the ministry. The reading of these statements should be followed by a careful study of the Bible and the writings of the Spirit of prophecy. In these we find a great amount of instruction regarding the disposition a minister should possess, and manifest at all times toward those with whom he associates.

"Be thou an ensample," wrote Paul to Timothy, "to them that believe, in word, in manner of life, in love, in faith, in purity." "But thou, O man of God, . . . follow after righteousness, godliness, faith, love, patience, meekness." "The Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves." 1 Tim. 4: 12; 6: 11; 2 Tim. 2:24, 25.

Paul possessed and practiced just what he recommended to others. No other Bible writer has revealed to us his inner life as fully as this apostle has. One of the most impressive and inspiring revealings of his disposition is found in his first letter to the Thessalonians. Of his labors for and association with them, he says:

"We were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. . . . Ye know how we dealt with each one of you, as a father with his own children." 1 Thess. 2:7-11.

(Concluded on page 31)

Forward and Upward

Inspiration, Counsel, and Caution

Feed My Sheep

BY MRS. L. D. AVERY-STUTTLE

O SHEPHERD of Israel, feed My sheep,
They stray from the fold tonight,
They are off in the forests dark and drear,
Afar from the paths of right.
O shepherd of Israel, rouse from sleep,
Go, rescue the perishing; feed My sheep.

There are tender lambs on the mountains
drear;
They die for the shepherd's care.
They are plucking poisonous blossoms
bright,
The flowers of sin so fair.
The shepherd of Zion should never
sleep—
Up, up and arouse thee, and feed My
sheep.

"Thou hast known thy duty and didst it
not;"

E'en thus shall the Master say;
And such shall be beaten with many
stripes

In the hastening judgment day.
Awaken, O shepherd, no longer sleep;
Ere dawneth the morning, "go feed My
sheep."

Then, when by the angel scribes above,
Thy record is read at last,
When the fates are gathered and bound
to burn,

And mercy's forever past,
Thou hast priceless souls that are saved
from sin,—
The precious sheaves thou hast gar-
nered in.

San Diego, Calif.

The Minister as Shepherd

BY G. W. WELLS

VARIOUS titles have long been in use as applied to the ambassador of God, such as, pastor, elder, bishop, clergyman, preacher, minister, parson. We do not read of Christ's calling Himself by any of the foregoing titles, but He did say, "I am the Good Shepherd," and he implies that this beautiful title is appropriate for the one whom He commissions to "feed My sheep."

A shepherd is a *watchman*. He is constantly scanning the horizon for approaching danger, ready to give alarm. A shepherd is a *guard*. He must oversee and likewise protect. A shepherd is a *guide*. Where the shepherd leads, the sheep will go. He cannot drive the sheep, he must lead them. A shepherd is a *savior*. He seeks for the lost sheep of the fold, rescues them from danger, and restores them to their proper place in the flock. Sheep habitually lose their way, because of stupidity and heedless folly; consequently a very essential feature of the shepherd's task is seeking after them and bringing them back to the fold. A still further significant fact regarding a true shepherd is that he *knows* and *loves* the sheep, and will, if necessary, give his life to save them.

A worthy ambassador for God must have the qualifications of a true shepherd. He must be constantly on the watch for peril, he must be guard, guide, rescuer, and savior; he must know and be known by his sheep; he must love them even above his own life.

A minister may be a good "sermonizer;" he may be profuse in the use of language, in his rhetoric perfect, and in his oratory superb; he may be able to preside at a wedding with grace, and to officiate at a funeral with dignity; but if he is a true shepherd, he cannot remain silent and at rest while one straying sheep is outside the fold.

"When a minister bearing the solemn message of warning to the world, . . . neglects the duties of a shepherd of the flock, and is careless in his example and deportment, engaging . . . in trifling conversation, in jesting and joking, and in relating humorous anec-

notes 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."—"Gospel Workers," pp. 131, 132.

The faithful shepherd of the Lord's flock will guard well his words, endeavoring to clothe his thoughts in language that will edify and instruct. Words are an index to the heart, and have power to react on character. Solemn indeed is this statement of our Lord, "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

"Some men of good capabilities, who might fill important positions, do not know what spirit they are of. They run in a jovial mood as naturally as water flows downhill. They talk nonsense. . . . These men have a religion of the head, but their hearts are not sanctified by the truths they hear."—*Id.*, p. 130.

"Let the young man who has entered the ministry look his calling fairly in the face, and determine to devote his time, his strength, his influence, to the work, well aware of the conditions under which he serves the Redeemer. . . . To every young man who enters the ministry, Paul's words to Timothy are spoken, 'Take heed unto thyself, and unto the doctrine.' 'Thyself' needs the first attention. First give yourself to the Lord for purification and sanctification. A godly example will tell more for the truth than the greatest eloquence, unaccompanied by a well-ordered life."—*Id.*, p. 104.

If any man has been prompted to enter the ministry through considerations of ease, indulgence of literary ability, oratorical ambition, or social possibilities; if any have drifted into the ministry by mere circumstances, without a profound conviction and burning desire to beseech men to turn from sin and become reconciled to God, not having learned the secret of holding up a crucified and risen Saviour as the winning and compelling power

to separate from sin — oh, the pity and the shame of such a fact! Yea, more, the sin of such a situation! How could such a person be a soul winner?

He who enters the gospel ministry must have a divine commission. He is to be sent of God. He must have a divine summons — called of God by a divine conviction within his soul. How dare any man take upon himself the vows of ordination unless he can reverently say, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings"? Listen to the statement and command of our Lord: "All power is given unto Me in heaven and in earth. Go ye therefore." This is our authority. It is Heaven's own. "And teach [make disciples, or Christians of] all nations." That is our business; it is the King's business. "Preach the gospel,"—the shepherd's one instrument of rescue.

The world stands in need of a clear-cut gospel message, preached by a clean, Spirit-filled gospel ministry,—men who are conscious of the divine call and loyally respond, going forth to live and present the eternal values of truth for the salvation of lost humanity. The heart of such an ambassador-shepherd thrills and throbs with joy as he enters the service in response to the call and the assurance of the Good Shepherd who, as He passed up the glistening highway of the angelic host and entered the cloud which "received Him out of . . . sight," said, "Lo, I am with you alway, even unto the end of the world." "Go ye into all the world, and preach the gospel to every creature."

Washington, D. C.

The Shepherd's Duty to the Flock

To feed adequately the flock of the Good Shepherd, the undershepherd should aim to make the following principles applicable in his service:

1. Be a sheep leader, not a sheep driver.
2. Like the Master, be a servant of the people.
3. Live out of the pulpit what is preached in it.
4. Have mercy for sinners, but no quarter for sin.
5. Remember that a single soul is worth a long hunt.
6. Fill the pulpit, and then the people will fill the pews.
7. Sometimes it is necessary to wound in order to heal. Do not cover up the plague spots of sin.
8. Maintain undying love for the lost, the last, the least.
9. Talk to God for the people, before talking to the people for God.
10. Aim straight at the devil. If folks get in the way, they must expect to be hit.
11. You can never give God's children too much of the Father's bread.
12. If there is no fire in the sermon, the sermon should be in the fire.
13. It is not praise, but groans of conviction, which are to be sought.

C. G. BELLAH.

Covington, Ky.

Pastoral Visiting

BY A. J. MEIKLEJOHN

ENLARGED service along the line of pastoral visiting would do much to fortify our church membership, and to stop the dangerous tendency toward apostasy, which is assuming grave proportions at the present time. It is to be feared that many of us have become negligent in this respect, and have lost sight of the instruction that clearly points out this duty. In "Gospel Workers" we read: "By the preaching of the word and by personal ministry in the homes of the people," the pastor "wins their hearts to God." "There is too much sermonizing and too little real heart-to-heart work." "Ministry means . . . earnest personal

labor." "Souls . . . are perishing for the want of" this ministry; and the preacher who is unwilling to do it, "has mistaken his calling." Notice that these statements apply as much to the shepherding of the flock as they do to evangelistic work.

"But, just what is a pastoral visit?" may be asked by many of the ministers of this present time. It is a visit by a pastor, to a person or family, wherein the object of the visit is to impart spiritual help. It is quite different from a call by the pastor to solicit money for the church enterprises, or to secure subscriptions for our church periodicals. Calls for such purposes are right and proper at certain times and under appropriate circumstances, but a pastoral visit is for the purpose of heart culture, the strengthening of Christian experience. Let us consider a few specific points tending to successful pastoral visiting.

1. Try to visit everybody in the church at least once a quarter; it makes no difference how strong you may consider their Christian experience to be. Do not wait until the time is at hand for soliciting money, and then call on the people in their homes. How often is the remark made, "Elder Blank never calls unless he wants some money"! This may be an exaggerated charge, but we should not give occasion for such a conjecture.

2. The best time to make a pastoral call is usually during the afternoon or evening. Fifteen minutes is ordinarily long enough for the call, unless special circumstances make it seem desirable to remain longer. After a few minutes' pleasant talk, turn the conversation to the spiritual, and find out the condition of the soul. If circumstances are favorable, read a portion of Scripture and engage in prayer — pray for the home, the unconverted members of the family, and for the children, calling each by name. Such a visit will long be remembered by

both parents and children. And be sure to make friends with the children by manifesting a personal interest in them. It is well to keep a record of families and visits made, so that no family or individual will be overlooked.

3. The members of the church who give evidence of becoming indifferent, or of being weaned away from the church, should be visited often, and at short intervals. The pastor may have to speak plainly concerning the apparent danger and the need, but in it all, true Christian courtesy must prevail. Let these people know that you have a real interest in their souls, and be sure to make this interest known before they have drifted too far away. The first time a church member is absent from a Sabbath service, or the quarterly service, a visit should be made, if possible, to ascertain the cause and meet the special need.

4. The pastor should give special attention to visiting the poor, the aged, the sick, and the unfortunate, for such people especially need and enjoy his visits. Encourage the church members to report needy cases of this class. In visiting the sick, aim to make your visit short, comforting, and restful. It may not be wise to read from the Scriptures, but simply repeat a short verse, and offer a brief prayer while seated at the bedside.

5. When a person, or family, has met with misfortune or grief, call at once. Do not wait to be asked. There may not be anything which you can do at that time, but your personal presence and interest will be appreciated.

6. Visiting the dying, calls for special thought and preparation. Many times there is so little that the pastor can do at such a time, and yet his presence is needed then in a very special sense. It is not always advisable to tell the person how seriously ill he is; that is a matter to be left to the phy-

sician. I was once called to visit a sister who was dying, and realizing that the end was near, I gently took her hand, and whispered, "Sister, is Jesus precious to you just now?" And she faintly replied, "Yes, so precious!" On another occasion I visited one who was nearing the end, and softly repeated the twenty-third psalm. As death drew near, she said, "Is this death? Is this death? How beautiful!" What a comfort it is to the family gathered around the bedside to have the assurance that their loved one is triumphant in Christ while passing through the portals of death.

It is said that "a house-to-house parson makes a church-going people," and it is true. Pastoral visiting binds the hearts of the people to God and the church. And, fellow pastors, you will find yourselves blessed in this work. You will listen to your people pray for you, and it will do your soul good. They will tell you of their joys and sorrows, defeats and victories, and this will furnish you with more real vital sermon material than you can get out of a dozen books. You will find the answer to the perplexing query, What shall I preach about next Sabbath? And, best of all, many of the people we are now losing, will remain in the church and develop strong Christian characters.

Denver, Colo.

SIMPLICITY of dress is not synonymous with carelessness nor lack of taste. Christian workers should be neat, with that quiet refinement, dignity, and modesty that befits redeemed souls. Good taste and good Christianity are affinities. Extremes in color or fashion are improper. So, likewise, are extremes in oddity. There is no virtue in difference merely for the sake of difference. We should not reject a neat and modest mode merely because it may be prevalent.

The Association Forum

A Round Table on Efficient Methods

SHEPHERDING THE FLOCK

Listening In on the Presidents' Council

(Held Sept. 20-22, 1929, just prior to the Autumn Council, Columbus, Ohio)

THE older a church grows, the more complicated its problems become. In its pioneer days its work is largely a question of persistent evangelism. But as membership increases, pastoring the flock and shepherding the lambs become an unescapable responsibility, while at the same time aggressive evangelism must continue and mission enterprises advance. This problem of shepherding the flock was one of the major questions occupying the earnest attention of the local and union conference presidents of North America, together with a few from abroad, under the chairmanship of Elder J. L. McElhany, vice-president for North America.

It was a unique and noteworthy meeting, the first of its kind in our denominational history. Its agenda included, among other questions, the matter of Irreverence in Our Public Worship; how can we correct this? Raising the Standards of the Ministry. When Is a Candidate Ready for Baptism? Shepherding the Flock; and the president's responsibility in seeing that this work is done.

The discussion of this last theme, crystallized into a series of constructive recommendations and ratified by the full Autumn Council, throws illuminating side lights on the development of this consensus of conviction. It should therefore be of general interest and value to all workers. Because of space limitations, only pointed excerpts from some of the speakers can be given here, but they evidence the great concern borne by the leaders, and recognize the imperative need of intelligent understanding of the issue and of united effort to remedy it. The adopted recommendations appear in the center opening of this issue.

The Question of Conservation

CHAIRMAN J. L. MCELHANY (vice-president, North American Division):

I am not here to make extended remarks, for this meeting is to be carried forward as a round table discussion. Not a single individual has been asked to make a set speech. We are here as a responsible group of leaders to counsel over our problems, one of which is the responsibility of shepherding the flock so as to conserve our gains. It is to hold all members of the flock steadfast in the message, and to prepare them for the coming of the

Lord. "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." "Ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God." Eze. 34: 12, 31.

There is a very distinct and definite responsibility resting upon us for the shepherding of the flock of God, and there are various phases of this problem which should be considered. I think, in fairness to the responsibility resting upon us, and the great im-

portance of the task before us, that we ought to view thoroughly the situation we are facing, and then, under the guidance of God, seek the remedy. As I have considered the matter, I have been led to wonder if part of our trouble is not due to superficial instruction before people are brought into the church, and as a suggestion for thought and discussion, I would like to ask, Are the people brought into our churches adequately taught the great fundamentals of the message?

P. E. BRODERSEN (president, Southern California Conference):

With other workers in this cause, I have been burdened over our losses, and it is my deep conviction that something needs to be done. I believe in bringing in large numbers, but I also believe that in bringing in these people we must see to it that each and every one is fully acquainted with the fundamentals of this message. As I have studied the situation in our field, I find that the drift from our ranks is more particularly true of new converts than of those who have been with us for years. As a rule, the older Adventists are stanch and loyal. Analysis of the situation leads me to the conclusion that we are not indoctrinating the new converts as we should. As workers in the conference, we got together to study and pray over the matter, and we agreed that for the future special emphasis must be placed upon thorough instruction of all new converts.

Our workers began to get a new vision. One particular worker, a young man, unordained, seemingly had thought that his success depended upon bringing in large numbers of converts. But after the workers had met together for counsel and prayer, and had decided on the necessity of doing more spiritual and more thorough work, he said to me, "Brother Brodersen, I am going to set apart a certain time each day for going to a

secluded place to pray." He has done so, and he has had wonderful success in his work this year. His attendance has run from two hundred to five hundred, and in a Catholic city, where we had a little church of only thirty-six members.

Two weeks ago I went out to conduct his first baptism, and I suggested to him that we follow the practice, as in the olden days when I was initiated into the ministry, of questioning the candidates on points of doctrine, in the presence of the church members. And this young man did question those candidates in a manner to prove beyond a doubt that they had been thoroughly instructed. That Sabbath we baptized thirty-three. . . . I believe that one way of holding our people in this truth is to instruct them thoroughly before they are baptized or admitted to church fellowship. And I also think it is well for Bible workers, and other laborers, to continue to instruct them for a time after they have united with the church.

W. A. SPICER (president, General Conference):

In a visit that Brother and Sister White made among the Northern New England churches in the early time, Sister White said one thing that hindered them in their work for the churches was the feeling of indifference on the part of the older church members. So many had the spirit of saying, Well, if they want to go, let them go. She said they had to labor for the elders and for the older church members to get them converted so that they might feel a burden for the people around them. More love in the church will hold more people in the church. If somehow the temperature in the church could be raised, if members of the church realize that we are on the verge of the eternal world, and live in the face of eternity, with the love of Christ in their hearts, they will hold the people, young and old.

Wherever there is a soul that is within our reach that drops out of our sight, it is a summons to bestir ourselves to try to save that soul. He may have been brought into the church unconverted, but he is within reach, having been brought especially near to us; and no matter what the reason for his dropping out, let us go after him with all our heart and might. . . . Statistics are all right; but it is more than figures which should concern us, — it is living souls who come within our reach and go beyond our reach. If they have not been properly instructed before coming into the church, we must remedy that situation. Sometimes the pressure is hard. I believe in quotas for giving, but really I can't see much in quotas for souls. It seems somehow like counting the conversion of a soul as something we can arrange. We can manage pocketbooks,—there is something material about that; but I have been a little afraid sometimes that to press for quotas on baptisms would mean to crowd our men until they would be just a little quick in counting in order to make a good record. But on the other hand, it is not right to let men drift along with no results. . . .

The Testimonies say that every large church should have a training school for the members. If we could arrange to give instruction to the church members, going over the great lines of truth that make us Seventh-day Adventists distinct from the world, and teaching the church members how to give Bible readings, I believe it would be a good thing. We must not only instruct people before bringing them in, but we must instruct them all the way along. Let us organize every conference and every church to save those within our reach and to gather in others.

E. K. SLADE (president, Atlantic Union):

A young man came to me at one of

our camp meetings, bringing with him his young woman friend, and wanted me to marry them. On inquiry, I found that the young lady was a member of the church, but the young man was not; and also that he smoked and worked on the Sabbath. I told them I could not marry them, and that I did not think any of our ministers would marry them, under the existing circumstances. "Well," the young man said, "I am going to get into the church." It was at the beginning of the camp meeting when he made this statement, and it was only a few days later that I met him again, and he said, "I have been baptized."

Now I am wondering if just such things as that may not be a serious contributing cause to apostasy, and if as a safeguard on receiving and holding members, we ought not to place such individuals as this young man in a baptismal class for a time. I have seen a number of similar cases. I have seen children teasing their parents to be permitted to be baptized, and have heard them talking among themselves about baptism, saying, "I am going to be baptized! Are you?" We are acting too hastily in the matter of baptisms, I fear. I agree with what Brother Brodersen has said in regard to the need of more thorough instruction of the new converts, but I would place as a fundamentally contributing factor to our losses the lack of evidence of a change of heart — failure to experience the new birth.

A. G. DANIELLS, (secretary, Ministerial Association):

I would like to speak to the question as to the causes of our losses, and I wish to refer especially to the two suggestions which have been made,—the first by Brother Brodersen, and the second by Brother Spicer. I think both suggestions must go together: (1) more thorough indoctrination of new converts, and (2) raising the spiritual temperature of the church to a

higher degree. And coupled with these two leading suggestions is the third, by Brother Slade, that there must be a heart experience in the life of every member of the church. If I understand it, the doctrine, or the teaching, — the process of showing a person the truth of what he ought to know and believe,—deals primarily with the mind. But if the individual is to enter upon a spiritual life of godliness, a further work must be done than simply to instruct his mind to distinguish truth from error. The heart must be affected; a great change must be wrought through a miraculous, supernatural work which can be accomplished only by the Holy Spirit.

When Nicodemus came to Jesus, he was thoroughly instructed in the doctrines of the day. He was a great teacher of the Bible truths, and yet the very first thing that Jesus said to him was, "Ye must be born again." And I believe that is still the very first step which the Saviour would lead the individual to take in entering into the experience whereby he will be enabled to live the truth he has been taught. A doctrine does not work in a man's heart the change from an ungodly to a godly life. It is Jesus Christ who does that. And it is the new birth which brings the sinner into union with that living Person. As the physical birth is the entrance upon a life of conscious, active endeavor, so the spiritual birth is the experience which leads into the spiritual life. And no man or woman can live a Christian life until he receives the new-birth experience. We may teach a person the Bible from Genesis to Revelation, and lead him to an intellectual knowledge of the Bible. But that is not sufficient. The individual must be born again. . . . The apostle Paul, when he came to one church where the believers had been highly instructed by a great teacher, made the all-important inquiry, "Have you received the Holy Ghost?" It is ab-

solutely essential that individuals shall receive a new life from above, the life of Christ. And we are told that "the Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ."—*The Desire of Ages*, p. 805.

Now it is very hard for me to believe that our dear people cannot be held. I cannot bring myself to believe that this drift must continue. I would not be radical and say that there would be no losses at all, but I cannot help feeling that the great majority of our dear people who come to church, pay their tithes, attend the Lord's supper, contribute to our foreign mission work, engage in Harvest Ingathering and all the missionary enterprises which are established, will remain true if they are built up in Jesus Christ and strengthened in Him. . . .

I think, brethren, you are studying one of the greatest problems that should be on the minds of the preachers of this denomination. I believe this problem can be solved to a large extent, but I believe it must be solved on the spiritual basis primarily. I believe with all my heart in the teaching of our doctrines. I have given fifty years of my life to teaching this message. But the situation demands more than the teaching of doctrines which form the links in the mighty chain of present truth which is to encircle the globe. Uniting and extending through all these lines in unbroken contact there must be the living Christ. We must present truth as it is in Jesus. Aside from Him, truth is powerless to hold the believer steadfast and unwavering to the end. . . . This problem is one which touches my heart most deeply. I believe that the ministry of this denomination is under bonds to God and to our brethren and sisters to find the cause of our present weakness, and also to find and apply the remedy. . . .

I believe that as we find and apply

the true remedy for stopping the drift from our churches, we shall discover God's way for the carrying of the third angel's message to the ends of the earth in an equalized and safe way. God's purpose is for preachers of the gospel to go out into the field and bring in souls, and I join in every word that is spoken for greater soul winning. It is right and proper to talk for larger soul-winning effort and larger results; but in connection with this we should make sure of conserving what we get, and when we do that, God has provided the means that we shall need to carry on the work.

G. A. CALKINS (president, Southeastern California Conference):

The burden resting upon my heart is in reference to the losses sustained to this cause by many of our young people's drifting away. In our field we have a great many young people, because of the medical school, two nurses' training schools, and the junior college located there. Many times as I have talked with young people who have become cold or indifferent, I have been met by the charge that the ministers themselves are not consistent with what they preach. I do not mean by that that they charge the ministers with openly sinning, as we speak of sinning, but they think we are careless in the little things, and careless in our treatment of others.

These young people observe the workers in our institutions taking automobile rides on the Sabbath just for pleasure; they see workers traveling on the Sabbath when it is not absolutely necessary to do so; they see them conducting their business or private enterprises in a way that really is not Christian; and the result is that in the lives of these young people there is developed a spirit of carelessness, indifference, and with a few even open rebellion. They say to me, "You tell us it is wrong to do that thing; but why do the ministers

do it?" It makes me heartsick as I have listened to their charges. On our shoulders rests a heavy responsibility for the example we set before our young people.

I believe that if we, as leaders, would be more careful of our example in these comparatively small things, we would do much to stem the tide of apostasy among our own young people. I cannot help but feel that this is a contributing cause to the situation which we face. It is a challenge to us as ministers to live a consistent life before our young people, and then before the members of our churches, teaching them to live right before their children. It is a great responsibility.

O. MONTGOMERY (general vice-president, General Conference):

I have been deeply stirred by what has been said by the various speakers as they have set forth some of the outstanding reasons for our losses, and I have jotted down the points under three general headings: (1) Lack of thoroughly indoctrinating the convert; (2) Lack of deep spiritual experience in the life of the church member; (3) Lack of genuine conversion in the lives of our young people. We might well emphasize the last point, and dwell upon it at length. While we have splendid agencies ordained of God to help our young people, there are altogether too many of our young people coming into the church in a sort of mass movement.

In our schools, we often see a whole row of students standing to give their testimony in an experience meeting, following the example of one girl or one boy in the row. I have seen the same principle operate in responding to the call for baptism and admission to the church. Now it is all right for personal influence to have an effect, but the spiritual experience must go deeper than this in the lives of those who respond to personal influence.

I have talked with young people who have grown up in this movement, and they have told me that they had never known God's saving grace in their lives; did not know the first thing about the experience of the new birth; yet with broken hearts they acknowledged that they needed just such an experience, and must have it. We need to lay upon the heart of every teacher, every preacher, and every church official, the responsibility of ministry for our young people which will bring them to the foot of the cross, there to obtain a new life through which a living Christian experience will be revealed.

Brother Calkins touched a point that I had in mind, and I am glad that he presented it. There is coming in among the ministers of this denomination a lowering of standards, a carelessness of life, an inconsistency of conduct, and a lack of power that are hampering our efforts and finding their reflex in this very perplexing situation which confronts us. May God really convert the ministry, and help us to put out of our lives this carelessness and inconsistency.

There is another point which has not been presented as a contributing factor to the apostasy, but which I think needs to be emphasized, and that is a lack of pastoring the churches. I mean that we are not pastoring our churches as they ought to be pastored; we are not caring for them as we formerly did. I believe that if we will come back to a thorough, earnest, consistent pastoring of our churches, through the old-fashioned method of visiting the home and praying with the family, and talking with the different members of the family about their experience in the Lord Jesus, their difficulties and perplexities, not overlooking the individual young person and his special needs, we shall thereby go a long, long way in saving many of our church members from

drifting out into the world. We are getting away from the old-time personal ministry in the home. The automobile of the present day makes it so convenient to go to a church for a Sabbath service, and then get back home to enjoy our home comforts, without taking the time to live with the people in their homes and help them in a pastoral capacity. . . . I think we should seek for a clearer vision and better understanding, and a deeper resolve under God to change the situation and save the souls that are drifting away from the church.

F. M. WILCOX (editor, the *Review and Herald*):

I believe that we are studying today one of the greatest questions that this denomination could study. I believe we need to study the question of conservation—how we can save souls; how we can hold the men and women who have been brought into our churches. I believe that one of the remedies for the present condition is the reiteration of the truth we hold as a people,—that truth that made us Seventh-day Adventists in the beginning. I am not in touch with the field as most of you are, but I am constantly receiving a heavy correspondence from the field. The cry which is repeated by so many of our brethren and sisters today is that they might hear the preaching of the truths which made them Seventh-day Adventists. They say, "We go to church, but we do not hear such preaching as we used to hear. We hear promotion plans. We want to hear the good old truths,—the coming of the Lord, the Sabbath, and kindred truths." I believe that that which made me a Seventh-day Adventist will keep me a Seventh-day Adventist, and I think that our brethren and sisters need to have the fundamentals of the third angel's message often reiterated to them.

And I think it very unfortunate that so many are today coming into our

church who know nothing of the power of a converted life. I see it with my own eyes again and again. I believe that we need to place special emphasis upon the changed heart and life. We need also to instruct our people in the matter of Christian standards. Through the years there has been a growing failure to do this. I have observed in the advocating of Christian standards, during the last few years, the use of such general terms, and have seen emphasis placed in such an abstract manner, that nobody knew what the speaker was driving at. I believe that our people need concrete instruction in standards. Definite sins in the church should be pointed out.

You recall the case of Nathan, how he went to David and laid down a general principle, instead of dealing with the sin as a fact. It was an appropriate and far-reaching principle which Nathan enunciated, and David recognized the principle, and acknowledged that the man who had done that wicked thing ought to suffer death. But it became necessary for Nathan to say to David, "Thou art the man," before David recognized that he was the one concerned in the presentation of principle. And so I think there are many in our church today who hear the enunciation of beautiful principles, and the condemnation of wrong standards, and yet fail to recognize just what is involved. Our standards ought to deal with concrete conditions in the church.

The condemnation of particular sins should be accompanied by proper discipline in the church. It was not enough for Joshua to fall upon his face before the Lord and confess his sins, at the time when Achan committed that great wrong and brought sin into the camp of Israel. The Lord said to Joshua, "Wherefore liest thou thus upon thy face? . . . Up, sanctify the people." Joshua was bidden to get up and cleanse the camp from sin. I be-

lieve that proper discipline should be enforced in the church of God.

But I also believe that along with that discipline there ought to be proper labor. We turn men and women out of the church today, but too often we turn them out as we take them in—without proper investigation and personal labor. I have seen men and women turned out of church simply because they failed to report, or because some one had heard that they were violating the Sabbath. I do not believe that such a course is in harmony with the instruction given in the word of God. With proper discipline there ought to be proper labor for the church members. But today there is grave danger of escaping this responsibility, on the plea that "we have so many goals to promote." I believe in goals with all my heart, but I do not believe that the value of a preacher's labor should be measured alone by the amount of money he can raise. The raising of funds and the reaching of goals forms a necessary part of the preacher's work, but he should never be diverted from the fact that his work is primarily the salvation of souls.

I believe in promotion; I believe that we ought to do all in our power to support foreign missions. But I see little value in our giving thousands of dollars to convert the heathen if at the same time we allow hundreds of our brethren and sisters to drift away from the church and become lost for eternity. I believe with all my heart that if we feed the souls of our brethren and sisters, and faithfully discharge our primary responsibility as ministers, the result will be the conservation of our members, which, in turn, will result in less time being required in labor for the raising of money.

C. V. LEACH (president, Ohio Conference):

It is true that we are losing mem-

bers because they have not been properly established, but my observation leads me to feel that this is not the main reason. Our principal lack, it seems to me, lies in our failure to do the work of pastoring, and thus reiterate the distinctive truths of the

had been eleven years since they had heard the truths of the message presented; and in another church it had been five years.

We have many members in our smaller churches who have not heard a restatement of the message since

THE MINISTER AND HIS RESI

(Recommendations adopted by the

RECOGNIZING that we are living in the days foretold by our Saviour when, because of iniquity, "the love of many shall wax cold," and also that Satan is doing his utmost to "deceive," if possible, "the very elect;" and,

Recognizing further that since baptism is the door into the church, and losses through drift or apostasy will be materially reduced through observing greater care in receiving members into the church; we therefore,

RECOMMEND, 1. That workers exercise greater carefulness in admitting members to the church, maintaining the recognized standards of the denomination by requiring:

a. Thorough conversion. The evidence of a changed life should be apparent before baptism is administered.

b. That wherever possible baptismal classes be formed in which thorough instruction shall be given on all points of present truth (including the Spirit of prophecy, health reform, Christian apparel and deportment, tithes and offerings, and the ordinance of humility); and further, that all who newly come to the faith be encouraged to read our good literature, especially the writings of the Spirit of prophecy.

c. That candidates be thoroughly questioned on all vital points of the faith before the entire church or church board, but preferably the entire church.

d. That after baptism, instruction be continued for these new converts, and frequent personal visits be made, so that they may become thoroughly established in the message.

e. That every new member be taught the grace of giving, be led into personal work for others, and be encouraged to participate heartily in all the established missionary activities of the church.

f. That candidates for admission into the church, coming to us from other denominations practicing the Scriptural form of immersion, be taught the privilege and desirability of rebaptism.

g. That where children desire to be baptized, care be exercised to see that so far as humanly possible they are properly prepared for this sacred rite; but that baptism be not discouraged when there is clear evidence of Christian experience.

message, and lead the people into an ever-deepening Christian experience. Last year I visited sixty-five churches, with an average membership of forty-six. I made it a point to inquire how long it had been since an evangelistic effort had been held in these churches, and in one church I was told that it

they came into the truth, and there are children in many Adventist homes, who have reached the age of responsibility, and have never heard a restatement of the message from a living preacher. Our people like to see new members coming in, but when things go along year after year, with

no strong evangelistic program in the conference, and no new members brought into the churches, they begin to wonder if something is not wrong. I believe we can do much to establish confidence in the minds of our constituency by providing the necessary

the churches as we should. I do not think that we ought to pull down the standards, but we should face the situation as it exists, and find a solution to the problem.

We have worked out some suggestions along this line, which I would

RESPONSIBILITY FOR THE FLOCK

(Columbus Autumn Council, 1929)

h. That consideration be given to the possibilities of week-end revival meetings in which special effort be put forth for an ingathering of our children and youth.

We recommend, 2. That in order to keep our members in the love of the truth, loyal to Christ, and faithful in every duty, greater faithfulness be exercised in shepherding the flock by observing the following provisions:

a. That as far as possible the church endeavor to secure from all absent members a testimony by letter at least once a quarter.

b. That we revive the custom of frequent testimony meetings in connection with Sabbath services.

c. That so far as possible in our churches, regular weekly prayer meetings be held, and the members be encouraged to avail themselves of the benefits and blessings of such meetings.

d. That earnest endeavor be made personally to visit every member of the church at least once a year; this to be done by the minister, or by the church elder, deacon, deaconess, or such other spiritually-minded person as may be appointed by the local church board.

e. That, following the Sabbath service, inquiry meetings be held frequently to guide and help perplexed or needy souls.

f. That wherever possible a short series of evangelistic meetings covering the essential points of our message be arranged yearly for each church or group of churches in the conference, to vitalize the church, to win new converts, and to establish the older members in the faith.

g. That in connection with these efforts, faithful pastoral visits be made to every Sabbath-keeping home.

h. That earnest endeavor be put forth to reclaim the discouraged and indifferent, recognizing the power of united prayer for its accomplishment.

i. That every effort be put forth to reclaim backslidden members; but if they do not respond to these efforts, faithfulness in church discipline be exercised to keep the church pure.

j. That most careful attention be given to the election of thoroughly converted church elders and other officers.

pastoral and evangelistic help, not only in a general way, but for the churches which have not been fed with spiritual food. We do have unfed churches. We might as well recognize that. We send out quotas, and a department secretary to carry on the campaign for funds, but we do not feed the people in

like to present for consideration: (1) Every church in the conference, whether the membership is fifteen or one hundred, to have a two weeks' series of meetings each year, conducted by a minister who will present a restatement of our fundamental truths in such a way as to interest

people who have never heard the message, and also establish the confidence of the church members. (2) Personal ministry in the homes of the members of each church. Under the present plan, our workers cannot stop long enough to get in personal contact with the people in their homes; but there ought to be provision whereby each church would have personal counsel and help by a visiting minister. (3) Labor in the homes of people outside the church. Many of our church members are engaged in personal work, and an interest is developed, but when a minister is not sent to assist them at the right time, they become discouraged. This is the program we have set for ourselves in order to meet the need, for we have come to believe that if we will feed our people, there will be few complaints regarding the heavy program.

E. F. PETERSON (president, Upper Columbia Conference):

We have been working in a small way along the program outlined by Brother Leach, and have seen very good results. During the last two years, the largest baptisms in our conference have occurred in churches where we have gone to work to help the members spiritually, and there developed on the part of the church members a deep interest for the people in the community, which led to the baptism of some persons who embraced the truth for the first time, and also sons and daughters of Seventh-day Adventist parents.

One other point I think is very important to remember, is that simply to go to our churches and preach to the people, without setting them to work, will result in failure to accomplish what we desire. In the Testimonies we are told that the best help the minister can give the church is not sermonizing, but setting them to work. If we instruct the people in all phases of the message, but fail to set them to

work, we shall continue to wander over the same trail that we have been traveling for so many years. The duty of every child of God is to do something for his Lord and Master.

H. A. LUKENS (president, British Columbia Conference):

In a large church, it is impossible for the pastor to visit all the members every few weeks, and sometimes a person might remain away from church for six weeks before the pastor misses him. To meet this difficulty, I arranged a card index or rack for the church treasurer's receipts, and place this index in a conspicuous place in the church, so that the members take their receipt from the rack each week or month. When receipts are left in the rack for an unusual length of time, I know that there is need of a pastoral call to see what is the matter, and I find that the plan works very well.

Another check on the weekly attendance is to divide the church membership among the church officers, asking each officer to watch to see that each person whose name is on his list is present at the church every Sabbath, and in case of absence to visit and report. It pays to keep in close touch with the church members, and make sure that they attend church regularly, for thus they become established, and remain true and faithful members of the church.

H. N. WILLIAMS (superintendent, Newfoundland Mission):

I find that one reason why some new converts drop out of the church is because of varying standards in the church. When new members are brought into the truth, instructed on every point of doctrine, they soon find that the standard which they are expected to maintain is beyond that which some of the older church members are living up to. I believe that we as undershepherds should see to it that the standard is unified. One

effective way of accomplishing this is to bring the candidates for baptism before the church and have the church members listen to their profession of faith point by point. It is inconceivable that a church member can listen to this service without resolving in his heart to himself take a new stand. I ask for a standing vote from the membership for admitting the new members to the church. I want them to signify wholeheartedly in this definite way their desire to receive these persons into fellowship.

There can be but one standard for the old and the new members; and there must be no retreat from the principles of health reform, belief in the Spirit of prophecy, the ordinance of humility, and all other points of doctrine. Instead of retreat, we must bring all the old-established church members up to the colors.

R. S. FRIES (president, Central California Conference):

In my experience as an evangelist and as conference president, I have learned some bitter lessons about the results of bringing people into the church before they have been fully instructed, and I have come to have some very definite convictions as to why people drift away into the world. I believe that when people come to the place where they acknowledge the truth and desire to connect with the church, they should be placed in a baptismal class. And my first requirement of them is to read the book "Steps to Christ." The instruction given to the baptismal class includes all points of our message, and especially the Spirit of prophecy. In my baptismal classes during the last few years, I have given several studies on the Spirit of prophecy, and I find that this helps greatly. I have noticed that those who drop out are generally people who are weak on the Spirit of prophecy, or perhaps do not believe in it at all. So I consider that one of the

main things in dealing with new people is to lead them to have faith in the Spirit of prophecy.

After thorough instruction has been given, and the people are ready for baptism, I question the candidates in the presence of the church. Then I ask the church members if they feel free to vote in favor of receiving the candidates after hearing their statement of belief, and no one is received into church membership unless the church votes him in.

A baptismal certificate is presented to the candidates after baptism. On one side of the certificate is printed the text which has been chosen as the motto for that particular class, such as "Be thou faithful unto death." On the reverse side of the certificate appear the questions to which the candidate has given an affirmative answer. In following such a method there is never opportunity for the candidate to say that he did not know or understand about the Spirit of prophecy, the ordinances, or any other point of truth which we hold as a denomination; and the church members know that the candidate has been fully instructed, so in case of apostasy, the cause cannot be laid to failure in giving proper instruction.

The Conclusions Reached

In common with most extended discussions, many important but only related features came in for their pros and cons by strong men. These were interesting and profitable, but naturally had to be excluded from the report on this designated agenda topic. Upon conclusion of the two-day discussion, a subcommittee was appointed to crystallize the convictions of the Presidents' Council into a series of constructive recommendations. Reported back, these were unanimously adopted, and were later ratified by the full Autumn Council. They are recorded on pages 16 and 17.

Kindly Correctives

On Speech and Conduct

Notes on English Pronunciation

— IX

BY CHARLES E. WENIGER

Atheists, widths, fifths, months, depths, couldst—simple words in themselves, but do you pronounce them accurately? These words are typical of several classes of words distinguished, from the point of view of pronunciation, by difficult consonantal combinations. The majority of speakers err in eliding one or more of the consonants in such consonantal groups as *sts, nths, etc.*, or else pronounce the group with a slovenly slur so that in many cases only the context clarifies the real meaning of the word.

Perhaps you are not conscious that you say *mons* for *months*, *atheis* for *atheists*, *deps* for *depths*, and so on. Ask some one to check your pronunciation.

One of our ministers of many years' experience was shocked to discover that instead of saying *atheists* and *materialists* in a carefully prepared address he was persistently saying *atheis* and *matherialis*. Only weeks of diligent self-discipline removed the error. A friend helped him. You can do the same. Will you?

1. Perhaps the most important occurrence of difficult consonantal combinations is in words ending in *sts*. This class includes a wide vocabulary of words that the Seventh-day Adventist worker must constantly use. In it are the plurals of several denominational names, the plurals of many scientific and theological terms, the plurals of several common nouns, and the third person, singular, present, indicative of some important verbs.

The word "feasts" is typical. Say *feast-s*; pronounce the word distinctly,

giving special attention to the final *t*; then quickly add the *s*-sound. If the result is not satisfactory, say *feast-so* slowly, then repeat the combination more rapidly, making the *o*-sound lighter and lighter until you drop it entirely and have only the *s*-sound left attached to the final *st* of the word. Proceed similarly with such words as *atheists* and *exists*.

Practice until your pronunciation of the following words is habitually accurate. These are merely suggestive of a wide range of words within the class. Add to the list for yourself.

a. Adventists, Baptists, Methodists, Romanists, Universalists.

b. Artists, atheists, biologists, capitalists, chemists, christ (Christ's), communists, deists, egotists, essayists, evangelists, harpists, humorists, iconoclasts, journalists, linguists, materialists, modernists, motorists, optimists, optometrists, organists, pacifists, pantheists, papists, pessimists, philologists, pianists, prohibitionists, soloists, theists, tourists, typists, violinists, Zionists.

c. Beasts, coasts, cysts, fists, forests, frosts, guests, hosts, lists, locusts, mists, nests, posts, priests, roasts, tests, vests, wrists.

d. Assists, contrasts, desists, digests, exists, insists, interests, invests, persists, resists, subsists, twists.

Texts, also in this class, is still more difficult because it is phonetically *teksts*; master its pronunciation.

2. Words ending in *nths* are also hard to pronounce. Try saying *month-s* slowly, taking care to pronounce the *th* distinctly as in *think* and to add the *s*-sound. Say *ninth-s, tenth-s, eleventh-s, etc.*; also *hyacinths, labyrinths, millionths, etc.*

3. Other difficult final combinations are the following: *dst*, as in *couldst, shouldst, stretchedst, wouldst*; *aths*, as in *breadths, widths*; *fths*, as in *fifths, twelfths*; *fts*, as in *crafts, drafts, drifts, gifts, lofts, rafts, rifts, shafts, shifts*;

nds, as in *thousands*; *nāths*, as in *thousandths*; *ngths*, as in *lengths*; *pths*, as in *depths*; *rths*, as in *earths*, *fourths*, *hearths*; *thes*, as in *clothes* (*th* as in *then*), *lathes*, *tithes*, and such verbs as *breathes*, *loathes*, *seethes*, *soothes*; *xths*, as in *sixths*.

Surely no worker in the Seventh-day Adventist denomination could dispense with many of the words in the above lists. Let us then pronounce them correctly.

Gem Statements

From the Spirit of Prophecy

The Shepherd's Responsibility.—

"The great Shepherd has undershepherds, to whom He delegates the care of His sheep and lambs."—*Gospel Workers*, p. 182.

The Lambs.—"The first work that Christ intrusted to Peter, on restoring him to the ministry, was to feed the lambs. This was a work in which Peter had had little experience. It would require great care and tenderness, much patience and perseverance. It called him to minister to the children and youth, and to those young in the faith, to teach the ignorant, to open the Scriptures to them, and to educate them for usefulness in Christ's service."—*Id.*, pp. 182, 183.

The Shepherd's Chief Essential.—

"The question that Christ put to Peter was significant. He mentioned only one condition of discipleship and service. 'Lovest Thou Me?' He said. This is the essential qualification. Though Peter might possess every other, without the love of Christ he could not be a faithful shepherd over the Lord's flock. Knowledge, benevolence, eloquence, gratitude, and zeal are all aids in the good work; but without the love of Jesus in the heart, the work of the Christian minister will prove a failure."—*Id.*, p. 193.

The Sheep.—"The sheep that has strayed from the fold is the most helpless of all creatures. It must be sought for, for it cannot find its way back. So with the soul that has wandered away from God; he is as helpless as the lost sheep; and unless divine love comes to his rescue, he can never find his way to God. Then with what compassion, what sorrow, what persistence, should the undershepherd seek for lost souls! How willingly should he endure self-denial, hardship, privation!"—*Id.*, pp. 183, 184.

Shepherdly Characteristics.—

"There is need of shepherds who, under the direction of the Chief Shepherd, will seek for the lost and straying. This means the bearing of physical discomfort and the sacrifice of ease. It means a tender solicitude for the erring, a divine compassion and forbearance. It means an ear that can listen with sympathy to heartbreaking recitals of wrong, of degradation, of despair and misery. The spirit of the true shepherd is one of self-forgetfulness. He loses sight of self in order that he may work the works of God. By the preaching of the word and by personal ministry in the homes of the people, he learns their needs, their sorrows, their trials; and co-operating with the great Burden Bearer, he shares their afflictions, comforts their distresses, relieves their soul hunger, and wins their hearts to God. In this work the minister is attended by heavenly angels, and he himself is instructed and enlightened in the truth that maketh wise unto salvation."—*Id.*, p. 184.

EMPHASIS on the humanities, ethics, and earthly moralities, often leads to a subtle substitution for Christ-controlled conduct. True Christians have the highest ethics, but a man may have immaculate ethics without Christianity.

The Query Corner

On Life and Labor

The Message in Verity

Just how are we to understand the statement of Mrs. E. G. White that "righteousness by faith" is "the third angel's message in verity," as found in the Review and Herald of April 1, 1890? Have we not a distinct message to give, with distinctive doctrines and a mighty negative warning? Would the statement imply that we are simply to present the everlasting gospel without warning against the apostasy?

We assume at the outset that the querist refers to the expression "third angel's message" in the sense of comprehending the full threefold message of Revelation 14. With this understanding, may we observe that the third angel's message, like the divine law, has both a positive and a negative aspect? And these two phases of the message can never be rightly separated. The one absolutely demands the other, else the presentation is but partial, incomplete, and inadequate. *Negatively*, the third angel's message is a divinely commissioned warning against that malign principle typified and crystallized in the "beast," his system, and his mark. This negative warning must be given, or we are faithless to our trust. But *positively*, it is expressly declared to be the "everlasting gospel" so presented along with the warning as to furnish the complete remedy and corrective to meet the errors introduced by the apostasy.

Now the basic principle upon which the whole superstructure of the beast system is built, is that of salvation by human endeavor; or, in other words, *righteousness by works*. Against this subversive, anti-Christian principle the full force of this last warning message is to be thrown, and the opposite—God's everlasting gospel—is to be as

insistently proffered. The conclusion is consequently unavoidable that the absolute antithesis to the basic righteousness-by-works principle of the beast system is the everlasting-gospel principle of *righteousness by faith*, and salvation wholly by divine grace.

And just there is the open secret of the expression, "It [righteousness by faith] is the third angel's message in verity." The proper presentation of the positive phase of the message, is none other than the proclamation of righteousness by faith. It touches profoundly the presentation of every fundamental tenet of our faith—the second coming, the Sabbath, the sanctuary truth, and all. When presented with Christ as the center and faith in His provision of imputed and imparted righteousness as the underlying redemptive principle, each of these truths becomes a presentation of some phase of applied righteousness by faith. Thus, only by the accepted righteousness of Christ will the soul be prepared to meet the Holy One at His coming; or, only by that same applied righteousness will the "rest that remaineth" fill the heart of the seventh-day Sabbath keeper. The parallel could be continued exhaustively.

Righteousness by faith is not, therefore, a separate message, a thing apart from or in addition to the explicit provisions of Revelation 14. In these days it is to be taught in the terms and specifications of this message, and must harmonize with the closing phase of Christ's redemptive work. On the other hand, it must be remembered that the distinctive message of the third angel may be and has sometimes been presented only in its negative aspect as bare doctrines, cold formulas for intellectual assent, destitute of connection with Christ and His righteousness, and so utterly failing to be "the third angel's message in verity."

It is at once apparent that this question is not immaterial, irrelevant, nor

academic in its nature, but is a most vital, practical, and unavoidable principle, affecting the life and labor of every herald of the threefold message. More than that, it profoundly affects the eternal welfare of our hearers. God grant that we may each present the third angel's message in its verity as the righteousness of Christ by faith.

L. E. F.

Just Between Seminars

Glimpses of Ministerial Training

North American Returns

LIKE the ringing tramp of soldiers marching in concert—such are the impressions created by these militant college bands of consecrated youth organized for gospel training and field service. The initial reports for 1929-30 are most auspicious. All senior and junior colleges are placing the Ministerial Reading Course set in their libraries for reference and reading, and the advanced ministerial students are invited to subscribe to **THE MINISTRY**. Here is the enthusiastic response to the roll call:

Union College.—We had our first seminar meeting on Friday, September 20, at which time officers were elected and a program committee appointed. The attendance is excellent and growing. Elder Alfred G. Youngberg, a returned missionary from India, was chosen leader, and I was appointed as the faculty adviser for the seminar. Forty-five minutes is allotted to our weekly meeting, during which we plan for two short sermons or lectures, followed by a brief period for constructive criticism of manner of presentation, pulpit etiquette, grammatical construction, etc. The opening exercises consist of song, prayer, special music, secretary's report, and roll call.

Definite plans are laid for securing experience in field work. Calls from surrounding churches are coming in for the seminarians to assist in the Sabbath services. Each week a serv-

ice will be held in the Reformatory, near Lincoln. Four or five district prayer meetings will be conducted in College View, and an active part will be taken in various programs in connection with Sabbath schools, Missionary Volunteer Societies, and various gospel workers' and foreign mission bands which are functioning in the school. There is an excellent spirit, and everything indicates that this will be a successful year for old Union. Elder B. L. House has charge of the homiletics class and the field work connected with it, and consequently the students will receive a practical and thorough training.

H. U. STEVENS, *Bible Instructor.*

Walla Walla College.—Our seminar meetings are held each Sabbath morning at eight o'clock, and the outlook is excellent. I do not think the college has ever opened with better prospects. It has been arranged for Elder F. B. Jensen to teach the first and second year in homiletics. I am to serve as faculty adviser, and shall attend the seminar meetings regularly, as I have done for the last seven years, and will foster the Reading Course and subscriptions for **THE MINISTRY**.

F. M. BURG, *Dean.*

Report Received Three Weeks Later.—At our first seminar meeting, Elder H. J. Bass, spending a year at the college while on furlough from Korea, was elected leader. A committee is now planning for extensive field work by the seminarians. We are stressing the necessity for personal work and the advantage of Bible studies in the homes of the people. We are also arranging for a lecture course in the ministerial department along various lines of field work, which are sometimes overlooked or perhaps not fully stressed in our courses in homiletics. In order to better co-ordinate ministerial training with the actual needs in the field, we are asking conference presidents and leading evangelists to

give a series of lectures during the year. I am encouraging the members of the seminar to give attention to conducting a series of meetings in some local community. We also plan for a short literature campaign, to be followed by Bible studies in the home. As the interest develops and we gain experience in actual field work, I shall be glad to pass on items of interest.

F. B. JENSEN, *Bible Instructor.*

Atlantic Union College.—We plan to launch the field work of the seminar department about the middle of October. The college is well situated for such work, with a network of highways leading to many towns and villages. With the support of the Southern New England Conference, as well as the union, I see no reason why we should not do a good work this year. I plan to adopt the same methods which we used at Berrien Springs when I was connected with that college some years ago, at which time we had from eight to twelve student efforts in progress throughout the year. Each year a number of persons were baptized as a result of the efforts put forth by our seminar band.

T. M. FRENCH, *Dean.*

Emmanuel Missionary College.—We have introduced two new features into our theological course this year,—a class in advanced homiletics, and a class for field workers' training. The enrollment in these classes is fifty-four. As an indication of the beautiful spirit which characterizes our students, attention is called to the introductory statements to "the covenant" which is being entered into: "Recognizing the solemnity of the great work God has intrusted to us, and considering the world's need of Christ, we, the theological students of Emmanuel Missionary College, offer ourselves in answer to the ever-pressing call for true, loyal, and consecrated workers." Devoted parents may well be proud of this group of spiritually robust young

men and women whom they have surrendered to us to build up in the faith and to increase their spiritual equipment for service.

H. S. PRENIER, *Dean.*

Student Reading Course Report.—I have finished reading the Ministerial Reading Course books for 1928-29, and am applying for my certificate. I certainly have appreciated the good books you are offering to the ministers and ministerial students. I am in school preparing for definite work, and the reading of the books not only has given me enjoyment and health, but has given me a greater determination to press forward and do my part in evangelizing the world. I am waiting until I can get the books for 1930, and anticipate that rich blessings are in store for me.

ORVILLE G. JAYMES.

Washington Missionary College.—President F. H. Robbins, of the Columbia Union Conference, spoke at the theological base in Washington recently. There are over fifty enrolled in the theological department, under Elder B. G. Wilkinson, this year. Nearly half of this number are young women.

Pacific Union College.—Twenty-one seminar subscriptions for THE MINISTRY, authorized by college treasurer's check, is the latest word, indicating live ministerial seminar interest for the coming year.

Southern California Junior College.—We are ordering a full set of Ministerial Reading Course books for 1930, and the members of our pastoral training class have elected to read the entire set. . . . The school opens with a very large enrollment of college students. Last year we graduated three from the ministerial class; this year we hope to graduate eighteen.

L. A. WILCOX, *Bible Teacher.*

Southern Junior College.—We have had two meetings. At the first we chose a nominating committee, and at

the next meeting we elected officers. There were twenty-four young women who gave their names for the Bible workers' seminar, and about half as many young men for the seminar. I am sure there will be more young men, however. There are eight fine young men in my first year pastoral training class, and two in the second year, and we are having an interesting time. . . . I have in mind the presentation of THE MINISTRY to the young people when we get started, and the Ministerial Reading Course as well. . . . I am asking Mrs. Shaw to act as adviser to the young women.

B. H. SHAW, *Bible Teacher*.

Laurelwood Academy.—I wish that you might see our leadership class in action. The students did good work last year, but we are planning on larger efforts this year. A series of meetings will be conducted in a schoolhouse, by the members of the leadership band, in which I will simply advise and guide. And aside from teaching Bible here at Laurelwood, I have a district of five churches, with a membership of about four hundred, not counting the two hundred students of the academy. . . . We have sent a good number of graduates to Walla Walla during the last two years, who are definitely planning on the ministry.

GEORGE G. BELLEAU, *Bible Teacher*.

Bible Workers' Exchange

For an Enlarged Service

Notebooks for Our Readers

BY OLETA BUTCHER

I HAVE found that very satisfactory results are obtained by preparing notebooks, containing outlines of the Bible studies and appropriate illustrations, and presenting them to my readers at the opportune time. This is quite a task, and requires hours of time; and for this reason I do not supply each

of my readers at first. But when I see people deeply interested, and earnestly endeavoring to take down all the references, I am only too glad to promise to bring them a notebook covering every study which we have had up to that time, with provision for adding each subsequent study. I find that these notebooks are always received with surprise and true appreciation, and I feel that it pays for all the time and effort required.

A large-sized five-cent note-book provides space for outlining an ordinary course of Bible readings. I usually buy ten or twenty books at a time, on which there is a small saving. Since the *Present Truth* series is very inexpensive and provides such good material, I make most of my clippings from these. The first thing is to read the entire publication carefully, and with a red pencil indicate the paragraphs or quotations to be used. This marked copy is then preserved for future use, as a quick guide in making clippings. I make up one notebook to be kept as a sample in assembling material for other books, as it is much quicker and easier to have a prearranged order to work by. This I call my "library copy," and make such improvements in it as seem best from time to time.

The make-up of this notebook usually runs about as follows: On the first page beneath the cover are several texts concerning prophecy and God's promise to reveal the future for a special purpose. For example, Isaiah 42: 9: "Before they spring forth;" Isaiah 48:3, 5: "Lest thou shouldst say;" Amos 3: 7: "Revealeth His secret;" John 14: 29: That "ye might believe."

Over the leaf, on the first double page, is the picture of the image of Daniel 2, under the printed title which has been clipped from the paper. The image is tinted with water colors to indicate the different metals, and if twenty or thirty pictures are tinted at

one time, only a few minutes are required to do the work. On the opposite side of the page is pasted the poem, "Look for the Waymarks;" following this appear the names of the four universal empires, with dates; also the date when the division of Rome was completed.

On the second double page is the picture of the four beasts of Daniel 7, with the printed titles. The names of the ten kingdoms, with corresponding names of the modern kingdoms, are attached; there are also indicated the dates for the uprooting of the three kingdoms. At the bottom of the page appear the three symbols dealt with in the chapter, with the verses and terms of explanation.

The next double page presents a diagram of Matthew 24, indicating the dates called for in this chapter, with the explanation (in figures) of "time, times, and half a time," with other Bible references showing how the same period is indicated in the Bible by months and days. This outline is copied from a muslin chart which I use in giving my studies. The diagram serves to explain Matthew 24, also Daniel 7: 25, or wherever the 1260 days is referred to.

On the following double page is pasted the picture of the dark day of 1780, with the clippings of historical record. On the next double page appears the picture of the falling of the stars, with quotations concerning the event.

All the items mentioned can be arranged and pasted in the book when it is presented to the person for whom it is intended. At each subsequent study I call for the notebook, and copy in it the study as I give it. After each text, I give the leading thought in a few words.

The issue of *Present Truth* dealing

with Daniel 7 contains valuable and very strong quotations concerning the Papacy, and these may be reserved until the subject is given in connection with the change of the Sabbath. Clippings from other copies of *Present Truth*, such as, "The Law of God as Changed by the Papacy," should be clipped and reserved until the proper time arrives for pasting in the book as the study is given. Usually all pictures used in *Present Truth* fill an appropriate place.

The arrangement as suggested is subject to adaptation as circumstances require. I am aware that not every Bible worker will approve of using the scissors on our valued publications in the manner indicated; but personally I think the quotations illustrating the fulfillment of prophecy will be of more value, and be more readily referred to by our readers, if segregated, and placed with the outline of studies, than if the papers themselves are left with the reader, and, as so often happens, become mislaid or forgotten.

Lompoc, Calif.

If we are freed from all sin and in precious union with Jesus, then it is impossible for devils, or men, or any circumstances whatever, to prevent us from increasing in the knowledge and love of God and the love of our neighbor. A hot spring pours forth hot water from its own internal conditions, and all the external ice and frost in the world cannot prevent the out-streaming of a warm current. In like manner a holy soul grows and flourishes by its internal conditions. There may be ice and frost and gloom and confusion and enemies and painful incidents without, but if the soul walks with the Lamb in white, its devotion will be deepened and brightened by what seems to be a religious drawback.— *W. H. Branson.*

REMEMBER THE NOONTIDE HOUR OF PRAYER

Delving Into the Word

Studies on Fundamentals of the Message

Paul's Gospel

(Romans 2:16)

BY H. U. STEVENS

IN reading Paul's epistles it is helpful to have an understanding of his message and the methods he employed in delivering it. The fundamental truths of his gospel (Rom. 2:16) are touched in a variety of ways in all his writings. In no place has he set down for us a formal statement of his theology. In Romans he gives quite a full exposition of his doctrine of justification by faith. But generally Paul's views on God and man, the atoning sacrifice of Christ, the Lord's supper, the second coming, the resurrection, and other doctrinal subjects, are given in connection with the practical problems he met in his dealings with the various churches and individuals under his care. There are, however, many similar notes recurring in all his writings, which evidence their unity, and which, when clearly understood, greatly simplify the subject matter which to the superficial reader many times seems too deep and philosophical for adequate understanding. In the following studies I have endeavored to touch some of the fundamental notes of Paul's gospel and the methods he used to deliver it to the people:

I. Paul's Message.

A. Paul's Conversion.

1. Paul's vision of Jesus transformed his life. Acts 26:4, 9-20.
2. At the time of his conversion he was familiar with the current Jewish ideas of the Messiah, to which Jesus did not correspond. Acts 22:3; Phil. 3:5, 6.
3. Acceptance of Jesus as He was not only made him a new creature, but it brought him a new

conception of the Messiah, a new view of God, and a new view of man. 2 Cor. 5:17.

4. Paul's life was henceforth centered in Christ.

a. Christ was his controlling passion. 2 Cor. 5:14; Phil. 1:21.

b. His conception of the real values of life changed. Phil. 3:4-11.

c. Observe the things he considered of value before his conversion (Phil. 3:5, 6):

(1) Early conformity to the legal requirements of his religion — circumcised the eighth day.

(2) His nationality.

(3) His tribe.

(4) His devotion to Hebrew character and traditions.

(5) His devotion to the law — a Pharisee.

(6) A zealous advocate of his faith.

(7) Righteous in the eyes of the law.

d. Observe the things that he counted of value after his conversion (Phil. 3:8-11):

(1) To gain Christ. Verse 8.

(2) To be found in Him. Verse 9.

(3) To have the righteousness from God by faith. Verse 9.

(4) To know Him. Verse 10.

(5) To know the power of the resurrection.

(6) To know the fellowship of His suffering.

(7) To attain to the resurrection from the dead. Verse 11.

B. Paul's Interpretation of Both God and Man Is Based on His Doctrine of Christ.

1. To him Jesus is Christ and Christ is Jesus. Acts 9:5, 22; 17:3; 18:5.
2. To him the real mystery of God is Christ. Col. 2:2, 3.
3. Christ has set us free from ceremonial legalism. Gal. 6:14, 15.
4. We are free from the curse of the law. Gal. 3:13.
5. Grace is Paul's favorite term to characterize his gospel. Rom. 3:24; 4:4, 16; 5:2, 15, 17, 20, 21. Some definitions of *grace*:
"Unmerited favor."
"Love dealing with sin."
"A loving God dealing with sin to save the sinner."
6. But grace must lead to sanctification of life. Romans 6. Paul's gospel of grace does not give license to sin. Rom. 3:7, 8, 31; 6:1, 2; Gal. 5: 16-24.

C. Paul's Doctrine of Christ Centers in Both God and Man, but in God First.

His conception of redemption is a loving God seeking a world lost in sin and finding love's way, the only way consistent with justice, in the atoning sacrifice of His Son. Rom. 3:21-31.

1. The sinner comes into union with God by faith in Christ as Redeemer and Lord. Rom. 5:1, 2.
2. Henceforth he lives to God in Christ by the operation of the Holy Spirit.
 - a. The feeling of condemnation for past mistakes he puts away, for this is his privilege in Christ. Rom. 8:1, 2.
 - b. The Spirit of God that raised Jesus from the dead quickens his mortal body into a new spiritual life. Rom. 8:11.
 - c. With Jesus living in the mind and heart, a new power is felt

in the soul as the Spirit works his being over into the divine image. Rom. 8:10; 2 Cor. 3:18.

3. Paul's theology can be summarized as follows:
 - a. God is Father of all in one sense. Eph. 4:6; Acts 17:24-29; 14:15-17.
 - b. But in a special sense God is the Father of believers in Christ. Rom. 8:15, 16; Gal. 4:4-7.
 - c. Jesus Christ is the incarnation of the preincarnate Son of God. 2 Cor. 8:9; Phil. 2:5-10.
 - d. Thus Jesus is both God and man. Rom. 1:3, 4; 1 Tim. 2:5, 6. (Cf. Col. 1:15; 2:3, 9.)
 - e. With Paul, Jesus is the agent of creation. Col. 1:15, 16.
 - f. He is head of the church. Col. 1:18; Eph. 1:22, 23.
 - g. In the work of Christ the cross holds the central place. 1 Cor. 1:17, 18; 2:2; Col. 1:20; Eph. 2: 13-18.
 - h. Sin is universal in humanity. Rom. 1:18 to 3:20. (See concluding truth expressed in Rom. 3:23.)
 - i. Vicarious death of Christ makes redemption possible to all who believe. Rom. 3:21 ff.; Gal. 3:6-11.
 - j. The redeemed constitute the kingdom of God or the universal church, with Christ as head. Eph. 1:22, 23; 1 Cor. 12:12 ff. Local bodies are also called churches, and are the chief means of pushing the work of the kingdom. Rom. 16:1, 5; 1 Cor. 1:2; 4:17; 14:23; Phil. 4:15.
 - k. Paul knows two ordinances, both symbols of Christ's death and the pledge of the believer to a new life in Christ.
 - (1) Baptism. Rom. 6:1-11.
 - (2) Lord's supper. 1 Cor. 11: 17-24.

1. Paul is animated by the hope of the second coming. 1 Thess. 4:13-18.
 - (1) Sudden. 1 Thess. 5:2, 3.
 - (2) Not at once. 2 Thess. 2.
 - (3) But considered always imminent. 1 Thess. 5:4 ff.
4. Paul's theology showed a very practical purpose. He was also a great ethical teacher.
 - a. With Paul a transformed life was the beginning and end of religion; ritualistic ceremonies were nothing. Gal. 6:13-16; 5:6; 1 Cor. 7:19; Rom. 2:26, 28, 29.
 - b. Paul insisted continually on a demonstration of the power of the gospel in the life. Rom. 1:16. (Cf. Rom. 6-8; 1 Cor. 2:4, 5.)
 - c. His idea of righteousness demanded by God and given by God includes both *sanctification* (Eph. 5:26; 1 Thess. 5:23) and *justification* (Rom. 3:24, 25; 5:1, 9; Rom. 8:30).
 - d. In the end, the sinner who for Christ's sake is treated as righteous, must be righteous. Gal. 5:19-21; 1 Cor. 6:9, 10; Gal. 6:7.
 - e. Thus the image of God is restored in man by the regeneration work of the Holy Spirit. Rom. 8:26, 29.
 - f. Paul sees God in the face of Christ (2 Cor. 4:6), and the vision of Christ brings God to all who see (2 Cor. 3:18).
2. Barnabas seeks Paul to help him in working for the Gentiles in Antioch. Acts 11:22-26.
3. Paul is ordained for his special mission. Acts 13:2, 4.
4. Paul's missionary journeys are the practical fulfillment of that mission.
5. He refers to his mission repeatedly in his epistles:
 - a. The word "apostle" involves it. Rom. 1:1; 11:13; 1 Cor. 1:1; 2 Cor. 1:1, etc.
 - b. Special reference is made to it. Gal. 1:15, 16.
 - c. It is extensively discussed in Romans 9-11.
- C. Paul lived and practiced the message he bore to others, and thus became a personification of it. Phil. 3:1-16.
- D. He often cites his own case as an example of what he wanted others to become. Phil. 3:17; 1 Cor. 4:16; Phil. 4:9; 1 Cor. 11:1; Acts 26:29.
- E. He was a *preacher* of the first magnitude. Gal. 1:16. His addresses at Antioch (Acts 13:16-40), on Mars' Hill (Acts 17:22-31), before the mob at Jerusalem (Acts 22:3-21), and before Agrippa (Acts 26:2-23), are masterpieces of Christian eloquence.
- F. His addresses had a telling effect on his hearers. Acts 13:42, 43; 24:25; 26:24-28.
- G. He is not only a preacher, but a *witness*. Acts 26:16; 22:15; 16:25, 26.

II. Paul's Method.

- A. Paul was a man with a special mission. Acts 9:15.
- B. This special mission was ever before him. Observe, in order, the periods in Paul's life when special notice is made of Paul's mission:
 1. At the beginning of his ministry, which he relates in Acts 22:17-21. (Cf. Gal. 1:15-21; also Acts 9:26-30.)

- H. Paul was a man of faith, and through him miracles were wrought to give strength to his message. Acts 13:9-12; 14:8, 9; 16:18; 20:9, 10.
- I. Paul depended on the operation of the Holy Spirit for effect in his work. 1 Cor. 2:4; Rom. 15:18, 19. (Cf. 1 Cor. 4:20; Rom. 1:16.)
- J. Paul's ministry was carried on through dangers at the hazard of

his life. Acts 21:13; 2 Cor. 11: 23-26. These at times caused him bodily suffering. 2 Tim. 3:10-12. (Cf. Acts 14:19-20.)

- K. He was an incessant toiler. 2 Cor. 11:23; 1 Cor. 15:10.
- L. He supported himself financially. Acts 18:2, 3; 1 Cor. 4:12; Acts 20:34.
- M. Paul's message was universal and his field coextensive with the human race. Rom. 1:14.
- N. It was Paul's plan to labor where others had not gone. Rom. 15: 20, 21.
- O. He was an indefatigable student of the word of God to the very last. 2 Tim. 4:13. (Cf. his deep interpretations of the Old Testament Scriptures in his epistles and observe Peter's remark. 2 Peter 3:15, 16.)
- P. Jesus Christ was Paul's great theme, the cross held the central place in his ministry (1 Cor. 2:2), and the Holy Spirit was his power. Verse 4.

College View, Nebr.

Valuable Quotations

From Reliable Sources

A New Flag Hoisted in Jerusalem.—The flags of many nations are seen in Jerusalem. And now for the first time in many centuries, the city will see the yellow and white flag of the Papacy hoisted, with the return of the temporal power of the Vatican. A representative of the Pope is now to have a diplomatic residence in Jerusalem. We can depend on it that the Pope will come to the front and make certain religious claims in connection with the Holy Land. Diplomats see new troubles brewing. One can readily see how all these things may play important roles in the coming days of tribulation, predicted in the Bible.—*Our Hope, November, 1929.*

Personal Testimonies

Deeper Life Confidences

My Sure Foundation

To me, the Christian life and its progress must rest upon the sure foundation of God's word. This is the basis of all my hope and confidence. Being of a temperamental nature, my feelings vary; therefore I need a sure foundation. A favorite text is Philippians 3: 13, 14; another, Philippians 4: 8. I have formed the habit of repeating aloud the Scripture promise which meets my special need in times of crisis, and I find that by doing so the promise is given added emphasis.

The Lord has permitted me to go through some sad experiences, which have made the hope of His coming the all-absorbing theme of my life. It has become the passion of my life to see Him. I scan the papers daily to see new indications of prophecy fulfillment which will bring nearer the consummation of my hopes. I am so sure, so confident, that the time is here for the last act in the drama, that it gives me a courage and a boldness I never had before to shout it from the housetops.

In our evangelistic campaigns the preaching and the singing have a new ring, and "Amen" once more echo and re-echo from every part of the Tabernacle. It stirs the soul to the depths to hear over a thousand voices singing, "Lord, send the old time power," or "I'm longing, dear Saviour, for Thee." It seems as though we are preaching, singing, and praying with renewed zeal, and God comes very near. As a good plan to govern the life under all circumstances, I can recommend from experience the following incentive to trust:

“Trusting as the moments fly,
Trusting as the days go by:
Trusting Him whate'er befall,
Trusting Jesus, that is all.”

A SINGING EVANGELIST.

THE heart in harmony with God is lifted above the annoyances and trials of this life.—*Mrs. E. G. White.*

The Minister and His Disposition

(Concluded from page 4)

Is it any wonder that the believers for whom the man with such a disposition labored, loved him so passionately that they would have plucked out their own eyes and given them to their loving teacher and pastor?

The world still needs ministers possessing the disposition the apostle Paul had. Note the following:

“If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one.”—*Testimonies,* Vol. IX, p. 189.

One of our dangers as ministers is set down as follows:

“With many, the more responsible the position they occupy, the better pleased are they with themselves; and they cherish the idea that the position gives character to the man. Few realize that they have a constant work before them to develop forbearance, sympathy, charity, conscientiousness, and fidelity,—traits of character indispensable to those who occupy positions of responsibility.”—*Id.*, Vol. IV, p. 548.

The imperative need of seeking and acquiring a good disposition is declared by the Spirit of prophecy in the most positive terms:

“It should be written upon the conscience as with a pen of iron upon a rock, that he who disregards mercy, compassion, and righteousness; he who neglects the poor, who ignores the needs of suffering humanity, who is

not kind and courteous, is so conducting himself that God cannot co-operate with him in the development of character. The culture of the mind and heart is more easily accomplished when we feel such tender sympathy for others that we bestow our benefits and privileges to relieve their necessities.”—*Id.*, Vol. VI, p. 262.

Our own dear people need a loving, sympathetic, encouraging ministry. They are carrying heavy burdens. Many have a hard struggle to support their families and meet all the demands made upon them in the education of their children, the payment of tithes and offerings, and the many activities of the cause pressed upon them. They are a willing, loyal, responsive people. They accept our plans for larger giving and greater endeavor almost without question, and the rank and file go to the limit of possibility in carrying out the plans presented to them. Thousands deny themselves of many comforts in doing this.

Now these loyal believers, these members of the remnant church, are entitled to the very best and most their ministers can give them. We have accepted the grave responsibility of leadership among them. How we should appreciate and love these children of God! How courteously and gently we should treat them, both in the pulpit and out of it! I fear that we are sometimes almost harsh in our manner of exhorting them to give and do.

In a revival I was conducting recently a brother under deep conviction prayed the Lord to help him to be more courteous toward his wife and children, and to give him greater appreciation of them and their worth to him. That prayer made a deep impression upon all who heard it. That is just what we ministers need in our association with our brethren and sisters in Christ.

Verily we all need the “good disposition” set forth in this study.

A. G. DANIELLS.

EDITORIAL POSTSCRIPTS

CO-OPERATE! — The strength of unity is universally recognized. When once a plan of operation is adopted, we should all loyally labor for its success. If unwise, a fair trial will disclose that fact and adjustments can be made. Better a poor plan with united effort than divided effort with a better plan. It is results that are vital.

FRIENDSHIP! — He is a true-hearted fellow worker who comes to me privately as a friend and frankly tells me of my faults, giving constructive counsel for improvement in either method or conduct. Such is the Scriptural and brotherly attitude that should obtain between workers of this movement. Personal counsel, not public censure, is what will correct unfortunate tendencies.

SAFETY! — Woe betide the worker who slips his moorings, and begins to drift away from the sure harbor of the advent message. There is peril away from the safe waters of the faith and the lee of the mighty pilings of truth that have stood the storms of decades. Lured out into the treacherous deeps of profitless speculation, many an auspicious bark has become a wreck on the shores of disaster, washed by perpetual waves of doubt and damnation. Ship ahoy! Safety first!

BLIGHTS! — Chilling formalism and flaming fanaticism are the devil's twin schemes fiendishly used to blight vital Christian experience in the advent movement. Either extreme is satisfactorily immaterial to our archenemy. The first keeps the soul back from that fresh, glowing fellowship with our Lord, imperative in these times. The other, breaking over into wild, ungoverned excesses, tends to discredit all genuine religious fervor. Thus in either case the living experience needful for this last hour is retarded. God help us to resist both of Satan's diabolical schemes.

RESPONSIBILITY! — As we look back over our labors, do we not all note with sorrow some who have drifted away, out of the light into night? Why? Of course each individual has the sovereign power of choice. But did we do our part? First, did we tie them so securely to the great verities that they could never leave save by breaking faith with conscience and conviction? But that is not enough. Did we bind them with cords of love to the Saviour? or were they attached more than we would wish to admit to the personality of the human messenger? Were they merely intellectually convinced, or in addition to that were they evangelically converted? Was theirs a religion of fear, or of love? of the head, or of the heart? Were they fascinated by brilliant addresses, or taught the word, and the secret of successful, continuous Christian fellowship with Christ? Mark you, these are not alternatives that have been listed; neither is complete without the other. It is the separation of the two — and the neglect of the spiritual — that invites ultimate shipwreck of the soul.

L. E. F.